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General Bible 1579

"Breeches" Bible

THEOLOGICAL SEMINARY,	
Princeton, N. J.	
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(Geneva Bible)

Genesis 3:7

("britches" Bible)

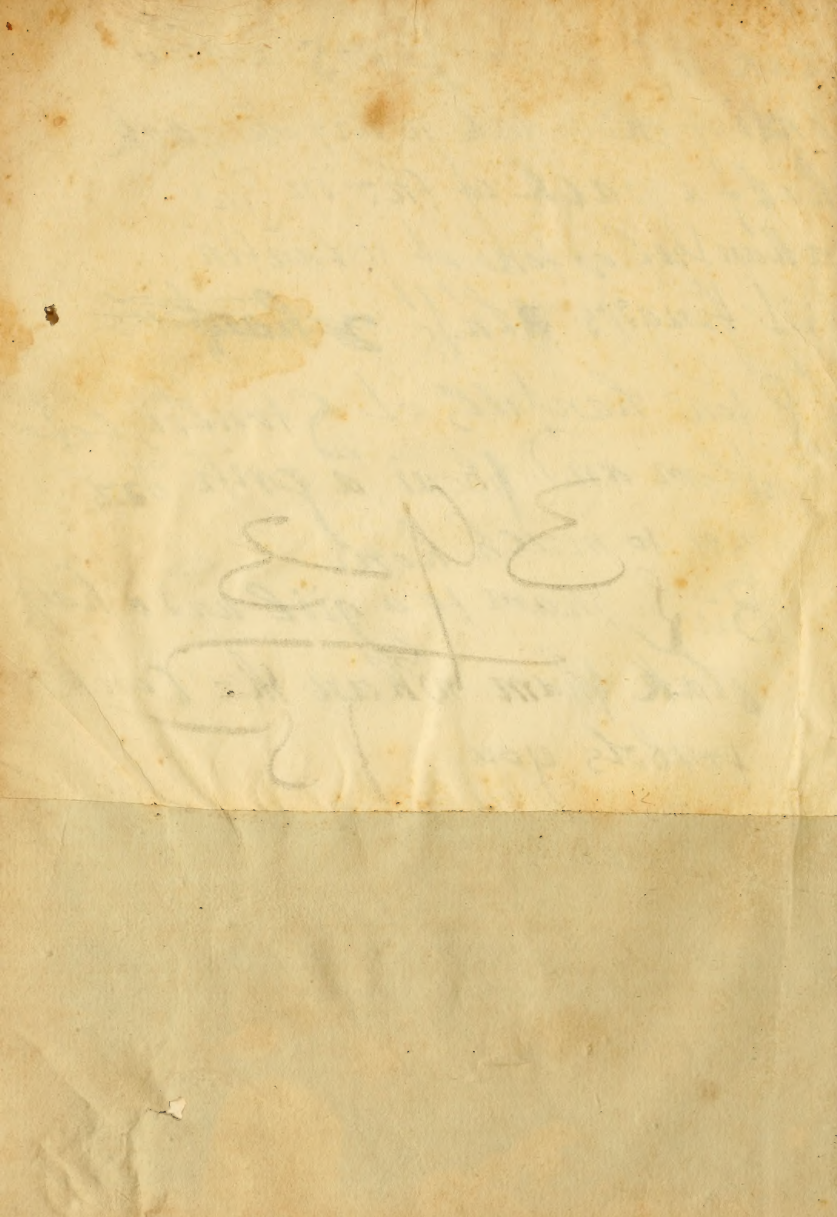
Take his wife Dots a good
one of them take white bark
half a pack of the in the
a handful or two of plantain
leaf fingers ~~leaf~~ 2 handfuls

4 four handfuls of Strawberry
leaf and phone a prize do
not to much harm

But I than to a girl and a half
Take them when the can
troubles you

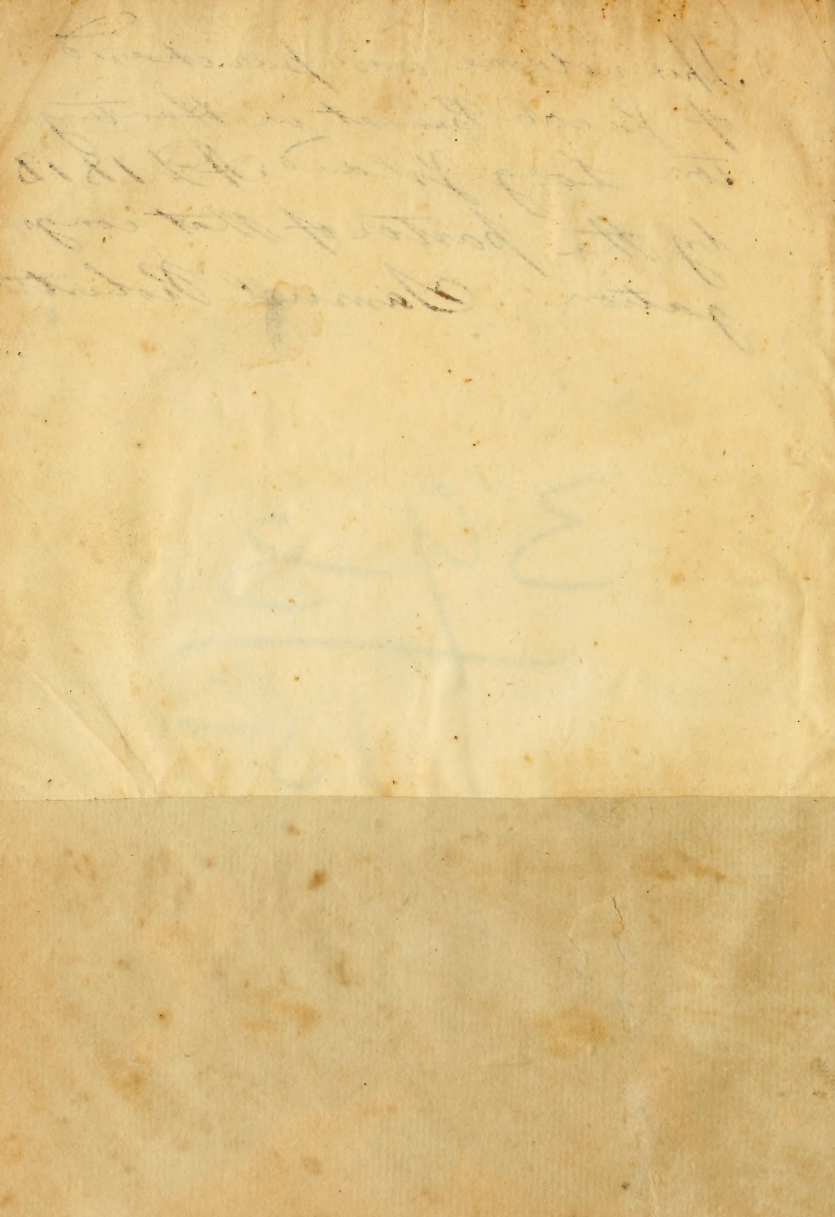
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This volume was purchased
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ton Long Island AD 1818
by the pastor of that congre-
gation: Samuel Roberts

39-3
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- trouble which I suffer of the that hate me:
thou p' liftest me vp fro the gates of death.
- 14 That I may thewe all thy prayes within
the portes of the daughter of Sion: I will
reioyce in thy saluation.
- 15 The heathen are slinke downe in the pitte
that they made: in the same net which they
hid priuily, is their foote taken.
- 16 The Loyde is knowen to execute iudge-
ment: the vngodly is trapped in the worke
of his owne handes.
- 17 The wicked shalbe turned into hell: and al
the people that forget God.
- 18 For the poore shal not alway be forgotten:
the patient abyding of the mecke shal not
perish for euer.
- 19 O Lord, and let not man haue the byper
hand: let the heathen be iudged in thy sight.
- 20 Iour them in feare (O Lord): that the hea-
then may knowe them felless to be but men.

Ve quid Domine. Psal.ro.

Why standest thou so farre of (O Lord):
and hidest thy face in the needefull time
of trouble?

- 2 The vngodly for his owne lust doeth perse-
cute the poore: let them be taken in the craf-
tie wilfulness that they haue imagined.
- 3 For the vngodly hath made boast of his
owne heartes desire: & speaketh good of the
counsellors whom God abhorreth.
- 4 The vngodly is so proude, & he careth not
for God: neither is God in al his thoughts.
- 5 His wayes are alway greivous: thy iudge-
ments are farre aboue out of his sight, and
therefore despyeth he all his enemies.
- 6 For he hath said in his heart, tush, I shall
neuer be cast downe: there shall no harme
happen vnto me.
- 7 His mouth is full of cursing, deceit, and
fraude: vnder his tongue is vngodlinesse &
vanitie.
- 8 He stretcheth lurking in the thieuius corners
of the streetes: and priuily in his lurking
dennes doeth he murder the innocent, his
eyes are set against the poore.
- 9 For he lyeth wayring secretly, euen as a Li-
on lurketh he in his denne: that he may ca-
tch the poore.
- 10 He doeth ransacke the poore: when he getteth
him into his net.
- 11 He falleth downe and humbleth him selfe:
that the congregation of the poore may fall
into the hand of his captaiues.
- 12 He hath sayd in his heart, tush, God hath
forgotten: he hideth away his face, & he wil
neuer see it.
- 13 Arise (O Lord God) and lift vp thine hand:
forget not the poore.
- 14 Wherefore should the wicked blaspheme
God: while he doeth say in his heart, tush,
thou God carest not for it?
- 15 Surely thou hast seene it: for thou be-
holdest vngodlinesse and wrong.
- 16 That thou must take the matter into thy
hand: the poore committeth himselfe vnto
thee, for thou art his helper of the friendlesse.
- 17 Breaketh thou the power of the vngodly &
malicious: take away his vngodlinesse, and
thou shalt kinde none.
- 18 The Lord is iudging for euer and euer: & the

- heathen are perished out of the land.
- 19 Lord, thou hast heard the desire of a poore:
thou preparest their heart, & thine care hat-
teneth thereto.
- 20 To helpe the fatherlesse and poore vnto
their right: that the man of the earth be no
more exalted against them.

In Domino confido. Psal.11.

In the Lord put I my trust: how say ye then
to my soule, that she should see as a birde
vnto the hill?

- 2 For so, the vngodly bend their bowe, and
make ready their arrowes within a quiver:
that they may priuily shooote at them which
are true of heart.
- 3 For the foundations wil be cast downe: &
what hath the righteous done?
- 4 The Lord is in his holy temple: the Lords
seate is in heauen.
- 5 His eyes consider the poore: & his eye lids
trepeth the children of men.
- 6 The Lord alloweth the righteous: but the
vngodly, and him that delighteth in wicked-
nes doeth his soule abhorre.
- 7 Vpon the vngodly he shall rayne snares,
fire, and brimstone, storme, and tempest: this
shalbe their porcion to drinke.
- 8 For the righteous Lord longeth righteousness:
his countenance wil behold the thing that is iust.

Saluum me fac. Psal.12.

Help me Lord, for there is not one godly
man left: for the faithfull are diminished fro
among the children of men.

- 2 They talke of vanitie eueny one with his
neighbour: they do but flatter in their lips,
and dissemble with their double heart.
- 3 The Lord shal roote out al deceitfull lips: &
the tongue that speaketh proude things.
- 4 Which haue sayd, with our tongue we will
preuayle: we are they that ought to speake,
who is Lord ouer vs?
- 5 Now for the comfortlesse troubles sake of
the needier, and because of the deepe sighing
of the poore.
- 6 I will by (sayeth the Lord): & wil helpe eue-
rie one from him that soeileth against him,
and wil let them at rest.
- 7 The wordes of the Lord are pure wordes:
euen as the silver which from the earth is
tryed, & purified seuen times in the fire.
- 8 Thou shalt keepe them O Lord: thou shalt
preserue him from this generation for euer.
- 9 The vngodly walke on euery side: wher they
are exalted, the children of men are put to
reduke.

Vsquequo Domine. Psal.13.

How long wilt thou forget me (O Lord): for
euer: how long wilt thou hide thy face fro me?

- 2 How long shal I seeke counsaile in my
souls, & be so vexed in my heart: how long
shall mine enemies triumph ouer me?
- 3 Consider, & heare me, O Lord: my God:
lighten mine eyes, that I sleepe not in death.
- 4 Least mine enemies say, I haue preuayled a-
gainst him: for if I be cast downe, they shal
trouble me with spee at it.
- 5 But my trust is in thy mercie: & my heart
is ioyfull in thy saluation.
- 6 I will sing of the Lords, because he hath
deale so louingly with me: yea, I will praise
the name

Am.

the name

The fowle hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, wth their tongues haue they deceyued: the poyson of Aspes is vnder their lippes.

6 Their mouth is full of cursing and bitterness: their feere are swift to shed blood.

7 Destruction and unhappynesse is in their waies, & p^{er} way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was): for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsaile of the poore: because he putreth his trust in the Lorde.

11 Who shal giue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shal Jacob reioyce, & Israel shalbe glad.

Domine quis habitabit. Psal. 15.

Lord who shal dwell in thy tabernacle: or who shal rest vpon thy holy hill?

2 Euen he that leadeth an incorrupt life: and doeth the thing which is right, & speaketh the trueth from his heart.

3 He that hath bled no deceyt in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by him selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hindrance.

6 He that hath not giuen his money vpon v^{er}ie: nor taken reward against p^{er} innocent.

7 Who so doth these things: shal neuer fall.

Confiteua me. Psal. 16.

Preferr me O God: for in these haue I put my trust.

2 O my soule, thou hast sayd vnto p^{er} Lord: thou art my God, my goodes are nothing vnto thee.

3 All my delight is vpon the saintes that are in the earth: & vpon such as excell in vertue.

4 But they that run after another god: shal haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names w^{ithin} my lippes.

6 The Lorde him selfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwaies before mee: for he is on my right hand, therefore I shal not fall.

10 Wherefore my heart was glad, & my glory reioyced: my flesh also shal rest in hope.

11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fullnesse of ioy: & at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the righte O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fayned lippes.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon p^{er} thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, & shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shal not offend.

4 Because of mens workes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O holde thou by my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marvellous louing kindnesse, thou that art the Saviour of th^{is} which put their trust in thee: from such as reuile thy right hand.

8 Keepe me as the apple of an eye: hyde me vnder the shadowe of thy wings.

9 From the vngodly that trouble me: mine enemies compass me rounde about, to take away my soule.

10 They are inclosed in their owne fatte: and their mouth speaketh proude things.

11 They lye waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpes lurking in secret places.

13 O Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men I say, & from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: & leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: & when I awake by after thy likenesse, I shalbe satisfied w^{ith} it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon p^{er} Lord, which is worthy to be praised: so shal I be safe from mine enemies.

3 The

- 3 The sorrowes of death compassed me : and the ouerflowings of vngodlynesse made me a wayde.
- 4 The paines of hell came about me : þ̄ snares of death ouertooke mee.
- 5 In my trouble I will call vpon the Lord : & complaine vnto my God.
- 6 So shall he heare my voyce out of his holy temple : & my complaint shall come before him, it shall enter euen into his eares.
- 7 The earth trembled and quaked : the berie foundations also of the hilles shooke and were remoued, because he was wroth.
- 8 There went a smoke out of his presence : & a consuming fire out of his mouth, so that coales were kindled at it.
- 9 He bowed the heauens also and came downe : and it was darke vnder his feete.
- 10 He rode vpon the Cherubims & did flie : he came flying vpon the wings of the winde.
- 11 He made darknesse his secret place : his Dauidion round about him, with darke water and thicke cloudes to couer him.
- 12 At þ̄ brightnes of his presence his cloudes remoued : hailestones and coles of fire.
- 13 The Lord also thundred out of heauen, & the highest gaue his thunder : hailestones & coles of fire.
- 14 He sent out his arrowes, & scattered them : he cast forth lightnings and destroyed them.
- 15 The fpyngs of waters were seene, and the foundations of the round world were discovered at thy chyding, O Lord : at the blasting of the breathy of thy displeasure.
- 16 He shall send downe from the high to fetch me : and shall take me out of many waters.
- 17 He shall deliuer me from my strongest enemy, and from them which hate me : for they are to mighty for me.
- 18 They persecuted me in þ̄ day of my trouble : but the Lord was my vpholder.
- 19 He brought me forth also into a place of libertie : he brought me forth, euen because he had a fauour vnto me.
- 20 The Lord shall reward me after my righteous dealing : accordyng to the cleaimesse of my handes that he recompence me.
- 21 Because I haue kept the waies of þ̄ Lord : and haue not forsaken my God as the wicked doeth.
- 22 For I haue an eye vnto al his lawes : & wil not cast out his commandements fro me.
- 23 I was also vnscorrupt before him : & eschewed mine owne wickednesse.
- 24 Therefore shall the Lorde rewarde me after my righteous dealing : & accordyng vnto the cleaimesse of my handes in his eye sight.
- 25 With the holy, thou shalt be holy : & with a perfect man, thou shalt be perfect.
- 26 With the cleane, thou shalt be cleane : & with the froward, thou shalt learne frowardnesse.
- 27 For thou shalt saue the people that are in aduersitie : and shalt bring downe the high lookes of the proude.
- 28 Thou also shalt light my candle : the Lorde my God shall make my darkenes to be light.
- 29 For in thee I shall discomfite an hoste of men : and with the helpe of my God I shall leape ouer the wall.
- 30 The way of God is an undesyled way : the

woorde of the Lorde also is tryed in the fire, he is the defender of all them that put theire trust in him.

- 31 For who is God but the Lord, or who hath any strength except ouer God?
- 32 It is God that girdeth me with strength of warre : and maketh my way perfect.
- 33 He maketh my feete like hartes feete : and setteth me vp on high.
- 34 He teacheth my handes to fight : & mine armes shall breake euen a bowe of Steele.
- 35 Thou hast giuen me the defence of thy salvation : thy right hand also shall holde mee vp, and thy louing correction shall make me great.
- 36 Thou shalt make roome ynough vnder me for to go : that my footestepes shall not slide.
- 37 I wil folowe vpon mine enemies, & ouertake them : neither wil I turne agayne till I haue destroyed them.
- 38 I wil smite them, that they shall not be able to stand : but fall vnder my feete.
- 39 Thou hast gyded me with strength vnto the battell : thou shalt throwe downe mine enemies vnder me.
- 40 Thou hast made mine enemies also to turne their backs vpon me : and I shall destroy them that hate me.
- 41 They shall crye, but there shall be none to helpe them : yea, euen vnto the Lord shall they crye, but he shall not heare them.
- 42 I will beate them as small as the dust before the winde : I will cast them out as the clay in the streetes.
- 43 Thou shalt deliuer me from the strivings of the people : and thou shalt make me the head of the heathen.
- 44 A people whom I haue not knowen : shall serue me.
- 45 Asone as they heare of me, they shall obey me : but the strange chyldren shall dissemble with me.
- 46 The strange chyldren shall sayle : and be as fraide out of their prisons.
- 47 The Lorde lineth, and blessed be my strong helper : and prayled be the God of my saluation.
- 48 Euen the God which seeth that I be awrighted : and subdueth the people vnto me.
- 49 It is he that deliuereth me from my enemies, and setteth me vp aboue mine aduersaries : thou shalt rid me from the wicked man.
- 50 For this cause wil I giue thanks vnto thee (O Lorde) among the Gentiles : & sing prayles vnto thy name.
- 51 Great prosperitie giueth he vnto his king : & sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psal. 19.

The heauens declare þ̄ glory of God : & the firmament sheweth his handy worke.

Morning prayer.

2 One day, telleth another : and one night certifieth another.

3 There is neither speache nor language : but their voyces are heard among them.

4 Their sound is gone out into al landes : and their wordes into the endes of the worlde.

5 In them hath hee set a tabernacle for the Sunne : which cometh forth as a bridegrome

Antij. out

out of his chamber, and reioycesth as a by-
aunt to runne his course.

6 It goeth forth from the uttermost part of
the heauen, and runneth about vnto the ende
of it againe: and there is nothing hid from
the hear thereof.

7 The lawe of the Lorde is an vndefiled
lawe, conuertyng the soule: the testimonie
of the Lorde is sure, and gueth wisdom vnto
the simple.

8 The statutes of the Lord are right, and re-
ioyce the heart: the commaundement of the
Lord is pure, & gueth light vnto the eyes.

9 The feare of the Lord is cleane, and endu-
reth for ever: the iudgements of the Lorde
are true, and righteous altogether.

10 More to be desired are they then gold, yea,
then much fine gold: sweeter also then hony,
and the hony combe.

11 Moreouer, by them is thy seruant taught: &
in keeping of them there is great reward.

12 Who can tel how oft he offendeth: O cleanse
thou me from my secret faulces.

13 Keepe thy seruant also from presumptuous-
nesse, lest they get the dominion ouer me:
so shal I be vndefiled, and innocent from the
great offence.

14 Let the wordes of my mouth, and the me-
ditation of my heart: be alway acceptable in
thy sight.

15 O Lord: my strength, and my redeemer.

Exaudi me Domine. Psal. 20.

The Lord here thee in the day of trouble: &
name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary:
and strength thee out of Sion.

3 Remember all thy offerings: & accept thy
burnt sacrifice.

4 Graunt thee thy heartes desire: and fulfil al
thy minde.

5 We wil reioyce in thy saluation, & triumph
in the name of the Lord our God: the Lord
performe all thy petitions.

6 Now know I that the Lord helpeth his a-
noyned, and wil heare him from his holy
heauen: euen with the whole some strength
of his right hand.

7 Some put their trust in Charets, & some
in Horses: but we wil remember the name
of the Lord our Lord.

8 They are brought downe and fallen: but we
are risen, and stand bynight.

9 Saue Lorde, and heare vs, O King of hea-
uen: when we call vpon thee.

Domine in virtute. Psal. 21.

The king shall reioyce in thy strength, O
Lord: exceeding glad shal he be of thy sal-
uation.

2 Thou hast giuen him his heartes desire: and
hast not denyed him the request of his lips.

3 For thou shalt puenit him with blessings
of goodnes: and shalt set a crowne of pure
golde vpon his head.

4 We asked life of thee, and thou gauest him a
long life: euen for ever and euer.

5 His honour is great in thy saluation: glory
and great worship shalt thou lay vpon him.

6 For þ shalt giue him euerlasting felicitie: &
make him glad in the top of thy countenance.

7 And why? because the king putteth his

trust in the Lorde: and in the mercy of the
most high, he shal not miscary.

8 All thine enemies shal feele thy hande: thy
right hand shal find out them that hate thee.

9 Thou shalt make them like a fiery oven in
time of thy wrath: the Lorde shall destroy
them in his displeasure, and the fire shal co-
sume them.

10 Their fruit shalt thou rrote out of þ earth:
& their seede from among the children of me.

11 For they intended mischief against thee: &
imagined such a deuice as they are not able
to performe.

12 Therefore shalt thou put them to flight: &
the strings of thy bowe shalt thou make rea-
die against the face of them.

13 Be thou exalted Lorde in thine owne
strength: so wil we sing & praise thy power.

Deus Deus meus. Psal. 22.

My God, my God (looke vpon me) why
hast thou forsaken me: & art so farre fro
my health, and from the wordes of my
complaine?

2 O my God, I crie in the day time, but thou
hearest not: and in the night season also I
take no rest.

3 And thou continuest holy: O thou worship
of Israel.

4 Our fathers hoped in thee: they trusted in
thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen:
they put their trust in thee, & were not con-
founded.

6 But as for mee, I am a worme, & no man:
a very scozne of men, and the outcast of the
people.

7 All they that see mee, laugh me to scozne:
they shoote out their lippes, and shake their
head, saying.

8 We trusted in God, that he would deliuer
him: let him deliuer him, if he wil haue him.

9 But thou art he that tooke me out of my
mothers wombe: thou wast my hope when
I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee ever since I was
borne: thou art my God, euen from my mo-
thers wombe.

11 O go not from me, for trouble is harde at
hand: and there is none to helpe me.

12 Many open are come about me: fat Buls
of Basan close me in on every side.

13 They gape vpon me with their mouthes:
as it were a ramping and roaring Lyon.

14 I am powdred out like water, & al my bones
are out of ioynt: my heart also in the midst
of my body is euen like melting waxe.

15 My strength is dyped by like a portheard, &
my tongue cleaueth to my gummes: & thou
shalt bring me into the dust of death.

16 For (many) dogges are come about mee:
and the counsell of the wicked layeth siege a-
gainst me.

17 They pearced my handes, and my feete, I
may tell all my bones: they stand staring &
looking vpon me.

18 They part my garment among them: &
cast lots vpon my vesture.

19 But be not thou farre from me, O Lorde:
thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my
decealing

Evening
prayer.

deareling from the power of the dogge.

- 21 Save me from the Lions mouth: thou hast hearde me also from among the hornes of the Wiccones.
- 22 I will declare thy name vnto my brethren: in the middell of the congregation will I prayse thee.
- 23 O prayse the Lorde ye that feare him: magnifie him all ye of the seede of Jacob, & feare him al ye seede of Israel.
- 24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.
- 25 My prayse is of thee in the great congregation: my bowes wil I performe in p fight of them that feare him.
- 26 The poore shall eate and be satisfised: they that heke after p Lorde, shall prayse him, your hearte shall lue for euer.
- 27 All the endes of the worlde shall remember them selues, & be turned vnto the Lorde: and al the kindreds of the nations shall worshipsse before him.
- 28 For the kingdome is the Lords: and he is the gouernour among the people.
- 29 All such as be sat vpon earth: haue eaten & worshipped.
- 30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.
- 31 My seede shall serue him: they shall be counted vnto the Lorde for a generation.
- 32 They shall come, and the heauens shall declare his righteousness: vnto a people p shall be bozne, whom the Lorde hath made.

Dominus regit me. Psal. 23.

The Lorde is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall comfort my soule: & bring me forth in the pathes of righteousness for his names sake.

4 Yea though I walke thorowe the balley of the shadow of death, I will feare no euill: for thou art with me, thy rodde & thy staffe comfort me.

5 Thou shalt prepare a table before mee against they that trouble me: thou hast anointed my head with oyle, & my cup shall be full.

6 But thy louing kindnes & mercy shall follow me al the dayes of my life: and I will dwell in the house of the Lorde for euer.

Dominus est terra. Psal. 24.

The earth is the Lords, and al that therein is: the compasse of p worlde, and they that dwell therein.

2 For he hath founded it vpon the seas: and prepared it vpon the floodes.

3 Who shall ascende into the hill of the Lorde: or who shall rise vp in his holy place?

4 Euen he that hath cleane handes, & a pure heart: and that hath not lit vp his mude vnto banitie, nor sworn to deceiue his neighbour.

5 He shall receiue the blessing from the Lorde: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them p seeke thy face, O Jacob.

7 Lift vp your heades, O ye gates, and be ye lit vp ye euertlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lorde strong and mightie, euen the Lorde mightie in battell.

9 Lift vp your heades, O ye gates, and be ye lit vp ye euertlasting doores: and the king of glory shall come in.

10 Who is the king of glory: euen the Lorde of hostes, he is the king of glory.

Ad te Domine. Psal. 25.

Vnto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumphe ouer me.

2 For all they that heke in thee shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lorde: and teach me thy pathes.

4 Leade me forth in thy truerth, and learne me: for thou art the God of my saluation, in thee hath byn my hope all the day long.

5 Call to remembrance, O Lorde, thy tender mercies: & thy louing kindnes which hath bene euer of olde.

6 Oh remember not the finnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lorde) for thy goodness.

7 Statious and righteous is the Lorde: therefore will he reach sinners in the way.

8 Them that be mecke shall he guide in iudgement: & such as be gentle, the shall be leane his way.

9 All the pathes of the Lorde are mercede and truerth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lorde: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth p Lorde: him shall he teach in the way that he shall choose.

12 His soule shall dwell at ease: and his seede shall inherite the lande.

13 The secretes of the Lorde is among them that feare him: and he wil shewe the his couenant.

14 Mine eyes are euer looking vnto p Lorde: for he shall plucke my feete out of the gep.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Look vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: & they beate a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing wait vpon me: for my hope hath bin in thee.

21 Deliuer Israel, O Lorde: out of all his troubles.

Iudica me domine. Psal. 26.

Be thou my iudge, O Lorde, for I haue walked innocently: my trust hath byn also in the

the Lord, therefore shall I not fall.

- 2 Examine me, O Lord, and proue me: try out my reines and my heart.
- 3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.
- 4 I haue not dwelt with vaine persons: neither wil I haue fellowship with þe deceitful.
- 5 I haue hated the congregation of the wicked: and wil not sit among the bigodly.
- 6 I will washe my handes in innocencie, O Lord: and to will I go to thine altar.
- 7 That I may shewe the voyce of thankes giuing: and tel of al thy wonderous workes.
- 8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.
- 9 O thur not vp my soule with the sinners: nor my life with the bloodthirstie.
- 10 In whose handes is wickednes: and their right handes are full of giftes.
- 11 But as for me, I will walke innocently: O Lord deliuer me, and be merciful vnto me.
- 12 My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

Evening prayer.

- T**he Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?
- 2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.
 - 3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.
 - 4 One thing haue I desired of the Lord, which I wil require: euen þ I may dwell in þ house of the Lord at the daies of my life, to behold the fayre beautie of the Lord, and to visite his temple.
 - 5 For in the time of trouble he shal hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.
 - 6 And nowe that he lift vp mine head: aboute mine enemies round about me.
 - 7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.
 - 8 Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercy vpon me, and heare me.
 - 9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.
 - 10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.
 - 11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.
 - 12 When my father and my mother forsake me: the Lord taketh me vp.
 - 13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.
 - 14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnessers risen vp against me, & such as speake wrong.
 - 15 I shoulde betterly haue fainted: but that I beleene verily to see the goodness of þ Lord in the lande of the liuing.
 - 16 O tary thou the Lordes leasure: be strong,

and he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te domine Psal. 28.

- V**nto thee will I cry, O Lord, my strength: thinke not stoine of me, lest if thou make as though thou hearest not, I become like them that go downe into the pit.
- 2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes towards the mercy seate of thy holy Temple.
 - 3 O plynche me not away (neither destroy me) with the bigodly and wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.
 - 4 Reward them according to their deedes: & according to the wickednes of their owne inuentions.
 - 5 Recompence them after the worke of these handes: pay them that they haue deserued.
 - 6 For they regard not in their mind þ worke of the Lord, nor the operatio of his handes: therefore shall he breake them downe, & not build them vp.
 - 7 Waited be the Lord: for he hath heard the voyce of my humble petitions.
 - 8 The Lord is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioy, and in my song will I praise him.
 - 9 The Lord is my strength: and he is the wholesome defence of his anoynted.
 - 10 O saue thy people, and giue thy blessing vnto thine inheritance: fede them, and set them vp for euer.
- Afferte domino. Psal. 29.
- B**ring vnto the Lord (O ye mightie) bring yong rammes vnto the Lord: aftrerte vnto the Lord worship and strength.
- 2 Giue the Lord the honour due vnto his name: worship the Lord with holy worship.
 - 3 It is the Lord that commandeth the waters: it is þ glorious God that maketh the thunder.
 - 4 It is the Lord that ruleth the sea, þ voyce of the Lord is mightie in operation: þ voyce of the Lord is a glorious voyce.
 - 5 The voyce of the Lord breaketh the Cedars trees: yea, the Lord breaketh the Cedars of Libanus.
 - 6 He made them also to skip like a calfe: Libanus also & Syon like a yong vnicorne.
 - 7 The voyce of the Lord diuiderh þ flames of fyre, the voyce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.
 - 8 The voyce of the Lord maketh the windes to bring forth yong, and discouereth þ thicke bushes: in his temple doeth every man speake of his honour.
 - 9 The Lord sitteth aboue the water flood: & the Lord remaineth a king for euer.
 - 10 The Lord shal giue strength vnto his people: the Lord shal giue his people the blessing of peace.
- Exaltabote Domine. Psal. 30.
- I** wil magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumphe ouer me.
- Morning prayer.
- O Lord my God, I cryed vnto thee: & thou hast

hath healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.

4 Sing prayles vnto the Lord (O ye faintes of his: and giue thanks to him for a remembrance of his holines.

5 For his wrath endureth but the twinkeling of an eye, & in his pleasure is life: heauines may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodness hadst made my hil so strong.

7 Thou didst turne thy face (fro me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I go downe to the pit?

10 Shall the dust giue thanks vnto thee: or wal it declare thy trust?

11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauines into ioye: thou hast put of my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te domine speraui. Psal 31.

In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bowe downe thine care to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, & my castel: be thou also my guide, and leade me for thy names sake.

5 Drawe me out of the net that they haue layed prauily for me: for thou art my strength.

6 Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them þ hold of superstitious vanities: & my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduerities.

9 Thou hast not shue me by into þ hand of þ enemy: but hast let my feet in a large roome.

10 Haue mercie vpon me, O Lord, for I am in trouble: and mine eye is consumed for beauty heauines, yea, my soule and my body.

11 For my life is waken olde with heauines: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a repprooe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, contuised them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broke vessel.

15 For I haue heard þ blasphemie of the multitude: & feare is on euery side, while they conspire together against me, and take their

counsaile to take away my life.

16 But my hope hath bene in thee, O Lord: I haue saide, thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, & be put to silence in þ grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentiful is thy goodness, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sunnes of men?

22 Thou shalt hide the prauily by thine owne presence, from the prouoking of al me: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath rewarded me mercurious great kindnes in a strong citie.

24 And when I made haste I saide: I am cast out of the sight of thine eyes.

25 Nevertheless thou hearest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord al ye his saintes: for the Lord preferrieth them that are faithful, and plentifully rewardeth the proude doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal 32.

Blessed is he whose brightnesse is forgiven: and whose sinne is couered. Burn 23 prayer.

2 Blessed is the man vnto who the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I helde my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpo me day & night: & my moisture is like þ drouth in summer.

5 I wil knowledge my sinne vnto thee: and mine brightnesse haue I not hid.

6 I saide, I will confesse my sinnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shal euery one that is godly make his prayer vnto thee in a time when thou maist be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me fro trouble: thou shalt compass me about with songs of deliuerance.

9 I will enforme thee, and teache thee in the way wherein thou shalt go: and I wil guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no understanding: whose mouthes must be holden with bit and bridle, least they fall vpon thee.

11 Great plagies remaine for the vngodly: but who lo putteth his trust in the Lord, mercie embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in þ Lord: & be ioyful al ye that are true of heart.

Exultate

Exultate iusti. Psal 33.

Reciope in the Lorde, O ye righteous: for it be commerly wel the iust to be thankfull.
 2 Praise the Lord in Harp: sing psalmes vnto him with the Lute and instrument of tenne strings.

3 Sing vnto the Lord a new song: sing prayles iustly: vnto him with a good courage.

4 For the word of the Lord is true: and al his workes are faithfull.

5 He loneth righteousnes and iudgemēt: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made: and al the hostes of them by þ breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth by the deepe as in a treasure house.

8 Let al the earth feare the Lorde: stande in awe of him all ye that dwell in the worlde.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the Heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever: and the thoughtes of his heart from generation to generation.

12 Blessed are þ people whose God is þ Lord Jehoua: a blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and behelde al the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their workes.

15 There is no king that can be saved by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 A horse is counted but a vaine thing to save a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon thes that put their trust in his mercie.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for þ Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy name.

21 Let thy mercifull kindnes (O Lord) be vnto vs: like as we doe put our trust in thee.

Benedicam Domino. Psal 34.

I Will alway giue thanks vnto the Lord: his prayse shal euer be in my mouth.

2 My soule shall make her boast of þ Lord: the humble shal heare there of and be glad.

3 O prayse the Lorde with me: & let vs magnifie his name together.

4 I sought the Lord, and he hearde me; yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, & saucth him out of al his troubles.

7 The angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they that feare him, lacke nothing.

10 The lions do lacke, and suffer hunger: but they which seeke the Lorde, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teache you the feare of the Lord.

12 What man is he that lusteth to lye, and would faine see good dayes: keepe thy rogne from euil, & thy lippes that they speake no guile.

13 Eschewe euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lorde are ouer the righteous: & his eares are open to their prayres.

15 The countenance of the Lorde is against them that doe euil: to roote out the remembrance of them from the earth.

16 The righteous crye, and the Lord heareth them: & deliuereth them out of al their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate þ righteous, shal be desolate.

21 The Lord deliuereth the soules of his seruants: & al they that put their trust in him, shall not be defiaune.

Iudica Domine. Psal 35.

P Leade thou my cause, O Lorde, with them that strue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hande vpon the shield and buckler: and stand by to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the winde: and the angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily layde their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sodayne destruction come vpon him vnawares, and his net that he hath layde priuily catch him selfe: that he may fall into his owne mischief.

9 And my soule be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall saye, Lorde, who is like but o thee, which deliuerest the poore from him that is to strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesses did rise by: they laide to my charge thinges that I knewe not.

12 They rewarded me euil for good: to the great discomfort of my soule.

13 Renewe the:

- stande the Queene in a vesture of golde
(wrought about with diuers colours.)
- 11 Hearken (O daughter) and consider, encline
thyne eare: forget also thyne owne people, &
thy fathers house.
 - 12 So shal the king haue pleasure in thy bea-
utie: for he is thy Lorde (God) and worship
thou him.
 - 13 And the daughter of Tyre shalbe there with
a gift: like as the rich also among the people
shal make their supplication before thee.
 - 14 The kings daughter is al glorious with-
in: her clothing is of wrought golde.
 - 15 She shalbe brought vnto the king in raye-
ment of needie worke: the virgins that be
her fellowes shal beare her company, & shal-
be brought vnto thee.
 - 16 With ioy & gladnes shall they be brought:
and shal enter into the kings palace.
 - 17 In steade of thy fathers thou shalt haue
children: whom thou mayest make princes
in all landes.
 - 18 I will remember thy name from one gene-
ration vnto another: therefore shal the peo-
ple giue thee thanks vnto thee worlde without
ende.

Deus noster refugium. Psalm. 46.

- G**OD is our hope and strength: a very pre-
sente helpe in trouble.
- 2 Therefore wil not we feare though the
earth be moued: and though the hillcs be ca-
ried into the midwes of the sea.
 - 3 Though the waters thereof rage and swell:
& though the mountaines shake at the tem-
pest of the same.
 - 4 The riuers of the flood thereof shall make
glad the cite of God: the holy place of the
tabernacle of the most highest.
 - 5 God is in the midst of her, therefore shal
shee not be remoued: God shal helpe her, and
that right earely.
 - 6 The heathen make much a do, & the king-
domes are moued: but God hath shewed his
voice, and the earth shal melt away.
 - 7 The Lord of hostes is with vs: the God of
Jacob is our refuge.
 - 8 Come hither, and beholde the workes of
the Lord: what destruction he hath brought
vpon the earth.
 - 9 He maketh warres to cease in all þ world:
he breaketh the bowe, & knappeth the
speare in funder, and burneth the chariots in
the fire.
 - 10 Be stil then, and knowe that I am God: I
wil be equalled among the heathen, and I wil
be equalled in the earth.
 - 11 The Lorde of hostes is with vs: the God
of Jacob is our refuge.

Omnes gentes plaudite. Psalm. 47.

- O** Clappe your handes together, (al ye peo-
ple:) O sing vnto God with the voyce of
melodie.
- 2 For the Lord is high, and to be feared: he
is the great king vpon al the earth.
 - 3 He shall subdue the people vnder vs: & the
nations vnder our feet.
 - 4 He shal chuse out an heritage for vs: euen
the worship of Jacob whom he loued.
 - 5 God is gone by with a merry noyse: and the
Lord with the sound of the triumphe.

- 6 O sing praises, sing praises vnto (our) God:
O sing praises, sing praises vnto our king.
- 7 For God is the king of al the earth: sing ye
praises with vnderstanding.
- 8 God reigneth ouer the heathen: God sitteth
vpon his holy seate.
- 9 The princes of the people are toynd vnto
the people of the God of Abraham: for God
(which is very high exalted) dooth defend the
earth as it were with a shield.

Magnus Dominus. Psalm. 48.

- G**REAT is the Lorde, and highly to be pray-
sed: in the cite of our God, euen vpon his
holy hill.
- 2 The hill of Sion is a fatter place, and the top
of the whole earth: vpon the north side ly-
eth the cite of the great king. God is well
knownen in her palaces, as a liue refuge.
 - 3 For so, the kings of the earth: are gather-
ed and gone by together.
 - 4 They marvelled to see such thinges: they
were affonned and suddenly cast downe.
 - 5 Feare came there vpon them, & sorowe: as
vpon a woman in her trauaile.
 - 6 Thou shalt breake the shippes of the sea:
through the East winde.
 - 7 Like as we haue heard, so haue we seene in
the cite of the Lord of hostes, in the cite of
our God: God vpholderth the same for euer.
 - 8 We waite for thy louing kindnes (O God:)
in the midwes of thy temple.
 - 9 O God, according vnto thy name, so is thy
praise vnto the worldes end: thy right hand
is full of righteousnesse.
 - 10 Let the mount Sion reioyce, & the daugh-
ters of Iuda be glad: because of thy iudge-
mentes.
 - 11 Walke about Sion, & go round about her:
and tell the towres thereof.
 - 12 Marke wel her bulwarkes, set vp her hou-
ses: that ye may tell them that come after.
 - 13 For this God is our God for euer & euer:
he shalbe our guide vnto death.

Audite hæc omnes. Psalm. 49.

- H**EARE ye this al ye people: ponder it with
your eares al ye that dwell in the worlde.
- 2 High and lowe, riche and poore: one
with another.
 - 3 My mouth shal speake of wisdomes: & my
heart shal muse of vnderstanding.
 - 4 I will encline mine eare to the parable: and
shewe my darke speech vpon the Harpe.
 - 5 Wherefore should I feare in daies of wic-
kednes: & when the wickednes of my heeles
compasseth me round about?
 - 6 There be some that put their trust in theese
goodes: and boast them seluing in the mul-
titude of their riches.
 - 7 But no man may deliuer his brother: nor
make agreement vnto God for him.
 - 8 For it cost more to redeeme their soules: so
that he must let that alone for euer.
 - 9 Yea, though he liue for 3: and see not the
grave.
 - 10 For he seeth that wise men also die, and pe-
rish together: as well as the ignorant & foo-
lish, and leaue their riches for other.
 - 11 And yet they thinke that their houses shall
continue for euer: and that their dwelling
places shal endure from one generation to

B. J. and

- another, and call the lands after their owne names.
- 12 Neuerthelesse, man will not abide in honor: seeing he may be compared vnto the beastes that perishe, this is the way of them.
- 13 This is their foolishnes: & their posteritie prayle their saying.
- 14 They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.
- 15 But God hath deliuered my soule from the place of hel: for he shall receiue me.
- 16 Be not thou afraid though one be made riche: or if þy glory of his house be encreased.
- 17 For he shall carie nothing away with him when he dyeth: neither shall his pompe followe him.
- 18 For while he liued, he counted him selfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.
- 19 He shall folowe the generations of his fathers: and shall neuer be light.
- 20 Man in honour, hath no vnderstanding: but is compared vnto the beastes that perishe.

Deus deorum. Psal. 50.

Morning
prayer.

- T**he Lord, euen the most mightie GOD, hath spoken: and called the worlde, from the rising vp of the sunne, vnto the going downe thereof.
- 2 Out of Sion hath God appeared: in perfect beautie.
- 3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.
- 4 We shall call the heauen from aboue: & the earth, that he may iudge his people.
- 5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.
- 6 And the heauens shall declare his righteousness: for God is iudge him selfe.
- 7 Heare, O my people, and I will speake: I my selfe will testifie agaynst thee, O Israel, for I am God, euen thy God.
- 8 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
- 9 I will take no bullock out of thy house: nor he goates out of thy foldes.
- 10 For all the beastes of the forest are mine: & so are the cartels vpon a thousand hilles.
- 11 I knowe all the foules vpon the mountaines: and the wilde beastes of the field are in my sight.
- 12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.
- 13 Thinkest thou that I wil eat bulles flesh: and drinke the blood of sores?
- 14 Offer vnto God thanksgiuing: & pay thy vowes vnto the most high.
- 15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayle me.
- 16 But vnto the vngodly said God: why dost thou preach my lawes, and takest my couenant in thy mouth?
- 17 Whereas thou hatest to be reformed: & hast

- cast my wordes behinde thee?
- 18 When thou sawest a thief, thou consentedst vnto him: and hast bene partaker with the adulterers.
- 19 Thou hast let thy mouth speake wickednes: & with thy tongue thou hast set forth deceit.
- 20 Thou hastell and spakest agaynst thy brother: yea, & hast slandered thine owne mothers sonne.
- 21 These thinges hast thou done, and I helde my tongue, & thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the thinges that thou hast done.
- 22 O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.
- 23 Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shewe the saluatioun of God.

Miserere mei Deus. Psal. 51.

- H**Aue mercie vpon me (O God) after thy great goodness: according vnto the multitude of thy mercies, do away mine offences.
- 2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.
- 3 For I knoweledge my faultes: and my sinnes is euer before me.
- 4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
- 5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.
- 6 But loe, thou requirest truely in þy inward partes: and shalt make me to vnderstande wisdom secretly.
- 7 Thou shalt purge me with hyssope, & I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.
- 8 Thou shalt make me heare of ioye & gladnesse: that the bones which thou hast broken may reioyce.
- 9 Turne thy face from my sinnes: & put out all my misdeedes.
- 10 Make me a cleane heart, O God: & remie a right spirit within me.
- 11 Cast me not away from thy presence: and take not thy holy spirit from me.
- 12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
- 13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
- 14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
- 15 Thou shalt open my lippes (O Lord): & my mouth shall shewe thy praise.
- 16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
- 17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
- 18 O be fauourable & gracious vnto Sion: build thou the walles of Iherusalem.
- 19 Then shalt thou be pleased with þy sacrifice of righteousness, with the burnt offerings and

and oblations: then shal they offer yong bul-
locks vpon thine altar.

Quid gloriaris Psal. 52.

Why boastest thou thy selfe, thou tyrant:
that thou canst do mischief?

2 Whereas the goodnesse of God: en-
dureth yet daily.

3 Thy tongue imagineth wickednes: & with
eyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more
then goodnesse: and to talke of lies more
then righteousness.

5 Thou hast loued to speake all wordes that
may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever:
he shal take thee, and plucke thee out of thy
dwelling, and roote thee out of the lande of
the liuing.

7 The righteous also shall see this, & feare: &
shall laugh him to scorn.

8 Lo, this is the man that tooke not God for
his strength: but trusted vnto the multitude
of his riches, and strengthened him selfe in
his wickednesse.

9 As for me, I am like a greene Olive tree in
the house of God: my trust is in the tender
mercy of God for ever and ener.

10 I will alwaies giue thanks vnto thee for
that thou hast done: and I will hope in thy
name, for thy saintes like it well.

Dixit insipiens. Psal. 53.

The foolishly body hath sayde in his heart:
there is no God.

2 Corrupt are they, and become abomina-
ble in their wickednesse: there is none that
doeth good.

3 God looked downe from heauen vpon the
children of men: to see if there were any that
would vnderstand, and seeke after God.

4 But they are all gone out of h way, they are
altogether become abominable: there is also
none that doeth good, no not one.

5 Are not they without vnderstanding that
worke wickednesse: eating vp my people as
if they would eat bread: they haue not called
vpon God.

6 They were afrayde where no feare was: for
God hath broken the bones of him that be-
sieged thee, thou hast put them to confusion,
because God hath despised them.

7 Oh that the saluation were giuen vnto Is-
rael out of Sion: oh that the Lorde would
deliuer his people out of captiuitie.

8 Then should Jacob reioyce: & Israel should
be right glad.

Deus in nomine. Psal. 54.

Sue me, O God, for thy names sake: and a-
venge me in thy strength.

2 Heare my prayer, O God: and hearken
vnto the wordes of my mouth.

3 For strangers are risen by against me: and
tyrantes (which haue not God before their
eyes) seeke after my soule.

4 Behold, God is my helper: the Lorde is
with them that vphold my soule.

5 He shal reward euil vnto mine enemies: de-
stroy thou them in thy wrath.

6 An offering of a free heart will I giue thee,
and praise thy name (O Lorde, because it is
so comfortable.

7 For he hath deliuered me out of all my trou-
ble: and mine eye hath seene his desire vpon
mine enemies.

Exaudi Deus. Psal. 55.

Hear me prayer, O God: and hide not thy
selfe from my petition.

2 Take heede vnto mee, & heare me: how
I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly com-
meth on so fast: for they are minded to do
me some mischief, so maliciously are they
set against me.

4 My heart is disquieted within me: and the
feare of death is fallen vpon me.

5 fearefulness and trembling are come vpon
mee: and an horrible dead hath ouerwhel-
med me.

6 And I saide, O h I had wings like a Dove:
for then would I flie away, and be at rest.

7 Loe, then would I get me away farre of: &
remaine in the wilderness.

8 I would make haste to escape: because of the
stormie winde and tempest.

9 Destroy their tongues (O Lorde) & deuide
them: for I haue spied vnrighteousnes and
strife in the cite.

10 Day and night they go about within the
walles thereof: mischief also and sorowe
are in the middes of it.

11 Wickednesse is therein: deceit and guile
go not out of their streets.

12 For it is not an open enemy h hath done
mee this dishonour: for then I coude haue
borne it.

13 Neither was it mine aduersarie that did
magnifie himselfe against me: for then
(peraduenture) I would haue had my selfe
from him.

14 But it was euen thou my companion: my
guide, and mine owne familiar friend.

15 We tooke sweete counsell together: & walk-
ed in the house of God as friends.

16 Let death come hastily vpon them, and let
them go downe quicke into hel: for wicked-
nes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the
Lord shal saue me.

18 In the evening and morning, and at noone
day will I pray, and that instantly: and he
shall heare my voyce.

19 It is he that hath deliuered my soule in
peace, from the battaile that was against
me: for there were many with me.

20 Yea, enen God that endureth for ever shall
heare me, & bring them downe: for they will
not turne, nor feare God.

21 He layde his handes vpon such as be at
peace with him: and he brake his covenant.

22 The wordes of his mouth were softer then
butter, hauing warre in his hart: his words
were smoother then oyle, and yet be they ve-
rie swordes.

23 O cast thy burthen vpon the Lorde, and he
shal nourish thee: and shal not suffer h right-
eous to fall for ever.

24 And as for them: thou, O God, shalt bring
them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall
not lue out halfe their daies: neuertheless,
my trust shalbe in thee, O Lorde,

B. ij.

Miserere

Morning
prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly sighing and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight agaynst me, O thou most highest.

3 Neuerthelesse, though I am sometime as feayd: yet put I my trust in thee.

4 I will praise God because of his worde: I haue put my trust in God, and wil not feare what flesh can do vnto me.

5 They dayly mislike my wordes: all þ they imagine, is to do me euill.

6 They hold al together, & keepe them selues close: and marke my steppes, when they lay wayte for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my sittinges, put my teares into thy bottle: are not these thinges noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word wil I reioyce: in þ Lordes word wil I comfort me.

11 Yea, in God haue I put my trust: I wil not be afraide what man can do vnto me.

12 Vnto thee (O God) wil I pay my bowes: vnto thee wil I giue thanks.

13 For thou hast deliuered my soule from death, & my feete from falling: that I may walke before God in the light of the liuing, Misere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shalt I take refuge, until this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall perforce me the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reprooche of him that would eate me vp.

4 God shall send forth his mercie and trueth: my soule is among Lions.

5 And I lye euen among the children of men (that are set on fire): whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, above the heauens: and thy glory above all the earth.

7 They haue layde a nette for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middest of it them selues.

8 My heart is fixed, O God, my heart is fixed: I wil sing and giue praise.

9 Awake vp my glory, awake Lute & Harpe: I my selfe will awake right carely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, above the heauens: and thy glory above all the earth,

ARe your mindes set vpon righteousness, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men? Yea, ye imagine mischief in your heart vpon the earth: & your handes deale with wickednesse.

2 The wickedly are frowarde euen from their mothers wombe: alioone as they be borne they go astray, and speake lyes.

3 They are as venomous as the popson of a Serpent: euen like þ deafe Adder that stoppeth her eares.

4 Which refuse to heare the voyce of the charmer: charmer he neuer so wisely.

5 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

6 Let them consume away like a Snayle, & be like the vntimely fruite of a woman: and let them not see the sunne.

7 Or euer your portes be made whote with thornes: so let indignation beke him, euen as a thing that is rawe.

8 The righteous shall reioyce when he seeth the vengeance: he shall wash his footstepps in the blood of the wickedly.

9 So that a man shall say, verely there is a rewarde for the righteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Deliuer me from mine enemies, (O God): defende mee from them that rise vp against me. Evening prayer.

2 O deliuer me from my wicked doers: and saue me from the bloodyistie men.

3 For loe, they lye waiting for my soule: the mightie men are gathered agaynst me, without anie offence or faulte of mee, O Lord.

4 They runne and prepare them selues without my faulte: arise thou therefore to helpe me, and beholde.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: & be not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dogge, & runne about through the cite.

7 Beholde, they speake with their mouth, & swordes are in their lippes: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteous: lye: and God shall let me see my desire vpon mine enemies.

11 Slay them not, least my people forget te: but scatter them abroad among the people, & put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the wordes of their lippes, they shall be taken in their pydde: and why? their preaching is

of cursing and lies.

- 23 Consume them in thy wrath, consume the, that they may perish: and knowe that it is God which ruleth in Jacob, and vnto the endes of the world.
- 24 And in the euening they wil retorne: grin like a dogge, and will go about the cite.
- 25 They will runne here and there for meate: and grudge if they be not satisfied.
- 26 As for me, I will sing of thy power, & will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.
- 27 Vnto thee (O my strength) wil I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

- O** God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.
- 2 Thou hast moued the lande, and deuended it: heale the fores thereof, for it shaketh.
- 3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.
- 4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.
- 5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.
- 6 God hath spoken in his holines: I will reioyce and deuide Sichem: and mete out the balley of Sicoth.
- 7 Silead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my laue quier.
- 8 Moab is my washpot, ouer Edom wil I cast out my shoe: Philistia be thou glad of me.
- 9 Who wil leade me into the strong citie: who wil bring me into Edom?
- 10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hostes?
- 11 O be thou our helpe in trouble: for vaine is the helpe of man.
- 12 Through God shall we doe great actes: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

- H**eare my crying, O God: giue eare vnto my prayer.
- 2 From the endes of the earth wil I call vnto thee: when my heart is in heauens.
- 3 O let me vp vpon the rocke & is higher the: for thou hast bene my hope, and a strong towre for me against the enemy.
- 4 I will dwell in thy tabernacle for ever: and my trust shall be vnder the couering of thy wings.
- 5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy name.
- 6 Thou shalt graunt the king a long life: that his yeeeres may endure throughout all generations.
- 7 We shall dwell before God for ever: O prepare thy louing mercy and saythfulness, that they may preserue him.
- 8 So wil I alway sing praise vnto thy name: that I may dayly perfume my bowes.

Nonne Deo. Psalm 62.

- M**y soule truly waiteth still vpon God: for of him cometh my saluation.

2 He verely is my strength & my saluation: he is my defence, so that I shall not greatly fall.

- 3 How long wilt ye imagine mischief against euery man: ye shall be slaine all & lost of you, yea, as a tottering wall that ye be, and like a broken hedge.
- 4 Their deuice is onely howe to put him out who God will exalt: their delight is in lies, they giue good words with their mouth, but cutle with their heart.
- 5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.
- 6 He truly is my strength & my saluation: he is my defence, so that I shall not fall.
- 7 In God is my health & my glory: the rocke of my might, and in God is my trust.
- 8 O put your trust in him alway (ye people:) powre out your heartes before him, for God is our hope.
- 9 As for & children of men, they are but vaine: the children of men are deceitfull vpon the weighes: they are altogether lighter then vannie it selfe.
- 10 O trust not in wrong & robberie, giue not your selues vnto vanitie: if riches increase, let not your heart vpon them.
- 11 God spake once & twise: I haue also heard the same, that power belongeth vnto God.
- 12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

- O** God, thou art my God: early wil I seeke thee.
- 2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren & dry land, where no water is.
- 3 Thus haue I looked for thee in holines: & I might behold thy power and glory.
- 4 For thy louing kindnes is better then the life it selfe: my lippes shall prayse thee.
- 5 As long as I liue will I magnifie thee on this manner: & lift vp my hands in thy name.
- 6 My soule shall be satisfied euen at it were as marowe and farnesse: when my mouth prayseth thee with ioyfull lippes.
- 7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?
- 8 Because thou hast bene my helper: therefore vnder the shadowe of thy wings wil I reioyce.
- 9 My soule hangeth vpon thee: thy right hand hath bpholden me.
- 10 These also that seeke the hurt of my soule: they shall go vnder the earth.
- 11 Let them fall vpon the edge of the sword, that they may be a portion for foxes.
- 12 But the king shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psal. 64.

- H**eare my voyce, O God, in my prayer: preserue my life from feare of the enemy.
- 2 Hide me from the gathering together of the froward: and from the insurrection of wicked dooers.
- 3 Which haue whetted their tongue lyke a sword: and shote out their arrowes, euen bitter wordes.

Morning prayer.

- 4 That they may pryncly shoote at him which is perier: suddenly do they hit him, and feare not.
- 5 They courage them felues in mischief: and commune among them felues howe they may laye swares, and say that no man shall see them.
- 6 They imagine wickednes, & practife it: that they keepe secret among them felues, every man in the deepe of his heart.
- 7 But God shall suddenly shoote at them w a swift arrow: that they shal be wounded.
- 8 Yea, their owne tongues shall make them fall: inasmuch that who so seeth them, shall laugh them to scorne.
- 9 And all men that see it, shall saye, this hath God done: for they shall perceiue that it is his worke.
- 10 The righteous shal reioyce in the Lord, and put his trust in him: & all they that are true of heart, shal be glad.

Te dect hymnus. Psal. 65.

Evening
prayer.

- T**hou, O God, art prayesd in Sion: & vnto thee shall the bowe be perfourmed in Iherusalem.
- 2 Thou that hearest the praier: vnto thee shal all flesh come.
 - 3 My misdoebes puenale against me: oh be thou mercifull vnto our sinnes.
 - 4 Blessed is the man whom thou choolest and receiuest vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy temple.
 - 5 Thou shalt shewe vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of al the endes of the earth, and of them that remayne in the broad sea.
 - 6 Which in his strength setteth fast þ moun- taines: and is girded about with power.
 - 7 Which stilleth the raging of the sea: and the noise of his waues, and the madnes of his people.
 - 8 They also that dwell in þ uttermost partes of þ earth, shal be afrade at thy tokens: thou that maketh the outgoings of the moynng and euening to praye thee.
 - 9 Thou bifest the earth, and blestest it: thou makest it very plenteous.
 - 10 The riuer of God is full of water: thou pre- parent their corne, for so thou prouidest for the earth.
 - 11 Thou waterest her foztrowes, thou sendest raine into the litle balles thereof: thou mak- est it fast with the droppes of raine, and blestest the increase of it.
 - 12 Thou crownest the yeere with thy good- nesse: and thy cloudes drop fatnesse.
 - 13 They shall drop vpon the dwellings of the wilderness: and the litle hilles shall reioyce on every side.
 - 14 The foldes shal be full of sheepe: the balles also shal stand foz chicke with corne, that they shal laugh and sing.

Iubilare Deo. Psal. 66.

- O** Be topfull in God al ye lands: sing pray- ses vnto the honour of his name, make his prayse to be glorious.
- 2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of

- thy power. Shall thine enemies be found ly- ars vnto thee.
- 3 For all the worlde shal worship thee: sing of thee, and praye thy name.
- 4 O come hither, and beholde the workes of God: how wonderfull he is in his doing to- ward the children of men.
- 5 He turned the sea into drie lande: so þ they went through the water on foote, there did we reioyce thereof.
- 6 He ruleth with his power foz euer, his eyes beholde the people: and such as will not beleue, shall not be able to exalt them felues.
- 7 O praye our God (ye people): & make the voyce of his prayse to be heard.
- 8 Which holdeth our soule in life: & suffereth not our feete to slip.
- 9 For thou (O God) hast proued vs: thou al- so hast tried vs, like as siluer is tried.
- 10 Thou broughtest vs into þ snare: & laydest trouble vpon our loynes.
- 11 Thou sufferdest me to ride ouer our heads: we went through fire & water, & thou brought vs out into a wealthe place.
- 12 I wil go into thy house to burnt offerings: and wil pay thee my vowes which I promi- sed with my lippes, & spake with my mouth when I was in trouble.
- 13 I wil offer vnto thee fatte burnt sacrifices, with the increase of rammes: I wil offer bul- lockes and goates.
- 14 O come hither & hearken all ye that feare God: and I will tell you what he hath done foz my soule.
- 15 I called vnto him with my mouth: & gaue him prayes with my tongue.
- 16 If I incline vnto wickednes in my heart: the Lord will not heare me.
- 17 But God hath heard me: & considered the voyce of my prayer.
- 18 Prayed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus Miferatur. Psal 67.

- G**od be mercifull vnto vs, & blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.
- 2 That thy way may be knowne vpon earth: thy sauing health among al nations.
 - 3 Let the people praye thee, O God: yea, let all the people praye thee.
 - 4 O let the nations reioyce & be glad, for thou shalt iudge the folke righteously: & gouerne the nations vpon earth.
 - 5 Let the people praye thee, O God: let al the people praye thee.
 - 6 Then shal the earth bring forth her increase: and God, euen our owne God, shal giue vs his blessing.
 - 7 God shal blesse vs: and all the endes of the worlde shal feare him.

Exurgat Deus. Psal 68.

- L**et God arise, and let his enemies be scat- tered: let them also that hate him, flee be- foze him.
- 2 Like as the smoke banisheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let þ vngodly perish at the pre- sence of God.
 - 3 But let the righteous be glad & reioyce be- foze

foze God: let them also be merie and forgiuill.

- 4 O sing vnto God, and sing prayles vnto his name: magnifie him that rideth vpon the heauens as it were vpon a horse, praise him in his name, yea, and reioyce before him.
- 5 He is a father of the fatherlesse, & defendeth the cause of the widowes: euen God in his holy habitation.
- 6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letreth the ruminagates continue in scarcenesse.
- 7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.
- 8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presene of God, which is the God of Israel.
- 9 Thou, O God, sendest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.
- 10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.
- 11 The Lorde gaue the worde: great was the companie of the preachers.
- 12 Kinges with their armies did flee & were discomfited: and they of the household denied the spoile.
- 13 Though ye haue lien among the pottes, yet shal ye be as the wings of a Dove: that is couered with bluer wings, and her feathers like golde.
- 14 When the almightie scattered kinges for their sake: then were they as white as snow in Salmon.
- 15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.
- 16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea the Lord wil abide in it for euer.
- 17 The chaires of God are twentie thousand, euen thousandes of Angels: and the Lorde is among them as in the holy place of Sinai.
- 18 Thou art gone by on high, thou hast led captiuitie captiue, and receyued gifts for men: yea, euen for thy enemies, that p Lord God might dwell among them.
- 19 Played be the Lorde dayly: euen the God which helpeth vs, and pow'rieth his benefites vpon vs.
- 20 He is our God, euen the God of whō cometh saluation: God is the Lord, by whom we escape death.
- 21 God shal wound the head of his enemies: & the hearie scalpe of such a one as goeth on still in his wickednesse.
- 22 The Lord hath sayd, I wil bring my people againe, as I did from Basan: mine owne wil I bring againe, as I did sometime from the deepe of the sea.
- 23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the same.
- 24 It is well seene, O God, how thou goest: howe thou my God and king goest in the sanctuarie,

- 25 The fingers go before, the minstrels follow after: in the middell are the damocels playing with the tymbrels.
- 26 Give thanks, O Israel, vnto God p Lord in the congregations: from the grounde of the heart.
- 27 There is little Benjamin their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, & the princes of Issachar.
- 28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.
- 29 For thy temples sake at Jerusalem: so shal kings bring presents vnto thee.
- 30 When the companie of the speare men, & multitude of the mightie, are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer: & when he hath scattered the people that desite in warre.
- 31 Then shal the princes come out of Egypt: the Assyrians land shal soone stretch out her handes vnto God.
- 32 Sing vnto God, O ye kingdomes of the earth: O sing prayles vnto the Lord.
- 33 Which stretch in the heauens ouer all from p beginning: so, he doeth send out his voice, yea, and that a mightie voice.
- 34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.
- 35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Salue me, O God: for the waters are come vt, Euening
vnto my soule. prayer.

- 2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.
- 3 I am wearie of crying, my throte is drye: my sight fayleth me for wayting so long vpon my God.
- 4 They that hate me without a cause, are more then the heaues of my head: they p are mine enemies, and would destroy me guiltlesse, are mightie.
- 5 I payd them the things that I neuer tooke: God thou knowest my simpelenesse, and my faultes are not hid from thee.
- 6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those p seeke thee, be confounded through me, O Lord God of Israel.
- 7 And why? for thy sake haue I suffered reprooche: shame hath couered my face.
- 8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.
- 9 For the zeale of thy house hath euen eared me: and the rebukes of them that rebuked thee, are fallen vpon me.
- 10 I wept & chastened my selfe with fasting: & that was turned to my reprooche.
- 11 I put on a sackcloth also: and they iested vpon me.
- 12 They that sit in the gate speake against me: and the drunkards make songs vpon me.
- 13 But Lord, I make my prayer vnto thee: in an acceptable time.

14. Heare me, O God, in the multitude of thy mercie: euen in the tructh of thy saluation.
- 15 Take me out of p mure, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
- 16 Let not p water flood browne me, neither let the deepe swallow me vp: & let not p put thur her mouth vpon me.
- 17 Heare me, O Lord, for thy louingkindnes is comfortable: turne thee vnto me, according to the multitude of thy mercies.
- 18 And hide not thy face from thy seruant, for I am in trouble: oh haſte thee, and heare me.
- 19 Drawe nigh vnto my ſoule, & ſaue it: oh deliuer me, becauſe of mine enemies.
- 20 Thou haſt known my reprooſe, my ſhame, and my diſhonour: mine aduerſaries are all in thy ſight.
- 21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pittie on me, but there was no man, neyther found I any to comfort me.
- 22 They gaue me gall to eate: & when I was thirſtie, they gaue me vinegar to drinke.
- 23 Let their table be made a ſnare to take theſe felies withal: & let the thinges (that ſhould haue bene for their wealt) be vnto them an occaſion of falling.
- 24 Let their eyes be blinded that they ſee not: and euer bowe downe their backes.
- 25 Downe out thine indignation vpon them: and let thy wraſhfull diſpleaſure take holde of them.
- 26 Let their habitation be boide: and no man to dwell in their tentes.
- 27 For they perſecute him whom thou haſt ſmitten: and they talke howe they may beate them whom thou haſt wounded.
- 28 Let them fall from one wickednes to another: and not come into thy righteouſneſſe.
- 29 Let them be wypped out of the booke of the liuing: and not be wrytten among the righteous.
- 30 As for mee, when I am poore and in heauineſſe: thy helpe (O God) ſhal liſt me vp.
- 31 I wil praiſe the name of God with a ſong: and magnifie it with thankſgiving.
- 32 This alſo ſhal pleaſe the Lord: better then a bullocke, that hath hornes and hoofs.
- 33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and yon ſoule ſhall liue.
- 34 For the Lord heareth the poore: and deſpiſeth not his piſſoners.
- 35 Let heauen and earth praiſe him: the ſea & all that moneth therein.
- 36 For God wil ſaue Sion, and builde the cities of Iuda: that men may dwell there, and haue it in poſſeſſion.
- 37 The poſteritie alſo of his ſeruautes ſhall inherite it: and they that loue his name ſhall dwell therein.

Deus in adiutorium. Pſal. 70.

- H**Aſte thee, O God, to deliuer me: make haſte to helpe me, O Lorde.
- 2 Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backward and put to confuſion that wiſhe me euill.
- 3 Let them (for theſe rewardes) bee ſoone

brought to ſhame: that crye oute me, there, there.

- 4 But let all thoſe that ſeeke thee, be toyfull and glad in thee: and let all liuch as delight in thy ſaluation, ſay alway, the Lorde be prayſed.
- 5 As for me, I am poore and in miſerie: haſte thee vnto me (O God.)
- 6 Thou art my helper and my redeemer: O Lorde make no long tarrying.

In te Domine ſperaui. Pſal. 71.

IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, & ſhine thine eare vnto me, and ſaue me.

Morning prayer.

- 2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.
- 3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrigh- teous and cruel man.
- 4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.
- 5 Through thee haue I bene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhal be alway of thee.
- 6 I am become as it were a monſter vnto many: but my true truſt is in thee.
- 7 O let my mouth be filled with thy prayſe: (that I may ſing of thy glory) and honour al the day long.
- 8 Caſt me not away in the time of age: for ſake me not when my ſtrength faileth me.
- 9 For mine enemies ſpeake againſt me, and they that lay waye for my ſoule, take their counſaile together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.
- 10 So not farre from me, O God: my God haſte thee to helpe me.
- 11 Let them be confounded and periſhe, that are agaynſt my ſoule: let them be covered with ſhame and diſhonour, that ſeeke to do me euill.
- 12 As for me, I wil patiently abide alway: & wil praiſe thee more and more.
- 13 My mouth ſhal dayly ſpeake of thy righteouſneſſe and ſaluation: for I knowe no ende thereof.
- 14 I wil go forth in the ſtrength of the Lorde God: and wil make mention of thy righteouſneſſe onely.
- 15 Thou, O God, haſt taught me from my youth vp vntill now: therefore wil I tell of thy wonderous workes.
- 16 Forſake me not, O God, in mine olde age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.
- 17 Thy righteouſneſſe, O God, is very high: & great thinges are they that thou haſt done, O God, who is like vnto thee?
- 18 O what great troubles & aduerſities haſt thou ſhewed me, & yet diddeſt thou turne and reſtreſh me: yea, and broughteſt me from the deepe of the earth againe.

- 19 Thou hast brought me to great honour: & comforted me on euery side.
 20 Therefore will I praise thee & thy faithfulnesse (O God:) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe. O thou holy one of Israel.
 21 Thy lippes wil be faime when I sing vnto thee: and so will my soule whom thou hast deliuered.
 22 Thy tongue also shal talke of thy righteousness at the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Deus iudicium. Psal. 72.

- G**ive the king thy iudgements (O God:) and thy righteousness vnto the kings sonne.
 2 Then shal he iudge the people according vnto right: and defend the poore.
 3 The mountaines also shal bring peace: and the little hilles righteousness vnto the people.
 4 He shal keepe h simple folke by their right: defend the children of the poore, and punish the wrong doer.
 5 They shal feare thee as long as the sunne and moone endureth: from one generation to another.
 6 He shal come downe like the raine into a fleece of wooll: euen as the drops that water the earth.
 7 In his time shal the righteous flourish: yea, and abundance of peace, so long as the sunne endureth.
 8 His dominion shalbe also from the one sea to the other: & fro the flood vnto h worlds end.
 9 They that dwell in the wilderness shal kneele before him: his enemies shal like the dust.
 10 The kings of Tharsis and of the Isles shal giue presents: the kings of Arabia & Saba shal bring gifts.
 11 All kings shal fall downe before him: all nations shal do him seruice.
 12 For he shal deliuer the poore when he cryeth: the needy also, and him that hath no helper.
 13 He shalbe famous to the simple & needy: and shal preferre the soules of the poore.
 14 He shal deliuer their soules from falshode and wrong: and deare shal their blood be in his sight.
 15 He shal liue, and vnto him shal be giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shal he be prayed.
 16 There shalbe an heape of coyne in the earth high vpon the hilles: his fruite shal like Libanus, and shalbe greene in the cite, like grasse vpon the earth.
 17 His name shal endure for euer, his name shal remaine vnder h sunne among h posterities: which shalbe blessed through him, and al the heathen shal prayse him.
 18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.
 19 And blessed bee the name of his maiestie

for euer: and all the earth shal be filled with his maiestie. Amen. Amen.

Quam bonus Israel. Psal. 73.

- T**ruely God is louing vnto Israel: euen vnto such as are of a cleane heart.
 2 Neuerthelesse, my feete were almost gone: my treadings had welingh slip.
 3 And why? I was grieved at the wicked: I do also see the vngobly in such prosperitie.
 4 For they are in no perill of death: but are lustie and strong.
 5 They come in no misfortune like other folke: neither are they plagued like other men.
 6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelte.
 7 Their eyes sweel with fatnes: and they doe euen what they lust.
 8 They corrupt other, and speake of wicked blasphemie: their talking is against h most highest.
 9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the wolde.
 10 Therefore fall the people vnto them: and thereour lucke they no small advantage.
 11 Truly (saye they) how shoulde God perceiue it: is there knowledge in the most highest?
 12 Lo, these are the vngobly, these prosper in the worlde, and these haue riches in possession: and I said, then haue I clenst my heart in vaine, and washed my handes in innocencie.
 13 All the day long haue I bene punished: and chastened euery morning.
 14 Yea, and I had almost saide euen as they: but loe, then shoulde I haue condemned the generation of thy children.
 15 Then thought I to vnderstand this: but it was to hard for me.
 16 Vntil I went into the Sanctuarie of God: then vnderstood I the end of these men.
 17 Namely, howe thou dost set them in slippery places: and castest them down, and destroyst them.
 18 Oh howe sodainly doe they consume: perishe, and come to a fearfull ende?
 19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the cite.
 20 Thus my heart was grieved: and it went euen through my reines.
 21 So foolish was I and ignorant: euen as it were a beast before thee.
 22 Neuerthelesse, I am alway by thee: for thou hast holden me by my right hand.
 23 Thou shalt guide me with thy counsell: and after that receive me with glory.
 24 Whom haue I in heauen but thee: & there is none vpon earth that I desire in comparison of thee.
 25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.
 26 For loe, they that forsake thee shal perishe: thou hast destroyed al them that commit fornication against thee.
 27 But it is good for me to holde me fast by God,

Euening prayer.

God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Zion.)

Vt quid Deus. Psal. 74.

- O** God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?
- 2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.
- 3 Thinke vpon the tribe of thyne inheritance: and mount Sion wherein thou hast dwelt.
- 4 Lift vp thy feete, that thou mayest utterly destroy euery enemy: which hath done euill in thy sanctuarie.
- 5 Thyne aduersaries roare in the middes of thy congregations: and set vp their banners for tokens.
- 6 He that hewed timber afore out of h thicke trees: was knowne to bring it to an excellent worke.
- 7 But now they breake downe all the carved worke thereof: with Axes and Hammers.
- 8 They haue set fire vpon thy holy places: & haue defiled the dwelling place of thy name, euen vnto the ground.
- 9 Yea, they laid in their heartes, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of GOD in the lande.
- 10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
- 11 O God, howe long shall the aduersarie doe this dishonour: howe long shall the enemy blaspheme thy name, for euer?
- 12 Why withdrawest thou thy hande: why pluckest not thou thy ryght hand out of thy bolome to consume the enemy?
- 13 For God is my King of olde: the helpe that is done vpon earth, he doeth it him selfe.
- 14 Thou diddest deuide the sea through thy power: thou brakest the heades of the Dragons in the waters.
- 15 Thou smotest the heades of Leviathan in pieces: and ganest him to be meate for the people in the wilderness.
- 16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.
- 17 The daye is thine, and the night is thine: thou hast prepared the light and the sunne.
- 18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.
- 19 Remember this, O Lord, howe the enemy hath rebuked: and howe the foolish people hath blasphemed thy name.
- 20 O deliuer not h soule of thy Turtle Dove vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
- 21 Looke vpon the couenant: for all the earth is full of darkness, and cruell habitations.
- 22 Oh let not the simple goe awaye ashamed: but let the poore and needie giue praye vnto thy name.
- 23 Arise, O God, mainteine thyne own cause:

remember how the foolish man blasphemeth thee dayly.

- 24 Forget not the voyce of thyne enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

- V**nto thee (O God) do we giue thanks: yea vnto thee do we giue thanks.
- 2 Thy name also is so high: and that doeth thy wonderous workes declare.
- 3 When I receiue the congregation: I shall iudge according vnto right.
- 4 The earth is weak, and all the inhabitants thereof: I beare vp the pillars of it.
- 5 I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your home.
- 6 Set not vp your home on high: & speake not with a stifte necke.
- 7 For promotion cometh neither from the East nor from the West: nor yet from the South.
- 8 And why? GOD is the iudge: he putteth downe one, and setteth vp another.
- 9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, & he poureth out of the faine,
- 10 As for the bagges thereof: all the vngodly of the earth shall drinke them, and sucke ths out.
- 11 But I wil talke of the God of Jacob: and praise him for euer.
- 12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

- I**n Iurie is God knowne: his name is great in Israel.
- 2 At Salem is his tabernacle: and his dwelling in Sion.
- 3 There brake he the arrowes of the bowe: the shield, the sword, and the bartell.
- 4 Thou art of more honour and might: then the hilles of the robbers.
- 5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.
- 6 At thy rebuke (O God of Jacob:) both the charer and horse are fallen.
- 7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angry?
- 8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.
- 9 When God arose to iudgement: and to helpe all the meeke vpon earth.
- 10 The fiercenesse of man shall turne to thy praise: and the fiercenes of them shalt thou reframe.
- 11 Promise vnto the Lord your GOD, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.
- 12 He shall reframe the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

- I** will crye vnto GOD with my voyce: euen vnto God will I crye with my voyce, and he shall

Morning prayer.

that hearken into me.

- 2 In the time of my trouble I sought h Lord : my foxe raine and called not, in the night season my soule refused comfort.
- 3 When I am in heauineſſe I will thinke vpon God: when my heart is vexed, I will complaine.
- 4 Thou holdest mine eyes waking: I am loo feeble that I can not ſpeake.
- 5 I haue conſidered the dayes of old: and the yeeves that are paſt.
- 6 I call to remembrance my ſong: and in the night I commune with mine owne heart, & ſearch out my ſpirites.
- 7 Will the Lorde abſent him ſelfe for ever: & will he be no more intreated?
- 8 Is his mercie cleane gone for ever: and is his promiſe come utterly to an ende for evermore?
- 9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?
- 10 And I ſaide, it is mine owne inſenſitie: but I will remember the yeeves of the right hand of the moſt higheſt.
- 11 I will remember the wonderfull woorkes of the Lord : and call to minde thy wonderfull woorkes of old time.
- 12 I will thinke alſo of al thy woorkes: and my talking ſhalbe of thy doings.
- 13 Thy way, O God, is holy: who is ſo great a God (as our God?)
- 14 Thou art the God that doeth wonderfull things: & haſt declared thy power among people.
- 15 Thou haſt mightily deliuered thy people: euen the ſonnes of Jacob and Joſeph.
- 16 The waters ſawe thee, O God, the waters ſawe thee, and were afraid: the deptyes alſo were troubled.
- 17 The cloudes powred out water, the aylee thundred: and thine arrowes went abroad.
- 18 The voyce of thy thunder was heard round about: the lightnings ſhone vpon the ground, the earth was moued, and ſhook withall.
- 19 Thy waye is in the ſea, and thy pathes in the great waters: and thy footſteps are not knowne.
- 20 Thou leddeſt thy people like ſheepe: by the hand of Moſes and Aaron.

Attendite popule. Pſal. 78.

Evening
prayer.

- H**ear me lawe , O my people: incline your eares vnto the wordes of my mouth.
- 2 I will open my mouth in a parable: I will declare hard ſentences of olde.
 - 3 Which we haue heard and knowne: & ſuch as our fathers haue tolde vs.
 - 4 That we ſhoulde not hide them from the children of the generations to come: but to ſhewe the honour of the Lord , his mightie and wonderfull woorkes: that he hath done.
 - 5 We made a covenannt with Jacob, & gaue Iſrael a law: which he commanded our forefathers to teach their children.
 - 6 That their poſteritie might knowe it: and the children which were yet vnborne.
 - 7 To the intent that when they came vp:

they might ſhewe their children the ſame.

- 8 That they might put their truſt in God: & not to forget the woorkes of God, but to keepe his commandements.
- 9 And not to be as their forefathers, a faithleſſe and ſtubborne generation: a generation that ſet not their heart aright, and whoſe ſpirite cleaueſt not ſtedfaſtly vnto God.
- 10 Lyke as the children of Ephraim: which being harnelleſſed and carrying bowes, turned them ſclues backe in the daye of battell.
- 11 They kept not the covenannt of God: and would not walke in his lawe.
- 12 But forgotte what he had done: and the wonderfull woorkes that he had ſhewed for them.
- 13 Marvellous thynges dyd hee in the ſight of our forefathers in the land of Egypt: eue in the field of Zoan.
- 14 He diuided the ſea, and let them goe through: he made the waters to ſtande on an heape.
- 15 In the daye time alſo he ledde them with a cloud: and at the night through with a light of fire.
- 16 He claue the hard rockes in the wildernes: and gaue them drinke thereof, as it had bene out of the great deapth.
- 17 He brought waters out of the ſtony rocke: ſo that it gulyed our like the euers.
- 18 Yet for al this they ſinned more againſt him: and prouoked the moſt higheſt in the wildernes.
- 19 They tempted God in their hearts: and requiſed meate for their luſt.
- 20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wildernes?
- 21 He ſmote the ſtonie rocke in deed, that the water gulyed out, and the ſtreames flowed withal: but can hee geue bread alſo, or prouide fleſhe for his people?
- 22 When the Lorde hearde this, he was wroth: for the fyre was kindled in Jacob, & there came vp heauie diſpleaſure againſt Iſrael.
- 23 Becauſe they beleened not in God: & put not their truſt in his helpe.
- 24 So he commanded the cloudes aboue: and opened the doores of heauen.
- 25 Hee rayned downe Manna alſo vpon them for to eate: and gaue them food from heauen.
- 26 So man did eate Angels food: for he ſent them meate ynough.
- 27 He cauſed the Eaſt winde to blowe vnder heauen: and through his power hee brought in the Southweſt winde.
- 28 He rained fleſhe vpon them: thick as duſt: and feathered fowles like as the fande of the ſea.
- 29 He let it fall among their tents: euen rounde about their habitation.
- 30 So they did eate and were wel filled, for he gaue them their owne deſire: they were not diſappointed of their luſt.
- 31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon

- byorthem, and flue the welchiest of them:
yea, and smote downe the cholen men that
were in Israel.
- 2 But for all this they sinned yet more: and
beleueed not his wonderous workes.
- 3 Therefore their dayes did he consume in
vanitie: and their yeeres in trouble.
- 4 When he flue them, they sought him: and
turned them early, and enquired after God.
- 5 And they remembred that God was their
strength: and that the high God was their
redeemer.
- 6 Nevertheless, they did but flatter him in
their mouth: & dissembled with him in their
tongue.
- 7 For their heart was not whole with him:
neither continued they stedfast in his cove-
nant.
- 8 But he was so mercifull that he forgave
their misdoedes: and destroyed them not.
- 9 Yea many a time turned he his wrath a-
way: and woulde not suffer his whole dis-
pleasure to ayle.
- 10 For he considered that they were but fleshy:
and that they were euen a wind that passeth
away, and commeth not againe.
- 11 Many a time did they prouoke him in the
wildernesse: and grieved him in the de-
sert.
- 12 They turned backe and tempted God: and
moued the holy one in Israel.
- 13 They thought not of his hande: and of the
day when he deliuered them from the hande
of the enemye.
- 14 Howe he had wrought his miracles in E-
gypt: and his wonders in the felde of Zo-
an.
- 15 He turned their waters into blood: so that
they might not drinke of the riuers.
- 16 He sent hye among them, and denoured
them by: and frogges to destroy them.
- 17 He gaue their fruite vnto the Caterpillers:
and their labour vnto the Gryllopper.
- 18 Hee destroyed theyr Dynes with hayle-
stones: and their Aliberte trees with the
frost.
- 19 Hee smote their cattell also with hayle-
stones: and their flockes with hot thunder
boies.
- 20 He cast vpon them the furiousnesse of his
wrath, anger, displeasure, and trouble: and
sent euill angels among them.
- 21 He made a way to his indignation, & spared
not their soule from death: but gaue their
life ouer to the pestilence.
- 22 And smote at the fyrst bozne in Egypt: the
most principall and mightiest in the dwell-
lings of Ham.
- 23 But as for his owne people, he ledde them
foorth like sheepe: and carryed them in the
wildernesse like a flocke.
- 24 He brought the out safely that they should
not feare: and ouerwhelmed their enemies
with the sea.
- 25 And brought the within the borders of his
Sanctuarie: euen to his mountaine which
he purchased with his right hand.
- 26 He cast out the heathen also before them:
caused their land to be deuoted among them
for an heritage, and made the tribes of Isra-

- el to dwell in their tents.
- 27 So they tempted and displeased the most
high God: and kept not his testimonies.
- 28 But turned their backs, and tel away like
their forefathers: starting aside like a broke
bowe.
- 29 For they grieved him with their hyl altars:
and prouoked him to displeasure with their
images.
- 30 When God heard this, he was wroth: &
tooke sore displeasure at Israel.
- 31 So that he tooke the tabernacle in Shi-
lo: euen the tent that he had pitched among
them.
- 32 He deliuered their power into captiuitie: &
their beautie into the enemies hand.
- 33 Hee gaue his people ouer also vnto the
sword: and was wroth with his inheri-
tance.
- 34 The fire consumed their yong men: and
their maidens were not giuen to marriage.
- 35 Their Virgines were slaine with the sword:
and there were no widowes to make lamen-
tation.
- 36 So the Lord awaked as one out of sleepe:
and like a Hyant refreshed with wine.
- 37 He smote his enemies in the hinder parts:
and put them to a perpetual shame.
- 38 He refused the tabernacle of Ioseph: and
chose not the tribe of Ephraim.
- 39 But chose the tribe of Iuda: euen the hyll
of Zion, which he loued.
- 40 And there he buylded his temple on high:
and laide the foundation of it like p grounde
which he hath made continually.
- 41 He chose Dauid also his seruant: & tooke
him away from the shepesholders.
- 42 As he was following the Flockes great with
yong ones, he tooke him: that he myght
feede Jacob his people, and Israel his inheri-
tance.
- 43 So he fed the with a faithfull & true heart:
and ruled them prudently with all his po-
wer.

Deus, venerunt. Psal. 79.

- O** God, the heathen are come into thine in-
heritance: thy holy temple haue they de-
filed, and made Ierusalem an heape of
stones.
- 2 The dead bodies of thy seruants haue they
giuen to be meat vnto the foules of p ayle: &
the flesh of thy saints vnto the beasts of the
lande.
- 3 Their blood haue they shed like water on
euery side of Ierusalem: and there was no
man to bury them.
- 4 We are become an open shame to our e-
nemies: a very scoorne and derision vnto the
that are round about vs.
- 5 Lord, how long wilt thou be angry: shal thy
iellousie burne like fyre for euer?
- 6 Howze our thine indignation vpon p Iuda:
then p haue not knowe thee: & vpon p king-
domes that haue not called vpon thy name.
- 7 For they haue denoured Jacob: and layde
waste his dwelling place.
- 8 O remember not our olde sinnes, but haue
mercy vpon vs, and that soone: for we are
come to great miserie.
- 9 Helpe vs, O God of our saluation, for the
glory

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prayer.

gloss of thy name: O deliuer vs, and be merciful vnto our sinnes for thy names sake.
 10 Wherefore do the heaehen saye: where is now thy God?
 11 O let the vengeance of thy seruantes blood that is shed: be openly shewed vpon the hea-then in our sight.
 12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnes of thy power preserue thou those that are appointed to die.
 13 And for the blasphemie wherewith our neighbours haue blasphemed thee: rewarde thou them, O Lord, seuenfold into their bosome.
 14 So we that be thy people and sheepe of thy pasture, shall giue thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEARE, O thou hearde of Israel, thou that ledest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.
 2 Before Ephraim, Benjamin, and Manasse: sitte vp thy strength & come & helpe vs.
 3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.
 4 O Lord God of hostes: how long wilt thou be angrie with thy people that praye the?
 5 Thou feedest the with the bread of teares: and giuest them plenteousnesse of teares to drinke.
 6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorn.
 7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.
 8 Thou hast brought a bite out of Egypt: thou hast cast out the heathen, & planted it.
 9 Thou madest roome for it: and when it had taken roote, it filled the land.
 10 The hills were covered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.
 11 She stretched out her branches vnto the sea: and her boughes vnto the riuier.
 12 Why hast thou then broken downe her hedge: that all they which goe by plucke of her grapes?
 13 The wild Boxe out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.
 14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.
 15 And þ place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.
 16 It is burnt w fire, and cut downe: & they shall perishe at the rebuke of thy countenance.
 17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whi thou madest so strong for thine owne selfe.
 18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.
 19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, & we shall be whole.

Exultate Deo. Psal. 81.

SING we merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.
 2 Take the psalme, bring hither the Tabret: the mery harpe, with the Lute.
 3 Blow vp the Trumpet in the new moone: euen in the time appoynted, and vpon our solemne feast day.
 4 For this was made a statute for Israel: & a lawe of the God of Jacob.
 5 This he ordeined in Ioseph for a testimonie: when he came out of the land of Egypt, and had hearde a strange language.
 6 I cased his shoulder from the burden: and his hands were deliuered from making the pottes.
 7 Thou calledst vpon me in troubles, and I deliuered thee: and hearde thee what time as the storme fell vpon thee.
 8 I proued thee also: at the waters of strife.
 9 Heare, O my people, and I wil assure thee, O Israel: if thou wilt hearken vnto me.
 10 There shall no strange god be in thee: neither shalt thou worship any other god.
 11 I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.
 12 But my people would not heare my voice: and Israel would not obey me.
 13 So I gaue the vp vnto their owne heartes lust: and let them followe their owne imaginations.
 14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.
 15 I shoulde soone haue put downe their enemies: and turned my hand against their aduersaries.
 16 The haters of the Lord shoulde haue bene found liers: but their time shoulde haue ended for ever.
 17 He shoulde haue fed them also with the fyne wheat flour: and with hony out of the Sony rocke shoulde I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the congregation of y iust. Evening prayer.
 1 he is a iudge among goddes.
 2 Howe long will ye giue wrong iudgement: and accept the persons of the vngodly?
 3 Defende the poore and fatherlesse: see that such as be in neede and necessitie haue right.
 4 Deliuere the outcast and poore: saue them from the hand of the vngodly.
 5 They will not be learned, nor vnderstand, but walke on stil in darkness: all the foundations of the earth be out of course.
 6 I haue said, ye are gods: and ye all are children of the most highst.
 7 But ye shall die like men: and fall like one of the princes.
 8 Arise, O God, and iudge thou the earth: for thou shalt take al the heaehen to thyne inheritance.

Deus quis similis. Psal. 83.

HOLD not thy tongue, O God, keepe not silence: restraite not thy selfe, O God.
 2 For so, thine enemies make a murmuring:

- 10 ruz: and they that hate thee haue lift vp their head.
- 3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.
- 4 They haue saide, come, and let vs roote the out, that they be no more a people: and that the name of Israel may be no more in remembrance.
- 5 For they haue cast their heades together with one consent: and are confederate against thee.
- 6 The tabernacles of the Edomites and the Immanuelites: the Moabites, & Hagarenes.
- 7 Sebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.
- 8 Assur also is toynd vnto them: and haue holpen the children of Lot.
- 9 But doe thou to them as vnto the Madianites: vnto Siserah, and vnto Jabin, at the brooke of Kison.
- 10 Which perished at Endor: and became as the dowing of the earth.
- 11 Make them and their princes like Oreb & Zeb: yea, make all their princes like as Zebah and Salmana.
- 12 Which say, let vs take to our selues: p houles of God in possession.
- 13 O my God, make them like vnto a wheele: and as the stubble before the winde.
- 14 Like as the fire that burneth vp the wood: and as the flame p consumeth the mountaines.
- 15 Persecute them euen so with thy tempest: and make them afraide with thy storme.
- 16 Make their faces ashamed, O Lord: that they may seeke thy name.
- 17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.
- 18 And they shall knowe that thou (whose name is Jehouah) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

- O** howe amiable are thy dwellings: thou Lord of hostes?
- 2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.
- 3 Yea, the sparrowe hath found her an house, and the swallowe a nest, where she may laye her young: euen thy altars, O Lord of hostes, my king and my God.
- 4 Blessed are they that dwell in thy house: they will be alway praying thee.
- 5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.
- 6 Which going through the vale of miserie, vse it for a well: & the pooles are filled with water.
- 7 They will goe from strength to strength: and vnto the God of goddes appeareth euery one of them in Sion.
- 8 O Lord God of hostes, heare my prayer: hearken, O Lord of Jacob.
- 9 Beholde, O God, our defender: and looke vpon the face of thine anoynted.
- 10 For one day in thy courtes: is better then a thousand.
- 11 I had rather be a doore keeper in the house

of my God: then to dwell in the tentes of vngodlines.

- 12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall be withholden from thee that loue a godly life.
- 13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. 85.

- L**ord thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.
- 2 Thou hast forgiven the offence of thy people: and covered all their sinnes.
- 3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.
- 4 Turne vs then, O God our Saviour: and let thine anger cease from vs.
- 5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?
- 6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?
- 7 Shewe vs thy mercy, O Lord: and graunt vs thy saluation.
- 8 I will hearken what the Lord God will saye concerning me: for he shall speake peace vnto his people, and to his saints, that they turne not againe.
- 9 For his saluation is nigh them that feare him: that glory may dwell in our land.
- 10 Mercy and truely are met together: righteousness and peace haue kissed eche other.
- 11 Truely shall flourish out of the earth: & righteousness hath looked downe from heauen.
- 12 Yea, the Lord shall shewe louing kindenes: and our land shall giue her increase.
- 13 Righteousnes shall goe before him: and he shall direct his going in the way.

Inclina domine. Psal. 86.

- B**ow downe thine eare, O Lord, and heare me: for I am poore, and in miserie.
- 2 Preserue thou my soule, for I am holie: my God saue thy seruant that putteth his trust in thee.
- 3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.
- 4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.
- 5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.
- 6 Giue care Lord vnto my prayer: & ponder the voyce of mine humble desires.
- 7 In the time of my trouble I will call vpon thee: for thou hearest me.
- 8 Among the goddes there is none like vnto thee (O Lord): there is not one that can doe as thou doest.
- 9 All nations whom thou hast made, shall come and worshippe thee, O Lord: and shall glorifie thy name.
- 10 For thou art great, and doest wonderful things: thou art God alone.
- 11 Teach me thy way (O Lord) & I wil walke in thy truely: O knit my heart vnto thee, that I may feare thy name,

Morning prayer.

- 12 I will thanke thee, O Lorde my God, with all my heart : and will prayse thy name for evermore.
- 23 For great is thy mercie toward me : and thou hast deliuered my soule from the neethermost hel.
- 24 O God, þy pioud are risen against me : & the congregations of noughty men haue sought after my soule, and haue not set thee before their eyes.
- 25 But thou (O Lorde God) art full of compassion and mercy : long suffering, plentiful in goodnes and tructh.
- 26 O turne thee thyn vnto me, and haue mercie vpon me : giue thy strength vnto thy seruant, & helpe the soune of thine handmaide.
- 27 Shew some good token vpon me for good, þy which hate me may see it, & be ashamed : because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal 87.

Her foundations are vpon the holy hills : the Lorde lonetly the gates of Sion, more then all the dwellings of Jacob.

- 2 Wery excellent thynges are spoken of thee : thou cite of Sod.
- 3 I wil thinke vpon Rahab and Babylon : with them that knowe me.
- 4 Behold ye the Philistines also : & they of Tyre, with the Moziars, loe, there was he boine.
- 5 And of Sion it shalbe reported, that he was boine in her : and the most hygh shal stablysh her.
- 6 The Lorde shal rehearse it when he writeth by the people : that he was boine there.
- 7 The fingers also & Trumpeters shal be rehearse : all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lorde God of my saluation, I haue cryed day and night before thee : O let my prayer enter into thy ptesence, encline thine eare vnto my calling.

- 2 For my soule is full of trouble : and my life draweth nigh vnto hell.
- 3 I am counted as one of the that go downe into the pit : and I haue bene euen as a man that hath no strength.
- 4 Free among the dead, like vnto them that be wounded and lie in the graue : which be out of remembrance, and are cut away from thy hand.
- 5 Thou hast layed me in the lowest pit : in a place of darkenesse, and in the deepe.
- 6 Thine indignation lyeth hard vpon me : & thou hast vexed me with all thy stormes.
- 7 Thou hast put away mine acquaintance farre from me : and made me to be abhorred of them.
- 8 I am so fast in prison : that I can not get forth.
- 9 My sight fayleth for very trouble : Lorde, I haue called daily vpon thee, I haue stretched out my hands vnto thee.
- 10 Doeſt thou shew wonders among þ dead : or shall the dead rise by againe and prayse thee?
- 11 Shal thy louing kindenes be shewed in the graue : or thy faithfulness in destruction?
- 12 Shal thy wonderous workes be known

- in the darke : and thy righteousness in the land where all thynges are forgotten?
- 13 Vnto thee haue I cryed, O Lorde : and careſt thou my prayer come before thee.
- 14 Lorde, why abhorrest thou my soule : and hast thou thy face from me?
- 15 I am in miserie, and like vnto him that is at the point to die : (euen from my yowth by) thy terrours haue I suffered with a troubled minde.
- 16 Thy wrathful displeasure goeth ouer me : & the feare of thee hath bindone me.
- 17 They came round about me dayly like water : & compassed me together on euery side.
- 18 My louers & friends hast thou put away from me : and hid mine acquaintance out of my sight.

Misericordias domini. Psal 89.

My song shalbe alway of the louing kindenesse of the Lorde : with my mouth wil I euer be shewing thy tructh, from one generation to another. Evening prayer.

- 2 For I haue saide, mercie shalbe set by for euer : thy tructh shalst thou stablysh in the heauens.
- 3 I haue made a couenant with my chosen : I haue sworn vnto Dauid my seruant.
- 4 Thy seede wil I stablysh for euer : & set by thy throne from one generation to another.
- 5 O Lorde, the very heauens shal praise thy wonderous workes : and thy tructh in the congregation of the saintes.
- 6 For who is he among the clouds : that shal be compared vnto the Lorde?
- 7 And what is he among the gods : that shal be like vnto the Lorde?
- 8 God is very greatly to be feared in þ court : ſet of the saintes : and to be had in reuerence of all them that are about him.
- 9 O Lorde God of hostes, who is like vnto thee : thy tructh (most mightie Lorde) is on euery side.
- 10 Thou rulest the raging of the sea : thou stillest the waues thereof when they arise.
- 11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mightie arme.
- 12 The heauens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.
- 13 Thou hast made the North & the South : Tabor and Hermon shal reioyce in thy name.
- 14 Thou hast a mightie arme : strong is thy hand, and high is thy right hand.
- 15 Righteousnes and equite is the habitacie on of thy seate : mercy and tructh shal go before thy face.
- 16 Blessed is thy people (O Lorde) that can reioyce in thee : they shal walke in the light of thy countenance.
- 17 Their delight shall be daily in thy name : & in thy righteousness shal they make their boast.
- 18 For thou art the glory of their strength : & in thy louing kindenesse thou shalt lift vp our homes.
- 19 For the Lorde is our defence : the holy one of Israel is our king.
- 20 Thou

- 20 Thou speakest sometime in visions vnto thy Saintes, and saydest: I haue saued helpe vpon one that is mighty: I haue exalted one chosen out of the people.
- 21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.
- 22 My hand shal hold him fast: and my arme shal strengthen him.
- 23 The enemye shal not be able to do him violence: for he is of wickednes that nor hurt him.
- 24 I shal smite downe his foes before his face: and plague them that hate him.
- 25 My trieth also and my mercie shal be with him: and in my name shal his hope be exalted.
- 26 I will set his dominion also in the sea: and his right hand in the floodes.
- 27 He shal call me, thou art my father: my God, and my strong saluation.
- 28 And I wil make him my first borne: higher then the kinges of the earth.
- 29 My mercy will I keepe for him for euermore: and my couenant shal stand fast with him.
- 30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.
- 31 But if his children forsake my lawe: and walke not in my iudgements.
- 32 If they breake my statutes, and keepe not my comandements: I wil visit their offences with the rodde, and their sinne with scourges.
- 33 Neuerthelesse, my louing kindnesse will I not utterly take from him: nor suffer my trieth to faile.
- 34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworn once by my holines that I wil not faile Dauid.
- 35 His seede shal endure for euer: & his seate is like as the sunne before me.
- 36 He shal stande fast for euermore as the moone: and as the faithfull witness in heauen.
- 37 But thou hast abhorred and forsake thine anoynted: and art displeased at him.
- 38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.
- 39 Thou hast ouerthrowen al his hedges: and broken downe his strongholdes.
- 40 All they that go by, spoylle him: and he is become a rebuke to his neighbours.
- 41 Thou hast set vp the right hande of his enemies: and made all his aduersaries to reioyce.
- 42 Thou hast taken awaye the edge of his sword: and giuest him not victory in the battle.
- 43 Thou hast put out his glory: and cast his throne downe to the ground.
- 44 The dayes of his youth hast thou shorrened: and couered him with dishonour.
- 45 Lord, how long wilt thou hide thy selfe, for euer: and shal thy wrath burne like fyre?
- 46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?
- 47 What man is he that liueth, and shall not see death: and shal he deliuer his soule from the hand of hell?

- 48 Lord, where are thy old louing kindneses: which thou swarest vnto Dauid in thy trieth?
- 49 Remember (Lord) the rebuke that thy seruants haue: and howe I doe beate in my bosome the rebukes of many people.
- 50 Wherewith thine enemies haue blasphemed thee, and slandered the footestepes of thine anoynted: played be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

Lorde, thou hast bene our refuge: from one generation to an other.

Morning prayer.

- 2 Before the mountaines were brought forth, or ener the earth and the world were made: thou art God from euertlasting, and world without ende.
- 3 Thou turnest man to destruction: againe thou sayest, come againe ye children of men.
- 4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.
- 5 As soone as thou scatterest them, they are euen as a sleepe: and fade away sodaynely like the grasse.
- 6 In the morning it is greene, and groweth by: but in the evening it is cut downe, dried vp, and withered.
- 7 For we consume awaye in thy displeasure: and are astrayde at thy wrathfull indignation.
- 8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.
- 9 For when thou art angry, all our dayes are gone: we bring our yeres to an ende, as it were a tale that is tolde.
- 10 The dayes of our age are threescore yeres, and ten, and though men be so strong that they come to fourscore yeres: yet is their strength then but labour & sorrowe, so soone passeth it away, and we are gone.
- 11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.
- 12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.
- 13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.
- 14 O satisfie vs with thy mercy, and that soone: so that we reioyce and be glad al the daies of our life.
- 15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitie.
- 16 Shewe thy seruantes thy worke: and the children thy glory.
- 17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou our worke of our hands vpon vs, O prosper thou our hande worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most high: shal abide vnder the shadowe of the almightie.

2 I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the

- the Hunter: & from the noysome pestilence.
- 4 He shall defende thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truely shall be thy shield and buckler.
- 5 Thou shalt not be afraide for any terror by night: nor for the arrow that flyeth by day.
- 6 For the pestilence that walketh in darkness: neither for the sickness that despoyleth in the noone day.
- 7 A thousande shall fall beside thee, and tenne thousande at thy right hande: but it shall not come nigh thee.
- 8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.
- 9 For thou Lord art my hope: thou hast set thine house of defence very high.
- 10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.
- 11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.
- 12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.
- 13 Thou shalt go vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.
- 14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall see him by, because he hath knowne my name.
- 15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
- 16 With long life will I satisfie him: & shewe him my saluation.

Bonum est confiteri. Psal. 92.

- I**T is a good thing to giue thanks vnto the Lord: and to sing prayes vnto thy name, O most highest.
- 2 To tell of thy louing kindnesse early in the morning: and of thy truely in the night season.
- 3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, & vpon the Harpe.
- 4 For thou Lord hast made me glad through thy workes: & I will reioyce in giuing prayse for the operations of thy handes.
- 5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.
- 6 An vnwise man doth not wel consider this: and a fooles doth not vnderstand it.
- 7 When the vngodly are greene as hye grass, and when all the workes of wickednesse do flourish: then shall they be destroyed for ever, but thou Lord art the most highest for ever more.
- 8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.
- 9 But my home shall be exalted like the home of an Unicorn: for I am anointed with fresh oyle.
- 10 As the eye also shall see his lust of mine enemies: & mine eare shall heare his desire of the wicked that rise vp against me.
- 11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.
- 12 Such as be planted in the house of the

Lord: shall flourish in the courts (of the house) of our God.

- 23 They also shall bring forth more fruite in their age: and shall be full and well liking.
- 24 That they may shewe howe true the Lord my strength is: and that there is no bryghteousnes in him.

Domini regnauit. Psal. 93.

- T**he Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell, & girded him selfe with strength.
- 2 He hath made the rounde worlde so sure: that it can not be moued.
- 3 Ever since the worlde began hath thy seate bene prepared: thou art from everlasting.
- 4 The floods are risen (O Lord) the floodes haue lift vp their voyce: the floodes lift vp their waues.
- 5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.
- 6 Thy testimonies, O Lord, are very sure: holinesse becomuneth thine house for ever.

Deus vltionum. Psal. 94.

- O** Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.
- 2 Arise thou iudge of the world: and rewarde the proude after their deserting.
- 3 Lord, how long shall the vngodly: how long shall the vngodly triumph?
- 4 How long shall all wicked doers speake so disdainfully: and make such proude boasts?
- 5 They smite downe thy people, O Lord: and trouble thine heritage.
- 6 They murder the widow and the stranger: and put the fatherlesse to death.
- 7 And yet they say, truly, the Lord shall not see: neither shall the God of Jacob regard it.
- 8 Take heede ye vnwise among the people: O ye fooles, when wil ye vnderstand?
- 9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?
- 10 Or he that murdereth the heathen: it is he that teacheth man knowledge, shall not he punish?
- 11 The Lord knoweth the thoughts of man: that they are but vaine.
- 12 Blessed is the man whom thou chastenest (O Lord): and teachest him in thy lawe.
- 13 That thou mayst giue him patience in time of aduersitie: vntill the pitte be digged vp for the vngodly.
- 14 For the Lord wil not faile his people: neither wil he forsake his inheritance.
- 15 Vntill righteousness turne agayne vnto iudgement: all such as be true in heart shall followe it.
- 16 Who will rise vp with me agaynst the wicked: or who will take my part agaynst the euil doers?
- 17 If the Lord had not helped me: it had not sayled but my soule had bene put to shame.
- 18 But when I sayde, my foote hath slipped: thy mercie (O Lord) helpe me vp.
- 19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

- 10 Wilt thou haue any thing to do with the
 skole of wickednes: which imagineth mis-
 chiefes as a lawe?
 21 They gather them together agaynst the
 soule of the righteous: and condemne the in-
 nocent blood.
 22 But the Lorde is my refuge: & my God is
 the strength of my confidence.
 23 He shal recompense them their wickednes,
 & destroy them in their owne malice: yea, the
 Lord our God shal destroy them.

Venite, exultemus. Psal. 95.

Morning
 prayer.

- O** Come, let vs sing vnto the Lorde: let vs
 heartily reioyce in the strength of our sal-
 nation.
 2 Let vs come before his presence th thankes
 giuing: & shewe our selues glad in him with
 psalmes.
 3 For the Lord is a great God: & a great king
 aboue all gods.
 4 In his hand are all the corners of the earth:
 and the strength of the hilles is his also.
 5 The sea is his, & he made it: and his handes
 prepared the drye land.
 6 O come, let vs worship and fall downe: and
 kneele before the Lord our maker.
 7 For he is (the Lorde) our God: and we are
 the people of his pasture, and the sheepe of
 his handes.
 8 To day if ye will heare his voyce, harden
 not your heartes: as in the prouocation,
 and as in the day of temptation in the wil-
 derness.
 9 When your fathers tempted me: proued me,
 and sawe my workes.
 10 Fourtie yeres long was I grieved with
 this generation, and sayd: it is a people that
 do erre in their heartes, for they haue not
 knowen my wayes.
 11 Vnto who I sweare in my wrath: that they
 should not enter into my rest.

Cantate Domino. Psal. 96.

- O** Sing vnto the Lord a new song: sing vnto
 the Lord al the while earth.
 2 Sing vnto the Lord, & praise his name:
 be telling of his saluation from day to day.
 3 Declare his honour vnto the heathen: and
 his wonders vnto all people.
 4 For the Lorde is great, and can not worthi-
 lie be praised: he is moe to be feared then al
 goddes.
 5 As for all the goddes of the heathen, they
 be idle toles: but it is the Lord that made
 the heauens.
 6 Glory and worship are before him: power &
 honour are in his sanctuary.
 7 Ascribe vnto the Lord (O ye kinreds of the
 people:) ascribe vnto the Lorde worship and
 power.
 8 Ascribe vnto the Lorde the honour due vnto
 his name: bring presents, and come into his
 courtes.
 9 O worship th: Lord in the beauty of holines:
 let the whole earth stand in awe of him.
 10 Tell it out among the heathen, that the
 Lorde is king: and that it is he which hath
 made the round worlde so fast that it can not
 be mooued, and how that he shall iudge the
 people righteously.
 11 Let the heauens reioyce, and let the earth

be glad: let the sea make a noyse, and al that
 therein is.

- 12 Let the selbe be ioyful, and all that is in it:
 then shall al the trees of the wood reioyce be-
 fore the Lorde.
 13 For he commeth, for he commeth to iudge
 the earth: & with righteousnesse to iudge the
 world, and the people with his truieth.

Dominus regnauit. Psal. 97.

The Lorde is king, the earth may be glad
 thereof: yea, the multitude of the Iles may
 be glad thereof.

- 2 Cloudes & darknes are round about him:
 righteousnes and iudgement are the habita-
 tion of his seare.
 3 There shal go a fire before him: and burne
 by his enemies on every side.
 4 His lightnings gaue liue vnto the world:
 the earth sawe it, and was affrayde.
 5 The hilles melted like waxe at the presence
 of the Lord: at the presence of the Lorde of
 the whole earth.
 6 The heauens haue declared his righteous-
 nes: and al the people haue seene his glory.
 7 Confounded be al they that worship caried
 images, & that delight in vaine gods: wor-
 ship him all ye gods.
 8 Sion heard of it, and reioyced: & the daugh-
 ters of Iuda were glad, because of thy iudge-
 ments, O Lord.
 9 For thou Lord art higher then all that are
 in the earth: thou art exalted farre aboue al
 gods.
 10 O ye that loue the Lord, see that ye hate the
 thing which is evil: the Lord preferrieth the
 fowles of his fautes, he shal deliuer the from
 the hand of the vngodly.
 11 There is spring vp a light for the righte-
 ous: and ioyfull gladnes for such as be true
 hearted.
 12 Reioyce in the Lord ye righteous: & giue
 thankes for a remembrance of his holines.
 Cantate Domino. Psalm. 98.
- O** Sing vnto the Lord a newe song: for he
 hath done marueilous things.
 2 With his owne right hande, and with
 his holy arme: hath he gotten him selfe the
 victorie.
 3 The Lord declared his saluation: his righte-
 ousnes hath he openly shewed in the sight
 of the heathen.
 4 He hath remembered his mercie and truieth
 towards the house of Israel: and al the ends
 of the worlde haue seene the saluation of our
 God.
 5 Shew your selues ioyfull vnto the Lord all
 ye lands: sing, reioyce, and giue thanks.
 6 Playe the Lord vpon the Harpe: sing to the
 Harpe with a psalme of thanksgiuing.
 7 With trumpettes also and shawmes: O
 shewe your selues ioyfull before the Lorde
 the king.
 8 Let the sea make a noyse, and al that there-
 in is: the round worlde, and they that dwell
 therein.
 9 Let the floods clap their handes, and let the
 hilles be ioyfull together before the Lorde:
 for he is come to iudge the earth.
 10 With righteousnes shal he iudge the world:
 and the people with equitie.

Dominus

Evening
 prayer.

The Lord is king, be the people neuer so
vnpacient: he siteth betweene the Cheru-
bins, be the earth neuer so vnpacient.

1 The Lord is great in Sion: and high aboue
all people.

2 They shall giue thanks vnto thy name:
which is great, wonderful and holy.

3 The kings power louely iudgement, thou
hast prepared equite: þu hast euened iudge-
ment and righteousnesse in Jacob.

4 O magnifie the Lord our God: as fall downe
before his footstool, for he is holy.

5 Moses and Aaron among his priests, and
Samuel and such as call vpon his name:
these called vpon the Lord, & he heard them.

6 He spake vnto them out of the cloudie pil-
lar: for they kept his testimonies, & the lawe
that he gaue them.

7 Thou heardest them (O Lord our God):
thou forgauest them, O God, and punishedst
their owne inuentions.

8 O magnifie the Lord our God, & worship
him vpon his holy hill: for the Lord our
God is holy.

Iubilate deo. Psal. 100.

O Be ioyfull in the Lord all ye lands: serue
the Lord with gladnes, and come before
his presence with a song.

2 We ye lere that the Lord he is God, it is
he that hath made vs, & not we our selues:
we are his people, and the sheepe of his pa-
sture.

3 O go your way into his gates with thanks
giuing, and into his courtes with playe: be
thankfull vnto him, and speake good of
his name.

4 For the Lord is gracious, his mercie is e-
uerlasting: and his trueth endureth from ge-
neration to generation.

Misericordiam & iudicium. Psal. 101.

My song shall be of mercie & iudgement: vnto
thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the
way of godlinesse.

3 Where wilt thou come vnto me: I wil walke
in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate
the sinnes of vnfaithfulnessse: there shall no
such cleaue vnto me.

5 A froward heart shall depart from me: I wil
not know a wicked person.

6 Who so proudly laundereth his neighbour:
him will I destroy.

7 Who to hath al a proude looke, and high
somacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull
in the land: that they may dwell with me.

9 Who to leaureth a godly life: he shall be my
seruant.

10 There shall no deceitfull person dwell in
my house: he that telleth lies shall not tarrie
in my sight.

11 I shall soone destroy all the bngodly that are
in the land: that I may roote out all wicked
doers from the cite of the Lord.

Domine exaudi. Psal. 102.

Heare my prayer, O Lord: and let my cry-
ing come vnto thee.

2 Hide not thy face from me in the time

of my trouble: encline thine eares vnto me
when I call, O heare mee, and that right
soone.

3 For my dayes are consumed away like
smoke: & my bones are bent vp as it were
a firebrand.

4 My heart is smitten downe, & withered like
grass: so that I forget to eat my bread.

5 For the voyce of my groning: my bones wil
scarle cleaue to my flesh.

6 I am become like a Delicane in the wilde-
nes: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a
sparrow: that sitteth alone vpon þ house top.

8 Mine enemies reule me all the day long: &
they that are mad vpon me, are sworn to-
gether against me.

9 For I haue eaten ashes as it were bread: &
mingled my drinke with weeping.

10 And that because of thine indignation and
wraoth: for thou hast taken me vp, and cast
me downe.

11 My dayes are gone like a shadow: & I am
withered like grass.

12 But thou (O Lord) shalt endure for euer:
and thy remembrance throughout all gene-
rations.

13 Thou shalt arise & haue mercy vpon Sion:
for it is time that thou haue mercie vpon
her, yea, the time is come.

14 And why? thy seruantes thinke vpon her
stones: & it irriteth the to see her in the dust.

15 The heathen shall feare thy name, O Lord:
and all the kings of the earth thy maieste.

16 When the Lord shall build vp Sion: and
when his glorie shall appeare.

17 When he turneth him vnto þ praiser of the
poore destitute: & despiseth not their desire.

18 This shall be written for those that come
after: and the people which shall be borne, shall
praise the Lord.

19 For he hath looked downe from his sanc-
tuary: out of the heauen did the Lord behold
the earth.

20 That he might heare þ mournings of such
as be in captiuitie: and deliuer the children
appointed vnto death.

21 That they may declare þ name of þ Lord
in Sion: and his worship at Hierusalem.

22 When the people are gathered together: &
the kingdomes also to serue the Lord.

23 He brought downe my strength in my iou-
ney: and shortened my dayes.

24 But I saide, O my God, take me not away
in þ middell of mine age: as for thy yeres
they endure throughout all generations.

25 Thou Lord in the beginning hast layd the
foundation of the earth: & the heauens are
the worke of thy handes.

26 They shall perish, but thou shalt endure: they
all shall waxe olde as doeth a garment.

27 And as a vesture shalt thou change them,
& they shall be changed: but thou art þ same,
and thy yeres shall not faile.

28 The children of thy seruantes shall continue:
and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

Praise the Lord, O my soule: and all that is
within me, praise his holy name.

2 Praise the Lord, O my soule: and forget
not

not all his benefites.

3 Which forgueth all thy sinne: and healeth all thine infirmities.

4 Which sauerh thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth wth good things: making thee yong and lustie as an eagle.

6 The Lord requereth righteousnesse & iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion & mercie: long suffering and of great goodnesse.

9 He wil not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sins: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sins from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto the that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the fieelde.

16 For as soone as the wind goeth ouer it, it is gone: & the place thereof shall knowe it no more.

17 But the mercifull goodnesse of the Lord endureth for euer & euer, vpon the that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his covenant: & thinke vpon his commandements to do the.

19 The Lord hath prepared his seat in heauen: and his kingdom ruleth ouer all.

20 O praise the Lord, ye angels of his, ye that excell in strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord al ye his hostes: ye seruantes of his that do his pleasure.

22 O speake good of the Lord al ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Evening prayer.

Praise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest ouer the heauens like a curtaine.

3 Which laierh the beames of his chamber in the waters: & maketh the cloudes his charer, and walketh vpon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou conuerdest it wth the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are a trayde.

8 They go vp as high as the hilles, & downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their boundes, which they shal not passe: neither turne agayne to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beastes of the fielde drinke thereof: and the wilde asses quench their thirst.

12 Beside them wall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring foode out of the earth, & wine that maketh glad the heart of man: & oyle to make him a cheerefull countenance, and bread to strength mans heart.

16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nestes: & the fierre trees are a dwelling for y^e Scorphe.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rocks for the Conies.

19 We appointed the Moone for certaine seasons: & y^e Sunne knoweth his going downe.

20 Thou makest darkness, y^e it may be night: wherein al the beastes of the forest do moue.

21 The Lions roaring after their pray: do seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Asan goeth forth to his worke, & to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them al, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both smal and great beastes.

26 There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waye al vpon thee: that thou mayst giue them meate in due season.

28 When thou giuest it them, they gather it: & when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, & are turned againe to their dust.

30 When thou terrest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.

31 The glorious maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shal tremble at the looke of him: if he do but touch the hilles they shal smoke.

33 I will sing vnto the Lord as long as I liue: I will prayse my God, while I haue my being.

Morning
prayer.

- 34 And so shall my words please him : my toy
shall be in the Lorde.
- 35 As for sinners, they shall bee consumed
out of the earth, and the vngodly shall come
to an ende : praye thou the Lorde, O my
soule, praise the Lorde.
- Confitemini domino. Psal. 105.
- O** Give thanks vnto the Lorde, and call
vpon his name : tell the people what
things he hath done.
- 2 O let your songs be of him, & praise him :
and let your talking bee of all his wonder-
ous workes.
- 3 Reioyce in his holy name : let the heart of
them reioyce that seeke the Lorde.
- 4 Seeke the Lorde and his strength : seeke
his face euermore.
- 5 Remember the maruailous workes that
he hath done : his wonders, and the iudge-
ments of his mouth.
- 6 O ye seede of Abraham his seruant : ye chil-
dren of Jacob his chosen.
- 7 He is the Lord our God : his iudgements
are in all the worlde.
- 8 He hath beene alway mindefull of his co-
uenant and promise : that he made to a thou-
sand generations.
- 9 Euen the covenant he made with Abra-
ham : & the othe that he sware vnto Isaac.
- 10 And appointed the same vnto Jacob for a
lawe : and to Israel for an euertlasting Tes-
tament.
- 11 Saying, vnto thee will I giue the lande of
Chanaan : the lot of your inheritance.
- 12 When they were yet but a fewe of them :
and they strangers in the land.
- 13 What time as they went fro one nation
to another : from one kingdom to an other
people.
- 14 Hee suffered no man to doe them wrong :
but reuenged euen kings for their sakes.
- 15 Touch not mine anoynted : and doe my
Prophets no harme.
- 16 Moreover, hee called for a dearth vpon
the land : and destroyed all the prouision of
bread.
- 17 But he had sent a man before them : euen
Joseph which was sold to be a bond seruant.
- 18 Whose seede they burie in the stocks : the
prion entred into his soule.
- 19 Untill the time came that his cause was
knowne : the word of the Lord tryed him.
- 20 The King sente and deliuered him : the
prince of the people let him go free.
- 21 He made him Lord also of his house : and
ruler of all his substance.
- 22 That he might enforme his princes after
his will : and reach his Senators wisdoome.
- 23 Israel also came into Egypt : and Jacob
was a stranger in the land of Ham.
- 24 And he increased his people exceedingly :
and made them stronger the their enemies.
- 25 Whose hart turned, so that they hated his
people : & dealt curiously with his seruants.
- 26 Then sent he Moses his seruant : and A-
aron whom he had chosen.
- 27 And these shewed his tokens among the
and wonders in the land of Ham.
- 28 He sent darkenesse, and it was darke : and
they were not obedient vnto his worde.

- 29 Hee turned their waters into blood : and
slew their fish.
- 30 Their land brought forth frogges : yea, e-
uen in their kings Chambers.
- 31 He spake the worde, and there came a ma-
ner of flies : and lice in all their quarters.
- 32 Hee gaue them hayles stones : for raine : and
flames of fire in their land.
- 33 He smote their vines also & figge trees : &
destroyed the trees & were in their coastes.
- 34 He spake the word, and the grasshoppers
came, & caterpillers innumerable : and did
eate by all the grasse in their lande, and de-
uoured the fruit of their ground.
- 35 He smote all the first borne in their land :
euen the chiefs of all their strength.
- 36 He brought them forth also with silver
and golde : there was not one feeble person
among their tribes.
- 37 Egypt was glad at their departing : for
they were afrayde of them.
- 38 He spread our a cloude to bee a covering :
and fire to giue light in the night season.
- 39 At their desire he brought quales : and he
filled them with the head of theauen.
- 40 He opened the rocke of stone, and the wa-
ters flowed out : so that rivers ranne in dry
places.
- 41 For why ? hee remembered his holy pro-
mise : and Abraham his seruant.
- 42 And hee brought forth his people with
toy : and his chosen with gladnesse.
- 43 And gaue them the lands of the heathen :
and they tooke the labours of the people in
possession.
- 44 That they might keepe his statutes : and
obserue his lawes.

Confitemini domino. Psal. 106.

- O** Give thanks vnto the Lord, for he is
gracious : & his mercie endureth for euer.
- 2 Who can expresse the noble actes of
the Lord : or shew forth all his praise ?
- 3 Blessed are they that alway keepe iudge-
ment : and doe righteousnesse.
- 4 Remember me, O Lorde, according to the
fauour that thou bearest vnto thy people :
O visite me with thy saluation.
- 5 That I may see the felicitie of thy chosen :
and reioyce in the gladnesse of thy people,
and giue thanks with thine inheritance.
- 6 We haue sinned with our fathers : we haue
done amisse, and dealt wickedly.
- 7 Our fathers regarded not thy wonders in
Egypt, neither kept they thy great good-
nesse in remembrance : but were disobedient
at the sea, euen at the red sea.
- 8 Nevertheless, hee helped them for his
names sake : that he might make his pow-
er to be knowne.
- 9 He rebuked the red sea also, and it was
dried vp : so he led them through the deepe,
as through a wilderness.
- 10 And he saved them from the aduersaries
hand : and deliuered them from the hande
of the enemy.
- 11 As for those that troubled them, the wa-
ters overwhelmed them : there was not
one of them left.
- 12 Then beloued they his wordes : and sang
praise vnto him.

Euening
prayer.

- 13 But within a while they forgot his works:
and would not abide his counsaile.
- 14 But lust came vpon them in the wilder-
nesse: and they tempted God in the desert.
- 15 And hee gaue them their desire: and sent
leanenesse withall into their soule.
- 16 They angered Moses also in the tentes:
and Aaron the saint of the Lord.
- 17 So the earth opened, and swallowed vp
Dathan: and covered the congregation of
Abram.
- 18 And the fire was kindled in their companie:
the flame burnt by the vngodly.
- 19 They made a Calfe in Horeb: and wor-
shipped the molten image.
- 20 Thus they turned their glorie: into the si-
milicude of a Calfe that eateth hay.
- 21 And they forgate God their saviour: which
had done so great things in Egypt.
- 22 Wonderous workes in the land of Ham:
and fearefull things by the red sea.
- 23 So he said he would haue destroyed them,
had not Moses his chosen stand before him
in the gap: to turne away his wrathfull in-
dignation, lest he should destroy them.
- 24 Yea, they thought scoone of that pleasant
land: and gaue no credence vnto his worde.
- 25 But murmured in their tentes: and harke-
ned not vnto the voice of the Lord.
- 26 Then lift he vp his hand against them: to
ouerthrowe them in the wilderness.
- 27 To cast out their seed among the nations:
and to scatter them in the lands.
- 28 They toynd their selues vnto Baal De-
oz: and ate the offerings of the dead.
- 29 Thus they prouoked him vnto anger with
their owne inuentions: and the plague was
great among them.
- 30 Then stood by phinices, and prayed: and
so the plague ceased.
- 31 And it was counted vnto him for righte-
ousnesse: among all posterities for evermore.
- 32 They angered him also at the waters of strife:
so that he punished Moses for their sakes.
- 33 Because they prouoked his spirit: so that
he spake vnadvisedly with his lippes.
- 34 Neither destroyed they the heathen: as the
Lord commanded them.
- 35 But were mingled among the heathen: and
learned their workes.
- 36 In so much that they worshipped their i-
dols, which turned to their owne decay: yea,
they offered their sonnes and daughters vn-
to deuils.
- 37 And shed innocent blood, euen the blood of
their sonnes and of their daughters: whom
they offered vnto the idols of Chanaan, and
the land was defiled with blood.
- 38 Thus were they slayned with their owne
workes: & went a whooring with their owne
inuentions.
- 39 Therefore was the wrath of the Lord kind-
led against his people: in so much that he ab-
horred his owne inheritance.
- 40 And hee gaue them over into the hand of
the heathen: and they that hated them were
lords ouer them.
- 41 Their enemies oppressed them: and had
them in subiection.
- 42 Many a time did he deliuer them: but they

rebelled against him with their owne inu-
entions, & were brought downe in their wic-
kednes.

43 Neuerthelesse, when he saw their aduersi-
tie: he heard their complaint.

44 He thought vpon his covenant, and pitied
the according vnto a multitude of his mer-
cies: yea, he made al those that had led them
away captiue to pite them.

45 Deliuers (O Lorde our God) and gather
vs from among the heathen: that wee may
giue thanks vnto thy holy name, and make
our boall of thy prayle.

46 Blessed be the Lord God of Israel, from e-
uerlasting, and worde without ende: and
let all the people say, Amen.

Confite mini domino. Psal. 107.

O Giue thanks vnto the Lord, for he is gra-
cious: and his mercie endureth for euer.

Morning
prayer.

2 Let them giue thanks whom the Lord
hath redeemed: and deliuered from the hand
of the enemye.

3 And gathered them out of the landes, from
the East & from the West: from the North
and from the South.

4 They went alway in the wilderness out of
the way: and found no cite to dwell in.

5 Hungerie and thirstie: their soule fainted in
them.

6 So they cryed vnto the Lord in their trou-
ble: & he deliuered them from their distresse.

7 He led them forth by the right way: that
they might go to the cite where they dwelt.

8 O that men would therefore praise the Lord
for his goodness: and declare the wonders
that he doth for the children of men.

9 For he satisfieth the emptie soule: and fil-
leth the hungry soule with goodness.

10 Such as sit in darknes & in the shadowe of
death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes
of the Lord: and light ly regarded the coun-
saile of the most high.

12 He also brought downe their heart through
heauinesse: they fell downe, and there was
none to helpe them vp.

13 So when they cryed vnto the Lorde in
their trouble: he deliuered them out of their
distresse.

14 For he brought them out of darknes, and
out of the shadowe of death: and brake their
bonds in sunder.

15 O that men would therefore praise the Lord
for his goodness: and declare the wonders
that he doth for the children of men.

16 For he hath broken the gates of brasle: and
smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence:
and because of their wickednes.

18 Their soule abhorred all manner of meate:
and they were euen hard at deathes doore.

19 So when they cryed vnto the Lorde in
their trouble: he deliuered them out of their
distresse.

20 He sent his worde & healed them: and
they were saued from their destruction.

21 O that men would therefore praise the Lord
for his goodness: and declare the wonders
that he doth for the children of men.

22 That they would offer vnto him the sacri-
fice

22 *face of thanks giuing: and tel out his works with gladnelle.*

23 *They that go downe to the sea in shippes: and occupie their busines in great waters:*

24 *These men see the works of the Lord: and his wonders in the deepe.*

25 *For at his word the storme winde ariseth: which lifteth vp the waues thereof.*

26 *They are caried vp to the heauen, & downe againe to the deep: their soule melteth away because of the trouble.*

27 *They reele to and fro, and stagger like a drunken man: and are at their wittes ende.*

28 *So when they cry vnto the Lorde in their trouble: hee deliuereth them out of their distresse.*

29 *For he maketh the storme to cease: so that the waues thereof are still.*

30 *Then are they glad, because they be at rest: and so hee bringeth them vnto the haven where they would be.*

31 *O that men would therefore prayse the Lord for his goodnes: and declare the wonders that he doth for the children of men.*

32 *That they would exalt him also in the congregation of the people: and prayse him in the seate of the elders.*

33 *Which turneth the floodes into a wilderness: and dryeth vp the water springes.*

34 *A fruitfull land maketh he barren: for the wickednes of them that dwell therein.*

35 *Againe hee maketh the wilderness a flourishing water: & water springes of a dry ground.*

36 *And there hee feareth the hungrie: that they may build them a cite to dwell in.*

37 *That they may sowe their land, and plant vineyardes: to yeelde them fruites of increase.*

38 *Hee blesteth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.*

39 *And againe, when they are finished and brought lowe: through oppression, through any plague or trouble.*

40 *Though hee suffer them to be euil intreasted through tyrants: and let them wander out of the way in the wilderness.*

41 *Yet helpeth he the poore out of misery: and maketh him households like a flock of sheep.*

42 *The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.*

43 *Who so is wise, will ponder these things: and they shall vnderstand the louing kindnesse of the Lord.*

Paratum cor meum. Psal. 108.

Euening
prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 *Awake thou Lute and Harpe: I my selfe will awake right early.*

3 *I will giue thanks vnto thee, O Lorde, among the people: I will sing prayes vnto thee among the nations.*

4 *For thy mercy is greater then the heauens: and thy truth reacheth vnto the clouds.*

5 *Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.*

6 *That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.*

7 *God hath spoken in his holines: I will reioyce therefore and diuide Sichem, and mete out the balley of Succoth.*

8 *Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.*

9 *Juda is my lawgiuer, Ashab is my warre pot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.*

10 *Who will leade mee into the strong cite: and who wil bring me into Edom?*

11 *Hast not thou forsaken vs, O God: and wilt not thou God go forth with our hostes?*

12 *O helpe vs against the enemy: for vaine is the helpe of man.*

13 *Through God we shal doe great actes: and it is he that shal tread downe our enemies.*

Deus laudem. Psal. 109.

Holde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitful is opened vpon me.

2 *And they haue spoken against mee with falsse tongues: they compassed me about also with words of hatred, and fought against me without a cause.*

3 *For the loue that I had vnto them, loe they take now my contrary parte: but I giue my selfe vnto prayer.*

4 *Thus haue they rewarded me euil for good: and hatred for my good will.*

5 *Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.*

6 *When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.*

7 *Let his dayes be few: and let another take his office.*

8 *Let his children bee fatherlesse: and his wife a widowe.*

9 *Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.*

10 *Let the extortioner consume all that hee hath: and let the strangers spoile his labour.*

11 *Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.*

12 *Let his posteritie bee destroyed: and in the next generation let his name bee cleane put out.*

13 *Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother bee done away.*

14 *Let them alway be before the Lorde: that hee may roote out the memoriall of them from off the earth.*

15 *And that because his minde was not to doe good: but persecuted the poore helpless man, that he might slay him that was benighted at the heart.*

16 *His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.*

17 *He clothed himselfe with cursing like as with a raiment: it shall come into his bowels like water, and like oyle into his bones.*

18 *Let it bee vnto him as the cloke that hee hath vpon him: and as the gyble that he is alway gyrded withall.*

19 *Let it thus happen from the Lorde vnto*

C. liij. mine

mine enemies: and to those that speake e-
uill against my soule.

- 20 But deale thou wit me (O Lorde God) according vnto thy me: for sweete is thy mercie.
- 21 O deliuer me, for I am helpelesse & poore: and my heart is wounded with in me.
- 22 I go hence like the shadowe that depa-
rteth: and am dūne away as the grasshopper.
- 23 My knees are weake through fasting: my
flesh is dūyed vp for want of fatnes.
- 24 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.
- 25 Helpe me (O Lord my God): oh saue me
according to thy mercie.
- 26 And they shall knowe howe y this is thy
hand: and that thou Lord hast done it.
- 27 Though they curse, yet blesse thou: and
let them be confounded that rise vp against
me, but let thy seruant reioyce.
- 28 Let mine aduersaries bee clothed with
shame: and let them couer themselves with
there owne confusion, as with a cloke.
- 29 As for me, I wil giue great thankes vnto
the Lorde with my mouth: and praise him
among the multitude.
- 30 For he shall stand at the right hand of the
poore: to saue his soule from vnrightheous
Judges.

Dixit Dominus. Psal. lxx.

Morning
prayer.

The Lorde saide vnto my Lorde: sit thou
on my right hand, vntill I make thine e-
nemies thy footstool.

- 2 The Lorde shall send the rod of thy power
out of Sion: be thou ruler euen in y mids
among thine enemies.
- 3 In the day of thy power shall the people
offer thee free wil offerings in an holy wor-
ship: the dew of thy birth is of the wombe
of the morning.
- 4 The Lord swaue, and wil not repent: thou
art a King for ever, after the order of Mel-
chisedech.
- 5 The Lorde vpon thy right hande: shall
wound euen kings in the day of his wrath.
- 6 He shall iudge among the heathen, he shall
fill the places with the dead bodies: and
smite in sunder the heades ouer diuerse
countries.
- 7 He shall drinke of the brooke in the way:
therefore shall he lift vp his head.

Confitebor tibi. Psal. lxx.

I Will giue thanks vnto the Lorde with my
whole heart: secretly among the faithfull,
and in the congregation.

- 2 The workes of the Lord are great: sought
out of all them that haue pleasure therein.
- 3 His worke is woorthie to be playeed and
had in honour: and his righteousness en-
dureth for ever.
- 4 The mercifull and gracious Lord hath so
done his marvellous workes: that they
ought to be had in remembrance.
- 5 Hee hath giuen meate vnto them that
feare him: he shall euer be mindefull of his
covenant.
- 6 Hee hath shewed his people the power of
his workes: that he may giue them the he-
ritage of the Heethen.
- 7 The workes of his hands are veritie and

iudgement: all his commandements are
true.

- 8 They stand fast for euer and euer: and are
done in truth and equite.
- 9 He sent redemption vnto his people: hee
hath commanded his covenant for euer, ho-
ly and clement is his name.
- 10 The feare of the Lord is the beginning of
wisdom: a good understanding haue all
they that doe thereafter, the praise of it en-
dureth for euer.

Beatus vir. Psal. lxx.

Blessed is the man that feareth the Lord:
he hath great delight in his comman-
dements.

- 2 His seede shall be mightie vpon earth: the
generation of the faithfull shall be blessed.
- 3 Riches and plenteousnes shall bee in his
house: & his righteousness endureth for euer.
- 4 Vnto the godly there ariseth vp light in
the darkness: he is mercifull, louing, and
righteous.
- 5 A good man is mercifull and lenderth: and
will guide his words with discretion.
- 6 For hee shall neuer bee moued: and the
righteous shall be had in an euermaking re-
membrance.
- 7 He wil not be afraid for any euil tydings:
for his heart standeth fast, and beleueth in
the Lord.
- 8 His heart is stablished & wil not shrink: e-
uill hee see his desire vpon his enemies.
- 9 Hee hath dispeised abroade and giuen to
the poore: and his righteousness remaineth
for euer, his home shall be exalted in honor.
- 10 The vngodly shall see it, and it shall
griue him: he shall gnash with his teeth,
and consume away: the desire of the vngod-
ly shall perish.

Laudate pueri. Psal. lxx.

Praise the Lord (ye seruants): O praise
the name of the Lord.

- 2 Blessed be the name of the Lord from
this time forth for euermore.
- 3 The Lords name is playeed: from the ris-
ing vp of the Sunne, vnto the going
downe of the same.
- 4 The Lord is high aboue all Heathen: and
his glory aboue the heauens.
- 5 Who is like vnto the Lord our God, that
hath his dwelling so high: and yet hum-
bleth him selfe to beholde the thinges that
are in heauen and earth.
- 6 Hee rareth vp the simple out of the dust:
and lifteeth the poore out of the mire.
- 7 That he may set him with the princes:
euen with the Princes of his people.
- 8 Hee maketh the barren woman to keepe
house: & to be a ioyfull mother of children.

In exitu Israel. Psal. lxx.

When Israel came out of Egypt: Euening
and the house of Jacob sate among
the strange people.

- 2 Iuda was his sanctuary: and Israel his
dominion.
- 3 The sea sawe that, and fled: Iordane was
diuised back.
- 4 The mountaines skipped like Rammes:
and the little hilles like young sheepe.
- 5 What ayleth thee, O thou sea, that thou
fleddest:

Reddest: and thou Jordan, that thou wast
driuen backe?

- 6 Ye mountaines þe ye shipped like Rāmes:
and ye litle hilles like yong sheepe?
- 7 Tremble thou earth at the presence of the
Lord: at the presence of the God of Jacob.
- 8 Which turned the hard rocke into a flau-
ding water: and the flint stone into a spring-
ging well.

Non nobis Domine. Psal. 115.

NOt unto vs, O Lorde, not unto vs, but
vnto thy name giv the praise: for thy lo-
ving mercy, and for thy trouthes sake.

- 2 Wherefore shall the Heathen say: where
is now their God?
- 3 As for our God, he is in heauen: he hath
done whatsoeuer pleased him.
- 4 Their idols are silver and golde: euen the
worke of mens handes.
- 5 They haue mouthes and speake not: eyes
haue they, and see not.
- 6 They haue eares, and heare not: noses haue
they, and smel not.
- 7 They haue hands, and handle not, feete
haue they, and walke not: neither speake
they through their throte.
- 8 They that make them, are like vnto them:
and so are all such as put their trust in them.
- 9 But thou house of Israel, trust thou in the
Lord: he is their succour and defence.
- 10 Ye house of Aaron, put your trust in the
Lord: he is their helper and defender.
- 11 Ye that feare the Lorde, put your trust in
the Lord: he is their helper and defender.
- 12 The Lord hath bene mindefull of vs, and
he shall blesse vs: euen he shall blesse þe house
of Israel, he shall blesse the house of Aa-
ron.
- 13 We shall blesse them that feare the Lorde:
both small and great.
- 14 The Lorde shall increase you more & more:
you and your children.
- 15 Ye are the blessed of the Lord: which made
heauen and earth.
- 16 All the whole heauens are the Lordes:
the earth hath bee giuen to the children of
men.
- 17 The dead prayse not thee, O Lord: neyther
all they that go downe into the silence.
- 18 But we will prayse the Lord: fro this time
to forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

IAm well pleased: that the Lorde hath heard
the voyce of my prayer.

- 2 That he hath inclined his eare vnto me:
therefore will I call vpon him as long as I
liue.
- 3 The snates of death compassed me rounde
about: and the paines of hell gate holde vpon
me.
- 4 I shall find trouble and heaviness, and I shall
call vpon the name of the Lorde: O Lorde I
beseech thee deliuer my soule.
- 5 Gracious is the Lorde and righteous: yea
our God is mercifull.
- 6 The Lorde preferreth the simple: I was
in miserie, and he helped me.
- 7 Turne againe then vnto thy rest, O my
soule: for the Lord hath rewarded thee,

And why? thou hast deliuered my soule fro
death: mine eyes from teares, and my feete
from falling.

- 9 I will walke before the Lord: in the lande
of the liuing.
- 10 I beleued, and therefore will I speake,
but I was sore troubled: I fad in my haste,
all men are liers.
- 11 What reward shall I giue vnto the Lorde:
for all the benefites that he hath done vnto
me?
- 12 I will receive the cup of saluation: and call
vpon the name of the Lord.
- 13 I will pay my bowes now in the presence
of all his people: right deare in the sight of
the Lord, is the death of his saints.
- 14 Beholde (O Lord) howe that I am thy ser-
uant: I am thy seruāt, and the sonne of thine
handmaide, thou hast broken my bones in
sunder.
- 15 I wil offer to thee the sacrifice of thanke-
giving: and will call vpon the name of the
Lord.
- 16 I wil pay my bowes vnto the Lord, in the
sight of all his people: in the courtes of the
Lordes house, euen in the middes of ther, O
Iherusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

Praise the Lord al ye heathen: praise him
all ye nations.
2 For his mercifull kindenesse is euer
more and more towards vs: and the trouth
of the Lord endureth for euer. Praise the
Lord.

Confitemini Domino. Psal. 118.

- G**ive thanks vnto the Lorde, for he is
gratious: because his mercy endureth for
euer.
- 2 Let Israel now confesse that he is gracious:
and that his mercie endureth for euer.
 - 3 Let the house of Aaron now confesse: that
his mercie endureth for euer.
 - 4 Yea, let them now that feare the Lord con-
fesse: that his mercie endureth for euer.
 - 5 I called vpon the Lorde in trouble: and the
Lord heard me at large.
 - 6 The Lorde is on my side: I will not feare
what man doeth vnto me.
 - 7 The Lorde taketh my part with them that
helpe me: therefore shall I see my de fire vpon
mine enemies.
 - 8 It is better to trust in the Lorde: then to
put any confidence in man.
 - 9 It is better to trust in the Lord: then to put
any confidence in princes.
 - 10 All nations compassed me rounde about:
but in the name of the Lorde will I destroy
them.
 - 11 They kept me in on euery side, they kept
me in (I say) on euery side: but in the name
of the Lord wil I destroy them.
 - 12 They came about me like Bees, and are egi-
ptin: euen as the fire among the thornes: for
in the name of the Lord I will destroy them.
 - 13 Thou hast thrust sore at mee, that I might
fall: but the Lord was my helpe.
 - 14 The Lord is my strength and my song: and
is become my saluation.
 - 15 The voyce of ioy and helth is in the dwell-
lings

Morning
prayer.

- 16 The right hand of the Lord hath the pre-
 eminence: the right hand of the Lord bring-
 eth mightie things to passe.
 17 I wil not dye, but liue: and declare the
 workes of the Lord.
 18 The Lord hath chastened and corrected
 me: but he hath not giuen me ouer vnto
 death.
 19 Open me the gates of righteouſnesſe: that
 I may go into them, and giue thanks vnto
 the Lord.
 20 This is the gate of the Lord: the righte-
 ous ſhall enter into it.
 21 I will thanke thee, for thou haſt heard me:
 and art become my ſaluation.
 22 The ſame ſtone which the builders reſu-
 sed: is become the head ſtone in the corner.
 23 This is the Lordes doing: and it is mar-
 ueylous in our eyes.
 24 This is the daye which the Lord hath
 made: we will reioyce and be glad in it.
 25 Helpe me nowe, O Lord: O Lord ſende vs
 nowe proſperitie.
 26 Blessed be he that commeth in the name
 of the Lord: we haue wiſhed you good lucke,
 ye that be of the houſe of the Lord.
 27 God is the Lord which hath ſhewed vs
 light: binde the ſacrifice with cordes, yea, es-
 uen vnto the hornes of the altar.
 28 Thou art my God, and I will thanke
 thee: thou art my God, and I will praye
 thee.
 29 O giue thanks vnto the Lord, for he is
 gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

Evening
prayer.

- B**lessed are those that are vndeſiled in the
 way: and walke in the lawe of the Lord.
 2 Blessed are they that keepe his testimo-
 nies: and ſeek him with their whole heart.
 3 For they which do no wickedneſſe: walke
 in his wayes.
 4 Thou haſt charged: that we ſhall diſigently
 keepe thy commandements.
 5 O that my wayes were made ſo direct: that
 I might keepe thy ſtatutes.
 6 So ſhal I not be confounded: while I haue
 reſpect vnto al thy commandements.
 7 I wil thank thee with an vnſayned heart:
 when I ſhall haue learned the iudgements
 of thy righteouſneſſe.
 8 I will keepe thy ceremonies: O forſake me
 not utterly.

In quo corrigi.

- W**herewithal ſhall a yong mā cleaſe his
 way: euen by ruling himſelfe after thy
 word.
 2 With my whole heart haue I ſought
 thee: O let me not go wrong out of thy com-
 mandements.
 3 Thy wordes haue I had within mine heart:
 that I ſhould not ſinne againſt thee.
 4 Blessed art thou, O Lord: O teache me thy
 ſtatutes.
 5 With my lippes haue I bene telling: of all
 the iudgements of thy mouth.
 6 I haue had as great delight in the way of
 thy teſtimonies: as in al manner of riches,

- 7 I wil talke of thy comſolamentes: and
 haue reſpect vnto thy wayes.
 8 My delight ſhalbe in thy ſtatutes: & I will
 not forget thy word.
 Retribue ſeruo tuo.
O Doe well vnto thy ſervant: that I may
 liue, and keepe thy worde.
 2 Open thou mine eyes: that I may ſee
 the wonderful things of thy lawe.
 3 I am a ſtranger vpon earth: O hide not thy
 commandements from me.
 4 My ſoule breaketh out for very ſeruent
 deſire: that it hath alwaye vnto thy iudge-
 ments.
 5 Thou haſt rebuked the proude: and curſed
 are they that doe erre from thy commanda-
 ments.
 6 O turne from me ſhame and rebuke: for I
 haue kept thy teſtimonies.
 7 Wincies alſo did ſir and ſpeake againſt me:
 but thy ſervant is occupied in thy ſtatutes.
 8 For thy teſtimonies are my delight: and my
 counſailers.

Adhæſit pavimento.

- M**y ſoule cleaueſt to the duſt: O quicken
 thou me according to thy word.
 2 I haue knowledged my wayes, & thou
 heardeſt me: O teache me thy ſtatutes.
 3 Make me to vnderſtande the waye of thy
 commandements: and ſo ſhal I talke of thy
 wonderful workes.
 4 My ſoule melteth away for very heauineſſe:
 comfort thou me according vnto thy word.
 5 Take from me the way of lying: and cauſe
 thou me to make much of thy lawe.
 6 I haue choſen the way of truerh: and thy
 iudgements haue I ſaide before me.
 7 I haue ſticken vnto thy teſtimonies: O
 Lord confound me not.
 8 I will runne the way of thy comādemētis:
 when thou haſt ſet my heart at libertie.

Legem pone.

- T**each me, O Lord, the way of thy ſtatutes: Morning
 and I ſhal keepe it vnto the ende. prayer.
 2 Giue me vnderſtanding, and I ſhall
 keepe thy lawe: yea, I ſhall keepe it with my
 whole heart.
 3 Make me to go in the path of thy commā-
 demētis: for therein is my deſire.
 4 Encline my heart vnto thy teſtimonies: &
 not to couerouſneſſe.
 5 O turne away mine eyes, leaſt they beholde
 vanitie: and quicken thou me in thy way.
 6 O ſtabliſh thy worde in thy ſervant: that I
 may feare thee.
 7 Take away the rebuke that I am afrayde
 of: for thy iudgements are good.
 8 Beholde, my delight is in thy commanda-
 ments: O quicken me in thy righteouſneſſe.
 Er veniat ſuper me.

- L**et thy louing mercie come alſo vnto mee,
 O Lord: euen thy ſaluation, according vnto
 thy worde.
 2 So ſhal I make anſwere vnto my blaſphe-
 mers: for my truſt is in thy word.
 3 O take not þy word of thy truerh vtterly out
 of my mouth: for my hope is in thy iudge-
 ments.
 4 So ſhal I alway keepe thy lawe: yea, for
 euer.

euere and enee.

- 5 And I wil walke at libertie: for I seeke thy commandmentes.
- 6 I will speake of thy testimonies also, euen before kings: and will not be ashamed.
- 7 And my delight shall be in thy commandmentes: which I haue loued.
- 8 My handes also will I lift vp vnto thy commandmentes, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbitui.

O Thinke vpon thy seruant, as concerning thy word: where in thou hast caused me to put my trust.

- 2 The same is my comfort in my trouble: for thy word hath quickened me.
- 3 The proud haue had me exceedingly in derision: yet haue I not shynked from thy lawe.
- 4 For I remembered thine everlasting iudgements, O Lord: and receiued comfort.
- 5 I am horribly a frayde: for the vngodly that forsake thy lawe.
- 6 Thy statutes haue bene my songs: in the house of my pilgrimage.
- 7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.
- 8 This I had: because I kept thy commandmentes.

Portio meo domine.

Thou art my portion, O Lord: I haue promised to keepe thy lawe.

- 2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.
- 3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.
- 4 I made hast, and prolonged not the time: to keepe thy commandmentes.
- 5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.
- 6 At midnight I wil rise to giue thanks vnto thee: because of thy righteous iudgements.
- 7 I am a companyon of all them that feare thee: and keepe thy commandmentes.
- 8 The earth, O Lord, is full of thy mercie: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

- 2 O learne me true vnderstanding and knowledge: for I haue beleued thy commandmentes.
- 3 Before I was troubled, I went wrong: but now haue I kept thy word.
- 4 Thou art good and gracious: O teache me thy statutes.
- 5 The proud haue imagined a lie against me: but I wil keepe thy commandmentes with my whole heart.
- 6 Their heart is as fat as bawne: but my delight hath bene in thy lawe.
- 7 It is good for me that I haue bene in trouble: that I may learne thy statutes.
- 8 The law of thy mouth is dearer vnto me: then thousandes of golde and silver.

Manus tua fecerunt me.

Thy handes haue made me, and fashioned me: O giue me vnderstanding, that I may praye, and learne thy commandmentes.

- 2 They that feare thee, wil be glad when they see me: because I haue put my trust in thy word.
- 3 I knowe (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.
- 4 O let thy mercifull kindnes be my comfort: according to thy word vnto thy seruant.
- 5 O let thy louing mercies come vnto me, & I may liue: for thy law is my delight.
- 6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandmentes.
- 7 Let such as feare thee, and haue knowne thy testimonies: be turned vnto me.
- 8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy worde.

- 2 Mine eyes long for thy word: saying, O when wilt thou comfort me?
- 3 For I am become like a bottle in p smoke: yet do I not forget thy statutes.
- 4 Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?
- 5 The proud haue digged pits for me: which are not after thy lawe.
- 6 All thy commandmentes are true: they persecute me faillily, O be thou my helpe.
- 7 They had almost made an ende of me vpon earth: but I forooke not thy commandmentes.
- 8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In eternum domine.

O Lord, thy word: endureth for euer in heauen.

- 2 Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.
- 3 They continue this day according to thine ordinance: for all things serue thee.
- 4 If my delight had not bene in thy lawe: I should haue perished in my trouble.
- 5 I will neuer forget thy commandmentes: for with them thou hast quickened me.
- 6 I am thine, O helpe me: for I haue sought thy commandmentes.
- 7 The vngodly layde waite for me, to destroy me: but I will consider thy testimonies.
- 8 I see that all things come to an ende: but thy commandment is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy law: at the day long is my studie in it.

- 2 Thou through thy commandmentes hast made me wiser then mine enemies: for they are cuer wile, me.
- 3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.
- 4 I am wiser then the aged: because I keepe thy commandmentes.

- 5 I haue refrayned my feete from enery euill way: that I may keepe thy word.
 6 I haue not shynke from thy iudgements: for thou teachest me.
 7 Oh howe sweete are thy wordes vnto my thore: yea, sweeter then hony vnto my mouth.
 8 Through thy commandementes I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning Prayer.

- T**hy word is a lantern vnto my feete: and a light vnto my pathes.
 2 I haue sware, and am stedfastly purposed: to keepe thy righteous iudgements.
 3 I am troubled aboue measure: quicken me (O Lord) according to thy word.
 4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.
 5 My soule is alway in my hand: yet doe I not forget thy law.
 6 The vngodly haue layde a snare for me: but yet I swaued not from thy commandements.
 7 Thy testimonies haue I claimed as mine heritage for ever: and why? they are the very top of my heart.
 8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the ende.
 Iniquos odio habui.

- I** hate them that imagine euill things: but thy lawe do I loue.
 2 Thou art my defence and shield: and my trust is in thy word.
 3 Away from me ye wicked: I will keepe the commandements of my God.
 4 O stablish me according vnto thy worde, that I may liue: and let me not be disappointed of my hope.
 5 Hold thou me by, and I shalbe safe: yea, my delight shalbe euen in thy statutes.
 6 Thou hast troden downe all them that depart from thy statutes: for thy imagine but deceit.
 7 Thou putttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.
 8 My flesh trembleth for feare of thee: and I am afrayde of thy iudgements.
 Feci iudicium.

- I**deale with the thing that is lawfull & right: O giue me not ouer vnto mine oppressours.
 2 Make thou thy seruant to delight in that which is good: that the proude doe me no wrong.
 3 Mine eyes are waxed away with looking for thy healt: and for the word of thy righteousness.
 4 O deale with thy seruant according vnto thy louing mercy: & teach me thy statutes.
 5 I am thy seruant, O graunt me vnderstanding: that I may knowe thy testimonies.
 6 It is time for thee, O Lord, to laye to thyne hande: for thy haue destroyed thy law.
 7 For I loue thy commandementes: aboue gold and precious stone.
 8 Therefore holde I straight at thy commandements: and all false wayes I vnterly abhorre.

Mirabilia.

- T**hy testimonies are wonderfull: therefore doeth my soule keepe them.
 2 When thy worde goeth forth: it shineth light and vnderstanding vnto the simple.
 3 I opened my mouth, & drew in my breath: for my delight was in thy commandements.
 4 O looke thou vpon me, and be merciful vnto me: as thou blest to doe vnto those that loue thy name.
 5 Order my steppes in thy word: and so shall no wickednesse haue dominion ouer me.
 6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.
 7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.
 8 Mine eyes giue out with water: because men keepe not thy lawe.

Iustus es domine.

- R**ighteous art thou, O Lord: and true is thy iudgement.
 2 The testimonies that thou hast commanded: are exceeding righteous and true.
 3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.
 4 Thy worde is tryed to the vttermost: and thy seruant loneth it.
 5 I am smal, and of no reputation: yet doe I not forget thy commandements.
 6 Thy righteousness is an euermolasseing righteousness: and thy law is the truerth.
 7 Trouble and heauines haue taken holde vpon me: yet is my delight in thy commandements.
 8 The righteousness of thy testimonies is euermolasseing: O graunt me vnderstanding, & I shall liue.

Clamau in toto corde meo.

- I** Call with my whole heart: heare me, O Lord, I will keepe thy statutes.
 2 Yea, euen vpon thee do I call: helpe me, & I shall keepe thy testimonies.
 3 Scarcely in the morning do I cry vnto thee: for in thy word is my trust.
 4 Mine eyes preuent the night watches: & I might be occupied in thy words.
 5 Heare my voice (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.
 6 They drawe nigh that of malice persecute me: and are farre from thy lawe.
 7 Be thou nigh at hande, O Lord: for al thy commandements are true.
 8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

- O** Consider mine aduersitie, & deliuer mee: for I do not forget thy lawe.
 2 Avenge thou my cause, and deliuer me: quicken me according vnto thy worde.
 3 Wealth is farre from the vngodly: for they regard not thy statutes.
 4 Great is thy mercie, O Lord: quicken me as thou art wont.
 5 Many there are that trouble me, and persecute

Evening Prayer.

seate

scute me: yet doe I not swaite from thy te:
 6 I grieve me whe I see þe transgressours:
 because they keepe not thy lawe.
 7 Consider, O Lord, how I loue thy comma:
 dements: O quicken me according to thy lo:
 uing kindnesse.
 8 Thy word is true from euerlasting: all the
 iudgements of thy righteousnes endure for
 euermore.

Principes persecuti sunt.

P Rinces haue persecuted me without a
 cause: but my heart standeth in awe of thy
 wordes.
 2 I am as glad of thy worde: as one that sin:
 deth great poyles.
 3 As for lies I hate and abhorre them: but
 thy lawe do I loue.
 4 Seven times a day doe I prayse thee: be:
 cause of thy righteous iudgements.
 5 Great is the peace þi heart haue which loue
 thy lawe: and they are not offended at it.
 6 Lord, I haue looked for thy sauing health:
 and done after thy commandements.
 7 My soule hath kept thy testimonies: and
 loued them exceedingly.
 8 I haue kept thy commandements and te:
 stimonies: for all my wayes are before thee.

Appropinquet deprecation.

L Et my complaint come before thee, O Lord:
 giue me vnderstanding according to thy
 word.
 2 Let my supplication come before thee: de:
 liuer me according to thy word.
 3 My lippes shall speake of thy praise: when
 thou hast taught me thy statutes.
 4 Yea, my tongue shall sing of thy word: for al
 thy commandements are righteous.
 5 Let thine hand helpe me: for I haue chosen
 thy commandements.
 6 I haue longed for thy sauing health, O
 Lord: and in thy law is my delight.
 7 Oh let my soule see, and it shall praise thee:
 and thy iudgements shall helpe me.
 8 I haue gone astray like a sheepe that is lost:
 oh seeke thy seruant, for I do not forget thy
 commandements.

Ad dominum. Psal. 120.

Morning
 prayer.

W hen I was in trouble, I called vpon
 the Lord: and he heard me.
 2 Deliuere my soule, O Lord, from
 lying lippes: and from a deceitful tongue.
 3 What rewardes shall be giuen or done vnto
 thee, thou false tongue: euen mightie & sharp
 arrowes, with hote burning coles.
 4 Wo is me, that I am constrained to dwell
 with Asech: and to haue mine habitatio:
 among the tents of Cedar.
 5 My soule hath long dwelt among them: þi
 be enemies vnto peace.
 6 I labour for peace, but when I speake vnto
 them thereof: they make the ready to battel.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hills: from
 whence cometh my helpe.
 2 My help cometh euen from the Lord:
 which hath made heauen and earth.
 3 He will not suffer thy foote to be moued: &
 he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall nei:
 ther slumber nor sleepe.
 2 The Lord him selfe is thy keeper: the Lord
 is thy defence vpon thy right hand.
 3 So that the sunne shall not burne thee by
 day: neither the moone by night.
 4 The Lord shall preserve thee fro al euil: yea,
 it is euen he that shall keepe thy soule.
 5 The Lord shall preserve thy going out and
 thy coming in: from this time forth for e:
 uermore.

Latatus sum. Psal. 122.

I Was glad when they said vnto me: we will
 go into the house of the Lord.
 2 Our feet shall stand in thy gates: O Ihe:
 rusalem.
 3 Iherusalem is builded as a citie: that is at
 unitie in it selfe.
 4 For thither the tribes goe vp, euen the
 tribes of the Lords: to testifie vnto Israel,
 to giue thanks vnto the name of þi Lord.
 5 For there is the seate of iudgement: euen
 the seate of the house of Dauid.
 6 O pray for the peace of Iherusalem: they shall
 prosper that loue thee.
 7 Peace be within thy walles: and plente:
 ousnesse within thy palaces.
 8 For my brethren and companions sakes: I
 wil with thee prosperitie.
 9 Yea, because of þi house of the Lord our God:
 I wil seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

V nto thee lift I vp mine eyes: O thou that
 dwellest in the heauens.
 2 Beholde, euen as the eyes of seruants
 looke vnto þi hand of their masters, & as the
 eyes of a maiden vnto the bande of her mi:
 stres: euen so our eyes wayte vpon the Lord
 our God, vntill he haue mercie vpon vs.
 3 Haue mercie vpon vs, O Lord, haue mercie
 vpon vs: for we are bitterly despised.
 4 Our soule is filled w the scornfull re: prooue
 of the welthy: and with the despisefulnes of
 the proude.

Nisi quia dominus. Psal. 124.

I f the Lord him selfe had not bin on our side
 (now may Israel say: if the Lord him selfe
 had not bene on our side when men rose vp
 against vs.
 2 They had swallowed vs by quickie: where
 they were so wrathfully displeased at vs.
 3 Yea, the waters had downed vs: and the
 streame had gone ouer our soule.
 4 The deepe waters of the proude: had gone
 euen ouer our soule.
 5 But praised be the Lord: which hath not gi:
 uen vs ouer for a praye vnto their reerh.
 6 Our soule is escaped, euen as a bird out of
 the snare of the fowler: the snare is broken, &
 we are deliuered.
 7 Our help standeth in the name of the Lord:
 which hath made heauen and earth.

Qui confidunt. Psal. 125.

T hey that put their trust in the Lord, shall
 be euen as the mount Sion: which may
 not be remoued, but standeth fast for euer.
 2 The hills stand about Iherusalem: euen so
 standeth the Lord round about his people,
 from this time forth for euermore.
 3 For the rodde of the vngodly cometh not
 into

into the lot of the righteous : least the righteous put their hand vnto wickednes.
 4 Do wel, O Lorde : vnto those that be good and true of heart,
 5 As for such as turne backe vnto their owne wickednesse : the Lorde shall lead them forth with the euil doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening
prayer.

When the Lord turned againe the captiuitie of Sion : then were we like vnto them that dreame.

- 2 Then was our mouth filled with laughter: and our tongue with ioy.
- 3 Then saide they among the Heathen : the Lord hath done great things for them.
- 4 Yea, the Lorde hath done great things for vs already: whereof we reioyce.
- 5 Turne our captiuitie, O Lorde: as the times in the South.
- 6 They that sowe in teares : shall reape in ioy.
- 7 He that now goeth on his waye weeping, and beareth forth good seede : shall doubtles come againe with ioye, & bring his sheaues with him.

Nisi dominus. Psal. 127.

Except the Lord builde the house : their labour is but lost that builde it.

- 2 Except the Lorde keepe the citie : the watchman waketh but in vaine.
- 3 It is but lost labour that ye haue to rise by early, and so late take rest, and eate the bread of carelesnesse : for so he giueth his beloued sleepe.
- 4 Lo, children and the fruite of the wombe: are an heritage and gift that cometh of the Lorde.
- 5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.
- 6 Happie is the man that hath his quier full of the: they shal not be ashamed whē they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are al they that feare the Lorde: and walke in his wayes.

- 2 For thou shalt eate the labours of thine hands: O wel is thee, & happy shalt thou be.
- 3 Thy wife shall be as the fruitful vine: vpon the wallis of thine house.
- 4 Thy children like the Oliue branches: rosid about thy table.
- 5 Lo, thus shall the man be blessed: that feareth the Lorde.
- 6 The Lorde from out of Sion shall so blesse thee : that thou shalt see Iherusalem in prosperitie al thy life long.
- 7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

Many a time haue they fought against me fro my youth vp: (say Israel now say.)

- 2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.
- 3 The plowers plowed vpon my backe: and made long furrowes.
- 4 But the righteous Lorde : hath hewen the snares of the bngodly in pieces.
- 5 Let them be confounded and turned backe:

- ward: as many as haue euill will at Sion.
- 6 Let them be euen as the grasse growing vpon the house toppes: which withereth as soone it be plucked by.
- 7 Whereof the mower filleth not his hand: neither he that bindeth by the sheaues, his bosome.
- 8 So that they which go by, say not so much as the Lorde prosper you: we wish you good lucke in the name of the Lorde.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee (O Lorde:) Lorde heare my voyce.

- 2 Oh let thine eares consider well : the voyce of my complaint.
- 3 If þ Lorde wilt be extreme to marke what is done amisse: oh Lorde, who may abide it?
- 4 For there is mercy with thee : therefore shalt thou be feared.
- 5 I looke for the Lorde, my soule doeth waye for him: in his word is my trust.
- 6 My soule fleeth vnto the Lorde: before the morning watch, I saye, before the morning watch.
- 7 O Israel trust in þ Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.
- 8 And he shall redeeme Israel : from all his sinnes.

Domine, non est. Psal. 131.

Lorde, I am not high minded : I haue no proude lookes.

- 2 I do not exerceise my selfe in great matters: which are to high for me.
- 3 But I reframe my soule, & keepe it low, like as a child that is weaned from his mother: yea, my soule is euen as a weaned childe.
- 4 O Israel trust in the Lorde: from this time forth for evermore.

Memento Domine. Psal. 132.

Lord remember Dauid: and al his trouble. Morning prayer.
 2 How he swaue vnto the Lorde: and bowed a bowe vnto the almighty GOD of Jacob.

- 3 I will not come within the tabernacle of my house: nor cline by into my bed.
- 4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither þ temples of my head to take any rest.
- 5 Vntill I finde out a place for the temple of the Lorde: an habitation for the mighty GOD of Jacob.
- 6 Lo, we heard of the same at Ephrata : and found it in the wood.
- 7 We wil go into his tabernacle: and fall low on our knees before his footstool.
- 8 Arise, O Lorde, into thy resting place : thou and the arke of thy strength.
- 9 Let thy iustis be clothed with righteousness: and let thy saints sing with ioyfulness.
- 10 For thy seruant Dauids sake: turne not away the presence of thine anointed.
- 11 The Lorde hath made a faithfull othe vnto Dauid: and he shal not shrinke from it.
- 12 Of the fruite of thy body : shall I set vpon thy seate.
- 13 If thy children wil keepe my covenant and my testimonies that I shall learne the: their children

children also shall sit upon thy seat for ever more.

14 For the Lord hath chosen Sion to be an habitation for him selfe: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her with increase: & will satisfie her poore with bread.

17 I will decke her priests with health: and her saints shall reioyce and sing.

18 There shall I make the house of David to flourish: I have ordeined a lantern for mine anoynted.

19 As for his enemies, I shall clothe the with shame: but upon him selfe shall his crowne flourish.

Ecce quam bonum. Psalm. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnicie.

2 It is like the precious oymment upon the head, that ran downe vnto the beard: eue vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fel by on the hill of Sion.

4 For there the Lord promised his blessing: and life for ever more.

Ecce nunc. Psalm. 134.

BEhold (now) praise the Lord: al ye seruantes of the Lord.

2 Ye that by night stande in the house of the Lord: euen in the courtes of the house of our God.

3 Lift by your handes in the sanctuarie: and prayse the Lord.

4 The Lord that made heauen & earth: giue thee blessing our of Sion.

Laudate nomen. Psalm. 135.

O praise the Lord, laud ye the name of the Lord: praise it, O ye seruantes of y^e Lord.

2 Ye that stand in the house of the Lord: in the courtes of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: & that our Lord is aboue al gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in al deepe places.

7 He bringeth forth the cloudes from y^e ends of the world: & sedeth forth lightnings wth the raine, bringing y^e winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O thou land of Egypt: vpon Pharaon and al his seruantes.

10 He smote diuers nations: & slew myghty kings.

11 Sehon king of the Amorites: and Og the king of Basan: & all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for ever: so doeth thy memoriall, O Lord, from one gene-

ration to another.

14 For the Lord will avenge his people: and be gracious vnto his seruantes.

15 As for the images of the heathen, they are but silver & golde: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, & yet they heare not: neiether is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in the.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psalm. 136.

O give thanks vnto the Lord, for he is gracious: and his mercy endureth for ever. Evening prayer.

2 O give thanks vnto the God of all gods: for his mercie endureth for ever.

3 O thanke the Lord of al lordes: for his mercie endureth for ever.

4 Which onely doth great wonders: for his mercie endureth for ever.

5 Which by his excellent wisdom made the heauens: for his mercie endureth for ever.

6 Which laide out y^e earth aboue the waters: for his mercie endureth for ever.

7 Which hath made great lightes: for his mercie endureth for ever.

8 The Sunne to rule the day: for his mercie endureth for ever.

9 The Moone and the Starres to gouerne the night: for his mercie endureth for ever.

10 Which smote Egypt with their firstborne: for his mercie endureth for ever.

11 And brought our Israel from among the: for his mercie endureth for ever.

12 With a mightie hand & stretched out arme: for his mercie endureth for ever.

13 Which diuided the red sea in two partes: for his mercie endureth for ever.

14 And made Israel to goe through the middest of it: for his mercie endureth for ever.

15 But as for Pharaon and his hoste, he ouerthrew them in the red sea: for his mercie endureth for ever.

16 Which led his people through the wilderness: for his mercie endureth for ever.

17 Which smote great kings: for his mercie endureth for ever.

18 Yea, and slew myghty kings: for his mercie endureth for ever.

19 Sehon king of the Amorites: for his mercie endureth for ever.

20 And Og the king of Basan: for his mercie endureth for ever.

21 And gaue away their land for an heritage: for his mercie endureth for ever.

22 Euen for an heritage vnto Israel his seruante: for his mercie endureth for ever.

23 Which remembered vs when we were in trouble: for his mercie endureth for ever.

24 And hath deliuered vs from our enemies: for his mercie endureth for ever.

25 Which giueth food to all fleshe: for his mercie endureth for ever.

ged Life.

- 20 Thou hast giuen victorie vnto kings : and hast deliuered Dauid thy seruant from the perill of the swoorde.
- 21 Saue me and deliuer me from the hande of straunge children : whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.
- 22 That our sonnes may growe vp as the young plants : and that our daughters may be as the polished corners of the temple.
- 23 That our garners may bee full and plentiful with all manner of store : that our sheepe may bring forth thousands, and ten thousands in our streets.
- 24 That our oxen may be strong to labour, that there be no decay : no leading into captiuitie, and no complaining in our streets.
- 25 Happie are the people that bee in such a case : yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

- I** Will magnifie thee, O God, my king : and I will praise thy name for euer and euer.
- 2 Euerie day wil I giue thanks vnto thee : and prayse thy name for euer and euer.
- 3 Great is the Lord, and marvellous worthy to be praysted : there is no ende of his greatness.
- 4 One generation shall praise thy workes vnto an other : and declare thy power.
- 5 As for me, I wil be talking of thy worship : thy glory, thy praise, & wonderful workes.
- 6 So that men shall speake of the might of thy marvellous actes : and I will also tel of thy greatness.
- 7 The memoriall of thine abundant kinde- nesses shall be shewed : & men shall sing of thy righteousness.
- 8 The Lord is gracious and mercifull : long suffering, and of great goodnesse.
- 9 The Lord is louing vnto every man : and his mercie is ouer all his workes.
- 10 All thy workes shall praise thee, O Lord : and thy saints giue thanks vnto thee.
- 11 They shewe the glory of thy kingdome : and talke of thy power.
- 12 That thy power, thy glorie, and might- nesse of thy kingdome : might be knowne vnto men.
- 13 Thy kingdome is an euerlasting king- dome : and thy dominion endureth throug- hout all ages.
- 14 The Lord upholdeth all such as fall : and lif- teth vp all those that be downe.
- 15 The eyes of all waite vpon thee, O Lord : and thou giuest them their meate in due sea- son.
- 16 Thou openest thine hande : and fillest all things liuing with plenteousnesse.
- 17 The Lord is righteous in all his wayes : and holie in all his workes.
- 18 The Lord is nigh vnto all them that call vpon him : yea, all such as call vpon him faithfully.
- 19 He will fulfil the desire of them that feare him : hee also will heare their cry, and will helpe them.
- 20 The Lord prefermeth all them that loue

him : but scattereth abroad all the vngodly.

21 My mouth shall speake the prayse of the Lord : and let all flesh giue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

- P**raise the Lord, O my soule, while I liue will I praise the Lord : yea, as long as I haue any beeing, I will sing prayes vnto my God.
- 2 O put not your trust in princes, nor in any child of man : for there is no help in them.
- 3 For when the breath of man goeth forth, he shall turne againe to his earth : and then all his thoughts perish.
- 4 Blessed is hee that hath the God of Jacob for his helpe : and whose hope is in the Lord his God.
- 5 Which made heauen and earth, the sea and all that therein is : which keepeth his promise for euer.
- 6 Which helpeth them to right that suffer wrong : which feedeth the hungry.
- 7 The Lord looseth men out of prison : the Lord giueth sight to the blinde.
- 8 The Lord helpeth them that are fallen : the Lord careth for the righteous.
- 9 The Lord careth for the strangers, hee de- fendeth the fatherlesse and widowe : as for the way of the vngodly, hee turneth it upside downe.
- 10 The Lord thy God, O Sion, shall be king for euermore : & throughout all generations.

Laudate Dominum. Psal. 147.

- O** Praise the Lord, for it is a good thing to sing prayes vnto our God : yea, a ioyfull and pleasant thing it is to bee thankfull.
- 2 The Lord doth build vp Ierusalem : and gather together the outcastes of Israel.
- 3 He healeth those that are broken in heart : and giveth medicine to heale their sickness.
- 4 He telleth the number of the starres : and calleth them all by their names.
- 5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.
- 6 The Lord setteth vp the meeke : and bring- geth the vngodly downe to the grounde.
- 7 O sing vnto the Lord with thanksgiving : sing prayes vpon the harpe vnto our God.
- 8 Which covereth the heauen with cloudes, and prepareth raine for the earth : & maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.
- 9 Which giueth fodder vnto the cattell : and feedeth the young rauen : that call vpon him.
- 10 He hath no pleasure in the strength of any horse : neither delighteth hee in any mannes legges.
- 11 But the Lordes delight is in them that feare him : and put their trust in his mercie.
- 12 Praise the Lord, O Ierusalem : praise thy God, O Sion.
- 13 For hee hath made fast the barres of thy gates : and hath blessed thy children within thee.
- 14 Hee maketh peace in thy borders : and sil- lenth thee with the flour of wheate.
- 15 Hee sendeth forth his commandement vpon

upon earth: and his worde numeth very swiftly.

16 The guetich snowe like wool: and scattereth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 Hee sendeth out his word, and melteth them: he bloweth with his winde, and the waters flowe.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum. Psal. 148.

O Praise the Lorde of heauen: praise him in the height.

2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and ye waters that be aboute the heauens.

5 Let them praise the name of the Lorde: for he spake the worde, and they were made, he commaunded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

7 Praise the Lord vpon earth: ye Dragons and all deepes.

8 Fire and haille, snowe and bapours: winde and storme, fulfilling his worde.

9 Mountaines and all hilles: fruitful trees, and all Cedars.

10 Beastes and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: princes, and all iudges of the worlde.

12 Yong men and maidens, olde men and children, praise the name of the Lorde: for his

name onely is excellent, and his praise as boue heauen and earth.

13 He shall exalte the borne of his people, all his saints shall praise him: euen the children of Israel, euen the people that seruet him.

Cantate domino Psal. 149.

O Sing vnto the Lorde a new song: let the congregation of saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Zion bee ioyfull in their king.

3 Let them praise his name in the daunce: let them sing praises vnto him with Tabret and Warpe.

4 For the Lorde hath pleasure in his people: and helpeth the mecke hearted.

5 Let the saints bee ioyfull with glorie: let them reioyce in their beddes.

6 Let the playes of God be in their mouth: and a two edged sworde in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaynes: & their nobles with linkes of yron.

9 That they may be auenged of them, as it is writen: such honour haue all his saints.

Laudate dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpets: praise him vpon the Lute and Warpe.

4 Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loude Cymballes.

6 Let every thing that hath breath: praise the Lorde.

FINIS.

A prayer containing the duty of euerie true Christian.



Moste mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy deerey beloued sonne Iesus Christe my onely sauour and redeemer: & most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my finnes out of thy sight and remembrance, through the merites of his bloodie deatch and passion.

Poure vpon me (O Lord) thy holy spirite of wisdom and grace: Gouverne and leade me by thy holly worde, that it may be a lanterne vnto my feet, & a light vnto my steppes. Shew thy mercie vpon me, and so lighten the natural blindness and darkenesse of my heart through thy grace, that I may dayly bee renewed by the same spirit and grace: By the whiche (O Lord) purge the grosse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy worde and heavenly will, beleue, and practise the same in my liue and conuersation, and euer more holde fast that blessed hope of everlasting life.

Almightie and kil all vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt me thy grace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chieflly, my soule against all assaults, temptations, accusations, libellous bars and leighers of that olde enemye of mankind Satan that coting vpon, euer seeking whome he may deuoure.

An. heere (O Lord) I prostrate, with most humble minde craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: And especially according to my bounden dutie, beseeche thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deere and fourtaigne Lady Queene Elizabeth, increase in her royal heart true faith, godly zeale, and loue of the same: And graunt her victory ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life everlasting.

Moreouer, O Lord, graunt vnto her maiesties moste honourable Counsellours, and every other member of this thy Church of England, that they and we in our severall callings, may truly, and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith and religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our lines: Gue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continual ioy in the holly Ghost.

And lastly I commend vnto thy fatherly protection, al that thou hast giuen me, as wife, children, and seruants: Aye me O Lord, that I may gouerne, nourish, and bring them by in thy feare and seruice. And forasmuch as in this

worlde I must alwayes be at warre and strife, not with one sorte of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuill which is the Prince of darknesse, and with wicked men execrable of his moste damnable will: Graunt mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corruption, which I am compassed with on every side, vntil such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heavenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauour. Amen.

Certaine godlie Prayers for sundry dayes.

Tuesday.



Almightie God, the Father of mercie, and God of all comfort, which onely forgivest sinne: forgive vnto vs our finnes, good Lord, forgive vnto vs our finnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holly Ghost, we may haue power and strength hereafter to resist sinne, by our Sauour and Lord Iesus Christe. Amen.

Tuesday.

O Lord God, which dostest not a contrite heart, and forgettest the finnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his olde manner of liuing: Graunt vnto vs (O Lord) true contrition of heart, that we may vehemently depite our sinfull life past, & wholly be conuerted vnto thee, by our Sauour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull father, by whose power and strength we may overcome our enemies both bodily and ghostly: graunt vnto vs, O Lord, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holinesse and righteousnesse, that we may serue thee in spirit & truely, and that by our sauour and Lord Iesus Christ, Amen.

Thursday.

O Almighty and everlasting God, which not onely giuest every good & perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truly beleue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmities of the flesh, nor by grievousnesse of temptation, neither by the libellous craftes and assaults of the deuill, we be driven from faith in the blood of our Sauour and Lord Iesu Christ, Amen.

Graunt vnto vs, O merciful God (we most hartly beseeche thee) knowledge & true vnderstanding of thy worde, that all ignorance expelled, we may knowe what thy will & pleasure is in all things, and howe to doe our duties, and truly to walke in our vocation: & that also we may expresse in our liuing, those things that we do knowe, that we be not only knowers of thy worde good Lorde, but also be workers of the same, by our Sauour & Lorde Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euertlasting life to all those that be thy faythfull seruants: graunt vnto vs Lorde, sure hope of the life euertlasting, that we being in this miserable worlde, may haue some taske and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Sauour and Lorde Iesus Christ, Amen.

O Merciful God, our onely ayde, succour, & strength at all times: graunt vnto vs, O Lorde, that in the time of prosperitie we be not proud, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie that we fall not vnto infidelitie and desperation, but that alwayes with a constant fayth, we may call for helpe vnto thee: graunt this, O Lorde, for our aduocates sake, and Sauour Iesus Christ, Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy ghost, as a sure pledge of thy heavenly kingdom: Graunt vnto vs, O Lord, thy holy spirit, that he may beare witness with our spirit, that we be thy children, and heyres of thy kingdom, and that by the operation of this spirit, we may hyll all carnal lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our sauour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the fall of man, was trust in him selfe. The beginning of the restoring of man, was distrust in him selfe, and trust in God. O most gracious and most wise guyde, our Sauour Christ, which doest leade them the right way to immortall blessednesse, which truly and vnfaignedly trusting in thee, commit them selues to thee: Graunt vs, that lyke as wee bee blynde and feeble in deede, so we may take and repaire our selues, that wee presume not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eyes, to follow thee, being our guyde, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the waye, mayest leade vs the same way vnto our heavenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

Certeine godly prayers to be used for sundry purposes.

A generall confession of finnes,
to be saide euery morning.



O Almighty God our heavenly father, I confesse and knowlege, that I am a miserable & wretched sinner, and haue manifold wayes most grievously transgressed thy most godly commandements, through wicked thoughts, vngodly lusts, fittill wordes and deedes, committed all my whole life. In sinne am I borne and conceived, and there is no good day in me, in as much as if thou shouldst enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perishe and be damned for euer: So litle helpe, comfort, or succour is there either in me, or in any other creature. Onely this is my comfort (O heavenly father) that thou didst not spare thy onely deare beloved sonne, but didst giue him by vnto the most bitter, and most vile and shameful death of the crosse for me, that he might so pay the ranfome for my sinne, satisfy thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euertlasting life. Wherefore, through the merit of his most bitter death and passion, & through his innocent bloodshedding, I beseech thee, O heavenly father, that thou wilt touch me to be gracious and mercifull vnto me, to forgive and pardon mee of all my finnes, to lighten my heart with thy holy spirit, to reue, confirme, and strengthen me with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart, walke as it be cometh mee in thy most godly commandements, and so glorify and prayse thee euertlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merily vnto thee, and say, I beleue in God the father almighty, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heavenly father, to comfort my self in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euens as thy deare beloved sonne our Sauour Iesus Christ him selfe hath taught vs. And from the very bottome of my heart I crye, and saye, Our father which art in heauen, halowed be thy name. &c.

Prayers to be said in the morning.

O Mercifull Lord God, heavenly father, I tender most high lauds, prayse, & thanks vnto thee, that thou hast preferred mee
to ut, both

both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseeche thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life, from henceforth into thy tuition, ruling & governing me with thy holy spirit, that all manner of darkenede, of misbeliefs, infidelities, and of carnall lustes and affections, may be utterly chased and driven out of my heart, and that I may be iustified and saved both body and soule through a right and perfect sayth, and so walke in the light of thy most godly truely, to thy glory and prayse, and to the profit and furtherance of my neighbour through Iesus Christ our Lord and Saviour. Amen.

A possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseeche thee likewise to prosper all this same daye vnto vs, for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the sunne eternall, giuing life, foode, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may thou owe thy good guiding and conducting, come to the life everlasting. Amen.

O Lord Iesus Christ, which art the true sunne of the world, evermore arising, and neuer going downe, which by thy most hollosome appearing & sight, dost bring forth, preserve, nourish, and reuelsh all things, as wel þe are in heauen, as also that are on earth: we beseeche thee mercifully and fauourably to shine into our hearts, that the night & darkenes of sinnes, & the mysls of erroris on euerie side driven away, thou brightly shining with in our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the daye time) being pure and cleane from the workes of darkenes, and abounding in al good workes which God hath prepared for vs to walke in, which with the father and with the holy ghost liuest and raignest for ever and ever. Amen.

O God and Lord Iesus Christ, thou knowest, yea, thou hast also taught vs how great the infirmities and weakenes of man is, and howe certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be avoided, but that he must headlong runne and fall into a thousande bindings and mischiefs. O our father haue thou pitie & compassion vpon the weakenesse of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercie vpon vs, and prospering whatsoener wee godly goe about: so that thou giuing vs light, we may see what things are truly good in dedde: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come wher to obtaine them: for we hauing nothing but mistrust in our selues, doe yelde and commit our selues full

and whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely way & fence of our mortall state, our onely hope, our onely saluation, our glory, & our triumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, & who only and alone of all men diddest bitterly overcome and vanquish sinne, death, the world, the deuill, & all the kingdome of hel: whatsoeuer thou hast so ouercommended, for our behoofe it is that thou hast overcome it: neyther hath it bene thy will to haue any of thy seruants to keepe backe, or fight with any of the foresaide euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou myghtest likewise ouerthrowe Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseeche thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same Serpēt, the true quier of health and life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, withnesse against the deceitful awayting of the most subtle serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength and vertue of thy spirit, that being in our owne felues weak and feeble, and in thee strong and valiant, wee may withstande and overcome all assaults of the deuill, so that our ghostly enemy may not glorie on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest the destitute that put their trust in thee, who liuest and raignest God for ever, without ende. Amen.

A prayer for the obteining of wisdom.



God of our fathers, and Lord of mercie, thou hast made all things by thy worde, & ordeined man through thy wisdom, þe shouldest haue domination ouer the creatures which þe hast made, þe shouldest order þe world according to equitie and righteousness, & execute iudgement with a true heart: giue me wisdom, which is euer about thy seate, & put me not out from among thy children: for I thy seruant & sonne of thy handmaid, am a feeble person, of a shotte time, & to young to the vnderstanding of thy iudgement and lawes: yea though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. Oh sende thy wisdom out of thy holy heauens, and from the throne of thy maiestie, that the may be with me, and labour with me, that I may know what is acceptable in thy sight, for thee knowest & vnderstandest all

thyngs, and the that conduct me right soberly in thy workes, and preserve me in her power, o that my workes be acceptable. Amen.

A prayer against worldly carefullnes.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast of the great blindness of our mindes, and carefullnes of worldly thinges; and may pur our whole study and care in keeping of thy holy laue, and that we may labour and traualle for our eternall life in this life, like the bydes of the ayre, and the lylies of the felde, without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we shoulde cast all our care: which luest and raignest worlde without ende. Amen.

A prayer necessarie for all persons.

O Mercifull God, I a wretched sinner acknowledge my self bound to keep thy holy commandments, but yet unable to performe them, and to be accepted for iust, without the righteousness of Iesu Christe thy onely sonne, who hath perfectly fulfilled thy law, to iustifie all men that beleue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercie, and in Christes merites, to be purged from my sinnes, and not in my good workes, be they neuer so manie. Give me grace to loue thy holy word feruently, to search the scriptures diligently, to craue them humbly, to vnderstande them truly, to liue after the effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Give me grace, not to reioice in any thing displeaseth thee, but euermore to delight in those thinges that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously hearde of thee. Keepe me bryght among diuersities of opinions and iudgements in the worlde, that I neuer swaue from thy truth taught in holy Scripture. In prosperitie, O Lord, saue me, that I waxe not proud. In aduersitie helpe me, that I neither despaire nor blasphemie thy holy name, but eaking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to woothe true repentance in my heart, that I may be soze without desperation, trust in thy mercie without presumption, that I may amende my life, & become truly religious without hypocrisie, lowlie in heart without feynynge, faithfull and trusty without deceit, merie without lightnes, sadde without mistrust, sober without sloutherfines, content with mine own house countenances, to tell my neighbour his faultes charitably without dissimulation, to instruct my household in thy lawes truly, to obey our Queene and all gouernours vnder her basely, to receiue all lawes and common ordinances, (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor flatter

der my neighbour secretly, & to abhorre all blyes, louing all goodnes earnestly. O Lord graunte me thus to doe, for the glory of thy holy name. Amen.

A prayer for pacience in



Ow hast thou (O Lord) humbled and plucked me downe? I dare nowe beateles make my prayers vnto thee, for thou art angrie with me, but not about my deservings. Certainly I haue sinned, Lord, I confesse it, I will not deny it: but, oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto mee, stop my woundes, for I am all to plagued and bearen: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually wayting for reliefe at thy hande, and that not without skill, for I haue receiued a token of thy fauour and grace towarde me, I meane, thy word of promise concerning Christ who for me was offered on the crosse for a ransom, a sacrifice and price for my sinnes: wherefore according to that thy promise, defende me Lord by thy right hande, and giue a gracious eare to my requestes, for all mans graces are but baine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aydour and protectour, O Lord God almighty. Amen.

A prayer to be said at night going to bed.

O Mercifull Lord God heauenly father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseeche thee hartly that thou wilt bouchafe to take care and charge of me, and not to suffer me to perishe in the workes of darkenes, but to handle the light of thy countenance in my hearte, that thy godly knowledge may dayly encrease in me, through a right and pure faith, and that I may alwayes be found to walke and liue after thy wil & pleasure, through Iesus Christ our Lord and Sauour, Amen.

A prayer to be said at the houre of death.

O Lord Iesu, which art the onely heath of all men liuing, and the euertlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing can not perishe which is committed vnto thy mercie, willingly now I leaue this fraille and wicked flesh, in hope of the resurrection, which in better wise shal restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercie against all the assaults of the deuill. I see and knowe that there is in my selfe no helpe of saluatio, but at my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may allege before thee. O sinnes and euill willes (alas) I see a great heape, but through thy mercie I trust to be in the number of the

to whom thou wilt not impute these finnes, but take and accept me for righteous and full, and to be the inheritance of everlasting life. Thou mercifull Lord be borne for my sake, thou suffer both hunger and thirst for my sake, thou didest pray and sweate for my sake, thou didst most grievous paynes & torments for my sake. And finally thou gavest thy most precious body to die, and thy blood to be shed on the crosse for my sake. Nowe most mercifull Saviour, let all these thinges profit me, which thou freely hast given me, that hast given thy selfe for me. Let thy blood cleanse and waite away the spottednes and foulness of my finnes. Let thy cypheousnelle hide and couer mine brightnesse, Let the merits of thy passion and blood, be satisfaction for my finnes. Give me Lord thy grace, that my fayth and saluati- on in thy blood water not in me, but be euersure and constant, that the hope of thy mercie a life euerslasting neuer decay in me, that that waite not colde in me. Finally, that the weaknesse of my flesh be not overcome with the feare of death. Grant me, mercifull Saviour, that when death hath shut vp the eyes of my beheld, yet that the eyes of my soule may beheld, and I may haue grace, that when death hath taken away the bile of my tongue and speech, yet that my heart may crye and say vnto thee, In manus tuas domine, commendo spiritum meum, (that is to saye) O Lord, into thy handes I giue and commit my soule: Domine Iesu accipe spiritum meum, Lord Iesu receiue my soule vnto thee. Amen.

FINIS. RIR



8y22.17.

Jeremi. 33. 15.

psal. 119. 160.

reuel. 2. 7. & 22. 2

Psal. 119. 142.

144.

Ioh. 6. 35.

Luk. 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Mat. 6. 22.

Psal. 119. 27. 73.

Iude 20.

Psal. 119. 11.

Ios. 1. 8. psal. 1. 1. 2

Psal. 94. 12. 13.

*to quench our heat of sinne.
Here is the tree where trueth doth grow,
to leade our lines therein:
Here is the fudge that stintes the strife,
when mens deuices fayle:
Here is the breade that feedes the life,
that death can not assaile.
The tydinges of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shield of our defence.
Then be not like the hogge that bath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to understande thereby.
Pray stil in faith with this respect
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happie thou in al thy life,
what so to thee befallles:
Yea, double happie shalt thou be,
when God by death thee calles.*

O Gracious God and most merciful Father, which hast vouchsafed vs the riche and precious Iewel of thy holy word, assist vs with thy Spirit that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs vp, & edifie vs into the perfect building of thy Christ, sanctifying & en-

John Samon
July 21. 1724

39 3
15

THE FIRST BOOKE OF

Moses, called * Genesis.

THE ARGUMENT.

* This word signifieth the beginning and generation of the creature.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly for God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked, vniuersall of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, & to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereeth them. And because the beginning, increase, preservation and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans judgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore & despised, in the small flocke and little number, that man in his wisdome might be confounded, and the name of God euermore praised.

CHAP. I.

1 God created the heauen & the earth, 2 The light and the darkenes, 3 The firmament, 4 He separated the water from the earth, 5 He createth the sunne, the moone, and the starres, 6 He createth the fish, birdes, beastes, 7 He createth man and giueth him rule ouer all creatures, 8 And prouideth nouriture for man and beast.



In the beginning God created the Heauen & the earth. And the earth was without forme & voyd, and darkenesse was vpon the face, & the Spirit of God moored vpon the waters.

3 Then God said, * Let there be light: And there was light.

4 And God sawe the light that it was good, and God separated the night from the darkenes.

5 And God called the light, Day, and the darkenes, he called night: So the evening and the morning were the first day.

6 Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were above the firmament, & it was so.

8 And God called the firmament, Seas: And God called the evening and the morning were the second day.

9 God said againe, * Let the waters vnder the heauen be gathered into one place, and let the drie land appeare, & it was so.

10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, * Let the earth bud forth the bud of the herbe, that seedeth seed, the fructifull tree, which beareth fruit according to his kind, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, & seedeth seed according to his kind, also a tree that beareth fruit, which hath his seed in it selfe according to his kind: and God saw that it was good.

13 So the evening and the morning were the third day.

14 And God said, * Let there be lightes in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lightes: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

That is, the region of the aire, and all that is above vs. The second day. Psa. 136. 7. & 8. 11. & 136. 6. Job. 38. 4.

h So that we see it is the onely power of Gods word, which maketh the earth fructifull, which els naturally is barren. This sentence is so often repeated, to signifye God made all his creatures to serue to his glorie, and to the profit of man: but for sin they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.

The third day. Psa. 136. 7. den. 4. 19. k By the lightes he meant the sunne, & moone, and the starres.

l Which is the artificiall day. from the sunne rising to the going downe. In things apperteyning to naturall and political orders and seasons. n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for els the moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 14.

Psa. 33. 6, & 136. 5. eccles. 18. 1.

actes. 14. 15. & 17. 24.

b As a rude lipe & wout any creature in it: for the waters covered all.

c Or, waste. d Darknes covered the deepe waters: for as yet the light was not created.

e Ebr. face of the deepe.

f He maintained this confuse heape by his secret power. * Ebr. face of the waters. Hebr. 11. 3. e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures, which are Gods instrumēt, which only apperteyneth to God. * Ebr. betwene the light, and betwene the darknes. * The first day. * Ebr. so was the evening, so was the morning. Psa. 33. 6. & 136. 5. ier. 10. 12. & 51. 15. Or, spreading ouer, and aire. f As the sea & riuers, from those waters that are in clouds, which are vpholden by Gods power, lest they should ouerwhelme the world. Psa. 148. 4.

18 And to rule in the day, & in the night, and to separate the light from the darkness: and God saw that it was good.

¶ The fourth day.

p As fish and wormes which slide, swimme or creepe.

" Ebr. the soule of life.

" Ebr. face of the firmament.

q The fish and fowles had both one beginning, wherein wee see that nature giueth place to Gods will, forasmuch as the one sort is made to be above in the aire, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

¶ The fifth day.

" Ebr. soule of life.

Chap. 5. 1. and 9. 6.

2 cor. 11. 7.

colof. 1. 10.

f God commanded the water & earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsell wth his wisdom and vertue, purposing to make an excellent worke aboue all the rest of this creation. t This image & likenes of God in man is expounded, Eph. 4. 24: where it is written, that man was created after God in righteousness and true holiness, meaning by these two

words all perfection, wisdom, truth, innocencie power, &c. VVil. 2. 27. eccles. 17. 1. Math. 10. 41. The propagation of man is the blessing of God, Psal. 128. Chap. 8. 17. and 9. 2. x. Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17. eccles. 39. 16. 33. marke 7. 37. ¶ The sixth day.

20 Afterward God said, Let the waters bring forth in abundance euery creeping thing that hath life: and let the foule flie vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing & moving, which the waters brought forth in abundance according to their kind, and euery fethered foule according to his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 ¶ So the evening and the morning were the fift day.

24 ¶ Whoeuer God said, Let the earth bring forth the liuing thing according to his kind, cattel, and that which creepeth, & the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattel according to his kind, and euery creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, ¶ Let vs make man in our image according to our likenes, and let them rule over the fishes of the sea, and over the foule of the heauen, and over the beasts, and over all the earth, and ouer euery thing that creepeth and moveth on the earth.

27 ¶ Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, ¶ Bring forth fruit and multiplie, and fill the earth, and subdue it, and rule over the fish of the sea and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I have given vnto you euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate: and it was so.

31 ¶ And God saw all that he had made, and, be, it was very good. ¶ So the evening and the morning were the sixt day.

God resteth the seventh day, & sanctifieth it. 13 He setteth man in the garden. 22 He createth the woman. 24 Marriage is ordeined.

1 ¶ Thus the heauens and the earth were finished, and all the hostes of them. 2 ¶ For in the seventh day God ended his worke which he had made, and the seventh daye he rested from all his worke, which he had made.

3 So God blessed the seventh day, & sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the generations of the heauens, and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery plant of field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground, 6 But a mist went vpon the earth, and watered all the earth.

7 ¶ The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.

9 ¶ For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was divided, and became into foure heads.

11 The name of one is Pison: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is bdellium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of Cush.

14 The name also of third riuer is Euphrates: this goeth toward the Eastside of Assyria: and the fourth riuer is Tigris.

15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might dress it and keepe it.

16 And the Lord God commanded the man, saying, Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou

a That is, the innumerable abundance of creatures in heauen and earth.

Exo. 20. 11. & 31. 17 deu. 3. 14. heb. 4. 4.

b For hee had now finished his creation, but his providence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodness towards him.

" Or, the originall and beginning.

" Or, tree, as chap. 2. 15.

d God onely openeth the heauens & sheweth them, he sedeth drought & raine according to his good pleasure.

" Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

1 Cor. 15. 45.

f This was the name of a place, as some thinke, in Mesopotamia most pleasant & abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

¶ Which Hauilah is a countrey ioyning to Persia Eastward, and inclineth toward the West. " Or, precious stone, or pearle. Plinie saith it is the name of a tree. " Or, Ethiopis. " Or, Tyrris. " Or, Assyria. " Or, Euphrates. k God would not haue man idle, though as yet there was no neede to labour. l So that man might know there was a soveraigne Lord, to whom he owed obedience. " Or, Eating then shalt eate of. " Or, when I seene.

m By this death he meaneth the separation of mā from God, who is our life, and chief felicity: and also that our disobedience is the cause thereof. *Elc. before him.*
n By mouing them to come and submit themselves to Adam.

Ev. bñr.
o Signifying, f mankind was perfit, when the womā was created, which before was like an vnperfite building.

1 Cor. 15. 48.
p Or, Manner, because she commeth of mā: for in Hebrew Ish is man, and Ishah the woman.

Mathe. 19. 5.
marke. 10. 7. 1. cor. 6. 16. eph. 5. 31. p So that marriage requireth a greater dutie of vs toward our wiues, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

CHAP. III.

vv. 1. 2. 3. 4.

a As Satan can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to decieue man.

b God suffered Satan to make the serpent his instrument & to speake in him. c In douting of Gods threatening, the yielded to Satan.

2 Cor. 11. 3.

d This is Satans chiefest subtilty, to cause vs not so feare Gods threatnings.

Elc. die the death.

e As though he should say, God doth not forbid you to eate of the fruit, fūe that he knoweth that if ye should eate thereof, ye should be like to him. *Ech. 25. 16. 1 Tim. 3. 16.* f Not so much to please his wife, as moued by ambicio at her persuation. g They began to feele their miserie, but they sought not to god for remedie.

halt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe mate for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of the heauen, and brought them vnto the man to see how he would call them: foz howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helpe mate for him.

21 Therefore the Lord God caused an heauy sleepe to fall vpon the man, and he slept: and he tooke one of his ribbes and closed vp the flesh in steade thereof.

22 And the ribbe which the Lord God had taken from the man, made he a woman, and brought her to the man.

23 Then the man said, This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

24 Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

ked, and they sowed figge tree leaues together, and made themselves breeches. *Elc. things to giue them to hide their priuacy.*
8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid themselves from the presence of the Lord God among the trees of the garden.
9 But the Lord God called to the man, and said vnto him, Where art thou?
10 Who said, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid myselfe.

11 And he said, Who told thee, that thou wast naked? Hail thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man said, The woman which thou hast gaue to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, What hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above euery beast of the field: vpon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy life.

15 I will also put enmity betwene thee and the woman, and betwene thy seede and her seede. He shall breake thine head, and thou shalt bruise his heele.

16 Vnto the woman he said, I will greatly increase thy sorrowes, a thy conception. In sorrow shalt thou bring forth children, and thy desire shall be subiect to thine husband, & he shall rule ouer thee.

17 Vnto Adam he said, Because thou hast obeyed the voyce of thy wife, a hast eaten of the tree, whereof I commanded thee, saying, Thou shalt not eate of it: cursed is the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.

18 Thou ere also, and thistles shalt it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: foz out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 And the man called his wiues name Hephrah, because she was the mother of all liuing.

21 Vnto Adam also and to his wife did the Lord God make coats of skinned, and clothed them.

22 And the Lord God said, Behold, the man is become as one of vs, to knowe good and euill. And now lest he put forth his hand, and take also of the tree of life, and eate and liue for euer,

foul should haue bene punished for, the spirit hauing conceiued hope of forgiveness, might liue by faith. *1 Cor. 15. 24.* The transgression of Gods commandement was the cause of both mankind & all other creatures were subiect to the curse. These are not the natural fruites of the earth, but proceed of the corruptio of signe. Or gaue them knowledge to make themselves coats. By this denition he reprocheth Adams miserie, wherinto he was fallen by ambition. y Adam deprived of life, just after the signe thereof.

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces towardie by a continual succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

Ecclus. 44. 16.
hebr. 11. 5.
f That is, he led an vpright and godly life.

g To shewe that there was a better life prepared, and to be a testimonie of the immortallitie of soules and bodies. As to inquire where he became, is more curiositie.

h Lamech had respect to the promises, Chap. 3. 15, and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof: he also spake this by the spirit of prophecie, because Noah deliuered by Church, and preferred it by his obedience.

1 And Sheth liued an hundred and nine peres, and begate Enofh.

2 And Sheth liued, after he begate Enofh, eight hundred and seuen peres, and begate sonnes and daughters.

3 So all the dayes of Sheth were nine hundred and twelue peres: and he died.

4 Allso Enofh liued ninety peres and begate Kenan.

5 And Enofh liued, after he begate Kenan, eight hundred and fiftene peres, and begate sonnes and daughters.

6 So all the dayes of Enofh were nine hundred and fife peres: and he dyed.

7 Likewise Kenan liued seuentie peres, and begate Mahalaleel.

8 And Kenan liued, after he begate Mahalaleel, eight hundred & fourty peres, and begate sonnes and daughters.

9 So all the dayes of Kenan were nine hundred and ten peres: and he died.

10 Mahalaleel also liued fiftie and fife peres and begate Jered.

11 Allso Mahalaleel liued, after he begate Jered, eight hundred and thirtie peres, and begate sonnes and daughters.

12 So all the dayes of Mahalaleel were eight hundred ninety and fife peres: and he died.

13 And Jered liued an hundredth fytie and two peres, and begate Henoch.

14 Then Jered liued, after he begate Henoch, eight hundredth peres, and begate sonnes and daughters.

15 So all the dayes of Jered were nine hundredth fytie and two peres: & he died.

16 Allso Henoch liued fytie and fife peres, and begate Methushelah.

17 And Henoch walked with God, after he begate Methushelah, thre hundred peres, and begate sonnes and daughters.

18 So all the dayes of Henoch were three hundred fytie and fife peres.

19 And Henoch walked with God, and he was no more seene: for God took him away.

20 Methushelah also liued an hundredth eight and seuen peres, & begate Lamech.

21 And Methushelah liued, after he begate Lamech, seuen hundredth eight and two peres, & begate sonnes & daughters.

22 So all the dayes of Methushelah were nine hundredth fytie and nine peres: and he died.

23 And Lamech liued an hundredth eight and two peres, & begate a sonne.

24 And called his name Noah, saying, This same shal comfort vs concerning our worke and sorrow of our hands, as touching this earth, which is lord hath cursed.

25 And Lamech liued, after he begate Noah, nine hundredth thirtie & fife peres, and begate sonnes and daughters.

26 So all the dayes of Lamech were seuen hundredth seuen and seuen peres: and he died.

27 And Noah was fife hundredth yeere old.

28 And Noah begate Shem, Ham and Japheth.

God threateth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preferred in the Arke, which he was commanded to make.

1 When men began to be multiplied vpon the earth, there were daughters borne vnto them.

2 Then the sonnes of God saw the daughters of men that they were faire, and they tooke their wiues of all that they liked.

3 Therefore the Lord said, My Spirit shal not alwaye steme with man, because he is but fleshy, & his dayes shalbe an hundredth and twentie peres.

4 There were giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of renowne.

5 When the Lord saw that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his heart were onely euil continually,

6 Then it repented the Lord, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I will destroy from the earth the man, whom I haue created, from man to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate thre sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with crueltye.

12 Then God looked vpon the earth, and beheld, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Noah, An end of all flesh is come before me: for the earth is filled with crueltye through them: and behold, I will destroy them with the earth.

14 Make thee an Arke of yane trees: thou shalt make cabins in the Arke, & shalt puthe it within & about with pitch.

15 And thus shalt thou make it: The length of the Arke shalt thoue hundred cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.

16 A window shalt thou make in the Arke, and in a cubit shalt thou finish it about, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the first low, second and third rounge.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Cain.

c Having more respect to their beautie, and to worldly considerations, then to their manners, and godlinesse.

d Or, had chosen.

e Because man could not be wonne by Gods lenitie and long sufferance, whereby he stroue to overcome him, he would longer stay his vengeance.

f Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.

g Or, tyrants.

h Which vnrped autoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued.

i Chap. 8. at. mat. 23. 12.

j Ebr. euery day.

k God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him, to be his creature.

l God declarereth how much he detesteth sin, seeing the punishment thereof extendeth to the brute beastes.

m God was mercifull vnto him. Or, historie, k Meaning, that all were giuen to the contempt of God, & oppression of their neighbours.

n Or, I will destroy mankind. Or, oppression and wickednes.

o Ebr. from the face of heau. Ebr. Gopher. Ebr. misset. Or, of this measure. 1 That is, of three heightes.

m To the intent that in this great enterprife and mockings of the whole world thou maiest be confirmed, that thy faith faile not.

Heb. 11. 7. n That is, he obeyed Gods commandement in all pointes, without adding or diminishing.

2. Pet. 2. 5. a In respect of the rest of the world, and because he had a desire to see God and liue vprightly.

* Or, generation. b Which might be offered in sacrifice, whereof sixe were for breed and the seuenth for sacrifice.

Mat. 23. 37. 14 17. 26. 1. Pet. 3. 20.

c God compelled them to present themselves to Noah, as they did before to Adam, when he gaue the names. Chap. 2. 19. d Which was about the beginning of Maie, when all things did most flourish. e Both the waters in the earth did overflow, & also the cloudes poured downe.

- 17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, whi. rem is the breath of life vnder the heauen: al that is in the earth shal perish.
- 18 But with thee wil I^m establish my covenant, and thou shalt go into the Arke, thou, and thy wives, and thy sonnes, and thy daughters, and thy wife, and thy sonnes with thee.
- 19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come in to the Arke, to keepe them aliuie with thee: thep shalbe male and female.
- 20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.
- 21 And take thou with thee of all meat that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for thy kinde.
- 22 * Noah therefore did according vnto al, that God commanded him: euen^o to do so.

CHAP. VII.

- 1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.
- 1 **A**nd the Lord said vnto Noah, Enter thou & all thine house into the Arke: for thee haue I sene^a righteous be- fore me in this^b age.
- 2 Of euery^b cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.
- 3 Of the foules also of the heauen by sevens, male & female, to keepe seed aliuie vpon the whole earth.
- 4 For seven dayes hence I will cause it raine vpon the earth fourty dayes and fourty nights, & all the substance that I haue made, wil I destroy fro^d of the earth.
- 5 * Noah therefore did according vnto all that the Lord commanded him.
- 6 And Noah was sixe hundredth yeres old, when the flood of waters was vpon the earth.
- 7 ¶ So Noah entred & his sonnes, & his wife, & his sonnes wives with him into the Arke, because of the waters of the flood.
- 8 Of the cleane beasts, & of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,
- 9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.
- 10 And so after seven dayes the waters of the flood were vpon the earth.
- 11 ¶ In the sixe hundredth yere of Noahs life in the second moneth, the seventeenth day of the moneth, in the same day were all the^c fountaines of the great deepe broken vp, and the windowes of heauen were opened,
- 12 And the raine was vpon the earth fourty dayes and fourty nights.
- 13 In the self same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wives of his sonnes with them into the Arke.

- 14 They and euery beast after his kinde, & al cattel after their kind, and euery thing that creepeth & moueth vpon the earth after his kind, and euery foule after his kinde, euen euery bird of euery fether.
- 15 For they came to Noah into the Arke, two and two, of all flesh wherein is the^f breath of life.
- 16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord s^hut him in.
- 17 Then the flood was fourty dayes vpon the earth, & the waters were increased, and bare vp the Arke, which was lift vp^g above the earth.
- 18 The waters also waxed strong, & were increased exceedingly vpon the earth, & the Arke went vpon the waters.
- 19 The waters^h prevailed so exceedingly vpon the earth, that all the high mountaynes, that are vnder the whole heauen, were couered.
- 20 Fiftene cubits bpward did the waters preuaile, when the mountaynes were couered.
- 21 * Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.
- 22 Euery thing in whose nostrils is the spirit of life did breathe, what souer they were in the drie land, they died.
- 23 Soⁱ he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely^j remained, and they that were with him in the Arke.
- 24 And the waters prevailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

- 13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with him. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.
- 1 **N**owe God^k remembered Noah and euery beast, and all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.
- 2 The fountaines also of the deepe & the windowes of heauen were stopp'd, and the raine from heauen was restrained,
- 3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.
- 4 And in the^l seventh moneth, in the seventeenth daye of the moneth, the Arke^m rested vpon the mountaynes of Ararat.
- 5 And the waters were going & decreasing vntil theⁿ tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaynes sene.
- 6 ¶ So^o after fourtie dayes, Noah opened the windowe of the Arke, which he had made,
- 7 And sent forth a raven, which went is out going forth and returning, vntill the sent forth and waters returneth.

thing that God would haue to be preferred on earth, came into So that Gods secret power decreed against the rage of the mightie waters.

* Or, that is vpon him. ^h Ebr. waxed very mightie.

^{vv} 1. Jo. 10. c. eccles. 39. 27. 28.

^h That is, God.

ⁱ Learne what it is to obey God onely, and to forsake the multitude, 1. Peter. 3. 20.

^a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth y he remembreth them.

^b Or, sated. ^c Or, Armenia.

^d Which was the moneth of December.

^e Ebr. at the end of fourtie dayes.

3 He sendeth the dove.
 e It is like, that the rauen did flie to & fro, resting on y^e Arke, but came not into it, as the dove that was take in.
 Or, bill.
 f Which was a signe that the waters were much diminished: for y^e olives grow not on the hie mountaines.
 g Called in E-brew Abib, containing part of March and part of April.
 h Noah declarerth his obedience, in that he would not depart out of the Arke without Gods expresse comendement, as he did not enter in wout the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
 Chap. 12.1. & 9.1.
 i For sacrifices, which were as an exercise of their faith, whereby they vfed to giue thanks to God for his benefices.
 Or, a sweet saur.
 k That is, thereby he shewed himselfe appeased, & his anger to rest.
 Chap. 6.5.
 mat. 17.19.
 l The order of nature destroyed by the flood is restored by Gods promes.

waters were dried by y^e end of the earth.
 8 Againe h: sent a dove from him, that he might see if the waters were diminished from of the earth.
 9 But the dove found no rest for the sole of her foote: therefore she returned unto him into the Arke (for the waters were upon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.
 10 And he abode yet other seven dapes, & againe he sent forth the dove out of the Arke.
 11 And the dove came to him in p evening, and lo, in her mouth was an olive leafe p she had pluckt: whereby Noah knew that the waters were abated from of the earth.
 12 Notwithstanding he waited yet other seven dapes, & sent forth the dove, which returned not againe unto him any more.
 13 ¶ And in the five hundredth and one yere, in the first day of the first moneth the waters were dried up from of the earth: and Noah removed the covering of the Arke and looked, and behold, the upper part of the ground was drie.
 14 And in the second moneth, in the leuen and twentieth day of the moneth was the earth drie.
 15 ¶ Then God spake to Noah, saying,
 16 Go forth of the Arke, thou & thy wife, & thy sonnes & thy sonnes wives to thee.
 17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattel, and euery thing that creepeth and moneth upon the earth, that they may breede abundantly in the earth, & bring forth fruite and increase vpon the earth.
 18 So Noah came forth, & his sonnes, and his wife, & his sonnes wives with him.
 19 Euery beast, euery creeping thing, & euery foule, all that moneth vpon the earth after their kindes went out of the Arke.
 20 ¶ Then Noah built an altar to the Lord and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.
 21 And the Lord smelled a saour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for p imagination of mans heart is euill, euen from his youth: neither will I finite any more all thinges living, as I haue done.
 22 Hereafter I feede time and harvest, and cold and heate, and summer and winter, and day and night shall not cease, so long as the earth remaineth.
 Chap. IX.

e The confirmation of marriage, 2 Mans authority over all creatures, 3 Permission of meates. 6 The power of the sword, 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

20 So the feare of you, and the dread of b By the vertue you shalbe vpon euery beast of the earth, of this command and vpon euery foule of the heauen, dement beastes vpon all that moneth on the earth, and rage not so much vpon all the fishes of the sea: into your hand are they deliuered.
 3 ¶ Then I will require your blood, & many serue to shalbe meat for you: as the greene herb, his vse thereby, c By this permission man may v with the blood thereof, shall ye not eat. a good conscience
 4 ¶ For surely I will require your blood, vnto euery creature which I liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans brother will I require the life of man.
 5 ¶ Whoso sheddeth mans blood, by man shal his blood be shed: for in the image of God hath he made man.
 6 But bring ye forth fruite and multiplie: grow plentifully in the earth, & increate therein.
 7 ¶ God spake also to Noah and to his sonnes with him, saying,
 8 Behold, I, euen I establish my covenant with you, and with your seed after you, and with euery living creature that is with you, with the foule, with the cattel, and with euery beast of the earth with you, from all that go out of the Arke, vnto euery beast of the earth.
 9 And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.
 10 ¶ Then God said, This is the token of the covenant which I make betwene me & you, & betwene euery living thing, that is with you vnto perpetual generations, do to man, but not to beast, and to the earth.
 11 I haue set my bowe in the cloud, and it shalbe for a signe of the covenant betwene me and the earth.
 12 And when I shal couer the earth with a cloud, and the bowe shal be seene in the cloud,
 13 Then will I remember my covenant, which is betwene me and you, and betwene euery living thing in all flesh, and there shalbe no more waters of a flood to destroy all flesh.
 14 Therefore the bowe shalbe in the cloud, and I may see it, and remember the everlasting covenant betwene God, and euery living thing in all flesh that is vpon the earth.
 15 God said yet to Noah, This is the signe of the covenant, which I haue established betwene me and all flesh that is vpon the earth.
 16 ¶ Now the sonnes of Noah going forth of the Arke, were Shem & Ham and Japheth, and Ham is p father of Canaan, shal see my bowe in the heauen, of them was the whole earth overpoted, y I haue not forgotten my covenant with them. m God doth reape this the oftener to confirme Noahs faith so much more. n This declarerth what was the vertue of Gods blessing, when he said, Increase and bring forth, chap. 1.28.

By the vertue of this commandment, man may vnto euery creature which I liues are: at the hand of euery beast will I require it: and at the hand of a mans brother will I require the life of man.
 That is, living creatures & the flesh of beastes are stragled and hereby all cruelty is forbidden.
 That is, I will take vengeance for your blood.
 Or, neighbours.
 Math. 23.37.
 reuel. 17.20.
 Not onely by the Magistrate, but oft times God raiseth vp men, that from henceforth all flesh shall not kill another.
 Chap. 1.29.
 Therefore to kill man is to deface Gods image, and so injury is not onely done to man, but also to God.
 To assure you the world shalbe no more destroyed by a flood.
 The children which are not yet borne, are comprehended in Gods covenant made with their fathers.
 Isa. 54.9.
 Hereby we see that signes or sacraments ought not to be separated from the word.
 Eccles. 3.11.
 When men shal see my bowe in the heauen, they shal know I haue not forgotten my covenant with them.
 God doth reape this the oftener to confirme Noahs faith so much more.
 n This declarerth what was the vertue of Gods blessing, when he said, Increase and bring forth, chap. 1.28.

1 Or, Noah began againe.
2 This is set before our eyes to shew what an horrible thing drunkenness is.
3 Of who came the Canaanites wicked nation, who were also cursed of God.
4 In derision and contempt of his father.
5 He pronounceth as a Prophet the curse of God against all them, y^e honour not their parents for Ham and his posteritie were accused.
6 That is, a most vile slave.
7 Or, their.
8 Or, enlarge, or, cause to returne.
9 He declarerth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the persuasion of Gods Spirit and preaching of the Gospell.

CHAP. X.

1 The increase of mankind by Noah and his sonnes.
10 The beginning of cities, countries and nations.

1 Now these are the generations of the sonnes of Noah, Shem, Ham and Iapheth: unto whom sonnes were borne after the flood.
2 The sonnes of Iapheth were Gomer and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.
3 And the sonnes of Gomer, Aihkenaz, and Kiphath, and Togarmah.
4 Also the sonnes of Iauan, Elshah and Tarshish, Kittim, and Dodanim.
5 Of these were the peoples of the Gentiles decended in their landes, every man after his tongue, and after their families in their nations.
6 J^e Moreover the sonnes of Ham were Cush, and Mizraim, & Put, & Canaan.
7 And the sonnes of Cush, Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.
8 And Cush begate Nimrod, who began to be mightie in the earth.
9 He was a mighty hunter before the Lord, wherefore it is said, As Nimrod the mighty hunter before the Lord.
10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
11 Meaning, a cruel oppressor and tyrant. f His tyrannie came into a proverbe as hated both of God and man: for hee passed not to commit crueltie euen in Gods presence.
12 There was another citie in Egypt called also Babel.

11 Out of that land came Asshur, & builded Nimush, & the citie Rehoboth, & Calah: **12** Assen also betweene Nimueh and Calah: this is a great citie.
13 And Mizraim begate Ludim, and Ananiam, and Lecham, & Aphthuhim.
14 Pathrusim also, and Casluhim (out of whom came the Philistines) & Caphtorims.
15 J^e Also Canaan begate Zidon his first borne, and Heth,
16 And Jebusi, and Emori, and Girgathi,
17 And Hiti, and Arki, and Sini,
18 And Etnadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroad.
19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar until Azah, and as thou goest unto Sodom, and Gomorah, and Admah, and Zeboim, euen unto Lasha.
20 These are the sons of Ham according to their families, according to their tongues in their countries and in their nations.
21 J^e Unto Shem also the father of all the sonnes of Eber, and elder brother of Iapheth were children borne.
22 The sonnes of Shem were Elam and Asshur, & Arpachshad, & Lud, & Aram.
23 And the sonnes of Aram, Uz and Hul, and Gether and Mash.
24 Also Arpachshad begate Shelah, and Shelah begate Eber.
25 Unto Eber also were born two sonnes: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Jokan.
26 Then Jokan begate Almodad, and Sheleph, & Hazzarmereth, and Jerah,
27 And Hadoram, and Uzal, and Dicklah,
28 And Obal, and Abimael, and Sheba,
29 And Phyr, and Hamaul, and Jobab: all these were the sonnes of Jokan.
30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the East.
31 These are the sonnes of Shem according to their families, according to their tongues, in their countries & nations.
32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations divided in the earth after the flood.

CHAP. XI.

1 The building of Babel was the cause of the confusion of tongues.
10 The age and generation of Shem unto Abram.
31 Abrahams departure from Ur with his father Terah, Sarai & Lot.
37 The age & death of Terah.
1 Then the whole earth was of one language and one speache.
2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode.
3 And they said one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and flint for the stone of mortar.
4 Which was afterward called Caldea.

1 In his stocke the Church was preserved: therefore Moses leaueth off speaking of Iapheth and Ham, & intreatheth of Shem more at large.
k Of whom came the Ebrewes or Iewes.
l This diuision came by the diuersitie of languages as appeareth, chap. 11. 9.

1 Or, of these came diuers nations.

1 In theyere an hundredth and thirtie after the flood.
b To wit, Nimrod and his companionie.
c That is, from Armenia, where the Arke layed.

1 This was a new
trial of Abrams
faith: whereby we
see that the ende
of one affliction is
the beginning of
another.
m By this we
may learne not
to vie unlawfull
means, nor to
put others in
daunger to saue
our selues. reade
verse auentie:
albeit it may ap-
peare that Abra-
ham feared not so
much death, as
that, if he should
die without iustice,
Gods promise
should not haue
take place: where
in appeared a
weake faith.
"Ebr. that my soule
may liue."
n To be his wife.
o The Lord toke
the defence of
this poore stran-
ger against a
mightie King: &
as he is euer care-
full ouer his, so did
he preferre Sarai.
p To the intent
that none should
hurt him either
in his person or
goodes.

10 ¶ Then there came a famine in the
land: therefore Abram went downe in-
to Egypt, to sojourn there: for there
was a great famine in the land.
11 And when he drew neere to enter into
Egypt, he said to Sarai his wife, Be-
hold now, I know that thou art a faire
woman to looke vpon:
12 Therefore it will come to passe, that
when the Egyptians see thee, they will
say, She is his wife: so will they kill me,
but they will keepe thee aliuie.
13 Say, I pray thee, that thou art my sis-
ter, that I may fare well for thy sake, &
that my life may be preferred by thee.
14 ¶ Now when Abram was come into
Egypt, the Egyptians beheld the wo-
man: for she was very faire.
15 And the Princes of Pharaoh saw her,
and commended her vnto Pharaoh: so
the woman was taken vnto Pharaohs
house:
16 Who intreated Abram well for her sake,
and he had sheepe, and beees, and hee
asses, and men seruants and made ser-
uants, and she asses, and cammels.
17 But the Lord plagued Pharaoh and
his house with great plagues, because of
Sarai Abrahams wife.
18 Then Pharaoh called Abram, & said,
Why hast thou done this vnto me? &
Wherefore diddest thou not tell me, that
she was thy wife?
19 Why saidst thou, She is my sister, that
I should take her to be my wife? Now
therefore behold thy wife, take her and
go thy way.
20 And Pharaoh gaue men command-
ment concerning him: & they conueyed
him forth, & his wife, and al that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 2 He calleth vpon
the Name of the Lord. 3 Lot departeth from him.
4 The wickednes of the Sodomites. 5 The promise
made to Abram renewed. 6 Abram buildeth an
altar to the Lord.

1 ¶ Then Abram went vp from Egypt,
he, and his wife, and al that he had,
& Lot with him toward the South.
2 And Abram was very rich in cattell, in
silver and in golde.
3 And he went on his iourney from the
South toward Beth-el, to the place
where his tent had bene at the begin-
ning, betwene Beth-el and Haai.
4 Vnto the place of the altar, which he
had made there at the first: and there Ab-
ram called on the Name of the Lord.
5 ¶ And Lot also, who went with Abram,
had sheepe, and cattell and tentes,
6 So that the land could not beare them,
that they might dwell together: for their
substance was great, so that they could
not dwell together.
7 Also there was debate betwene the
herdmen of Abrahams cattell, and the
herdmen of Lots cattell, (and the Can-
aanites and the Perizzites dwelled at
that time in the land.)

8 ¶ Then said Abram vnto Lot, Let there be
no strife, I pray thee, betwene thee &
me, neither betwene mine herdmen
and thine herdmen: for we be brethren.
9 Is not the whole land before thee? Be-
part I pray thee from me: if thou wilt
take the left hand, then I will go to the
right: or if thou go to the right hand,
then I will take the left.
10 So when Lot lifted vp his eyes, he saw
that all the plaine of Jordan was watered
every where: (for before the Lord des-
troyed Sodom and Gomorah, it was as
the garden of the Lord, like the land of
Egypt, as thou goest vnto Zoar)
11 ¶ Then Lot chose vnto him all the plaine
of Jordan, and toke his iourney from
the East: and they departed the one
from the other.
12 Abram dwelled in the land of Canaan,
and Lot abode in the cities of the plaine,
and pitched his tent euen to Sodom.
13 Now the men of Sodom were wicked
and exceeding sinners against the Lord.
14 ¶ Then the Lord said vnto Abram, (af-
ter that Lot was departed from him)
Lift vp thine eyes now, and looke from
the place where thou art, Northward, &
Southward, & Eastward, & Westward:
15 For al the land, which thou seest, will I
give vnto thee and to thy seede for euer.
16 And I will make thy seede, as the dust
of the earth: so that if a man can number
the dust of the earth, then shall thy seede
be numbered.
17 Arise, walke through the land, in the
length thereof, and breadth thereof: for I
will giue it vnto thee.
18 ¶ Then Abram remoued his tent, and
came & dwelled in the plaine of Shinar,
which is in Hebron, and builded there
an altar vnto the Lord.

according to the promise, and not according to the flesh, which
are heires of the true land of Canaan.

CHAP. XIII.

1 In the overthrow of Sodom Lot is taken prisoner.
2 Abram delivereth him. 3 Melchizedek com-
meth to meete him. 4 Abram would not be en-
riched by the king of Sodom.

1 ¶ Ad in the dayes of Amraphel King
of Shinar, Arioch King of Ellasar,
Chedor-losamer King of Elam, and
Tidal King of the Nations:
2 These men made warre with Vera King
of Sodom, and with Birsha King
of Gomorah, Shinar King of Admah,
& Shemeber King of Zeboim, and the
King of Bela, which is Zoar.
3 All these cōiyned together in the vale of
of Siddim, which is the salt Sea.
4 Twelue yeres were they subiect to Ches-
dor-losamer, but in the thirteenth yere
they rebelled.
5 And in the fourteenth yere came Ches-
dor-losamer, & the kings that were with
him, and smote the Rephaim in Als-
teroth Karnaim, & the Zuzims in Yam,
& the Emims in Shaveh Kiriathaim,
6 And

e He cutteth of
the occasion of
contention: there-
fore the euil cea-
seth.
f Abram resig-
neth his owne
right to bye
peace.
g Which was in
Eden, chap. 2. 10.
h This was done
by Gods proui-
dence, that only
Abram and his
seed might dwell
in the land of
Canaan.
i Lot thinking
to get Paradise
found hell.
k The Lord co-
forted him, lest
he should haue
taken thought
for the departure
of his nephewe.
Chap. 12. 7.
& 15. 7. 11. &
16. 4. deut. 34. 4.
l Meaning, a
long time, & till
the coming of
Christ, as Exod.
21. 14. and 21. 6.
deut. 15. 17. and
spiritually this is
referred to the
true children of
Abram, borne
according to the
promise, and not
according to the
flesh, which are
heires of the true
land of Canaan.
a That is, of Ba-
bylon: by Kings
here meaning
thé that were go-
uernors of cities.
b Of a people
gathered of di-
uers countreys.
c Ambition is
the chiefe cause
of warres among
princes.
"Or, of the labo-
red fieldes."
d Called also the
dead Sea, or the
lake Asphaltite
neere vnto Sodá
and Gomorah.
"Or, Gyzanet."
e Orplaine.

a His great ri-
ches gotten in E-
gypt hindered
him not to fol-
low his vocation.
b He calleth the
place by y name,
which was after
giuen vnto it,
Chap. 28. 19.
Chap. 12. 7.
c This incom-
moditie came by
their riches,
which brake
friendship, and as
it were the bond
of nature.
"Chap. 16. 7."
d Who seeing
their contenti-
on, might blasphem
God and destroy
them.

6 And the Amorites in their mount Seir, unto the plaine of Paran, which is by the wilderness.

7 And they returned & came to En-mishpat, which is Kadesh, & wrote all the countrey of the Amalekites, & also the Amorites & dwelled in Hazeroth-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, & the king of Admah, and the king of Zebouim, and the king of Bela, which is Zoar: & they joined battell with them in the vale of Siddim.

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against five.

10 Now the vale of Siddim was full of slime pittes, and the kings of Sodom & Gomorah slob and fell there: and the residue fled to the mountaine.

11 Then they took all the substance of Sodom and Gomorah, and all their vitayles and went their way.

12 They took Lot also Abrahams brother sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abraham the Chelue, which dwelt in the plaine of Shinar the Amorite, brother of Chescol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were home and brought up in his house, three hundred and eightene, and pursued them unto Dan.

15 Then he, & his seruants deuised them selues against them by night, and smote them and pursued them vnto Hobah, which is on the left side of Damascus.

16 And he recovered all the substance, & also brought againe his brother Lot, and his goods, & the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shaurah, which is the kings dale.

18 And Melchizedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heaven and earth.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithes of all.

21 Then the king of Sodom said to Abram, Give me the persones, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, I haue lift by mine hand vnto the Lord the most high God possessor of heaven and earth,

23 That I will not take of all that is thine, so much as a threepenny shewebatch, lest thou shouldest say, I haue made Abram rich.

24 ¶ Saue onely that, which thy young men

haue catch, and the parts of the men which went with me, Aner, Chescol, and Shinar: let them take their parts.

CHAP. XV.

The Lord is Abrahams defence and reward, 6 He is justified by faith. 13 The seruants & deliuerance out of Egypt is declared. 17 The land of Canaan is promised the fourth time.

1 After these things the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seed: wherefore lo, a seruant of mine house shalt be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine own bowels, he shall be thine heire.

5 Whereouer he brought him forth & said, I looke vpon now vnto heaven, and tell the starres, if thou be able to number them: & he said vnto him, So shalt thou see be.

6 And Abram * beleued the Lord, and he counted that to him for righteousness.

7 Again he said vnto him, I am the Lord, that brought thee out of * Egypt of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, where is thy knowledge that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeres old, and a she goate of three yeres old, and a ramme of thre yeres old, a turtle done also and a pigeon.

10 So he took all these vnto him, and deuised them in the middes, and laid euen ry piece one against an other: but the birds deuised he not.

11 Then fowles fel on the carcases, and Abram drewe them away.

12 And when the sunne went down, there fell an heauy sleepe vpon Abram: and lo, a very fearful darknes fel vpon him.

13 Then he said to Abram, * Know for a suretie, that thy seed shall be a strange sojourner in a land, that is not theirs, & foure hundred yeres, and shall serue them: and they shall inuete their euil.

14 Notwithstanding the nation, whom they shall serue, will I iudge: & after ward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednes of the Amorites is not yet full.

17 Also when the sunne went down, there was a darknes: and behold, a smoking furnace, and a firebrand, which went betwene those pieces.

* Or, the lord spake to Abram.

Nom. 1. 16.

Psal. 116. 6.

a His feare was not onely least he should not haue children, but lett the promise of the blessed seed should not be accomplished in him.

Rom. 4. 18.

Rom. 4. 3.

Gal. 3. 6.

Rom. 1. 23.

Chap. 12. 3.

b This is a particular motion of Gods Spirit, which is not lawful for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the old custome in making covenants, Jer. 14. 18: to the which

God added these conditions, that Abrahams posteritie should be as some in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

* Or, a seare of great darknes.

Abt. 7. 6.

Exod. 12. 30.

d Coming from the birth of Izhak to their departure out of Egypt: which declared that God will suffer his

be afflicted in this world. * Or, after foure hundred yeres. e Though God suffer the wicked for a time, yet his vengeance fallth vpon them, when the measure of their wickednes is full.

Chap. 12. 7. & 13.
15. & 26. 4.
Gen. 4. 5.
1. King. 4. 27.
2. Chron. 9. 26.
Ebr. Perath.

13 In that same day p Lord made a covenant with Abram, saying, Unto thy seed have I given this land, * from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenizites, & the Kadmonites,
20 And the Hittites, and the Perizzites, and the Isephaim,
21 The Amorites also, & the Canaanites, and the Gergashites, and the Jebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram.
2 Which conceiveth, & despiseth her dame: And being ill handled fleeth. 7 The Angel comforteth her.
11. 12. The name and manners of her some. 13 She calleth upon the Lord, whom she findeth true.

1 **N**OW Sarai Abrahams wife bare him no children, & she had a maide an Egyptian, Hagar by name.
2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from child bearing. I pray thee go in unto my maid: it may be that I shall receive a child by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten pere in p land of Canaan, & gaue her to her husband Abram for his wife.

4 And he went in unto Hagar, & she conceived, & wote she saw that she had conceived, her dame was despised in her eyes. Then Sarai said to Abram, Thou dost me wrong. I have given my maide into thy bosome, & she hath that she hath conceived, and I am despised in her eyes: the Lord hath done this unto me and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 But the Angel of the Lord found her beside a fountaine of water in p wilderness by the fountaine in p way to Shur.
8 And he said, Hagar Sarais maide, whence comest thou? & whether wilt thou go? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said unto her, I will so greatly increase thy seede, p it shall not be numbered for multitude.

11 Also the Angel of p Lord said unto her, See, thou art with child, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.
12 And he shall be a wilde man: his hand shall be against euery man, & euery mans hand against him. * and he shall dwell in the presence of all his brethren.

13 Then he called the name of the Lord, that spake vnto her, Thou God of hostes on me: for she said, I haue I not also here looked after him that seeth me?

14 Wherefore p wel was called, * Beer-lahai-roi, it is betwene liadish & Beered.

15 And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was foure score & fye pere olde, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abram name is changed to cōfirme him in the promise. 8 The land of Canaan is the fift time promised. 11 Circūcīssion is instituted. 13 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ishak is promised. 23 Abrahā & his house are circūcīsed.

1 **W**HEN Abram was ninety pere olde and nine, the Lord appeared to Abram, and said vnto him, I am God: * all sufficient. * walke before me, and be thou * upright,
2 And I will make my covenant betwene me and thee, & I will multiply thee exceedingly.

3 Then Abraham fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and p shalt be a father of many nations,
5 & neither shalt thy name any more be called Abram, but thy name shall be Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall procede of thee.
7 Whereouer I will establish my covenant betwene me and thee, and thy seede after thee in their generations, for an everlasting covenant, to be G D vnto thee and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an everlasting possession, & I will be their God, and thou shalt keepe my covenant, thou, and thy seede after thee in their generations.

10 This is my covenant, which ye shall keepe betwene me and you, and thy seede after thee, * Let euery man chide among you be circūcised:
11 That is, ye shall circūcise the foreskin of your flesh, and it shall be a signe of the covenant betwene me and you.

12 And euery man child of eight daies old among you, shall be circūcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He that is born in thine house & he that is bought with thy money, must needs be circūcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircūcised man child, in whose flesh the foreskin is not circūcised, euen that person that be cut of from his people, because he hath broken my covenant.

15 Afterward God said vnto Abraham, Sarai thy wife shall thou not call Sarai, but * Sarah shall be her name.

16 And I will bless her, & will also giue thee a sonne of her, yea, I will bless her, and she shall be called Sarah.

Or, almighty.
Chap. 5. 22.

Or, without hypocrisy.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17. b The chāging of his name is a seale to cōfirme Gods promise vnto him.
Rom. 4. 17.
Chap. 12. 16.

c Circūcīssion is called the covenant, because it signifieth the covenant & hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
Act. 7. 8.

d That priue part is circūcised, to shew that all that is begotten of mā is corrupt, and must be mortified.
Rom. 8. 21.

e Albeit women were not circūcised, yet were they partakers of Gods promises for vnder the mankinde all was cōsecrated, and here is declared, that whoe soeuer conteineth the signe, despiseth also the promises.
Or, dame, or, princeesse.

a It seemeth p she had respect to gods promise, which could not be accomplished without iustice. b She sayleth in binding Gods power to the common order of nature, as though God could not giue her children in her old age.

Or, peradventure. c Ebr. he builded by her.

c This punishment declareth what they gaine that attempte any thing against the word of God.

Ebr. Mine injury is vpon thee.

Or, power. d Which was Christ, as appeareth verse 10. & chap. 18. 13.

e God reiecteth none estate of people in their miseries, but sendeth the cōfort.

Or, fierce & cruel, or, as a wide afflict.

Chap. 25. 18. f That is, the Ishmaelites shall be a peculiar people by them selves and not a portion of another people.

g She rebuketh her owne dulnes and acknowledged Gods graces who was present with her euerie where.

Chap. 24. 62. Or the well of the living & feng me.

she shall be the mother of nations: kings also of people shall come of her.

f Which proceeded from a sudden joy, and not of iniquity.

Chap. 18. 10. & 21. 2.

g The everlasting covenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as promised to Ishmael.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hielt to the lowest they may obey the will of God.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be borne unto him, that is an hundred years old: and shall Sarah that is ninety years old bear?

18 And Abraham said unto God, Oh, that Ishmael might live in thy sight.

19 Then God said, * Sarah thy wife shall bear thee a sonne in deed, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlasting covenant, and to his seed after him.

20 And as concerning Ishmael, I have heard thee: lo, I have blessed him, & will make him fruitful, & will multiply him exceeding: twelve princes shall he beget, & I will make a great nation of him.

21 But my covenant will I establish with Ishak, which Sarah shall bear unto thee, the next time at this season.

22 And he left of talking with him, and God went up from Abraham.

23 ¶ Then Abraham took Ishmael his sonne, & all that were borne in his house, & all that was bought by his money, that is, every man child among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninety years old and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene years old, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him,

CHAP. XVIII.

1 Abraham receiveth three Angels into his house. 10. Ishak is promised againe. 12 Sarah laugheth.

18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

1 ¶ Came the Lord * appeared unto him in the * plaine of Mamre, as he sat in his tent doore about the heate of the day.

2 And he lift up his eyes, & looked, and loe, three men stood by him, & when he sawe them, he ran to meet them from the tent doore, and bowed himself to the ground.

3 And he said, * Lord, if I have now found favour in thy sight, go not, I pray thee, from thy servant.

4 Let a little water, I pray you, be brought, and wash your feet, and rest your selves under the tree.

5 And I will bring a morsel of bread, that you may comfort your hearts, afterward you shall go your way: for therefore are ye come to thy servant. And they said, No, when as thou hast said.

6 Then Abraham made haste into the tent

unto Sarah, & said, What willest thou at once? and make cakes by the hearth.

7 And Abraham ran to the beasts, & tooke a tender and good calfe, and gave it to the servant, who hastened to make it ready.

8 And he took butter and milke, and the calfe, which he had prepared, and set before them, and stood himself by them under the tree, and they did eat.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And he said, * I will certainly come againe unto thee according to the time of life: and lo, Sarah thy wife shall have a sonne, and Sarah heard in the tent doore, which was behind him.

11 ¶ Nowe Abraham and Sarah were old & stricken in age, and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, * and my lord also, shall I have hull?

13 And the Lord said unto Abraham, Wherefore doest thou laugh, saying, Shall I certainly have a child, which am old?

14 ¶ Shall any thing be * hard to the Lord: at the time appointed will I returne unto thee, even according to the time of life, and Sarah shall have a sonne.

15 But Sarah denied, saying, I laughed not: for I was afraid. And he said, * It is not so: for thou hast lied.

16 ¶ Afterward the men did rise up from thence, & looked toward Sodom: & Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do,

18 Seeing that Abraham shall be in deed a great & mighty nation, and all the nations of the earth shall be blessed in him?

19 For I knowe him, that he will command his sonnes and his household after him, that they keepe the way of the Lord, to do righteousness and iudgement, that the Lord may bring upon Abraham that he hath spoken unto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grievous,

21 I will * go downe now, and see whether they have done altogether according to that cry, which is come unto me: and if not, that I may knowe.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew nere, and said, Wilt thou also destroy the righteous with the wicked?

24 ¶ If there be fifty righteous in the citie, wilt thou destroy and not spare the place for the fifty righteous that are therein?

25 ¶ He said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

26 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

27 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

28 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

29 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

30 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

31 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

32 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

33 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

34 ¶ And he said, I will do this thing, if I shall find fifty righteous in the citie: & if not, I will destroy the place.

Heb. 13. 2.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most manifest: for hee thought they had bene men.

c For men used because of the great heat to go bare footed in chiefe partes.

d As sent of God, if I should do you,

e For as God gaue them bodies for a time, so gaue hee them faculties thereof,

f That is, about this time, when the chaibe shue, or when y child shall come into this life.

g For the rather had respect to y order of nature, then beleened y promise of God.

h Tet. 1. 6. Or. hid. Zech. 8. 6. Ebr. 20. 9.

i Tehouah the Hebrew word, which wee call Lord, sheweth y this Angell was Christ: for this word is only applied to God.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good advise.

l For our sinnes cry for vengeance: none accuse vs.

m For as God gaue them bodies for a time, so gaue hee them faculties thereof,

n That is, about this time, when the chaibe shue, or when y child shall come into this life.

o For the rather had respect to y order of nature, then beleened y promise of God.

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ad Tet. 1. 6. Or. hid. Zech. 8. 6. Ebr. 20. 9.

ae Tehouah the Hebrew word, which wee call Lord, sheweth y this Angell was Christ: for this word is only applied to God.

"Ebr. do I amget?

m God declareth y his iudgements were done with great mercy, forasmuch as all were so corrupt, y not only fiftie, but ten righteous men could not be found there: & also that the wicked are spared for the righteous sake.

n Hereby we learne, that the neerer we approach unto God, the more doeth our miserable estate appeare, & the more are we humbled. o If God refused not the prayer for the wicked Sodomites, even to y fixt request, how much more wil he grant the prayers of the godly for the afflicted Church.

a Wherin we see Gods provident care in preferring his: albeit he reuerleth not himselfe to all alike: for Lot had but two Angels, & Abraham three.

Chap. 18. 4. b That is, he prayed them so instantly.

c Not for that they had neede, but because the time was not yet come y they would reuile themselves. d Nothing is more dangerous then to dwell y hereinne reigneth: for it corrupteth all.

e He defendeth praise in defending his ghesles, but he is to be blamed in seeking vnlawfull means.

Judge of all the world" do right? 26 And the Lord answered, If I find in Sodom y fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered & said, Behold now, I have begun to speake unto my Lord, and I am a but dust and ashes.

28 If there shall lacke five of fiftie righteous, wilt thou destroy all the citie for five? And he said, If I finde there five and fourtie, I will not destroy it.

29 And he yet spake to him againe, and said, What if there shalbe found fourtie there? Then he answered, I will not do it for fourties sake.

30 Again he said, Let not my Lord be angry, that I speake, What if thirtie be found there? Then he said, I will not do it, if I finde thirtie there.

31 Whereouer he said, Behold, now I have begunne to speake unto my Lord, What if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then he said, Let not my Lord be now angry, and I wil speake but this once, What if ten be found there? And he answered, I will not destroy it for tennes sake.

33 And the Lord went his way when he had left communing with Abraham, and Abraham remained unto his place.

CHAP. XIX.

1 Lot receiveth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is delivered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters he with their father, of whom come Moab and Ammon.

1 And in the evening there came two Angels to Sodom: and Lot sat at the gate of Sodom, & Lot salued them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he said, See my Lords, I prayoun turne in now into your seruants house, and tarie all night, and I wil pour your feete, and ye shall rest vp early and go your wayes. And he said, Nay, but we will abide in the strate all night.

3 Then he pressed vpon them earnestly, and they turned in to him, & came to his house, and he made them a feast, and did bake unleavened bread, & they did eat.

4 But before they went to bed, the men of the citie, even the men of Sodom compassed the house round about from the pong euen to the old, all the people from all quarters.

5 And crying vnto Lot said to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shute the doore after him,

7 And said, I pray you, my brethren, do not so wickedly.

8 Behold now, I have two daughters, which haue not known man: them wil

I bring out now vnto you, & do to them as seemeth you good: onely vnto these men do nothing: for therefore are they come vnder the shadowe of my roffe. 9 Then they said, Away hence, and they said, He is come alone as a stranger, and shall he iudge and rule? we wil nowe deale worse with thee then with them. So they pressed sore vpon Lot himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them and shut to the doore.

11 Then they smote the men that were at the doore of the house with blindness both small and great, so that they were wearie in seeking the doore.

12 ¶ Then the men said vnto Lot, What hast thou set here? either sonne in lawe or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we wil destroy this place, because the cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in lawe, which married his daughters, and said, Arise, get you out of this place: for the Lord wil destroy the citie: but he seemed to his sonnes in lawe as though he had mocked.

15 ¶ And when the morning arose, the Angels halted Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou be destroyed in the punishment of the citie.

16 And as he prolonged the time, the men raight both him and his wife, & his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angel said: Escape you for thy life: looke not behind thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in saving my life: and I cannot escape in the mountaine, lest some euill take me, and I dye.

20 See now this citie hereby to spee vnto, which is a little one: shal I let escape this ther: is it not a little one, and my seruant shall liue?

21 Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouertake thee this citie, for the which thou hast spoken.

22 Hast thou, saue thee there: for I can do nothing til thou be come thither. Therefore the name of y citie was called Mozaar.

23 ¶ The sunne did rise vpon the earth, when Lot entered into Mozaar.

24 Then the Lord rained vpon Sodom and vpon Gomorrah brimstone, and fire from the Lord out of heauen,

f That I should preserve them from all iniurie.

1. Pet. 2. 7.

"Ebr. finding.

g This proueth that the Angels are ministers, aduised to execute Gods wrath, as to declare his fauour.

Chap. 18. 20.

"Or, should marie. "Ebr. which are found.

h The mercie of God striueth to ouercome mans slownesse in following Gods calling.

VFid. 10. 6.

i He willed him to flee fro Gods iudgements, and not to be forie to depart from that riche countrey and full of vaine pleasures, k Though it be lide, yet it is great ynough to saue my life:

wherein he offered in choosing another place then the Angel had appointed him.

"Ebr. shy face.

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Belah, chap. 14. 2

Deut. 29. 13.

isa. 13. 19.

1ere. 50. 30.

2. Cor. 16. 39.

1. Cor. 1. 18.

1. Cor. 4. 11.

luki. 17. 39.

As touching the bodie onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

p Meaning, in y country, which the Lord had now destroyed.

q For except he had bene overcome with wine he would never have done that abominable act.

r Thus God permitted him to fall most horribly in y solitarie mountains, whom y wickednes of So dom could not overcome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people signifying, that they rather rejoyced in their sinne, then repented for the same.

25 And overthelwe those cities and all the plaine, and all the inhabitants of the cities, & that that grew upon the earth.

26 ¶ Now his wife behind him looked backe, and he became a pillar of salt.

27 ¶ And Abraham rising by early in the morning went to the place, where he had stande before the Lord.

28 And looking toward Sodoma & Gomorrah & toward all the land of the plaine, beholde, he sawe the smoke of the land mounting up as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, & sent Lot out from the middest of the destruction, when he overthelwe the cities, wherein Lot dwelled.

30 ¶ Then Lot went by from Zoar, and dwelt in y mountaine b his two daughters: for he feared to tarry in Zoar, but dwelt in a cave, he, & his two daughters.

31 And the elder said unto the younger, Our father is olde, and there is not a man in the p earth to come in unto vs after the manner of all the earth.

32 Come, we will make our father & drinke wine, and lie with him, that we may preserve seede of our father.

33 So they made their father drinke wine y night, & the elder went & lay with her father: but he perceived not, neither when she lay downe, neither when she rose up.

34 And on the inowle the elder said to the younger, Behold, yester night lay I w my father: let vs make him drinke wine this night also, & go thou and lye with him, that we may preserve seed of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him, but he perceived not, when she lay downe, neither when she rose up.

36 This were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Hoba: the same is the father of the Hobaabites unto this day.

38 And the younger bare a sonne also, & she called his name Ben-ammi: the same is y father of y Ammonites unto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar.

2 Abimelech taketh away his wife.

3 God re-prometh the King.

4 And the King, Abraham, is restored with great gifts.

5 Abraham prayeth, and the King and his are healed.

6 Afterward Abraham departed thence toward the South country & dwelled betweene Cadethy and Shur, and sojourned in Gerar.

7 And Abraham said unto Sarah his wife, She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

8 But God came to Abimelech in a dreame by night & said to him, Behold, thou art bur dead, because of the woman which I have taken: for she is a mans wife.

9 Notwithstanding Abimelech had not yet come neere her: And he said, Lord, wilt thou slaye even the righteous nation?

10 Said not he unto me, She is my sister?

pea, & she her selfe said, He is my brother: e As one falling with an upright minde, and innocent hands haue I done this.

6 And God said unto him by a dreame, I knowe that thou diddest this cunct with an upright minde, and I kept thee also that thou shouldest not sinne against me: therefore I charged thee not to touche her. Now then deliver him his wife againe: for he is a prophet, & he shall praye for thee: & thou shalt live: but if thou deliver her not againe, be sure that thou shalt dye the death, thou, & all that are thine.

7 Then Abimelech rising by early in the morning called all his servants, and told all these things: unto them, and the men were sore afraid.

8 Afterward Abimelech called Abraham, and said unto him, What hast thou done unto vs? & what haue I offended thee, that thou hast wrought on me and on my kingdome this great sinne? I have done things unto me y ought not to be done.

9 So Abimelech said unto Abraham, What sawest thou y thou hast done this thing?

11 Then Abraham answered, Because I thought thus. Surely the feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in verp dede she is my sister: for she is the daughter of my father, but not the daughter of my mother: & she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe unto me in all places where we come. Say y of me, He is my brother.

14 Then took Abimelech these y & security, and men servants, & women servants, and gaue them unto Abraham, & restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I have giuen thy brother a thousand pieces of silver: behold, he is the baile of thine eyes to all that are with thee, and to all others: and he was thus repayed.

17 ¶ Then Abraham prayed unto God, & God healed Abimelech, & his wife, & his women servants: & they bare children.

18 For y Lord had shut up eue y wombe of the house of Abimelech, because of Sarah Abrahams wife.

that God had giuen her a husband, as her vaile and defence.

p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Ishak is borne.

2 Ishmael mocketh Ishak.

3 Hagar is cast out with her sonne.

4 The Angel comforteth Hagar.

5 The covenant betweene Abimelech & Abraham.

6 Abraham called upon the Lord.

7 Ishak & Rebekah.

8 Isaac & Rebekah.

9 Isaac & Rebekah.

10 Isaac & Rebekah.

11 Isaac & Rebekah.

12 Isaac & Rebekah.

13 Isaac & Rebekah.

14 Isaac & Rebekah.

15 Isaac & Rebekah.

16 Isaac & Rebekah.

17 Isaac & Rebekah.

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34 Isaac & Rebekah.

35 Isaac & Rebekah.

36 Isaac & Rebekah.

37 Isaac & Rebekah.

38 Isaac & Rebekah.

39 Isaac & Rebekah.

40 Isaac & Rebekah.

by ignorance, & not doing euil of purpose.

f Not thinking to do any man harme.

g God by his holy spirit retrieth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God reuileth himselfe familiarly.

i For the prayer of the godly is of force towards God.

j Ebr. in their eues

k The wickednes of the King bringeth Gods wrath upon the whole realme.

l He sheweth y no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his consin germaine, & by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewe vsē these words.

n Or, u as thy commandment.

o Such an head, as with whom thou mayest be preserved from all dangers.

o God caused this heathen king to reprove her, because the dissembled, seeing

Chap. 17.19. and 18.10. Mat. 12. alt 7.8. gal. 4.3. hebr. 12.1. A therefore the miracle was that greater.

b She accuseth herself of ingratitude that she did not beleue the Angel.

c Hee derided Gods promises made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

d The promised seed shalbe counted from Izhak, & not from Ishmael, Rom. 9. 7. Heb. 11. 18.

e The Ishmaelites shall come of him.

f True faith renounceth all natural affections to obey Gods commandment.

g For his promises sake made to Abraham, and not because of child which are before vs.

h Except God open our eyes, we can neither see, nor vse it means which are before vs.

i As touching outward things God caused him to prosper.

Or, shot in the bowe and was an hunter.

that was boine vnto him, which Sarah bare him, Izhak.
4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commaunded him.
5 So Abraham was an hundred and seuen years old, when his sonne Izhak was boine vnto him.
6 ¶ Then Sarah said, God hath made me to reioyce: altho heere wil reioyce to me.
7 ¶ Againe she said, Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue boine him a sonne in his old age.
8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.
9 ¶ And Sarah saue the sonne of Hagar the Egyptian (which she had boine vnto Abraham) mocking.
10 Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be here with my sonne Izhak.
11 And this thing was very grievous in Abrahams sight, because of his sonne.
12 ¶ But God said vnto Abraham, Let it not be grievous in thy sight for the child, and for thy bond woman: in al that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seed be called.
13 As for the sonne of the bond woman, I will make him a nation also, because he is thy seed.
14 So Abraham arose by early in the morning, and rooke bread, and a bottel of water, and gaue it vnto Hagar, putting it on her shoulder and the child also, and sent her away: who departing wandered in the wilderness of Beer-sheba.
15 And when the water of the bottel was spent, she cast the child vnder a cecreine tree.
16 Then she went and sate her ouer against him affare of about a bow shote: for she said, I will not see the death of the child, and she sate downe ouer against him, and lift vp her voyce and wept.
17 Then Gods heard the voyce of þ child, and the Angel of God called to Hagar from heauen, & said vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.
18 Arise, take vp the child, and hold him in thine hand: for I will make of him a great people.
19 And God opened her eyes, & she saw a well of water, & went & filled the bottel with water, & gaue the boy drinke.
20 So God was with the child & he grew and dwelt in the wilderness, and was an archer.
21 And he dwelt in the wilderness of Paran, and his motherooke him a wife out of the land of Egypt.
22 ¶ And at that same time Abimelech & Abichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.
23 Now therefore sweare vnto me here by

God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.
24 Then Abraham said, I will sweare.
25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.
26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.
27 Then Abraham toke sheepe, & beques, and gaue them vnto Abimelech: and they two made a covenant.
28 And Abraham let seuen lambs of the flocke by themselves.
29 Then Abimelech said vnto Abraham, What meane these seuen lambs, which thou hast let by themselves?
30 And he answered, Because thou shalt receiue of mine hand these seuen lambs, that it may be a witness vnto me, that I haue digged this well.
31 Wherefore the place is called Beer-sheba, because there they both sweare.
32 This made they a covenant at Beer-sheba: afterward Abimelech & Abichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.
33 ¶ And Abraham planted a groue in Beer-sheba, and called there on the name of the Lord, the euerslasting God.
34 And Abraham was a stranger in the Philistines land a long season.

CHAP. XXII.

1. 2 The faith of Abraham is proued in offering his sonne Izhak. 3 Izhak is a figure of Christ. 20 The generation of Nahor, Abrahams brother, of whom cometh Rebekah.

I Ad after these thinges God did promise Abraham, & said vnto him, ¶ Abrahah. Who answered, ¶ Here am I.
2 And he said, Take now thine only sonne Izhak whom thou lovest, & get thee vnto the land of Moab, & offer him there for a burnt offering vpon one of the moouing faines, which I wil shew thee.
3 Then Abraham rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, & Izhak his sonne, and coupe wood for the burnt offering, and rose vp & went to the place, which God had told him.
4 ¶ Then the third day Abraham lift vp his eyes, and saw the place affare of.
5 And said vnto his seruants, Abide you here with the asse: for I and the child wil go ponder and worship, and come againe vnto you.
6 Then Abraham toke the wood of the burnt offering, & layed it vpon Izhak his sonne, & he toke the fire in his hand, and the knife: and they went both together.
7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the sonne.

¶ Ede, deale falsly with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth and to assure others of our sinceritie.
l Wicked seruants doe many euils vnknowne to their masters.

Or, well of the othe, or, of seuen, meaning lambs.
m Thus we see the godly, as touching outward things, may make peace with the wicked that knowe not the true God.
n That is, hee worshipped God in all points of true religion.

A Which signifies the feare of God, in which place he was honored: and Salomon afterward built the Temple.
b Herein tooke the chiefe part of his tentation, feing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.
c He doubted not, but God would accomplish his promises, though he should sacrifice his sonne.

- 1 Earnestly and usually pray unto God, that he will bestow life to
Teach the way of his statutes.
Give understanding.
Direct in the path of his coman
At the least twice every day this
be kept.
- 2 Diligently keepe such order of reading the scriptures & prayer
as may stand with his calling and state of life, so that
The time once appointed here be
a good entrie, be no other wise en
Superfluous be added.
At one other time that be done
left undone at any time.
- 3 Understand to what end and purpose the Scriptures seme,
which were writen, to
Teach, that we may learne truer
Improur, that we may be kept
Correct, that we may be diuier
Instruer, that we may be settled
well doing.
Comfort, that in trouble we ma
in patient hope.
- Who so enter
mindedly to
take profite by
reading scrip
tures, must
- 4 Remember that Scriptures
containe matter concerning
Religion and the right wor
shipping of God, as
Faith in one God { Father.
Some.
holp Shi
The state of mankind, by
The Church and the gouernem
The word of God writen in th
Sacraments { Before Christ.
Since Christ.
The end and generall iudgement
- Common wealthes and gouernements of people, by
Magistr
Peace an
Prosperi
Subiecte
- Families and thinges that be
long to household, in which are
Husbands.
Wives.
Parents.
Children.
Masters.
Seruants. } Godly blest
Un godly play
- The priuate life and doings of euery man in
The common life of all men, as
Riches, pouertie.
Nobilitie.
Fauour.
Labour and idlenesse.
- 5 Refuse all sense of Scripture contrarie to the
Articles of Christian faith, contained in the comm
First and second table of Gods commandements.
- 6 Marke and consider the
1. Coherence of the text, howe it hangerth together.
2. Course of times and ages, with such thinges as belong vnto them.
3. Manner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, when
darke in one is made easie in an other.
- 7 Take opportunitie to
Reade interpreters, if he be able.
Conferre with such as can open the Scriptures. Actes. 8. v. 30. 31. 36.
Heare preaching, and to proue by the Scriptures that which is taught.



d The only way to overcome all tentations is to rest upon Gods providence.

e For it is like that his father had declared to him Gods commandment whereunto he shewed himselfe obedient.

f That is, by thy true obedience thou hast declared thy lively faith.

* Or, and hath not withholden thine only sonne from me.

* Ebr. thy sonne, shine only sonne.

* Or, The Lord will see, or provide.

g The name is changed, to shew that God doeth both fee & provide secretly for his, and also evidently is scene & felt in time convenient.

Psal. 95. 9. eccles. 4. 31. Luke. 1. 73.

h Signifying, that there is no greater then he.

* Or, holds.

Chap. 12. 3. and 18. 8. eccles. 4. 22.

alt. 3. 21 gal. 3. 8.

* Or, of the Syrian

i Concubines

often times taken in the good part, for those women which were inferior to the wives.

is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, & conched the wood, and bound Isaac his sonne: & laid him upon the altar upon the wood.

10 And Abraham stretching forth his hande, tooke the knife to kill his sonne.

11 But the Angell of the Lord called unto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand upon the child, neither do any thing unto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only sonne.

13 And Abraham lifting up his eyes, looked: and behold, there was a ramme besinde him caught by the hornes in a bush, then Abraham went and tooke the ramme and offered him up for a burnt offering in the steede of his sonne.

14 And Abraham called the name of that place, Jehonah-irech, as it is said this day, In the mount will the Lord be scene.

15 And the Angel of the Lord cried unto Abraham from heauen the second time, and said, * He is my life haue I sworn (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne.

17 Therefore will I surely blesse thee, and will greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the seashore, and thy seed shall possesse the gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And after these things one tolde Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, & Buz his brother, & Kemuel the father of Aram.

22 And Chesed and Hazo, and Pildash, and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his concubine called Kemmah, she bare also Tebah, and Gahan & Thahab and Maachab.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to bury her, of the Hittites. 13 The equiue of Abraham. 19 Sarah is buried in Machpelah.

25 When Sarah was an hundredth threescore and seven yere old (so long liued she)

2 Then Sarah dyed in Kiriath-arba: the

same is Hebron in the land of Canaan, and Abraham came to mourne for Sarah and to weepe for her.

3 Then Abraham rose vp from his sight of his corpse, and talked with the Hittites, saying,

4 I am a stranger, & a sojourner among you, giue me a possession of buriall with you, for I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou must bury thy dead therein.

7 Then Abraham stood vp, and bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be your mind, that I shal bury my dead out of my sight, heare me, & intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue of Machpelah, which he hath in the end of his field: that he would giue it me for as much money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham bowed him selfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Beeing thou wilt giue it, I pray thee, heare me: I will giue thee price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred shekels of silver: what is that betwene me and thee? but therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham wept to Ephron the seller, which he had named in the audience of the Hittites, euen foure hundred silver shekels of current money among merchants.

17 So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field & the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the fiede of Machpelah ouer against Danue: the same is Hebron in the land of Canaan.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable.

* Ebr. sonnes of Hebr.

b That is, godly or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie cometh of God.

* Ebr. in your face.

* Or, double cause, because one was within another.

* Ebr. in full stature

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so then 400. shekels mount to 8000 pence, or 333. shillings and 8 pence, after the shillings sterling the ounce.

* Or, it was

* Ebr. the yeres of the life of Sarah.

20 Thus the felds and the cane, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

CHAP. XXIII.

1 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kindred. 23 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and shew agreeeth. 67 And is maid to Izhak.

1 Now Abraham was elde, and "stricken in peeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, "Put now thine hand vnder my thigh,

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto me some of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go vnto my countrey, & to my kindred, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware: p thou bring not my sonne thither againe.

7 ¶ The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto me, & that swaue vnto me, saying,

*Vnto thy lande will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Nevertheless if the woman will not follow thee, then shalt thou be "discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hande vnder the thigh of Abraham his master, and swaue to him for this matter.

10 ¶ So the seruant took ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand): & so he arose, and went to "Arum Naharaim, vnto the P citie of Nahor.

11 And he made his camels to "lie down without the citie by a well of water, at euentide about the time that the women come out to drawe water.

12 And he said, O Lord God of my master Abraham, I beseeche thee, "send me good speede this day, and shewe mercy vnto my master Abraham.

13 Lo, I stand by the well of water, whither the mens daughters of this citie come out to drawe water.

14 & Staunt therefore that the maide, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drink, & I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now ver he had left speaking, behold, "Rebekah came out, the daughter of Bethuel, sonne of Abichah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgin, and vnknewen of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant came to meete her, & saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drink: "And she hastned, and let down her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will drawe water for thy camels also vntill they "hane drunken enough.

20 And she poured out her pitcher into the trough: & edily, and ranne againe vnto the well to drawe water, and shee drue for all his camels.

21 So the man wondered at her, & held his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man took a golden "abillment of halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of golde.

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there rouine in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Abichah who the bare vnto Nahor.

25 Wherevnto she said vnto him, We haue luter also and prouender enough, and rouine to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed be p Lord God of my master "Abraham, who hath not deceiued his seruants: "as his truth is to my master: for wher I was in the way, & Lord brought me to my masters brethrens house.

28 And the maide ranne & tolde them of her mothers house according to their words.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earings and the bracelets in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, when he went to the man, and lo, "he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and rouine for the camels?

32 ¶ Then the man came into the house, & he unlabeled the P camels and brought luter and prouender for the camels, and he went to washe his feet, and the mens feet that were with him.

33 Afterward p meat was set before him: but he said, I w will not eat, vntill I haue said my message: And he said, Sprak on.

34 ¶ Then he said, I am Abrahams seruant,

h God giueth good successe to all things that are vnder taken for the glorie of his name and according to his worde.

i Here is declared that God euer heareth the prayers of his, & granteth their requestes.

"Ebr. my lord.

"Ebr. hane made an end of drinking.

"Or, earing.

k God permitted many things both in apparell and other things which are nowe forbid: specially when they aperteyne not to our mortification.

l The golden shekel is here ment & not that of siluer.

m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.

n For he waited on Gods hande, who had nowe heard his prayer.

o To wit, Laban.

p The gentle interteincment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to

preferre their masters business to their owne necessitie.

"Ebr. come into dayes.

Chap. 27. 9.

a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.

b This sheweth that an oth may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marrying with the vngodly are set forth in sundrie places of the Scriptures.

d Least he should lose the inheritance promised.

Chap. 27. 7. & 11.

11. and 12. and 26. 4.

"Ebr. innocent.

"Or, Mesopotamia, or, Syria of the two floods: to wit, of Tigris and Euphrates.

e That is, to Charan.

f To bowe their knees.

g He groundeth his prayer vpon Gods promes made to his master.

"Or, cause me to meete.

h The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney

or no.

^a Ebr. all that he had.

^b For by the vertue of Gods word he had not onely Izhak, but begat many mo. c Reade Chap. 22. 24.

^d To auoide the diffention that els might haue come because of the heritage.

^e Hereby the ancients signified that mā by death perished not wholly: but as the soules of ^f godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.

^c Chap. 13. 16.

^c Chap. 16. 1. 4.

^c and 2. 4. 62.

^c Chron. 1. 20.

^c Ebr. first borne.

4 Also the sonnes of ^a Abidam were Ephad, & Ephra, & Hanoch, and Abida, and Elbaah, all these were ^b sonnes of Meturah.

5 ^c And Abraham gaue ^d all his goods to Izhak,

6 But vnto the ^b sonnes of the ^c concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundredeth thientie and siue pere.

8 Then Abraham yelded the spirit, & died in a good age, an old man, and of great yeres, and was ^e gathered to his people.

9 And his sonnes, Izhak, & Izhmael buried him in ^f the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Hamre.

10 Which ^g field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ^h And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt vp Beer-lahai-roi.

12 ⁱ Now these are the generations of Izhmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Izhmael, name by name, according to their kindreds: the eldest sonne of Izhmael was Nebaioth, then Kedar, and Adbeel, and Abidlan,

14 And Mishma, and Dumah, & Masli,

15 Yadar, & Tena, Jetur, Naphthi, and Kedonai,

16 These are the sonnes of Izhmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeres of the life of Izhmael, an hundredth thirtie and ten pere, and he yelded the spirit, and dyed, and was gathered vnto his ^j people)

18 And they dwelt from Haurail vnto Shur, that is towards Egypt, as thou goest to Shur. Izhmael ^k dwelt in the presence of all his brethren.

19 ^l I likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourtie pere old, when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: & the Lord was intreated of him, and Rebekah his wife conceived,

22 But the children ^m strove together within her: therefore she said, Seeing it is so, why am I ⁿ thus? wherefore she went to aske the Lord.

23 And the Lord said to her, Two nations are in thy womb, & two manner of people shalbe diuided out of thy bowels, & the one people shalbe mightier then ^o the other, and the ^p elder shall serue the younger.

24 ^q Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So he that came out first was red, and he was all our as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iakob. Now Izhak was threescore pere olde when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, and ^r liued in the fields: but Iakob was a ^s plaine man, & dwelt in tentes.

28 And Izhak loued Esau, for ^t venisio was his meat, but Rebekah loued Iakob.

29 Now Iakob sod portage, and Esau came from the field and was wearp.

30 Then Esau said to Iakob, ^u Let me eate, I pray thee, of that portage so red, for I am wearp. Therefore was his name called Edom.

31 And Iakob said, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this ^v birthright to me?

33 Iakob then said, Swear to me euen now, And he sware to him, and ^w sold his birthright vnto Iakob.

34 Then Iakob gaue Esau bread & portage of lentiles: and he did eat & drinke, and rose vp, and went his way: So Esau continued his birthright.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 3 Hereineth his promise. 9 The king blameth him for dānyng his wife. 14 The Philistims hate him for his riches. 15 Stoppe his welles. 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

1 ^AND there was a famine in the ^a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech King of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, & said,

3 ^b Go not downe into Egypt, but abide in the land which I shal shew vnto thee. 4 Dwel in this land, & I will be with thee, and will blesse thee: for to thee, & to thy seede I will giue all these ^c countreys: and I will performe the othe which I sware vnto Abraham thy father.

5 Also I will cause thy seed to multiply as the starrs of heauen, & I will giue vnto thy seede all these countreys: & in thy seed shal all the nations of the earth be ^d blessed,

6 Because that Abraham ^e obeyed my voyce & kept mine ^f ordinance, my commandements, my statutes, & my lawes.

7 ^g So Izhak dwelt in Gerar.

8 And the men of the place asked him of his wife, and he said, She is my sister: for he ^h feared to say, She is my wife, lest I should be killed, because of Rebekah: for she was beautifull to the eye.

9 So after he had bene there long time, Abimelech

Hose. 11. 1.

matth. 23.

^a Ebr. a man of the field.

^b Or, simple and innocent.

^c Ebr. vnto his mouth.

^d Or, feede me quickly.

^e The reprobate esteeme not gods benefites except they feelee them presently, and therefore they preferre prefet pleasures.

^f Heb. 12. 16.

^g I Thus the wicked preferre their worldly commodities to Gods spiritual graces: but the children of God do the contrarie.

^h In the land of Canaan.

ⁱ Gods providence alwayes watcheth to direct the wayes of his children.

^j Chap. 13. 15.

^k and 25. 18.

^l Chap. 13. 3. and 25. 13. & 18. 18. and 22. 16.

^m He commended Abrahams obedience, because Izhak should be the more readie to followe the likes: for as God made this promes of his free mercie, so doeth the confirmation thereof proceede of the same fountaine.

ⁿ Ebr. my keeping.

^o Whereby we see that feare and distrust is found in the most faithfull.

^f Which dwelt among the Arabians, and were separate fro the blessed seede.

^g Or, his lot fell.

^h He meant that his lot fel to dwell among his brethren, as the Angel promised, chap. 16. 12.

ⁱ Or, Syrian of Mesopotamia.

^j Or, hurt one another.

^k That is, with child, seeing one shal destroy another.

^l For that is the onely refuge in all our miseries.

2 Gen. 9. 28.

e Or shewing some familiar signe of loue, whereby it might be knowne y the was his wife.

f Inal ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

g Or, an hundredth measures.

h The malicious enuie alwayes the graces of God in others.

i The Ebrewe word signifieth a flood, or valley, where water at any time runeth.

k Or, bringing.

l Or, contention, strife.

m Or, justred.

n Or, largesse, raine.

o God assureth Ishak against all feare by rehearsing the promises made to Abraham.

p To signifie that he would serue none other God, but the God of his father Abraham.

himelech king of the Philistins looked out at a window, and lo, he saw Ishak *speaking with Rebekah his wife.

9 Then Abimelech called Ishak, & said, lo, this is of a surty thy wife, and why saidst thou, She is my sister: To whom Ishak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost hen by thy wife, so thoudest thou haue brought a sinne vpon vs.

11 Then Abimelech charged all his people, saying, he that toucheth this man, or his wife, shall die the death.

12 Afterward Ishak sowed in that land, and found in the same yere an hundredfold by estimation: & so the Lord blessed him.

13 And the man waxed mightie, and his seed increased, till he was exceeding great,

14 for he had flocks of sheepe, & herds of catrel, and a mighty household: there fore the Philistins had a enuie at him,

15 In so much that the Philistins stop ped and siled by with earth all the welles, which his fathers seruantes digged in his father Abrahams time.

16 Then Abimelech said vnto Ishak, Set thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Ishak departed thence and pitched his tent in the valley of Gerar, and dwelt there.

18 And Ishak returning, digged wells of water, which they had digged in the dayes of Abraham his father: for the Philistins had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Ishaks seruants then digged in the valley, & found there a well of liuing water.

20 But the herdmen of Gerar did strife with Ishaks herdmen, saying, The water is ours: therefore called he the name of the well *Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it *Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it Rehoboth, and said, Because the Lord hath now made vs raine, we shall increase vpon the earth.

23 So he went by thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, & said, I am the God of Abraham thy father: feare not, for I am with thee, & will blesse thee, & multiply thee for my seruant Abrahams sake.

25 Then he built an altar there, and called vpon the name of the Lord, & there spied his tent: where also Ishaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Phizah one of his friends, and Phichol the captaine of his armie.

27 To whom Ishak said, Wherefore

come ye to mee, seeing ye hate mee and haue put me away from you?

28 Who answered, We sawe certainly that the Lord was with thee, and we thought thus, Let there be now an othe betweene vs, euen betweene vs & thee, and let vs make a covenent with thee.

29 ¶ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp by betimes in the morning, and sware one to another: then Ishak let them go, and they departed from him in peace.

32 And that same day Ishaks seruantes came and told him of a wel, which they had digged, and said vnto him, We haue found water.

33 So he called it Shibah: therefore the name of the cite is called Beer-sheba vnto this day.

34 ¶ Now when Elsau was forty yere old, he tooke to wife Judith, the daughter of Beeri an Hittite, & Basemath the daughter of Elon an Hittite also.

35 And they were a griefe of minde to Ishak and to Rebekah.

CHAP. XXVII.

1 Iacob getteth the blessing fro Elsau by his mothers counsel. 2 Elsau by weeping moueth his father to pittie him. 3 Elsau hateth Iacob & threatneth his death. 4 Rebekah sendeth Iacob away.

1 **A**SAD when Ishak was old, and his Arpes were dimme (so that he could not see) he called Elsau his eldest sonne, and said vnto him, My sonne, And he answered him, I am here.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quinner and thy bowe, and get thee to the field, that thou maist take me some venison.

4 The make me saoury meat, such as I loue, & bring it me, & I may eat, and that my soule may blesse thee, before I die.

5 ¶ Now Rebekah heard, when Ishak spake to Elsau his sonne, & Elsau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iacob her sonne, saying, Beholde, I haue heard thy father talking with Elsau thy brother, saying,

7 Bring me venison, & make me saoury meate, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I command thee.

9 ¶ Set thee now to the flocks, and bring me thence two good kyds of the goats, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

1 The Ebrewes in swearing begin commonly with If, and vnderstand y rest: that is, that God shall punish him that breaketh y othe: here the wicked shewe that they are afraid lest that come to them which they would do to othe.

2 Or, othe.

3 Or, the well of the othe.

Chap. 27. 46.

4 Or, disobedient and rebellious.

5 Ebr. I. o. I.

6 Ebr. hunt.

7 The carnal affection, which he bare to his sonne, made him forget y which God spake to his wife, Chap. 25. 23.

8 This subtiltie is blame worthy because the should haue tarried til God had performed his promises.

^a Ebr. before his eyes.

^b Or, as though I would deceive him.

^c Or, I will take the danger on me.

^d The assurance of Gods decree made her bold.

^e Although Iaakob was assured of this blessing by faith: yet he did enill to seeke it by lies, and the more because he abused Gods name thereunto.

^f This declarereth that he suspected some thing, yet God would not have his decree altered.

^g Ebr. I am.

Hebr. 12. 20.

- 11 But Iaakob said to Rebekah his mother, Behold, Eſau my brother is rough and I am smooth.
- 12 My father may possibly seele me, & I shal seme to him to be a mocker: so shal I bring a curse vpon me, & not a blessing.
- 13 But his mother said vnto him, Wpō me be thy curse, my sonne: onely heare my voyce, and go and bring me them.
- 14 So he went & fet them, & brought them to his mother: and his mother made pleasant meat, such as his father loned.
- 15 And Rebekah tooke faire clothes of her elder son Eſau, which were in her house, and clothed Iaakob her younger sonne.
- 16 And she covered his hands and the smooth of his necke with the kiddees of the goates.
- 17 Afterward she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iaakob.
- 18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?
- 19 And Iaakob said to his father, I am Eſau thy first borne. I haue done as thou badest me, arise, I pray thee: sit by & eat of my veniſon, p thy soule may bleſſe me.
- 20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.
- 21 Again he said Izhak vnto Iaakob, Come neere now, that I may seele thee, my sonne, whether thou be that my sonne Eſau or not.
- 22 Then Iaakob came neere to Izhak his father, and he felt him and said, The voyce is Iaakobs voyce, but p handes are the handes of Eſau.
- 23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him.)
- 24 Again he said, Art thou that my sonne Eſau? Who answered, Yea.
- 25 Then said he, Bring it me hither, & I will eate of my sonnes veniſon, that my soule may bleſſe thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.
- 26 Afterward his father Izhak said vnto him, Come neere now, and kisse me, my sonne.
- 27 And he came neere & kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.
- 28 ¶ God giue thee therefore of the dew of heauen, and the faines of the earth, and plentie of wheat and wine.
- 29 Let people be thy seruants, and nations bowe vnto thee: be Lord ouer thy brethren, & let thy mothers children honour thee, cursed be he that curseth thee, and blessed be he that bleſſeth thee.
- 30 ¶ And when Izhak had made an end of blessing Iaakob, & Iaakob was scarce gone out from the presence of Izhak his father, then came Eſau his brother fro his hunting.

- 31 And he also prepared sauoury meate & brought it to his father, & said vnto his father, Let my father arise, & eate of his sons veniſon, p thy soule may bleſſe me.
- 32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Eſau.
- 33 Then Izhak was stricken w a marvellous great feare, and said, Who and where is he that hunted veniſon, and brought it me, and I haue eate of all before thou comest? and I haue blessed him, therefore he shal be blessed.
- 34 When Eſau heard the words of his father, he cryed out w a great cry & bitter out of measure, and said vnto his father, Bless me, euen me also, my father.
- 35 Who answered, Thy brother came w subtiltie, & hath take away thy blessing.
- 36 Then he said, Was he not iustly called s Iaakob: for he hath decerned me these two times: he took my birthright, & lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?
- 37 Then Izhak answered, and said vnto Eſau, Behold, I haue made him p thy lord, and all his brethren haue I made his seruants: also wth wheat and wine haue I furnished him, and vnto thee now what shal I do, my sonne?
- 38 Then Eſau said vnto his father, Hast thou but one blessing my father? bleſſe me, euen me also, my father: and Eſau lifted vp his voyce, and wropt.
- 39 Then Izhak his father answered, and said vnto him, Behold, the faines of the earth shal be thy dwelling place, & thou shalt haue of p dew of heauen fit above.
- 40 And wth thy sword shalt thou liue, and shalt be thy brothers seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his poke from thy necke.
- 41 ¶ Therefore Eſau hated Iaakob, because of the blessing, wherewith his father blessed him. And Eſau thought in his mind, The daies of mourning for my father will come shortly, then I will slay my brother Iaakob.
- 42 And it was told to Rebekah of the words of Eſau her elder sonne, and she sent & called Iaakob her younger sonne, and said vnto him, Behold, thy brother Eſau is comforted against thee, meaning to kill thee:
- 43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.
- 44 And tarie with him a while untill thy brothers fiercenes be swaged,
- 45 And till thy brothers wrath turne away from thee, & he forget the thinges, which thou hast done to him: then will I send & take thee fro thence: wth shouldest thou be depriued of pon both in one day?
- 46 Also Rebekah said to Izhak, I am weary of my life, for the daughters of Heth, If Iaakob take a wife of p daughters of Heth like these of the daughters of the land, what anaweth it me to liue?

^f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

^g Or, sufficiently.

^h In y Chap. 25. he was so called because he held his brother by y heele, as though he would overthrow him: and therefore he is here called an overthrower, or deciever.

ⁱ For Izhak did this as he was the minister & Prophe of God.

^k Or, I am also (thy sonne).

Hebr. 12. 17.

^l Because thine enemies shal be round about thee.

^m Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and came to libertie.

Obadi. 1. 20.

ⁿ Hypocrites onely abstaine from doing euill for feare of men.

^o He hath good hope to recouer his birthright by killing thee.

^p For y wicked sonne will kil the godly: and the plague of God will afterwarde light on the wicked sonne.

Chap. 26. 31.

^q Which were Esaus wiues. Perheby the persuaded Izhak to agree to Iaakobs departing.

1 *Ishak forbiddeth Iaakob to take a wife of the Canaanites, p Esau taketh a wife of the daughters of Ishmael against his fathers wil. 21 Iaakob in the way to Haran seeth a ladder reaching to heauen. 24 Christ promised. 26 Iaakob asketh of God meate and clothing.*

1 **T**hen Ishak called Iaakob & a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 *Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of p daughters of Laban thy mothers brother.*

3 *And God * all sufficient blest thee, and make thee to encrease & multiply thee, that p thou maist be a multitude of people,*

4 *And gine thee the blessing of Abraham, euen to thee and to thy seede with thee, that thou maist inherit the lande (wherein thou art a stranger,) which God gaue vnto Abraham.*

5 *Thus Ishak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel p Karamite, brother to Rebekah, Iaakobs & Esaus mother.*

6 *When Esau saue that Ishak had blessed Iaakob, and sent him to Padan Aram, to set him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,*

7 *And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:*

8 *Also Esau seeing that the daughters of Canaan displeased Ishak his father,*

9 *Then went Esau to Ishmael, & tooke * vnto p wimes, which he had, Nabiah the daughter of Ishmael Abrahams sonne, the sister of Nabiahoch to be his wife.*

10 *Now Iaakob departed from Bethsheba, and went to Haran,*

11 *And he came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and laide vnder his head and slept in the same place.*

12 *Then he dreamed, and beholde, there stood a ladder vpon the earth, and the top of it reached vp to heauen: & lo, the Angels of God went by & downe by it.*

13 ** And beholde, the Lord stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Ishak: the land, vpon the which thou sleepest,*

14 ** wil I gine thee and thy seede. And thy seede shall be as the dust of the earth, and thou shalt spread abroad* to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the families of the earth be blessed.*

15 *And lo, I am with thee, and wil keepe thee whither soeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntill I haue performed p, that I haue promised thee,*

16 *I Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.*

17 *And he was afraid, & said, How fearefull is this place: this is none other but p heale of God, & this is the gate of heauen.*

18 *Then Iaakob rose vp & cast in the morning, & took the stone that he had laide vnder his head, and set it vp as * a pillar, and powred oyle vpon the top of it.*

19 *And hee called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.*

20 *Then Iaakob vowed a vowe, saying, If God wil be to me, and wil keepe me in this journey which I goe, & wil gine me bread to eat, and clothes to put on:*

21 *So that I come againe vnto my fathers house in safety, then shall the Lord be my God.*

22 *And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt gine me, will I gine the tenth vnto thee.*

CHAP. XXIX.

13 *Iaakob cometh to Laban & serueth seuen yere for Rachel. 27 Leah brought to him in stead of Rachel. 27 He serueth seuen yere more for Rachel. 32 Leah conceiveth and beareth foure sonnes*

1 **T**hen Iaakob a lift by his feet and came into the East countrey.

2 *And as he looked about, beholde there was a well in the field, & lo, thre flockes of sheepe lay there by: for a p well were the flockes watered: & there was a great stone vpon the wells mouth.*

3 *And thither were all the flockes gathered, & they rolled the stone from p wells mouth, & watered p sheepe, & put the stone againe vpon p wells mouth in his place.*

4 *And Iaakob said vnto them, If p this then, whence be ye? And they answered, We are of Haran.*

5 *Then he said vnto them, Know ye I aban the sonne of Raahor? Who said, We knowe him.*

6 *Again he saide vnto them, Is hee in good health? And they answered, He is in good health, and beholde, his daughter Rachel cometh with p sheepe.*

7 *Then he said, Is it yet he daye, neither is it time that the cattel should be gathered together: water ye the sheepe and goe feede them.*

8 *But they said, We may not vntill all the flockes be brought together, and all men roll the stone from the wells mouth, that we may water the sheepe.*

9 *While he talked with them, Rachel also came with her fathers sheepe, for he kept them.*

10 *And as soon as Iaakob saw Rachel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, the came Iaakob nere, & rolled the stone from the wells mouth, & watered the flocke of Laban his mothers brother.*

11 *And Iaakob kissed Rachel, and sate vp his voice and wept.*

12 *For Iaakob tolde Rachel, that he was*

f He was touched with a godly care and reverence.

g To be a remembrance onely of the vision shewed vnto him.

Chap. 21. 23.

h Or, house of God.

i He bindeth not God vnder this condition,

but acknowledgeth his infirmities, and promi-

seth to be thankful.

Chap. 21. 23.

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but acknowledgeth his infirmities, and promi-

seth to be thankful.

a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.

Hash. 12. 12.

Chap. 24. 10.

Or, Almighty.

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

c Or, beside his wifes.

c Thinking hereby to haue reconciled him selfe to his father, but all in vaine: for he taketh not away the cause of the euil.

d Christ is the ladder whereby God & man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

Chap. 25. 1. & 46. 1.

e He felt p force of this promise onely by faith: for all his life time he was but a stranger in this land.

Deut. 32. 30.

and 19. 14.

Chap. 23. 3 & 18. 14.

and 22. 15. & 26. 4.

"Or, nephews.

e That is, the cause why he departed from his fathers house, & what he saw in the way.
f That is, of my blood & kindred.

"Or, bleare eyed.

g Meaning after that the yeres were accomplished.

"Ebr. my daies are full.

h The cause why Jacob was deceived was, that in olde time the wife was covered with a vail, when she was brought to her husband in signe of chastitie and shamefastnes.

i He esteemed more the profite that he had of Iacobos service then either his promises or the manner of the coitrey, though he alleaged cause for his excuse.

"Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are favoured of God.

l Hereby appeareth, y she had recourse to God in her affliction.
m For children are a great cause of mutuall love betweene man and wife.

her fathers brother, and that he was Iacobahs sonne, then he ran and tolde her father.

13 And when Laban heard tel of Iacob his sisters sonne, he ran to meete him, and embraced him and kissed him, and brought him to his house: and he tolde Laban^e all these things.

14 To whom Laban said, Wel, thou art my bone and my flesh, and he abode with him the space of a month.

15 ¶ For Laban laide vnto Iacob, Though thou be my brother, thoudest thou therefore serue me for nought? tell me, what shal be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rachel.

17 And Leah was tender eyed, but Rachel was beautiful and faire.

18 And Iacob loued Rachel, and said, I wil serue thee seven yeres for Rachel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iacob serued seven yeres for Rachel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Iacob said to Laban, Giue me my wife that I may goe in to her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, & made a feast.

23 But when the evening was come, he tooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to mee? did not I serue thee for Rachel?

Wherefore thou hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the younger before the elder.

27 Full of such peres for her, and we will alio giue thee this for thy seruice, which thou shalt serue me per seuen yeres more.

28 Then Iacob did so, and fulfilled her seuen yeres, so he gaue him Rachel his daughter to be his wife.

29 Laban also gaue to Rachel his daughter Bilhah his maide to be her seruant.

30 So entered he in to Rachel also, & loued also Rachel more then Leah, and serued him per seuen yeres mo.

31 ¶ When the Lord saw that Leah was despised, he made her fruitful: but Rachel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called

his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover the conceived againe & bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

CHAP. XXX.

¶ 9 Rachel and Leah being both barren giue their maidens vnto their husband, and they beare him child: 15 Leah giueth mandrakes to Rachel that Iacob might lie with her. 27 Laban enriched for Iacob: Iake. 33 Iacob is made very rich.

1 And when Rachel saw that she bare Iacob no children, Rachel envied her sister, and laide vnto Iacob, Giue me children, or els I die.

2 Then Iacobos anger was kindled against Rachel, & he said, Am I in Gods stead, which hath withheld from thee the fruite of the wombe?

3 And she said, Behold my maid Bilhah, goe in to her, & she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Iacob went in to her.

5 So Bilhah conceived and bare Iacob a sonne.

6 Then said Rachel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Racheis maide conceived againe, & bare Iacob the second sonne.

8 ¶ The Rachel said, Worthy excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her maide, and gaue her Iacob to wife.

10 And Zilpah Leahs maide bare Iacob a sonne.

11 Then said Leah, A companionie cometh: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Iacob another sonne.

13 ¶ Then said Leah, Ah, blessed am I, for the daughters will bless me, and she called his name, Asher.

14 ¶ Now Reuben went in 7 dayes of the wheat harvest & found mandrakes in 7 field & brought them vnto his mother Leah. ¶ The said Rachel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? ¶ Then said Rachel, Therefore he shal sleepe with thee this night for thy sonnes mandrakes.

16 And Iacob came from 7 field in the evening, & Leah went out to meet him, & said, Come in to me, for I haue bought & paid for thee with my sonnes mandrakes: & he slept with her that night.

"Or, confesse. Math. 12. 2. "Ebr. roode from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.
b I will receive her children on my lappe, as though they were mine owne.
"Ebr. I shall be engyled.

"Ebr. wrestlings of God.

c The arrogancie of mans nature appeareth in that the contemnerth her sister, after she hath received this benefite of God to beare children. ¶ That is, God doeth increase me with a multitude of children. for so Iacob doeth expound this name Gad, Chap. 49. 19. ¶ Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.

"Ebr. bying I haue bought.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

4 Or made her fruitful.
g Because fruitfulness came of Gods blessing, who said Increase and multiply: barrenness was counted as a curse.

8 Or, tried by experience.

8 Or, with me.

2 Ebr. at my foot.
b The order of nature requireth that every one provide for his owne familie.

4 Or, separate them.

8 Or, red.

i That which shall hereafter be thus spotted. **k** God shall testify for my righteous dealing by rewarding my labours.

4 Or, counted itself.

2 Or, Laban.

8 Or, redde, or, browne.

17 And God heard Leah and she conceived, & bare unto Jaakob the first sonne.
18 Then said Leah, God hath giuen me my reward, because I gaue my maid to my husband, and she called his name Issachar.
19 After, Leah conceived againe, & bare Jaakob the first sonne.
20 Then Leah said, God hath endued me with a good dowrie: now will mine husband dwell with me, because I haue borne him five sonnes: and she called his name Reuben.
21 After that, she bare a daughter, and she called her name Dinah.
22 And God remembered Rahel, and God heard her, & opened her wombe.
23 So she conceived & bare a sonne, and said, God hath take away my rebuke.
24 And she called his name Joseph, saying, The Lord will giue me yet another sonne.
25 And as soon as Rahel had borne Joseph, Jaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.
26 Giue me my wives & my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.
27 To who Laban answered, If I haue now found fauour in thy sight, tarry: I haue perceived that the Lord hath blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I will giue it thee.
29 But he said vnto him, Thou knowest, what seruice I haue done thee, & in what taking thy cattell hath ben vnder me.
30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I traueill for mine owne house also?
31 Then he said, What shall I giue thee? And Jaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.
32 I will passe through all thy flocks this day, & separate from them all þ sheepe with little spots and great spots, and all blacke lambs among the sheepe, and and the great spotted, and little spotted among þ goates: & it shall be my wages.
33 So shall my righteousnes and sure for me hereafter, when it shall come for my reward before thy face, & euery one that hath not little or great spots among the goates, a blacke among the sheepe, the same shall be thine with me.
34 Then Laban said, Goe to, would God it might be according to thy saying.
35 Therefore he tooke out the same day the hee goates that were partie coloured and with great spots, & all the shee goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, & put them in the keeping of his sonnes,

36 And he let three daies iourney besweene himselfe and Jaakob. And Jaakob kept the rest of Labans sheepe.
37 Then Jaakob tooke rods of greene poplar, and of hael, and of the chefnut tree, and pulled white strakes in them, and made the white appeare in þ rods.
38 Then he put the rodde, which he had pulled, in the gutters and watering troughs, when þ sheepe came to drinke, before þ sheepe: for they were in heate, when they came to drinke.
39 And the sheepe were in heate before the rodde, and afterward brought forth yong of partie colour, and with small and great spotted.
40 And Jaakob parted these lambs, & turned the faces of the flocke towards these lambs partie coloured and all manner of blacke, among þ sheepe of Laban: so hee put his owne flocks by their felmes, & put them not to Labans flocks.
41 And in euery running time of the stronger sheepe, Jaakob laid the rods before the eyes of the sheepe in the gutters that they might conceiue before the rodde.
42 But when the sheepe were feeble, he put them not in: and in the feeble were Labans, and the stronger Jaakobs.
43 So the man increased exceedingly, and had many flocks, & maid seruants, and men seruants, and camels & asses.

CHAP. XXXI.

1 Labans children murmure against Jaakob. 3 God commandeth him to returne to his countrey. 3, 4 The care of God for Jaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Jaakob. 44 The covenant betwene Jaakob and Laban.

NOW he heard the woordes of Labans sonnes, saying, Jaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.
2 Also Jaakob beheld the countenance of Laban, that it was not towards him as in times past.
3 And the Lord had said vnto Jaakob, Turne again into þ land of thy fathers, and to thy kiured, & I will be with thee.
4 Therefore Jaakob sent and called Rachel and Leah to the field vnto his flocks. Then said he vnto them, I fer pour fathers countenance, that it is not towards me as it was wont, and the God of my father hath bene with me.
5 And ye know that I haue serued pour father with all my might.
6 But pour father hath decreed me, and changed my wages ten times: but God suffered him not to hurt me.
7 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, the partie coloured shall be thy reward, then bare al þ sheepe partie coloured.
8 Thus hath God taken away pour fathers substance, and giuen it me.
9 I for in running time I lifted by mine eyes and saw in a dream, and be-

a The children vttered in words that which the father dissembled in heart: for the couetous thinke that what so euer they can not snatche, is pluckt from them.
b Ebr. and lo, now he with him, yesterday, and yesterday.
c Ebr. as yesterday and before yesterday.
d The God who my father worshipped.
e Or, many times.
f This declareth that the thing, which Jaakob did before, was by Gods commandement, and not through deceit.
g Or, carrell.

Or, conceived.

m As they which tooke the ram about September, and brought forth about March: so the feeble in March, and lambe in September.

hold, the hē goates leaped vpon the
the goates, that were partie coloured
with litle and great spotted.

11 And the Angel of God saide to me in a
dreaime, Jaakob. And I answered, I o,
I am here.

12 And he saide, Lift vp nowe thine eyes,
and see all þe goates leaping vpon the
the goates that are partie coloured,
spotted with litle & great spotted: for I
haue seene all that Labā doth vnto thee.

13 ^a I am the God of Beth-el, where thou
anointedst the pillar, where thou vow-
edst a vowe vnto me. Nowe arise, get
thee out of this countrey and returne
vnto the land where thou wast boyne.

14 Then answered Rahel and Leah, and
said vnto him, Haue we any more por-
tion & inheritance in our fathers house?

15 Doeth not he count vs as strangers?
for he hath sold vs, and hath eaten vp
and consumed our monney.

16 Therefore all the riches, which God
hath take from our father, is ours and
our childrens: nowe then whatsoeuer
God hath giuen vnto thee, doe it.

17 ¶ Then Jaakob rose vp, and set his
sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and
all his substance which he had gotten,
to wit, his riches, which he had gotten in
Padan Aram, to goe to Bhab his fa-
ther vnto the land of Canaan.

19 When Laban was gone to shere his
sheepe, then Rahel stole her fathers
idoles.

20 Thus Jaakob stole away the heart
of Laban the Aramite: for he tolde him
not that he fled.

21 So fled he with all that he had, and he
rose vp, & passed the River, and set his
face toward mount Gilead.

22 And the thirde day after was it tolde
Laban, that Jaakob fled.

23 Then he tooke his brethren with him,
and followed after him few daies iour-
ney, & ouertooke him at mount Gilead.

24 And God came to Laban the Aramite
in a dreaime by night, & saide vnto him,
Take herde that thou speake not to Ja-
akob: I ought saue good.

25 ¶ Then Laban ouertooke Jaakob, and
Jaakob had pitched his tent in the
mount: & Laban also with his brethren
pitched vpon mount Gilead.

26 Then Laban saide to Jaakob, What
hast thou done? thou hast euē stolen
away mine heart and caried away my
daughters as though they had bene ta-
ken captiues with the sword.

27 Wherefore didst thou flee so secretly
and steale away from me, & didst not
tell me, that I might haue sent thee
forth with mirth and with songs, with
timbel and with harpe?

28 But thou hast not suffered me to kisse
my sonnes and my daughters: nowe
thou hast done foolishly in doing so.

29 I am able to do you euill: but the
God of your father spake vnto me

peffernight, saying, Take herde & thou
speake not to Jaakob ought saue good.

30 Now though thou wentest thy way,
because thou greatly longedst after thy
fathers house: yet wherefore hast thou
stolen my gods?

31 Then Jaakob answered, and saide to
Laban, Because I was afraide, and
thought that thou wouldest haue taken
thy daughters from me.

32 But with whom thou findest thy gods,
let him not linc. Search thou before
our brethren what I haue of thine, and
take it to thee, (but Jaakob wist not
that Rahel had stolen them)

33 Then came Laban into Jaakobs tent,
and into Leahs tent, and into the two
maidens tents, but found them not. So
he went out of Leahs tent, and entred
into Rahels tent.

34 (Now Rahel had taken the idoles and
put them in the camels' litter and sate
downe vpon them) and Laban searched
all the tent, but found them not.

35 Then said he to her father, "Thy lord,
be not angrie that I can not rise vp by
sore thee: for the custome of women is
vpon me: so he searched, but found not
the idoles."

36 ¶ Then Jaakob was wroth, & chode
with Laban: Jaakob also answered
and saide to Laban, What haue I tres-
passed? what haue I offended, that thou
hast pursued after me?

37 Seeing thou hast searched al my stuffe,
what hast thou found of all thine house-
hold stuffe? put it here before my brethren
and thy brethren, that they may iudge
betwene vs both.

38 Then twentie peere I haue bene with
thee: thine ewes and thy goates haue
not calft their young, and the raimes of
thy flocke haue I not eaten.

39 "Whatsoeuer was to me of bestes, I
brought it not vnto thee, but made it
god my selfe: of mine hand didst thou
require it, were it stolen by day or stolen
by night."

40 I was in þ day consumed with heate,
and with frost in the night, & my sleepe
departed from mine eyes.

41 Thus haue I bene twentie peere in
thine house, and serued thee fourtene
peeres for thy two daughters, and five
peeres for thy sheepe, & thou hast chan-
ged my wages ten times.

42 Except the God of my fathers, þ God
of Abraham, and the fear of Bhab h
that is, the God whom Iz-
hak did feare
held my tribulation, and the labour of
mine hands, & rebuked thee peffernight.

43 Then Laban answered, and said vnto
Jaakob, These daughters are my sonnes,
and these they are my sheepe, and all
that thou seest is mine, and what can I
do this day vnto thee: my daughters, or
to their sonnes which they haue boyne?

44 Nowe therefore come & let vs make
a coner

^aOr, let him die.

^aOr, frame, or,
saddle.

^aEbr. let not an-
ger be in the eyes
of my lord.

^aOr, bene barren.

^aEbr. the torne, or,
taken by pray.
Exod. 22. 12.

^aOr, I slept not.

i His conscience
reproued him of
his misbehavi-
our toward Laa-
kob, and there-
fore moued him
to seeke peace.

a This angel
was Christ
which appeared
to Jaakob in Be-
thel: and hereby
appeareth he
had taught his
wiues the feare
of God: for he
talketh as
though they
knew this thing.

b Chap. 28. 18.
c For they were
giuen to Jaakob
in recompence
of his seruice:
which was a
kind of sale.

f For so the
word here signi-
feth, because
Laban calleth
them gods,
uerse. 30.

^aOr, went away
privily from La-
ban.

^aOr, Ephrates.
and
friends.

^aOr, joynd with
him.

^aEbr. from good
to euill.

^aOr, conueied thy
selfe away privily.

^aEbr. power is in
mine hand.

g He was an I-
dolater, and
therefore would
not acknow-
ledge the God
of Jaakob for
his God.

a covenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Yaakob a stone, and set it vp as a pillar:

46 And Yaakob said vnto his brethren, Gather stones: who brought stones, & made an heape, and they did eate there vpon the heape.

47 And Laban called it "Jegar-Sahadutha, and Yaakob called it "Galed.

48 For Laba said, This heape is witness betwene me and thee this day: therefore he called the name of it Galed.

49 Also he called it "Dispah, because he said The Lord looke betwene me & thee, whē we shalbe departed one from another,

50 If thou shalt bere my daughters, or shalt take "wives beside my daughters: there is no man with vs, beholde, God is witness betwene me and thee.

51 Whereouer Laban laid to Yaakob, Behold this heape, and beholde the pillar, which I haue set betwene me & thee,

52 This heape shalbe witness, and the pillar shalbe witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of "Isaacs, & the God of their father be iudge betwene vs: But Yaakob sware by the "feare of his father Ishak.

54 Then Yaakob did offer a sacrifice vpon the mount, and called his brethren to eate bread, and they did eate bread, & taried all night in the mount.

55 And early in the morning Laban rose vp and killed his sonnes & his daughters, and "blessed them, and Laban departed, vnto his place againe.

CHAP. XXXII.

1 God comforteth Yaakob by his Angels. 9. 20 He praieth vnto God confessing his unworthines. 13 He sendeth presentes vnto Esau. 24-28 He wrestled with the Angel who nameth him Israel.

1 Now Yaakob went forth on his iourneyp and "the Angels of God met him.

2 And when Yaakob sawe them, he said, This is Gods host: & called the name of the same place "Pahlanaim.

3 Then Yaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall pee speake to my lord Esau: Thy seruant Yaakob saith thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeries also and Alfes, sheepe, & men seruants, & women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 So þe messengers came againe to Yaakob, saying, We came vnto thy brother Esau, & he also cometh against thee and foure hundred men with him.

7 The Yaakob was greatly afraid, and was sore troubled, & bewailed the people that was with him, & the sheepe, & the beestes, & þe camels into two companies,

8 For he said, If Esau come to the one companie and smite it, the other companie shall escape.

9 Whereouer Yaakob said, God of my father Abraham, and God of my father Ishak: I pray, which "sailest vnto me, Returne vnto thy countrey and to thy kindred, and I will do thee good.

10 I am not "worthie of þe least of all the mercies, and al the trouth, which thou hast shewed vnto thy seruant: for with my "staffe came I ouer this Iorde, and now haue I gotten two bandes.

11 I pray thee, Deliuere me from the hand of my brother, from the bande of Esau: for I feare him, lest he wil come & smite me, and the "mother vpon the children.

12 For þe saidst, I wil surely do thee good, & make thy seede as the sand of the sea, which cannot be numbred for multitude.

13 And he taried there the same night, and tooke of that which came to hand, a "present for Esau his brother:

14 Two hundredy thee goates & twentie he goates, two hundredy ewes & twentie rammes:

15 Thirtie milche camels & their coltes, foure kine, and ten bullocks, twentie thee asses and ten foles.

16 So he deliuered the into þe hand of his seruants, euery drone by them selues, & said vnto his seruants, "Pass before me, & put a space betwene drone & drone.

17 And he commanded the foremost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruants art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt saye, They be thy seruants Yaakobs: it is a present sent vnto my lord Esau: and behold, he him selfe also is behinde vs.

19 So likewise commanded he the second & the third, and al that folowed þe drones, saying, After this maner, pe shal speake vnto Esau, when pe finde him.

20 And pe shal say moreover, Behold, thy seruant Yaakob cometh after vs (for he thought, I will appeale his wrath with the present that goeth before me, & afterwarde I will see his face: it maye be that he will "accept me.)

21 So went the present before him: but he taried that night with the companie.

22 And he rose by the same night, & tooke his two wives, and his two maides, & his eleven chyldren, and went ouer the Iorde Iabbok.

23 And he toke them, and sent them ouer the river, and sent ouer that he had.

24 So when Yaakob was left him selfe alone, there woulled a "man with him vnto the breaking of the day.

25 And he saw that he could not preuaile against him: therefore he touched the hallow of his thigh, & þe hollow of Yaakobs thigh was loosed, as he wrestled with him.

26 And he saide, Let me go, for the morning appeareth. Who answered, I will not let thee go except thou bleste me.

27 Then

Chap. 32. 13.

"Ebr. I am lesse then all thy mercies.

c That is, poore and without all prouision.

c Meaning, he will put all to death: this cometh to becomer of them which kill the birde together with her yong ones.

f Not distrusting Gods assistance, but vasing such means as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might folowe the vocation wherunto God called him.

"Ebr. rescue my face.

h That is, Gods forme of man. i For God assisted him with yong ones, and vpholde them with the others.

Heb. 12. 4.

"Or, the heape of witness.

k The one nameth the place in the Syrian tongue, & the other in the E-brew tongue.

"Or, watch tower.

l To punish the trespass.

"Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Yaakob.

n Beholde, howe idolaters mingle the true God with their feined gods.

o Meaning, by the true God whom Izhak worshipped.

"Or, mealte.

p We see that there is enen some seede of the knowledge of God in the hartes of the wicked.

Chap. 32. 10.

a He acknowledgeh Gods benefices: who for the preferuation of his, sendeth hostes of Angels.

"Or, tents.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promises.

c Albeit he was comforted by 7 Angels, yet the infirmity of the flesh doeth appeare.

Chap. 35. 10.

k God gaue Iaa-
kob both power
to ouercome, &
alſo the praiſe of
the victorie.

Or, my ſoule is
deliuered.

1 The faithful ſo
ouercome their
tentations, that
they feele the
ſmart thereof,
to y intent that
they ſhould not
glorie, but in
their humilitie.

27 Then ſaide he vnto him, What is thy
name? And he ſaid, Jaakob.
28 Then ſaid he, * Thy name ſhalbe called
Jaakob no more, but Iſrael: becauſe
thou haſt hād power with God, thou
ſhalt alſo preuaile with men.
29 Then Jaakob demanded, ſaying, Tell
me, I pray thee, thy name. And he ſaid,
Wherefore ſaiſt thou doeſt thou aſke my
name? And he bleſſed him there.
30 And Jaakob called þ name of þ place,
Denel: for, ſaide he, I haue ſene God
face to face, and my life is preſerued.
31 And the ſunne roſe to him as he paſſed
Deniel, and he haled upon his thigh.
32 Therefore the children of Iſrael eate
not of the linew that Iſraake in the ho-
lowe of the thigh, vnto this day: becauſe
he touched the linew that Iſraake in the
holowe of Jaakobs thigh.

CHAP. XXXIII.

4 Eſau and Jaakob meete and are agreed. 21 Eſau
receiveth his gifter. 29 Jaakob byeth a poſſiſſion,
30 And buildeth an altar.

1 **A**S Jaakob liſt by his eyes, and
looked, beholde, Eſau came, & with
him foure hundred men: and hee

a That if the one
part were affai-
led, the other
might eſcape.

2 denided the children to Leah, & to Ra-
hel, and to the two maidens.

b By this geſture
he partly did re-
uerence to his
brother, & part-
ly prayed to
God to mitigate
Eſaus wrath.

2 And he put the maidens, & their children
for moſt, and Leah, and her children af-
ter, and Rachel, and Joſeph hinder moſt.

3 So he went before them and bowed
him ſelfe to the ground ſeuē times, vntill
he came nere to his brother.

4 Then Eſau ranne to meete him, & em-
braced him, and fell on his necke, and
killed him, and they wept.

5 And he liſt by his eyes, & ſawe the wo-
men, and the children, and ſaide, Who
are theſe with thee? And he answered,
They are the children whom God of his
grace hath giuen thy ſervant.

c Jaakob and
his familie are
the image of the
Church vnder y
yoke of tyrants,
which for feare
are brought to
ſubiection.

6 Then came the maidens nere, they, and
their children, and bowed them ſelues.

7 Leah alſo with her children came nere &
made obeſtance: and after Joſeph and
Rachel drew nere and did reuerence.

8 Then he ſaide, What meaneth thou by
all this diuice, which I ſee? Who an-
ſwered, I haue ſent it, that I map finde
fauour in the ſight of my lord.

9 And Eſau ſaide, I haue enough, my
brother: keepe that thou haſt to thy ſelf.

10 But Jaakob answered, Nay, I pray
thee: if I haue found grace in thy
ſight, then receiue my preſent at mine
hande: for I haue ſene thy face, as
though I had ſene the face of God, be-
cauſe thou haſt accepted me.

d In that that
his brother im-
braced him ſo
louingly, con-
trarie to his ex-
pectation, he ac-
cepted it as a
plaine ſigne of
Gods preſence.
Or, eſt.
e By earneſt in-
terceſſe.

11 I pray thee take my * bleſſing, that is
brought thee: for God hath had mercie
on me, and therefore I haue all things:
ſo he compelled him, and he tooke it.

12 And he ſaid, Let vs take our iourney
and go, and I will go before thee.

13 The he answered him, My lord know-
eth, that the children are tender, and the
ewes and kine with pong vnder mine
hande: and if they ſhould ouercome

them one day, all the ſtcke would dye.

14 Let now my lord go before his ſervant,
and I will follow ſoftly, according to the
pace of the cattel, which is before me, &
as the children be able to endure, vntill
I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leave thee ſome
of my folke with thee. And he answe-
red, what needeth this? let me finde
grace in the ſight of my lord.

16 So Eſau returned, and went his way
that ſame day vnto Seir.

17 And Jaakob went forwarde towarde
Succoth, and built him an houſe, and
made booths for his cattel: therefore he
called the name of the place Succoth.

18 Afterwarde, Jaakob came laſt to
Shechem a citie, which is in the land of
Canaan, when he came from Padan
Aram, and pitched before the citie.
19 And there he bought a parcel of ground,
where he pitched his tent, at þ hande of
the ſonnes of Hamor Shechems father,
for an hundred pieces of money.

20 And he let by there an altar, and called
ſ it, The mighty God of Iſrael.

CHAP. XXXIII.

Dinah is rauſhed. 8 Hamor asketh her in ma-
riage for his ſonne. 21 The Shechemites are circum-
ciſed at the requeſt of Jaakobs ſonnes, and the per-
ſuſion of Hamor. 25 The whoredome is reuenged.

1 **T**HEN Dinah the daughter of Leah,
which he bare vnto Jaakob, went
out to ſee the daughters of þ countrey.

2 Whome when Shechem the ſonne of
Hamor the Huite lord of that countrey
ſawe, he tooke her, and lap with her, and
defiled her.

3 So his hearte claue vnto Dinah the
daughter of Jaakob: and he loued the
maid, & waſke kindly vnto the maide.

4 Then ſaid Shechem to his father Ham-
mor, ſaying, Get me this maid to wiſe.

5 (Nowe Jaakob heard that he had deſe-
led Dinah his daughter, and his ſonnes
were with his cattel in the field: theſe
foze Jaakob helde his peace, vntill they
were come)

6 ¶ The Hamor þ father of Shechem went
out vnto Jaakob to comūe with him.

7 And when the ſonnes of Jaakob were
come out of the field & heard it, it gries
ued the men, & they were verie angrie,
becauſe he had wrought villenie in Iſ-
rael, in that he had lien with Jaakobs
daughter: which thing ought not to
be done.

8 And Hamor contummed with them,
ſaying, The ſoule of my ſone Shechem
longeth for your daughter: giue her him
to wiſe, I pray you.

9 So make * affinitie with vs: giue your
daughters vnto vs, & take our daugh-
ters vnto you.

10 And he ſhal dwell with vs, & the lande
ſhalbe before you: dwell, & do your busi-
nes in it, & haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father
and vnto her brethren, Let mee finde

f He promiſed
that which (as
ſeemeth) his
minde was not
to performe.

Or, tentes.

Or, Meſopotamia.

Or, lambes, or
money ſo marked.

g He calleth the
ſigne the thing
which it ſignifi-
eth, in toke that
God had mightily
deliuered him.

a This example
teacheth that to
much libertie is
not to be giuen
to youth.
Or, ebr. humbled
her.

Or, ſpake to the
heart of the maide.

b This proueth
that the conſent
of parents is re-
quiſite in mari-
age, ſeeing the
verie iniſelds did
alſo obſerue it as
a thing neceſſary

Or, ſollie.

Or, ebr. and it ſhall
not be ſo done.

Or, marriages.

Or, grant my re-
ſauour quick.

** Ebr. multiplie greatly the dowrie.*

a They made the holie ordinance of God a meane to cōpasse their wicked purpose, d As it is abomination for them that are baptiz'd to ioyne with infidels. e Their faulte is the greater, in that they make religion a cloke for their craft.

** Or, most honourable.*

f For the people vied to assemble there, & iustice was also ministred. *g* Thus manie pretend to speak for a publike profite, whē they onely speake for their owne priuate gaine and commoditie.

h Thus they lacke no kind of persuasio, which preferre their owne commodities before the common welth.

i For they were the chief of the companie. *Chap. 29. 6.*

k The people are punished w their wicked princes.

** Ebr. mouth of the sword.*

faunor in your eyes, & I wil giue whatsoeuer ye shall appoynt me.

12 *W*ke of me abundantly both dowry & gifts, and I wil giue as ye appoynt me, so that ye shall haue me made to wife.

13 *T*hen the sonnes of Yaakob answered Shechem & Hamor his father, talking decently, because he had defiled Dinah their sister,

14 *A*nd they said vnto them, *W*e cannot do this thing, to giue our sister to an uncircumcised man: for that were a reproche vnto vs.

15 *B*ut in this wil we consent vnto you: if ye wil be as we are, that euerie manchild among you be circumcised:

16 *T*he wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwell with you, & be one people.

17 *B*ut if ye wil not hearken vnto vs to be circumcised, the wil we take our daughter and depart.

18 *N*ow their words pleased Hamor, and Shechem Hamors sonne.

19 *A*nd the peng man deferd not to do the thing because he loned Yaakobs daughter: he was also the most set by of all his fathers house.

20 *T*hen Hamor & Shechem his sonne went vnto the gate of their cite, and communed with the men of their cite, say- ing,

21 *T*hese men are speaceable with vs: and that they may dwell in the land, and do their affaires therein (for behold, the land hath rounne enough for them): let vs take their daughters to wiues, & giue them our daughters.

22 *O*nely here wil the men consent vnto vs for to dwell with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

23 *S*hall not all their flockes and their substance and all their cattel be ours? onely let vs consent herein vnto them, and they will dwell with vs.

24 *A*nd vnto Hamor, and Shechem his sonne hearkened all that wens out of the gate of his cite: and all the men children were circumcised, even all that went out of the gate of his cite.

25 *A*nd on the third day (when they were fore) two of the sonnes of Yaakob, Simeon and Leui, Dinahs brethren tooke either of them his sword & went into the cite boldly, and slew euerie male.

26 *T*hey slew also Hamor and Shechem his sonne with the edge of the sword, & tooke Dinah out of Shechems house, and burnt their waie.

27 *A*gain the other sonnes of Yaakob came vpon the dead, and spoyled the cite, because they had defiled their sister.

28 *T*hey tooke their sheepe, & their beecies, and their asses, and whatsoeuer was in the cite, and in the fields.

29 *A*lso they caried away captiue & spoyled all their goods, & all their children and their wiues, & all that was in the houses.

30 *T*hen Yaakob said to Simeon & Leui,

*W*e haue troubled me, & made me stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, & I being fewe in number, they shal gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 *A*nd they answered, *S*hould he abuse our sister as a whore?

CHAP. XXXV.

1 Yaakob at Gods cōmandement goeth vnto Beth-el to build an altar. *2* He reformed his household.

3 God maketh the enemies of Yaakob afraid, *3* Deborah dyeth. *12* The land of Canaan is promised him. *13* Rahel dyeth in labour. *23* Reuben lieth with his fathers concubine. *23* The sonnes of Yaakob. *30* The death of Israhel.

*T*hen *Y*saac said to Yaakob, Arise, go vnto Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, when thou fleddest from Elau thy brother.

2 Then said Yaakob vnto his household & to all that were with him, Put away the strange gods that are among you, & cleise your scutres, and change your garments:

3 For we wil rise & go vnto Beth-el, & I wil make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Yaakob all the strange Gods, which were in their hands, & all their earrings which were in their eares, and Yaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, & the feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Yaakob.

6 *Y*saac came Yaakob to Luz, which is in the land of Canaan: (p same is Beth-el) he and all the people that was with him.

7 And he built there an altar, & he had called the place, The God of Beth-el, because *p* God appeared vnto him there, when he fled from his brother.

8 Then Deborah Kebechahs nurse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it *W*atchtury.

9 *A*gaine God appeared vnto Yaakob, after he came out of Padan Aram, and blessed him.

10 *W*henouer God said vnto him, Thy name is Yaakob: thy name shalbe no more called Yaakob, but *Y*sracel: thy name, and he called his name *Y*sracel.

11 *A*gaine God said vnto him, I am God *all* sufficient. growe, and multiplie. a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 *A*lso I wil giue the land, which I gaue to Abraham & *Y*shak, vnto thee: a vnto thy seede after thee wil I giue that land.

13 *S*o God ascended from him in the place where he had talked with him.

14 And Yaakob set vp a pillar in the place where he talked with him, a pillar of stone, vision is ended.

** Or, so be abhorred*

a God is euer at hand to succour his in their troubles. *Chap. 28. 13.*

b That they outwardly shew their inward repēce

c For therein was some signe of superstition, as in tablers and Agnus deis. *d* Thus, notwithstanding the in- convenience that came before, God deliuered Yaakob. *Chap. 28. 29.*

** Or, oke of watch- tation.*

Chap. 32. 28.

** Or, almightie.*

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.

f The Ebrew word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes journey.

Chap. 48. 7.

g The ancient fathers vfed this ceremonie to testifye their hope of f resurrection to come, which was not generally reueiled, h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faultes was not changed.

Chap. 49. 4.

Chap. 25. 8.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things. b Besides those wives whereof is spoken, chapter 26. 34.

1. Chro. 1. 35.

stone, and ydolized drinke offering thereon: also he ydolized opie theron.
 15 And Jaakob called p name of the place, where God spake with him, Beth-el.
 16 ¶ Then he departed from Beth-el, & when there was about halfe a dayes journey of ground to come to Ephrath, Rachel trauided, & in trauiding the was in perill.
 17 And when he was in paines of her labour, the midwife said vnto her, feare not: for thou shalt haue this sonne also.
 18 Then as the was about to preb by the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.
 19 Thus died Rachel, & was buried in the way to Ephrath, which is Beth-lehem.
 20 And Jaakob set a pillar vpon her graue: This is p pillar of Rachels graue vnto this day.
 21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.
 22 Now, when Israel dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, & it came to Israels eare. And Jaakob had twelue sonnes.
 23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.
 24 The sonnes of Rachel: Joseph & Benjamin.
 25 And p sonnes of Bilhah Rachels maide: Dan and Naphtali.
 26 And the sonnes of Zilpah Leahs maide: Gad and Asher. These are the sonnes of Jaakob, which were boine him in Padan Aram.
 27 ¶ Then Jaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.
 28 And the dayes of Izhak were an hundred and fourscore yeres.
 29 And Izhak gaue vp the ghost & died, and was gathered vnto his people, being olde & full of dayes: and his sonnes Esau and Jaakob buried him.

CHAP. XXXVI.

1 The wines of Esau. 7 Jaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

1 Now these are the generations of Esau, which is Edom.
 2 Esau tooke his wines of p daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibron an Hittite.
 3 And tooke Basemath Ishmaels daughter, sister of Rebecca.
 4 And Adah bare vnto Esau, Eliphaz and Basemath bare Reuel.
 5 Also Aholibamah bare Ierush, and Jaas-lam, and Kozah: these are the sonnes of Esau which were boine to him in the land of Canaan.
 6 So Esau took his wines & his sonnes, and his daughters, and all the soules of his house, and his flockes, and al his cat-

tel, and all his substance, which he had gotten in the land of Canaan, and went into another countrey from his brother Jaakob.
 7 For their riches were so great, that they could not dwell together, and the lande, wherein they were strangers, could not receiue them because of their flockes.
 8 ¶ Therefore dwelt Esau in mount Seir: this Esau is Edom.
 9 ¶ So these are the generations of Esau father of the Edom in mount Seir.
 10 These are the names of Esaus sonnes: Eliphaz, the sonne of Adah, the wife of Esau, & Reuel the sonne of Basemath, the wife of Esau.
 11 And p sonnes of Eliphaz were Teman, Omar, Zepho, and Gatani, and Kenaz.
 12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esau wife.
 13 ¶ And these are the sonnes of Reuel: Nahath, and Zerah, Shammah, and Orizzah: these were p sonnes of Basemath Esau wife.
 14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, the daughter of Zibron Esau wife: for she bare vnto Esau, Ierush, & Jaalam, & Kozah.
 15 ¶ These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz, Duke Kozah, Duke Gatani, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.
 17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Orizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esau wife.
 18 ¶ Likewise these were the sonnes of Aholibamah Esau wife: Duke Ierush, Duke Jaalam, Duke Kozah: these Dukes came of Aholibamah, the daughter of Anah Esau wife.
 19 These are the children of Esau, & these are the Dukes of them: This Esau is Edom.

20 ¶ These are the sonnes of Seir the Horite, which inhabited p land before, Lotan, & Shobal, & Zibron, and Anah.
 21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.
 22 And the sonnes of Lotan were, Hori & Hemani, and Lotans sister was Timna.
 23 And the sonnes of Shobal were these: Aluan, and Hanathath, and Ebal, Shepho and Onan.
 24 And these are the sonnes of Zibron: Both Anah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibrons asses.
 25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

c Herein appeareth Gods providence, which causeth the wicked to giue place to f godly that Iakob might enioy Canaan according to Gods promises. 1osh. 24. 4. "Or, the Edomites. 1. Chro. 1. 35.

"Or, nephewes.

"Or, neeces.

"Or chiefe men.

d If Gods promise be so sure towards them, which are not of his householde, how much more wil he performe the same to vs? "Or, nephewes.

"Or, nephewes.

1 Chro. 1. 38.

e Before that Esau did there inhabit.

f Whomot contented w those kinds of beastes, which God had created, found out the monstrous generation of mules betwene the Ass and the mare.

- 26 Also these are the sonnes of Bilhan: 5
Yendai, & Elhan, & Ithan, & Cheran.
- 27 The sonnes of Ezer are these: Bilhan, 5
and Zaanai, and Khan.
- 28 The sonnes of Bilhan are these: Wz, 5
and Aran.
- 29 These are the Dukes of the Houses: 5
Duke Letan, Duke Shobal, Duke Libe-
on, Duke Anah,
- 30 Duke Dishon, Duke Ezer, Duke Dis- 5
han: these be the Dukes of the Houses,
after their Dukedoms in þ land of Ser.
- 31 And these are the Kings þ reigned in 5
the land of Edom, before there reigned
any King ouer the children of Israel.
- 32 Then Bela the sonne of Beor reigned in 5
Edom, and the name of his cite was
Dinhabah.
- 33 And when Bela died, Jobab the sonne 5
of Zerah of Sozra reigned in his stead.
- 34 When Jobab also was dead, Yusham 5
of þ land of Cernai reigned in his stead.
- 35 And after the death of Yusham, Hadad 5
the sonne of Esbad, which slew Midian
in the field of Moab, reigned in his stead,
and the name of his cite was Auith.
- 36 When Hadad was dead, then Samlah 5
of Masakah reigned in his stead.
- 37 When Samlah was dead, Shaul of Kes- 5
hoboth by the river, reigned in his stead.
- 38 When Shaul died, Baal-hanan the 5
sonne of Achbor reigned in his stead.
- 39 And after the death of Baal-hanan the 5
sonne of Achbor, Hadad reigned in his
stead, & the name of his cite was Dau: &
his wimes name Mehetabel þ daughter
of Hared, the daughter of Mezahab.
- 40 Then these are the names of the Dukes 5
of Elau according to their families, their
places and by their names: Duke Tim-
na, Duke Aluah, Duke Jetheth,
- 41 Duke Aholibamah, Duke Elah, Duke 5
Dmon,
- 42 Duke Kenaz, Duke Teman, Duke 5
Mibzar,
- 43 Duke Magdiel, Duke Iram: these be 5
the Dukes of Edom, according to their
habitations, in the land of their inheri-
tance. This Elau is þ father of Edom.
- CHAP. XXXVII.
- 1 Ioseph accuseth his brethren. 5 He dreameth and 5
is hated of his brethren. 28 They sell him to the
Ishmeelites. 34 Iakob bewaileth Ioseph.
- 1 Iakob now dwelt in the land, where- 5
in his father was a stranger, in the
land of Canaan.
- 2 These are the generations of Iakob, 5
when Ioseph was seuen teene yere old: he
kept sheepe with his brethren, and the
child was with the sonnes of Bilhah, &
with the sonnes of Zilpah, his fathers
wimes. And Ioseph brought vnto their
father their euill saying.
- 3 Now Israel loued Ioseph more then al 5
his synnes, because he begate him in his
old age, and he made him a coate of mas-
ny colours.
- 4 So when his brethren sawe that their 5
father loued him more then all his byes
- then, then they hated him, and could 5
not speake peaceably vnto him.
- 5 And Ioseph dreamed a dreame, and 5
told his brethren, who hated him so
much the more.
- 6 For he said vnto them, Heare, I pray 5
you, this dream which I haue dreamed.
- 7 Behold now, we were binding sheues 5
in the middes of the field: & lo, my shee
arose and also stood vpright, and beheld,
your sheues compassed rounde about,
and did reuerence to my shee.
- 8 Then his brethren said to him, What, 5
shalt thou reigne ouer vs, and rule vs? or
shalt thou haue altogether dominion ouer
vs? And they hated him so much þ
more, for his dreames, & for his wordes.
- 9 And againe he dreamed an other dreame, 5
and told it his brethren, & said, Behold,
I haue had one dreame more, and be-
hold, the Sunne and the Moone and cle-
uen starres did reuerence to me.
- 10 Then he told it vnto his father & to his 5
brethren, and his father rebuked him,
& said vnto him, What is this dreame,
which thou hast dreamed? shall I, & thy
mother, and thy brethren come in beede
and fall on the ground before thee?
- 11 And his brethren emued him, but his 5
father noted the saying.
- 12 Then his brethren went to keepe their 5
fathers sheepe in Shechem.
- 13 And Israel said vnto Ioseph, Do not 5
thy brethren keepe in Shechem? come
and I will send thee to them.
- 14 And he answered him, I am here. Then 5
he said vnto him, Go now, see whether it
be well with thy brethren, and how the
flockes prosper, & bring me word againe,
so he sent him from the vale of Hebron,
and he came to Shechem.
- 15 And when a man found him: for lo, he was 5
wandering in the field, and the man asked
him, saying, What seekest thou?
- 16 And he answered, I seeke my brethren: 5
tell me, I pray thee, where they keepe
sheepe.
- 17 And the man said, they are departed 5
hence: for I heard them say, Let vs go
vnto Dothan. Then went Ioseph after
his brethren, & found them in Dothan.
- 18 And when they sawe him asafare of, es- 5
uen before he came at them, they com-
spired against him for to slay him.
- 19 For they said one to another, Beheld, 5
this dreamer cometh.
- 20 Come now therefore, and let vs slay 5
him, and cast him into some pit, and we
will say, A wicked beast hath deuoured
him: then we shall see, what will come of
his dreames.
- 21 But when Reuben heard that, he de- 5
liuered him out of their hands, and said,
Let vs not kill him.
- 22 And Reuben said vnto them, Shedd 5
not blood, but cast him into this pit that
is in the wilderness, & I lap no hand vpon
him. Thus he said, that he might deliuer
him out of their hand, and reftore him to
his father againe.
- 23 And Iacob

The wicked
rise vp suddenly
to honour, and
perish as quick-
ly: but the inhe-
ritance of the
children of God
continueth euer,
Psal. 102. 28.

h Which cite
is by the river
Euphrates.

Or, none.

Of Edom
came the Idu-
means.

a That is, the
storie of such
things as came
to him and his
familie, as chap.
5. 1.

Or, slander.

b He complain-
ed of the euill
words and in-
juries, which
they spake and
did against him.

Or, preces.

c God reuiled
to him by a
dreame, what
should come to
passe.

d The more that
God sheweth
himselfe fauou-
rable to his, the
more doeth the
malice of the
wicked rage a-
gainst them.
e Not despising
the vision, but
seeking to ap-
pease his bre-
thren.

Or, kept diligent-
ly.
f He knew that
God was author
of the dreame,
but he vnder-
stood not the
meaning.

g The holy
Ghost couereth
not mens fautes,
as do vaine wri-
ters which make
vice vertue.

Or, master of
dreames.

Chap. 42. 22.

Ebr. let vs not
smite his life.

h Their hypocritic appeareth, in this that they feared mā more then God : and thought it was not murder, if they shed not his blood : or els had an excuse to couer their fault. *Or, risen, turpentine, or tracle.*

I Vids. 10. 13.

Psal. 105. 17.
1 Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cōfoūd their names : as also appeareth, vers. 36. & chap. 39. 1. or els he was first offred to 5 Midianites, but sold to the Ishmeelites. **k** To wit, the messengers which were sent. *Chap. 44. 28.*

Or, I will mourne for him so long as I live.
l Which word doeth not alway signifie him, that is gelded, but also him that is in some high dignitie. *Or, captaine of the garde.*

a Moses describeth the genealogie of Iudah because the Messias should come of him. *1. Chron. 2. 3.*

b Which affinity notwithstanding was cōdemned of God, *1. Chron. 26. 19.*

- 23 **I** Now when Joseph was come vnto his brethren, they stript Joseph out of his coat, his particoloured coat that was vpon him.
- 24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.
- 25 Then they laye them downe to eate bread : and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Scilab, and their camels laden with spicere, and ^b baline, and myrrhe, and were going to carpit downe into Egypt.
- 26 Then Iudah said vnto his brethren, What anality it, if we slay our biother, though we keepe his blood secret?
- 27 Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him : for he is our brother and our deli: and his brethren obceped.
- 28 Then the ^a Midianites marchant men passed by, and they drew forth, and lift Joseph out of the pit, & sold Joseph vnto the ^b Ishmeelites for twenty pieces of silver : who brought Joseph into Egypt.
- 29 **I** Afterward Reuben returned to the pit, & behold, Joseph was not in the pit : then he rent his clothes.
- 30 And he returned to his brethren, and said, The child is not yonder, and I, whither shall I goe?
- 31 And they tooke Josephs coate, and killed a kid of the goates, and dipped the coate in the blood.
- 32 So they sent that particoloured coate, and they brought it vnto their father, and said, This haue we found : see now, whether it be thy sonnes coate, or no.
- 33 Then he knew it & said, It is my sonnes coate : a wicked beast hath ^a deuoured him : Iudah is surely come in pieces.
- 34 And Iacob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.
- 35 Then all his sonnes & all his daughters rose vp to comfort him, but he would not be comforted, but said, Surely I will go downe into the graue vnto my sonne mourning : so his father wept for him.
- 36 And the Midianites solde him into Egypt vnto Potiphar ^a an Eunuche of Pharaohs, and his ^b chiefe sward.

CHAP. XXXVIII.

^a The marriage of Iudah. 7. 9 The trespass of Er & Onan, & the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez, and Zarah.

- A**nd at that time Iudah went down from his brethren, and turned in to a man called Hirah an ^a Adullamite.
- 2 And Iudah saue there the daughter of a man called ^b Shuah ^c a Canaanite : and he took her ^d wife, and went in vnto her.
- 3 So she conceived and bare a sonne, and he called his name Er.
- 4 ^a And she conceived againe, and bare a sonne, and she called his name Onan.

5 **W**hereouer the bare yet a sonne, whom she called Shelah : & Iudah was at Chezib when she bare him.

6 Then Iudah take a wife to Er his first boyne sonne whose name was Tamar.

7 ^a Now Er the first borne of Iudah was wicked in the sight of the Lord : therefore the Lord slew him. *Num. 26. 19.*

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise ^b vp seed vnto thy brother.

9 And Onan knew that the seede should not be his : therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did : wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in law, ^a Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least he die as well as his brethren.) So Tamar writ and dwelt in her fathers house.

12 **A**nd in proesse of time also ^b daughters of Shuah Iudahs wife dyed. Then Iudah, whē he ^c had left mourning, wēt vp to his sheepe shepces to Timnah, he, & his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Bes holde, thy father in law goeth vp to Timnah, to shewe his sheepe.

14 Then she put her widowes garments off from her, & couered her with a baile, and wappad her self, and fate downe in ^a Perethah-enaim, which is by the way to Timnah, because she sawe that Shelah was grownen, and she was not giuen vnto him to wife.

15 When Iudah saue her, he iudged her an whore : for she had couered her face.

16 And he turned to the way towards her, & said, Come, I pray thee, let me lie with thee, (for he knew not that she was his daughter in law) And she answered, What wilt thou giue me for to lie to me?

17 Then said he, I will send thee a kid of the goates from the flocke, and the said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy ^a cloke, and thy staffe that is in thine hand. So he gaue it her, and lay vnto her, and she was with childe by him.

19 Then she rose, & went and put her baile from her, & put on her widowes raimēt.

20 Afterward Iudah sent a kid of the goates by the hand of his ^a neighbour the Adullamite, for to recree his pledge from the womans hand : but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, that fate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and said, I cannot finde her, and also the men

c This order was for the preservation of the stocke, that the child begotten by the second brother should haue 5 name and inheritance of the first : which is in the new Testament abolished. **d** For he could not marry in any other family so long as Iudah would retaine her in his. *Or, was comforted.*

^a Or, in the doore of the fountain : or, where were two wayes.

e God had wonderfully blinded him : 5 he could not know her by her talke.

^a Or, tyre of thine head.

f That his wickednesse might not be knowne to others.

Ebr. in contempt.
g He feareth
man more then
God.

h We see that
the Law, which
was written in
mans heart,
taught the that
whoredome
should be pu-
nished with
death: albeit no
law as yet was
giuen.
i That is, she
ought rather to
accuse me then
I her.

k For the hor-
rour of the sinne
condemned him.
l Their hainous
sinne was signi-
fied by this mon-
strous birth.
m Or the sepa-
ration betwene
thee and thy
brother.
n. Chro. 2. 4.
matt. 1. 25.

men of the place sate, There was no
whore there.

- 23 Then Judah said, Let her take it to her,
lest we be ^s s thamed: behold, I sent this
kid, and thou hast not found her.
- 24 ¶ Nowe after three monethes, one tolde
Judah, saying, Tamar thy daughter in
law hath played the whore, and so, with
playing the whore, there is great with
childe. Then Judah saide, Bring pe her
forth and let her be ^b burnt.
- 25 When she was brought forth, shee sent
to her father in law, saying, Wp the man,
vnto whome these things pertain, am I
with childe: and sate also, looke, I pray
thee, whose these are, the seale, and the
cloke, and the staffe.
- 26 Then Judah knew them, and said, She
is ⁱ more righteous then I: for shee hath
done it because I gaue her not to Shelah
my sonne. So he lay with her ^k no more.
- 27 ¶ Now, when the tyme was come that
the thord be deliuered, behold, there were
twinnnes in her wombe.
- 28 And wile he was in trauel, the one put
out his hand: and the midwife toke and
bound a red threede about his hand, say-
ing, This is come out first.
- 29 But when he ^l plucked his hand backe
again, lo, his brother came out, and the
midwife saide, Now hast ^m thou broke the
breache vpon thee: and his name was
called ⁿ Phares.
- 30 And afterwards came out his brother
that had the red threede about his hand,
and his name was called ^o Zarah.

CHAP. XXXIX.

^r Joseph is sold to Potiphar. ^s God prospereth him.
⁷ Potiphar wife tempteth him. ^{13.} 20 He is ac-
cused & cast in prison. ²¹ God sheweth him fauour.

a Reade Chap.
37. 36.

b The fauour of
God is the foun-
taine of all pro-
speritie.

c Because God
prospered him:
and so he made
religion to serue
his profite.
d The wicked
are blessed by
the companie of
the godly.
e For he was
assured that all
things should
prosper well:
therefore he ate
and dranke, and
tooke no care.

- N**owe Joseph was brought downe
into Egypt: & Potiphar an E-
unuche of Pharaohs (and his chiefe
steward an Egyptian) bought him at
the hande of the Ithmeelites, which had
bought him thither.
- 2 And the Lord ^b was with Joseph, & he
was a man that prospered and was in
the house of his master the Egyptian.
- 3 And his master saw that the Lord ^c was
with him, and that the Lord made all
that he did to prosper in his hand.
- 4 So Joseph founde fauour in his sight,
and serued him: and he made him ^d ruler
of his house, and put all that he had in
his hand.
- 5 And from that time that hee had made
him ruler over his house & ouer all that
he had, the Lord ^e blessed the Egyptians
house for Josephs sake: and the blessing
of the Lord was vpon all that he had in
the house, and in the fieelde.
- 6 Therefore he left all that he had in Jos-
ephs hande, & tooke account of no-
thing, that was with him, saue only of the
beabe, which he did eate. And Joseph
was a faire person, and well fauoured.
- 7 ¶ Nowe therefore after these things, his
masters wife cast her eyes vpon Joseph,

- and said, I lye with me.
- 8 But he refused and sayd to his masters
wife, Beholde, my master knoweth not
what he hath in the house to me, but hath
committed all that he hath to mine hande.
- 9 There is no man greater in this house
then I: neither hath he kept any thing
from me, but only thee, because thou art
his wife: howe then can I do this great
wickednes and lo sinne against ^s Gods?
- 10 And albeit shee spake to Joseph day by
day, yet he hearkened not vnto her, to lye
with her, or to be in her companie.
- 11 ¶ The on a certaine day Joseph entred into
the house, to do his busines: & there was
no man of the household in the house:
- 12 Therefore shee caught him by his gar-
ment, saying, Sleepe with me: but he left
his garment in her hande and fled, and
got him out.
- 13 Now when she saw that he had left his
garment in her hande, and was fled out,
14 Shee called vnto the men of her house,
and tolde them, saying, Beholde, he hath
brought in an Ebrew vnto vs ⁱ to mock
vs: wlo came in to mee for to haue slept
with me: but I ^k cried with a loud voyce.
- 15 And when hee heard that I lift vp my
voyce and cried, he left his garment with
me, and fled away, and got him out.
- 16 So shee layed vp his garment by her,
vntill her lord came home.
- 17 Then she tolde him ^l according to these
wordes, saying, ¶ The Ebrew seruant,
which thou hast brought vnto vs, came
in to me to moche me.
- 18 But as soone as I lift vp my voyce and
cried, he left his garment with mee, and
fled out.
- 19 Then wile his master heard the wordes
of his wife, which she tolde him, saying,
After this manner did the seruant to me,
his anger was kindled.
- 20 And Josephs master toke him & put
him in ⁱ prison, in the place, where the
kings prisoners lay bound: and there he
was in prison.
- 21 ¶ But the Lord was with Joseph, and
^k shewed him mercie, & got him fauour
in the sight of the ^l master of the prison.
- 22 And the keeper of the prison committed
to Josephs hande all the prisoners that
were in the prison, and ^m whatsoeuer they
did there, that did he.
- 23 And the keeper of the prison looked vnto
nothing that was vnder his hande, fees-
ing that the Lord was with him: for
whatsoeuer hee did, the Lord made it to
prosper.

CHAP. XL.

⁸ The interpretation of dreames u of God. ^{12.} 19 Jo-
seph expowndeth the dreames of the two prisoners.
²³ The ingratitude of the butler.

- A**d after these thinges, the butler of
the king of Egypt & his baker offe-
red their lord the king of Egypt.
- 2 And Pharaoh was angry against his
two officers, against the chiefe butler, &
against the chiefe baker.
- 3 Therefore he put them in ward in his
chiefe

f In this word
he declareth the
sinne where-
unto all her flar-
teries did toyd.

g The feare of
God preserued
him agaynst her
continual tona-
tions.

n Or, to do vs vil-
lanie and shame.
h This decla-
reth that where
incontinencie is,
therunto is joy-
ned extreme im-
pudencie and
craft.

i Or, after this ma-
ner.

Ebr. in the prison
house.

i His euill in-
treatment in the
prison may be
gathered of the
Psal. 105. 18.

Ebr. inclined
mercy vnto him.

Or, lord.

k That is, no-
thing was done
without his co-
mandement.

**Or, eunuches, the
word significeth
them that were in
high estate, or thā
that were gelded.**

chief stewards house, in the prison and place where ^a Joseph was bounde.
 4 And the chiefe stewarde gaue Joseph charge ouer them, & he serued them: and they continued a season in warde:
 5 And they both dreamed a dreame, euer of them his dreame in one night, & eche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.
 6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.
 7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore ^a looke ye so sadly to day?
 8 They answered him, We haue dreamed, eche one a dreame, and there is none to interpret the same. Then Joseph sayde vnto them, ^a Are not interpretations of Gods: tell them me now.
 9 So the chiefe butler tolde his dreame to Joseph, & said vnto him, In my dreame, behold, a vine was before me,
 10 And in the vine were three braunches, & as it budded, her flowre came forth: and the clusters of grapes were ripe.
 11 And I had Pharaohs cup in mine hand, and I toke the grapes, & wyng them into Pharaohs cup, and I gaue the cup into Pharaohs hand.
 12 Then Joseph sayd vnto him, This ^d is the interpretation of it: The thre braunches are thre dayes,
 13 Within thre dayes shall Pharaoh lift vp thine head, and restore thee vnto thine ^e office, and thou shalt giue Pharaohs cup into his hande after the olde maner, when thou wast his butler.
 14 But haue me in remembrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, & make mention of me to Pharaoh, that thou mayst bring me out of this house.
 15 For I was stolen away by theft out of the lande of the Chetweys, and here also haue I done nothing, wherefore they should put me ^f in the dungeon.
 16 And when the chiefe baker saw that the interpretation was good, he said vnto Joseph, Also me thought in my dreame ^h I had thre ⁱ white baskets on mine head.
 17 And in the uppermost basket there was of all maner baken meates for Pharaoh: but the birdes did eate them out of the basket vpon mine head.
 18 Then Joseph answered, & said, & This is the interpretation thereof: The thre baskets are thre dayes:
 19 Within thre dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eat thy flesh from of thee.
 20 And to the third day, which was Pharaohs birth day, he made a feast vnto all his seruants: & he lifted vp the head of the chiefe butler, & the head of the chiefe baker among his seruants.
 21 And he restored the chiefe butler vnto

his butler the, who gaue the cuppe into Pharaohs hand.
 22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.
 23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Joseph. ⁴⁰ He made ruler ouer all Egypt. ⁴³ Josephs name is changed. ⁵⁰ He hath two sonnes: Manasseh & Ephraim. ⁵⁴ The famine beginneth throughout the world.

1 And ^a two yeres after Pharaoh also dreamed, and behold, he stood by a river,
 2 And lo, there came out of the river seven ^b goodly kine and fatfleshed, and they fed in a meadow:
 3 And loe, seven other kine came vp after them out of the river, euilfaoured and leane fleshy, and stood by the other kine vpon the bankie of the river.
 4 And the euilfaoured and leane fleshed kine did eate by the seven wellfaoured and fat kine: so Pharaoh awoke.
 5 And againe he slept, & dreamed the ^b seconde time: & behold, seven eares of corne grew vpon one stalk, ranke and goodly.
 6 And loe, seven thimie eares, and blasted with the East wind, braing vp after the:
 7 And the thimie eares deuoured the seven ranke and full eares. then Pharaoh awoke, and lo, it was a dreame.
 8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, & all the wise men thereof, and Pharaoh told them his dreames: but ^c none could interpret them to Pharaoh.
 9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my fautes this day.
 10 Pharaoh being angry wth his seruantes, put me in warde in the chiefe stewards house, both me and the chiefe baker.
 11 The we dreamed a dreame in one night, both I, and he: wee dreamed eche man according to the interpretation of his dreame.
 12 And there was with vs a pong man, an Chetw, servant vnto the chiefe steward, whome when we tolde, he declared our dreames to ^d vs, to euery one he declared according to his dreame.
 13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.
 14 ^e Then sent Pharaoh, & ^f called Joseph, & they brought him halty out of prison, and he shaued him, and chaunged his raiment, and came to Pharaoh.
 15 Then Pharaoh said to Joseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.
 16 And Joseph answered Pharaoh, saying, Without mee God shall ^g answer for the welth of Pharaoh,

^a Ebr. at the ende of two yeres of dayes.
^b This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to provide for Gods Church.
^c Or, faire to behold.
^d Or, flaggy place.
^e All these meanes God v. sed to deliuer his seruants, & to bring him into fauour and autoritie.
^f This feare was yough to teach him, that this vision was sent of God.
^g The wife of the world vnder stand not Gods secrets, but to his seruants his wil is reueiled.
^h He confesseth his fault agaynst the King, before he speake of Ioseph.
ⁱ Reade Chap. 40. 5. Psal. 105. 20.
^j The wicked seeke to ^k Prophets of God in their necessitie, whome in their prosperitie they abhorre.
^k As though he would say, If I interpret thy dreame, it cometh of God, & not of me.
^l Ebr. answer peace.

17 And Pharaoh saide vnto Joseph, In my dreame, behold, I stood by the banke of the river:

18 And to, there came by out of the river seuen fat sheeld, and wel fauoured kine, and they fed in the meadowe.

19 Also to, seuen other kine came vp after them, poore and very " euill fauoured, & leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured,

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they " had eaten them vp, it could not be knownen that they had eaten them, but they were stil as euill fauoured, as they were at the beginning: so did I awake.

22 Whereouer I saw in my dreame, and behold, seuen eares spring out of one stalk, full and faire.

23 And to, seuen eares withered, thynne, & blasted with the East winde, spring vp after them.

24 And the thynne eares deuoured the seuen good eares. Now I haue tolde the sooth sayers, and none can declare it vnto me.

25 ¶ Then Joseph answered Pharaoh, Both Pharaohs dreames are " one. God hath shewed Pharaoh, what hee is about to do.

26 The seuen good kine are seuen peeres, and the seuen good eares are seuen peeres: this is one dreame.

27 Likewise the seuen thynne and emflawoured kine, that came out after them, are seuen peeres: and the seuen eniprie eares blasted with the East winde, are seuen peeres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to do.

29 Behold, there come seuen yerres of great " plentie in all the land of Egypt.

30 And gaite, there shal arise after them seuen yerres of famine, so that all the plenty shal be forgotten in the land of Egypt, & the famine shall consume the lande:

31 Neither shall the plentie " be knowne in the land, by reason of this famine that shall come after: for it shal be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the seconde time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh " provide for a man of vnderstanding a wiſdome, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the lande, and take by the fift part of the lande of Egypt in the seuen plenteous yerres.

35 Also let them gather all the food of these good yerres that come, and lay vp come vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shal be for the prouision of the land, against the seuen yerres of famine, which shalbe in the land of Egypt,

that the land perishe not by famine.

37 And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find such a mā as this, in whom is the " Spirit of God?

39 Then Pharaoh said to Joseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wiſdome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy " word shal al my people be armed, onely in the kings thione wilt thou bee as boue thee.

41 Whereouer, Pharaoh saide to Joseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke of his " ring from his hande, and put it vpon Josephs hande, and araped him in garments of fine linnen, and put a golden chaine about his necke.

43 So he set him vpo the " best charret that he had, saue one: and they cried before him, " Abrech, and placed him ouer all the land of Egypt.

44 And Pharaoh said vnto Joseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foot in all the land of Egypt.

45 And Pharaoh called Josephs name " Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah " prince of On, then went Joseph abroade in the land of Egypt.

46 ¶ And Joseph was " thirtie yeres olde when he stood before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yerres the earth " brought forth store.

48 And he gathered by all the food of the seuen plenteous yerres, which were in the land of Egypt, and layde by food in the cities: the food of the felde, that was rounde about euery citie, laid he by in the same.

49 So Joseph gathered wheate, like vnto the sande of the sea in multitude our of measure, untill he left numbring: for it was without number.

50 And vnto Joseph were boyn " two sonnes (before the yerres of famine came) which Asenath the daughter of Poti-pherah pūce of On bare vnto him.

51 And Joseph called the name of the first boyn Manasse: for God, sayde he, hath made me forget all my labour and al my " fathers househol.

52 Also he called the name of the second, Ephraim: for God, said he, hath made me fruitful in the land of mine affliction.

53 So the seuen yerres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the seuen yerres of famine to come, according as Joseph had sayd: and the famine was in all landes, but in all the land of Egypt was " bread.

55 ¶ For the length all the land of Egypt was

k None should be preferred to honor that haue not gifts of God meete for the same.

Psal. 105. 31. 1. mac. 2. 53. ad. 7. 10.

" Ebr. mouth.

1 Some read, the people shall kisse thy mouth: that is, shall obey thee in all things.

" Or, his signet.

" Ebr. second charret.

m In signe of honour: which

word some expound, tender father, or father of the king, or kneele downe.

" Or, the expositor of secrets.

" Or, Priest.

n His age is mentioned both to

shew that his authoritie came of God, and also that he suffred imprisonment

and exile twelue yerres and mo.

" Ebr. made for gatherings.

Chap. 46. 30. and 47. 5.

o Notwithstanding that his fathers house was the true church of God: yet the companie of the wicked, and proſperitie caused him to forget it.

Psal. 105. 26.

" Or, food.

affamilied, and the people cri'd to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Joseph: what he sayth to you, do ye.

56 When the famine was vpon all the land, Joseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

^a Or, come to Egypt to Joseph.

57 And all countreys came to Egypt to buy corne of Joseph, because the famine was sore in all landes.

CHAP. XLII.

3 Josephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24. Simeon is put in prison. 26 The other returne to their father to set Benjamin.

^a This storie sheweth plainly that all things are gouerned by Gods providence for the profite of his Church.

^b Or, corne.

^c As men desire of custome, of the benefite of his Church.

^d Ebr. should meete him.

^e This dissembling is not to be followed, nor any particular fables of the fathers nor approved by Gods worde.

^f Chap. 37. 5.

^g Ebr. nakednes, or shiftnesse.

^h Or, is dead.

ⁱ The Egyptians, which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Joseph dwelling among the wicked, smelleth of their corruptions.

Pharaoh ye are but spies.

17 So he put them in ward thre dayes.

18 Then Joseph said vnto them the third day, This do, and liue: for I feare God. And therefore am true and iust.

19 If ye bee true men, let one of your brethren be bound in your prison house, and go ye, carie foode for the famine of your houses:

20 * But bring your ponger brother vnto me, that your wordes may be tried, and that ye die not: and they did so.

21 ¶ And they saide one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, & ye would not heare: and lo, his blood is now required.

23 (And they were not aware that Joseph understood them: for he spake vnto the by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Joseph commanded þ they should fill their sakes with wheate, and put euerie mans money againe in his sacke, & giue them bitaile for the iourney: & thus did he vnto them.

26 And they layd their bitaile vpon their asses, and departed thence.

27 And as one of them opened his sack for to giue his asse prouender in the pynne, he espied his money: for lo, it was in his sakes month.

28 Then he sayde vnto his brethren, My money is restored: for lo, it is euen in my sacke, and their heart sayled them, and they were astonied, and said one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iakob their father vnto the land of Canaan, & told him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the ponger is this day with our father in the lande of Canaan.

33 Then the lord of the countrey said vnto vs, Whereby shall I knowe if ye be true men: I leave one of your brethren with me, and take foode for the famine of your houses and depart.

34 And bring your ponger brother vnto me, that I may knowe if ye be no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the lande.

35 ¶ And as they emptied their sakes, behold, euerie mans bundell of money was in his sacke: and when they and

Chap. 42. 1.

Chap. 37. 21.

^f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

^g God will take vengeance vpon vs, and measure vs with our owne measure.

^h Ebr. an interpreter betweene them.

ⁱ Though he shewed himselfe rigorous, yet his brotherly affection remayned.

^j Ebr. went out.

^k Because their conscience accused them of this sin, they thought God would haue brought them to trouble by this money.

^l Or, cannot be found.

their father salve the bundels of their money, they were afrayd.

36 Then Iacob their father sayd to the, He haue robbed me of my children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, & I will bring him to thee againe.

38 But he sayde, App some shall not goe down with you: for his brother is dead, & he is left alone: if death come vnto him by the waye, which ye goe, then ye shall bring my graue head with you vnto the graue.

C H A P. XLIII.

13 Iacob suffreth Benjamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Joseph goeth aside and weepeth. 33 They feaste together.

NOW great a famine was in the land. And when they had eaten by the bitaile, which they had brought fro Egypt, their father sayde vnto them, Turne againe, & bye vs a litle foode.

3 And Iudah answered him, saying, The ma charged vs by an othe, saying, * Neuer see my face, except your brother bee with you.

4 If thou wilt sende our brother with vs, we wil goe downe, and bye thee foode:

5 But if thou wilt not sende him, we will not goe downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Israel saide, Wherefore deale ye so euill with me, as to tel the man, whether ye had pet a brother or no?

7 And they answered, The man asked straitly of our selues and of our kindred, saying, Is your father yet aloue? haue ye any brother? And we tolde him * according to these wordes: coulde we knowe certainly that hee woulde saye, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that we may rife and go, and that we may liue, & not dye, both we, and thou, and our children.

9 I will be suretie for him: of minne hande shalt thou require him. * If I bring him not to thee, and let him before thee, then let me beare the blame for euill.

10 For except we had made this taryng, doubtlesse by this wee had returned the second tyme.

11 Then their father Israel sayd vnto the, If it must needs be so now, do thus: take of the best frutes of the lande in your vessels, & bring the man a present, a litle rosen, and a litle hony, * spices & myrrhe, mirtes, and almondes:

12 And take 2 double mony in your hand, and the money, that was brought againe in your sackes mouthes: carrie it as game in your hande, lest it were some ouerlight.

13 Take also your brother, and arise, & go

againe to the man.

14 And God almightie giue you mercie. Our chiefe in the sight of the man, that he may deliuer you pouer other brother, and Benjamin be in God & not you: but I halbe robbed of my child, in worldly means.

15 Thus the men toke this present, and d He speaketh toke twise so much money in their hand these words not with Benjamin, and rose vp, and went so much of de- downe to Egypt and stode before Joseph. spaire, as to make his sonnes bring againe

16 And whē Joseph salve Benjamin with more carefull to them, he sayde to his stewarde, Bring these men home and kill meat, and make their brother. readie: for the men shall eate with me at none.

17 And the man did as Joseph bad, and brought the men vnto Josephs house.

18 Nowe when the men were brought vnto Josephs house, they were afrayd. e So the iudge. sayde, Because of the money, that came ment of God in our sackes mouthes at the first tyme, pressed their are wee brought, that ye may * picke a quarel against vs, and * lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Josephs stuard, and communed with him at the doore of the house,

20 And saide, Oh sir, * we came in beede Chap. 42. 9. downe hither at a first time to bye foode,

21 And as wee came to any tyme & opened our sackes, beholde, euer mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our handes.

22 Also other money haue we brought in our handes to bye foode, but we can not tell, who put our money in our sackes.

23 And he sayd, Peace be vnto you, feare not. Or, you are well. your God and the God of your fa- Notwithstan- ther hath giue you that treasure in your ding the corrup- sackes, I had your money: & he brought tions of Egypt, forth Simeon to them. yet Ioseph

24 So the man led them into Josephs house, & gaue them water to washe their lie to feare God. feete, and gaue them asses prouender.

25 And they made readie their present as gainst Joseph came at noone: (for they heard say, in they should eat bread there)

26 Whē Joseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.

27 And he asked them of their * prosperie. Ebr. peace. rie, & sayd, Is your father the olde man, of whome ye tolde mee, in good health? is he yet aloue?

28 Who answered, Thy seruāt our father is in good health, he is yet aloue: & they bowed downe, and made obeisance.

29 And he lifting by his ryes, behelde his brother Benjamin by his mothers soune, g For they two and said, Is this your younger brother of only were borne whome ye tolde mee? And he said, God be of Rahel. mercifull vnto thee, my sonne.

30 And Joseph made haste (for his * affec- Ebr. bowels. tion was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

* Or, light upon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

a This was a great tentation to Iacob to suffer so great famine in that lad, where God had promised to blesse him. Chap. 43. 30.

Chap. 42. 30.

* Or, of our estate and condition.

* Ebr. to the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 32. * Ebr. I will sinne to thee.

* Or, sweete smells.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate & condition.

Our chiefe trust ought to be in God & not in worldly means. He speaketh these words not more carefull to their brother. Or, to the ruler of his house.

e So the iudge. ment of God are wee brought, that ye may picke a quarel against vs, and lay some thing to our charge, and bring vs in bondage and our asses.

* Ebr. cast himselfe upon vs.

Chap. 42. 9.

Or, you are well. Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

Ebr. peace.

g For they two only were borne of Rahel.

Ebr. bowels.

^a Ebr. bread.

^h To signifie his dignitie.
ⁱ The nature of the superstitious is to condemne all other in respect of themselves.

^k Sometime this word signifieth to be drunken, but here it is ment, that they had ynough, and drunke of the best wine.

- 31 Afterward he washed his face, & came out, and restayned himselfe, and sayde, Set on^a meate.
32 And they^b prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Hebrewes: for that was an^c abomination vnto the Egyptians.
33 So they sate before him: the eldest accoing vnto his age, & the yongest accoing vnto his youth: & the men manerled among themselves.
34 And they tooke meales fro before him, and sent to them: but Beniamins meale was fine tymes so much as any of theirs, and they drunke^k and had of the best dynie with him.

CHAP. XLIIII.

^{es} Ioseph accuseth his brother of theste. 33 Judah offereth himselfe to be seruant for Beniamin.

- 1 Afterward he commaunded his stuard, saying, Fill the mens sakes with food, as much as they can carry, & put euerie mans monie in his sakes mouth.
2 And^a put my cup, I meane the silver cup, in the sakes mouth of the yongest, and his come monie. And he did according to the commaundement that Ioseph gaue him.
3 And in the^b morning the men went away, they, and their asses.
4 And whē they went out of the citie not farre of, Ioseph said to his steward, Wp, follow after the men: & when thou dost ouertake them, say vnto the, Wherefore haue ye rewarded euill for good?
5 Is that not the cuppe, wherein my lord drinketh? and in the which he doeth deuine and prophesie? ye haue done euill in so doing.
6 ¶ And when he oerooke them, he sayd those wordes vnto them.
7 And they answered him, Wherefore sayst my lord such wordes? God forbid that thy seruants should do such a thing.
8 Behold, the money which we founde in our sakes mouthes, we brought againe to thee out of the land of Canaan: howe then shoulde we steale out of thy lordes house silver or golde?

^a We may not by this example vie any vnlawfull practises, seeing God hath commaunded vs to walke in simplicitie.

^b Ebr. the morning thence.

^c Because the people thought he could deuine, he attributed to himselfe that knowledge: or els he faintly he consulted with soothsayers for it: which simulation is worthy to be reprobued.

^d Ebr. innocent.

^e To signifie how greatly the thing displeased them, and howe sory they were for it.

- 9 With whome soeuer of thy seruants it be found, let him dye, and we also wil be my lords bondmen.
10 And he said, Nowe then let it be accoing vnto your wordes: he with whome it is founde, shall be my seruant, and ye shall be blameles.
11 Then at once euery man tooke downe his sacke to the grounde, and euery one opened his sacke.
12 And he searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.
13 Then they rent their clothes, and laded euery man his ass, and went againe into the citie.
14 ¶ So Judah and his brethren came to

Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph sayd vnto them, What acte is this, which ye haue done? knowe ye not that such a man as I, can deuine and prophesie?

16 Then saide Judah, What shall we say vnto my lord: what shal we speake? and howe can wee nuffise our selues? ^d God hath founde out the wickednesse of thy seruants: beholde, we are seruants to my lord, both we, and he, with whome the cuppe is found.

^d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whome the cup is founde, he shall be my seruant, and go ye in peace vnto your father.

18 ¶ Then Judah diuelt nere vnto him, & said, Oh my lord, let thy seruant noliue speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen^e as Pharaoh.

^e Equal in authoritie: or, next vnto the King.

19 Whylorde asked his seruants, saying, ^f Haue ye a father, or a brother?

^f Chap. 42. 13, 16. ^g Ebr. childe of his olde age.

20 And we answered my lord, We haue a father that is olde, & a yong^g childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 Now thow saydest vnto thy seruants, Bzing him vnto me, that I may^h sette mine eye vpon him.

^h Or, that I may see him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, his father would dye.

23 Then saydest thou vnto thy seruants, ⁱ Except your yonger brother come down with you, looke in my face no more.

ⁱ Chap. 43. 16.

24 So when we came vnto thy seruant our father, & shewed him what my lord had sayd,

25 And our father sayde vnto vs, Goe as gaue, dye vs a litle fode.

26 Then we answered, Wee can not goe downe: but if our yongest brother^j goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

^j Ebr. he with vs.

27 Then thy seruant my father said vnto vs, Ye know that my wife bare me two sonnes,

^k Rachel bare to Iacob, Ioseph and Beniamin. ^l Chap. 37. 33.

28 And the one went out from me, and I sayd, Of a suretie he is to me in^m pieces, and I saw him not since.

29 Now ye take this also away fro me: if death take him, then s pe shall bzing my gray head in sorrowe to the graue.

^g Ye shall cause me to dye for sorrowe.

30 Nowe therefore, when I come to thy seruant my father, and the childe be not with vs (seeing that hisⁿ life dependeth on the chilles life)

ⁿ Ebr. his soule is bounde to his soules.

31 Then when he shal see that the childe is not come, he will die: so shal thy seruants bzing the gray head of thy seruant our father with sorrowe to the graue.

32 Doubtlesse thy seruant became suretie for the childe to my father, and said, ¶ If I bzing him not vnto thee againe, then I will beare the blame vnto my father for euer.

^l Chap. 43. 20.

d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kindred.

Joseph shall put his hand vpon thine eyes. Then Jaakob rose vp from Beer-sheba: and the sonnes of Israel caried Jaakob their father, and their children, and their wiues in the charers, which Pharaoh had sent to carrie him.

And theyooke their cattell and their goods which they had gotten in the land of Canaan, and came into Egypt, both Jaakob and all his seede with him,

His sonnes & his sonnes sonnes with him, his daughters & his sonnes daughters, and all his seede brought he with him into Egypt.

And these are the names of the children of Israel, which came into Egypt, euen Jaakob and his sonnes: * Reuben, Jaakobs first borne.

And the sonnes of Reuben: Hanoch, & Phallu, and Hezon, and Carmi.

And the sonnes of * Simeon: Jemuel, and Jamin, and Shad, and Jachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

Also the sonnes of * Levi: Gershon, Kohath, and Merari.

Also the sonnes of * Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And his sonnes of Pharez were Hezon and Hamul.

Also the sonnes of * Issachar: Tola, and Phuniah, and Job, and Shimon.

Also the sonnes of Zebulun: Sered, & Elon, and Jahleel.

These be the sonnes of Leah, which she bare vnto Jaakob in Padan Aram, with his daughter Dinah. All the soules of his sonnes and his daughters, were thirtie and thre.

Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ebon, Eri, and Rodi, and Arel.

Also the sonnes of * Asher: Jimnah, & Ishuah, and Ithui, and Beriath, and Zerah their sister. And the sonnes of Beriath: Heber, and Malchiel.

These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Jaakob, euen sixtene soules.

The sonnes of Rachel Jaakobs wife were Joseph, and Benjamin.

And vnto Joseph in the land of Egypt were borne Manasseh, and Ephraim, which * Menath the daughter of Poti-pherah prince of On bare vnto him.

Also the sonnes of Benjamin: Belah, and Becher, and Ashbel, Gera, & Naassiman, Ehi, and Rosh, Shuppim, & Hynim, and Ard.

These are the sonnes of Rachel, which were borne vnto Jaakob, fourtene soules in all.

Also the sonnes of Dan: Hushim.

Also the sonnes of Naphtali: Jahzeel, and Guni, and Jezer, and Shilem.

These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and she bare these to Jaakob, in all, se-

uen soules.

All the soules, that came with Jaakob vnto Egypt, which came out of his sonnes (beside Jaakobs sonnes wiues) were in the whole, thre score and sixe soules.

Also the sonnes of Joseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Jaakob, which came into Egypt, are seuentie.

Then he sent Judah before him vnto Joseph, to direct his way vnto Goshen, and they came into the land of Goshen.

Then Joseph made readie his charer, and went vp to Goshen to meete Israel his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a good while.

And Israel sayd vnto Joseph, Proue let me die, since I haue seene thy face, and that thou art yet aliue.

Then Joseph said to his brethren, & to his fathers house, I will go by and shew Pharaoh, and tel him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

And the men are shepherds, and because they are shepherdes, they haue brought their sheepe and their cattell, & all that they haue.

And if Pharaoh call you, and aske you, What is your trade?

Then ye shall say, Thy seruantes are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that ye may dwell in the lande of Goshen: for euery sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

Jaakob cometh before Pharaoh, and telleth him his age. The land of Goshen is giuen him. The idolatrous priests haue lining of the king. Jaakob agets, when he dieth. Joseph sweareth to burie him with his fathers.

Then came Joseph & tolde Pharaoh, and said, My father, & my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

And Joseph tooke part of his brethren, euen a shue men, and presented them vnto Pharaoh.

Then Pharaoh sayd vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruantes are shepherds, both we and our fathers.

They saide moreover vnto Pharaoh, For to sojourne in the land are we come: for thy seruantes haue no pasture for their sheepe, so soe is the famine in the lande of Canaan. Proue therefore, we pray thee, let thy seruantes dwell in the land of Goshen.

Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come vnto thee.

The land of Egypt is before thee: in

Dent. 10. 22.

Ebr. shighes.

Or, is prepare him a place.

Ebr. bound his charer.

Ebr. yet, or still.

He was not ashamed of his father and kindred, though they were of base condition.

f God stiffeth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

b Josephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

10th. 24. 4.
psal. 105. 23.
isa. 53. 4.

Exod. 1. 2. & 6. 14.
nom. 26. 5.
1 chron. 5. 1.

Exod. 6. 15.
1 chron. 4. 24.

1 chron. 6. 1.

1 Chron. 2. 1. & 4. 21.
chap. 28. 3.

1 chron. 7. 1.

Or, persons.

1 Chron. 7. 30.

Chap. 41. 50.

1 Chron. 7. 6. & 8. 1.

the best place of the land make thy father & thy biethen dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers over my cattel.

7 Ioseph also brought Iacob his father, & set him before Pharaoh. And Iacob saluted Pharaoh.

8 Then Pharaoh spake vnto Iacob, How old art thou?

9 And Iacob said vnto Pharaoh, The whole tyme of my pilgrimage is an hundred and thurty yeres: few & evil haue the dayes of my life been, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iacob tooke leave of Pharaoh, and departed from the presence of Pharaoh.

11 And Ioseph placed his father, & his biethen, & gaue them possession in the land of Egypt, in the best of the lande, euen in the land of Ramses, as Pharaoh had commaunded.

12 And Ioseph nourished his father, and his biethen, & all his fathers household with bread, euen to the pong children.

13 I knowe there was no bread in all the lande for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for price which they bought, & Ioseph laid vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Give vs bread: for why should we dye before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, & I will giue you for your cattel, if your money be spent.

17 So they brought their cattel vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, and said vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattel, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our lands? be vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs seed, that we may liue and not dye, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euerie man his ground because the famine was sore vpon them: so the land

became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinance of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: lo, here is seed for you: sowe therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure parts shall be yours for the seed of the field, and for your meate, and for them of your householdes, & for your children to eate.

25 Then they answered, Thou hast saved our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a lawe our the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the priests onely, which was not Pharaohs.

27 And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iacob liued in the lande of Egypt seuentene yeres, so that the whole age of Iacob was an hundred and foure and seuen yere.

29 Now when the time drew neere that Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, put thine hand vnder my thigh, and deale mercifullly and truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their burial. And he answered, I will do as thou hast said.

31 Then he said, Swear vnto me. And he swore vnto him. And Israel was shipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sick father.
2 Iacob rehearseth Gods promise. 3 He receiveth Iosephs sonnes as his. 19. He preferreth the younger. 21. He prophesieth their returne to Canaan.

And came after this, one day to Ioseph, And say, thy father is sicke: then he tooke with him his two sonnes, Manasse and Ephraim.

Also one tolde Iacob, and said, Behold, thy sonne Ioseph is come to thee, and Israelooke his strength vnto him and laye vpon the bed.

3 Then Iacob said vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I will make thee fruitful, and will multiply thee, and will make a great number of people

g By this changing they signified that they had nothing of their owne, but receiued all of y kings liberallitie.
"Euen of the border.

h Pharaoh in providing for idolatrous priests (shall be a condemnation to all them which neglect the true ministers of Gods word.

Chap. 44. 1.
i Hereby he protested that he dyed in the faith of his fathers, teaching his children to hope for the promised land.
k He reioiced that Ioseph had promised him, and seeing himselfe vp vpon his pillow, praised God, Read, 1. Chro. 29. 10.

a Ioseph more esteemeth that his children (should be receiued into Iacob, families, which was the Church of God, then to enioy all the treasures of Egypt.
"Or, al sufficient.
Chap. 48. 12.

"Ebr. blessed.

"Ebr. how many dayes are the yeres of thy life?
Hebr. 12. 9. 13.

"Ebr. blessed.

e Which was a cite in the countrey of Goshen, Exod. 1. 11.
d Some reade, that he fed them as idle babes, because they could not provide for them selues against famine.
f Ebr. brought to an extremitie, or, at their wits ende.
e Wherein he both declareth his fidelitie toward the king, and his mynde free from couetousnesse.

f For except the ground be tilled and sown, it perissheth and is as it were dead.

b Which is true in the carnal Iſrael vnto the coming of Chriſt, and in the ſpiritual for euer. Chap. 41. 50.

people of thee, & wil giue this land vnto thy ſeede after thee for an euerlaſting poſſeſſion.

5 And now thy two ſonnes, Manaſſeh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhalbe mine, as Reuben and Simeon are mine.

6 But thy image, which thou haſt begotten after thee, ſhalbe thine: they ſhalbe called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Raſhel died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: I buried her there in a way to Ephraim: the ſame is Beth-lehem.

8 Then Iſrael beheld Iosephs ſonnes & ſayd, Whoe are theſe?

9 And Ioseph ſayd vnto his father, They are my ſonnes, which God hath giuen me here. Then he ſaid, I pray thee, bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dim for age, ſo that he could not wel ſee.) Then he cauſed them to come to him, & he kiſſed them and embraced them.

11 And Iſrael ſayd vnto Ioseph, I had not thought to haue ſene thy face: yet lo, God hath ſhewed me alſo thy ſeede.

12 And Ioseph tooke them away fro his knees, and did reuerence vnto the ground.

13 He tooke Ioseph them both, Ephraim in his right had towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and layd it on Ephraims head, which was the younger, & his left hande vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh was the elder.

15 I Alſo he bleſſed Ioseph & ſayd, The God, before whom my fathers Abraham and Iſhak did walke, the God, which hath fed me all my life long vnto this day, bleſſe thee.

16 The Angel, which hath deliuered me from all euil, bleſſe the children, and let my name be named vpon them, and the name of my fathers Abraham and Iſhak, that they may growe as ſily into a multitude in the middeſ of the earth.

17 But when Ioseph ſawe that his father layd his right hand vpon the head of Ephraim, it displeased him: and he ſtayed his fathers hande to remoue it from Ephraims head to Manaſſehs head.

18 And Ioseph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſayde, I know wel, my ſonne, I knowe well: he ſhalbe alſo a people, and he ſhalbe greater then I: but his younger brother ſhalbe

greater then he, and his ſeede ſhalbe full of nations.

20 So he bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as Ephraim & as Manaſſeh, & he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd vnto Ioseph, I holde, I die, and God ſhal be with you, and bring you agayne vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one poſſion aboue thy brethren, which I gate out of the hand of the Amorite by my ſword, and by my bowe.

CHAP. XLIX.

1 Yaakob bleſſeth all his ſonnes by name, and ſheweth them what iſto come. 10. He telleth them that Chriſt ſhal come out of Iudah. 20. He wil be buried with his fathers. 32. He dyeth.

1 Then Yaakob called his ſonnes, and ſayde, Gather your ſelues together, that I may tell you what ſhall come to you in the laſt daies.

2 Gather your ſelues together, and heare, ye ſonnes of Yaakob, and hearken vnto Iſrael your father.

3 Reuben mine eldeſt ſone, thou art my might, & the beginning of my ſtrength, the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou wenteſt by to thy fathers bed: then diſdeſt thou deſile my bed, thy dignitie is gone.

5 Simeon and Leui, brethren in euill, the instruments of crueltye are in their habitations.

6 Into their ſecret let not my ſoule come: my glorie, be not thou ſpoied with their aſſembly: for in their wrath they ſlew a man, and in their ſelfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will deuide them in Yaakob, & ſcatter them in Iſrael.

8 Thou Iudah, thy brethren ſhal praife thee: thine hande ſhalbe in the necke of thine enemies: thy fathers ſonnes ſhall ſbowe downe vnto thee.

9 Iudah, as a lions whelp ſhalt thou come by from the ſwole, my ſonne. He ſhall lie downe and couche as a lion, & as a lionelle: who ſhall ſtirre him by?

10 The ſcepter ſhall not depart from Iudah, nor a ſtatuee from betweene his feet, until Shiloh come, and the people ſhalbe gathered vnto him.

11 He ſhal binde his aſſe foale vnto the vine, & his aſſes colte vnto a beſt vine. he ſhall walch his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 Zebulun ſhall dwell by the ſea ſide, & he ſhalbe an haueu for ſhippes: and his border ſhalbe vnto Zidon.

Chriſt the Meſſias, the giuer of al proſperitie: who ſhall call the Gentiles to ſaluation. K. A countrey moſt abundant with vines and paſtures is promiſed him.

h In whom Gods graces ſhould manifeſtly appeare.

i Which they had by faith in the promes.

k By my childre whom God ſpared for my ſake.

Chap. 34. 25.

a When God ſhal bring you out of Egypt: And becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt daies.

b Begotten in my youth.

c If thou haſt not loſt thy birthright by thine offence.

Chap. 35. 22.

1. Chron. 5. 1. "Or, it ceaſed to be my bed.

"Or, their ſwordes were instruments of violence.

d Or, tongue: meaning that he neither conſented to them in worde nor thought.

e The Shechemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Iof. 19. 1.

till God gaue them the place of ſ Amalekites.

1. Chro. 4. 43.

g As was verified in Dauid and Chriſt.

h His enemies ſhal ſo feare him.

"Or, kingdom.

i Which is

who ſhall call the Gentiles to ſaluation.

K. A countrey moſt abundant with vines and paſtures is promiſed him.

14 Maſſach

Chap. 35. 19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

"Ere his face to the ground.

d Gods iudgement is oft times contrary to mans, and he preferreth that, which man deſpiſeth. Hebr. 12. 11.

e This Angel muſt be vnderſtand of Chriſt, as Chap. 31. 13. and 32. 1. f Let them be eate as my children.

g Ioseph ſayeth in binding Gods grace to the order of nature.

threen. 13 He seeth his childrens children. 25 He
dyeth.

I Then Joseph fell upon his fathers face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians, to enbaine his father, and the physicians enbained Israel.
3 So fourtie dayes were accomplished (for so long did the dayes of them that were enbained last) & the Egyptians bewailed him ^b seven dayes.

a He meaneth
them that en-
baumed the
dead and buried
them.

4 And when the dayes of his mourning
were past, Ioseph spake to the house of
Pharaoh, saying, If I haue now found
fauour in your eyes, speake, I pray you,
in the eares of Pharaoh, and say

5 My father made me sweare, saying,
Lo, I die, burie me in my graue, which
I haue made me in the land of Canaan:
now therefore let me go, I pray thee, and
burie my father: & I will come againe.

6 Then Pharaoh said, Go by and bury thy father, ^c as he made thee to swear.

7 ¶ So Ioseph went vp to burie his fa-
ther, & with him went all the seruants of
Pharaoh, both the elders of his house, &
all the elders of the land of Egypt.

Cl. 47.29.

8 Likewise all the house of Ioseph, & his
brethren, and his fathers house: onely
their childien, and their sheepe, and their
cattell left they in the land of Goshen,

9 And there went up with him bot^h cha-
rets and horsemen: and they were an
exceeding great company.
10 And they came to * Goren Hadad,
which is beyond Jordan, and there they
made a great and exceeding sore lamen-
tation: and he mourned for his father
seven daies.

c The verie in-
fiels would
haue othes per-
formed.

11 And when the Canaanites the inhabitants of the land saw the mourning Goren Atad, they saide, This is a great mourning vnto the Egyptians: wherefore the name thereof was called *Abel Mizraim*, which is beyond Iorden.

12 So his sonnes did vnto him according as he had commaunded them :

13 * For his sonnes carped him into the
land of Canaan, and buried him in the
cave of the field of Machpelah, which

caue * Abraham bought with the feldes
to be ⁿ a place to bury in, of Ephron the
Hittite besides Mamre.

14 ¶ Then Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.

15 And when Josephs brethren saw that
their father was dead, they said, ^d It
may be that Joseph will hate vs, and
will pay vs againe all the euill, which
we did vnto him.

16 Therefore they sent vnto Ioseph, say-
ing, Thy father commanded before his
death, saying,

17 Thus shall he say vnto Ioseph, For
giue now, I pray thee, þis trespass of thy
brethren, and their sinne: for their rewar.

d An evil con-
science is never
fully at rest.

CHAPTER L

32 *Isaakob is buried.* 19 *Isosiph forgineth his bre-*

Joseph forgiveth his brethren, *Exodus. 1.* *And dyeth.*
 e Meaning, that they which have one God, should be joynd in most sure love.
"Or, the messengers Chap. 45. 5.
"Or, am I in Gods stead?" meaning, to take vengeance.
 f Who by the good successe of themeth to remit it, & therefore it ought not to be revenged by me.
"Ebr. to their heart.
 forgive the trespass of the servants of thy fathers: God. And Joseph wept, 23 *And Joseph sawe Ephraims childen, even unto the thirde generation: as for the sonnes of Machir the sonne of Manasse were brought up on Josephs knees.*
 24 *And Joseph said unto his brethren, I am ready to die, and God will surely visite you, & bring you out of this land, ligion.*
 25 *And Joseph toke an othe of the childen of Israel, saying, * God will surely visite you, & pe shall carry my bones hence.*
 26 *So Joseph dyed, when he was an hundredth and ten yeere olde: and they enbaumed him and put him in a chest in Egypt.*
 g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was joynd with the Church of God in faith and re- *Numbers 32. 39.*
Exodus 13. 10.
 h He speaketh this by the spirit of prophesie, exhorting his brethren, to have full trust in Gods promes for their delivrance.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGUMENT.

After that Iakob by Gods commendement, *Gen. 46. 3.* had brought his familie into Egypt, where they remained for the space of foure hundredth yeeres, and of seutentie persons grew to an infinite number, so that the King and the countrey grudged and endeouored both by tyrannie & cruel slauerie to suppress them: the Lord according to his promise, *Gen. 15. 14.* had compassion of his Church and delivred them, but plagued their enemies in most strange and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by ideltie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loveth them to the ende, whome he hath once begonne to loue, he punished them not according to their desertes, but dealt with them in great mercies, and euer with newe benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuile policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisdome had appointed.

CHAP. I.

2 The children of Iakob that came into Egypt. 3 The newe Pharaoh oppresseth them. 12 The providence of God toward them. 15 The Kings commendement to the midwifet. 22 The sonnes of the Ebrewee are commanded to be cast into the ri-
uer.



1 *Dye * a these are the names of the children of Israel, which came into Egypt (euery man and his houlhold came thither with Iakob)*
 2 Reuben, and Iudah,
 3 Issachar, Zebulun, and Benjamin,
 4 Dan, and Naphtali, Gad, and Ather.
 5 So all the soules, that came out of the loines of Iakob, were * seutentie soules: Joseph was in Egypt already.
 6 Now Joseph died and all his brethren, 12 But the more they heard them, the more

and that whole generation.
 7 *And the children of Israel brought forth fruite and increased in abundance, and were multiplied, and were exceeding mightie, so that the land was full of them.*
 8 *Then there rose up a new King in Egypt, who knew not Joseph.*
 9 *And he said unto his people, Beholde, the people of the children of Israel are greater and mightier then we.*
 10 *Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our enemies, and fight against vs, and ^d get them out of the land.*
 11 *Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pi- thom, and Raames for the treasures of Pharaoh.*
 12 *But the more they heard them, the more*

Altes. 7. 17.
"Or, did growe.
 b He meanteth the countrey of Goshen.
 c He considere not how God had preferred Egypt for Josephs sake.
 d Into Canaan and so we shall lose our commo dieie.
"Or, go vp out of the land.
"Or, corne and pro- more

Gen. 46. 8.
 2 Moses describeth the wonder full order that God obserueth in performing his promes to Abraham, *Gen. 15. 14.*
"Or, person.
Gen. 46. 27. deuff.
19. 21.

c The more that God blesteth his, y more doth the wicked enuy them.

"Ebr. wherewith they serued them selves of them by crucitie, f These seeme to haue been the chiefe of the rest. ¶ Psal. 135. 1. 'Or, states wherewith they saye in tr. uel.

g Their disobedience herein was lawfull, but their dissembling euil.

h That is, God increased the families of the Israelites by their means. i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Levite was called Amram, who married Iochabed, Chap. 6. 20. Nom. 25. 5. 9. 1. chro. 23. 23. act. 7. 20. hebr. 11. 23. b Committing him to the providence of God, whom she could not keepe from the rage of the tyrant.

more they multiplied and grew: therfore c they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crucitie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by sore labour in clay and in brick, and in al worke in the field, with all manner of bondage, which they lapd vpon them most cruelly.

15 Whereouer the king of Egypt commaunded the midwives of the Ebiew women, (of which y ones name was Shiphrah, and the name of the other Puah)

16 And lapd, * When ye do the office of a midwife to the women of the Ebiewes and see them to their stooles, if it be a sonne, then perhai kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commaunded them, but preferred aline the men children.

18 Then the king of Egypt called for the midwives, and lapd vnto them, Why haue ye done thus, & haue preferred aline the men children?

19 And the midwives answered Pharaoh, Because the Ebiew s women are not as the women of Egypt: for they are liuelie, and are deliuered per the midwife come at them.

20 God therefore prospered y midwives, and the people multiplied & were verie mightie.

21 And because y midwives feared God, therefore he b made them houses.

22 Then Pharaoh charged all his people, saying, Euerp man childe that is borne, cast ye into the riuer, but reserue euerie mapdechilde aline.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken up of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites crie vnto the Lord.

1 Then there went a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceived and bare a sonne: a when he saw that he was faire, * she hid him thre moneths.

3 But when he could no longer hide him, she tooke for him an arke made of reede, & daubed it with slime & with pitch, & lapd the childe therein, and put it among the bulrushes by the riuers brinke.

4 Nowe his sister stoode a farre of, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to walk her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her mayde to fet it.

6 Then she opened it, and sawe it was a childe: & behold, the babe wept: so she had compassion on it, and lapd, This is one of the Ebiewes children.

7 Then lapd his sister vnto Pharaohs

daughter, Shall I go and call vnto thee a nurse of the Ebiew women to nurse thee the childe?

8 And Pharaohs daughter lapd to her, Go, so the mayde went and called the c childe's mother.

9 To whom Pharaohs daughter lapd, Take this childe away, and nurse it for me, & I will reward thee. Then the woman tooke the childe & nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, & she called his name Moses, because, said she, I drew him out of the water.

11 And in those daies, whe Moses was d grown, he went south vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebiew one of his brethren.

12 And he looked round about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Againe yf came forth the second day, & beholde, two Ebiewes strone: & he lapd vnto him that did the wrong, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a man of auctoritie, and a iudge ouer vs? Thinkst thou to kill me, as thou killest the Egyptian? Then Moses feared and lapd, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the lande of Midian, and he sate downe by a well.

16 And the Prince of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 The shepherds came & droue them away: but Moses rose vp and defended them, and watered their sheepe.

18 And whe they came to Reuel their father, he saide, How are ye come so soone to daie?

19 And they lapd, A man of Egypt deliuered vs from the hande of the shepherdes, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left y man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, * whose name he called Gershom: for he said, I haue been a stranger in a strange land.

23 When in procelle of time, the King of Egypt dyed, and the children of Israel sighed for the bondage and b cried: and their crie for the bondage came by vnto God.

24 Then God heard their mone, and God remembred his covenant with Abraham, Ishak, and Iaakob.

25 So God looked vpon the children of Israel, & God b had respect vnto them.

CHAP.

c Mans counfel cannot hinder that, which God hath determined shal come to passe.

d That is, was fourty yere olde, Act. 7. 23.

"Ebr. thus and thus. e Being assured that God had appointed him to deliuer the Israelites, Act. 7. 25.

f Though by his feare he shewed his infirmities, yet faith couered it. Hebr. 11. 27.

"Or, Prince.

"Ebr. saved them.

"Or, grandfather.

g Wherin he declared a thankfull mind, which would recompence the benefite done vnto his.

Chap. 18. 3.

h God humblyeth his by afflictions, that they should crie vnto him, & receiue y fruite of his promises.

i He iudgeth their cause: or, acknowleged them to be his.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth unto him in a bush. 10. He sendeth him to deliuer the children of Israel. 14. The name of God. 16 God teacheth him what to do.*

1 **W**hen Moses kept ^a sheepe of ^b Iethro his father in lawe, ^c Moyses of Midian, and driue the flocke to the ^d backe side of the desert, and came to the ^e Mountaine of God, ^f Horeb. 2 Then the Angel of the Lorde appeared vnto him in ^g a flame of fire, out of the middes of ^h a bush, and he looked, & beheld, the bush burned with fire, and the bush was not consumed.

3 Therefore Moyses said, I wil turne aside now, and see this great sight, why the bush burneth not.

4 And when the ^a Lord sawe that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moyses, Moyses. And he answered, I am here. 5 Then he said, Come not hither, ^b put thy shoes off of thy feet: for the place where thou standest is ^c holie ground.

6 Wherefore he sayde, ^a I am the God of thy father, the God of Abraham, ^b God of Izhak, and the God of Iacob. Then Moyses hid his face: for he was ^c afrayde to looke vpon God.

7 ^a Then the Lord sayd, I haue surely seen the trouble of my people, which are in Egypt, & haue heard their crye, because of their ^b taskmasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a lande that ^a floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hittites, & the Jebusites.

9 And now lo, the crye of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, & I will send thee vnto Pharaoh, that thou maiest bring my people the children of Israel out of Egypt.

11 ^a But Moyses sayd vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, ^a Certainly I wil be with thee, and this shall be a token vnto thee, that I haue set thee. After that thou hast brought the people out of Egypt, ^b ye shall serue God vpon this Mountaine.

13 Then Moyses said vnto God, Beholde, when I shall come vnto the childre of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moyses, I ^a AM THAT I AM. Also he said, Thus shalt thou say vnto the childre of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moyses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, ^b God of Izhak, & the God of Iacob hath sent me vnto you: this is my Name for euer, and this is my memorial vnto all ages.

16 Go and gather the elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iacob appeared vnto me, and sayd, ^a I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto ^b Iland of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hittites, and the Jebusites, vnto a land that floweth with milke and honie.

18 Then shalt they obey thy voyce, & thou and the elders of Israel shall go vnto the king of Egypt, and say vnto him, The Lord God of ^a the Hebrews hath met with vs: we pray thee now therefore, let vs go three dayes iourney in the wilderness, that we may ^b sacrifice vnto the Lorde our God.

19 ^a But I know, that ^b King of Egypt wil not let you go, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I wil do in the middes thereof: & after that shall he let you go.

21 And I wil make this people to be favoured of the Egyptians: so that when ye shall not let you go, ^a ye shall not go emptye.

22 ^a For euery woman shall aske of her neighbour, & of her ^b that sojourne in her house, Jewels of silver and Jewels of golde and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

CHAP. IIII.

1 *Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, & they come to the Israelites, and are beleued.*

1 **T**hen Moyses answered, & said, ^a But lo, they wil not beleene me, nor hearken vnto my voyce: for they wil say, The Lord hath not appeared vnto thee.

2 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.

3 Then sayd he, Cast it on the ground. So he cast it on the ground, & it was turned into a serpent: and Moyses fled from it.

4 Again the Lord sayd vnto Moyses, Put forth thine hand, and take it by the tale. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Do this ^a that they may beleene, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iacob hath appeared vnto thee.

6 ^a And

^a Ebr. in visiting haue visited.

^a Or, appeared vnto us.

^a Because Egypt was full of Idolatry, God would appoint them a place wherethey should serue him purely.

^a This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompence of their labours.

^a Chap. 11. 2. & 17. 35. ^a Or, in whose house she sojourneth.

^a A God beareth with Moyses doubting, because he was not altogether without faith.

^a This power to worke miracles wasto confirme his doctrine, and to assure him of his vocation.

^a Or, furre within the desert.

^a It was so called after the lawe was giuen.

^b Called also Sinai.

^c Mat. 7. 30.

^c This signifieth that the church is not consumed by the fire of afflictions, because God is in the middes thereof.

^d Whom he called the Angel,

^e ver. 2.

^e Resigne thy selfe vp to me,

^f Ruth. 4. 10. 5. 15.

^f Because of my presence.

^g Mat. 22. 31. ad. 1. 7. 32.

^g For sinne causeth man to feare Gods iustice.

^h Whose cruelty was intolerable.

ⁱ Most plentifull of all things.

^k He heard before, but now he would reuenge it.

ⁱ He doeth not fully disobey God, but acknowledgeeth his owne weakenes. n Neither feare thine owne weakenes, nor Pharaohs tyrannie.

ⁿ The God which haue euer been, am, and shall be: the God almightie, by whom all things haue their being, and the God of mercie mindfull of my promise, Reuel. 1. 4.

6 ¶ And the Lord said furthermore unto him, Thine hand into thy bosome. And he thrust his hand into his bosome, and when hee tooke it out againe, beholde, his hand was leprouous as snow.

7 ¶ Whereupon he said, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, & plucked it out of his bosome, and beholde, it was turned againe as his other flesh.

8 ¶ So shall it be, if they will not beleue thee, neither obey the voyce of the first signe: yet shall they beleue for the voyce of the seconde signe.

9 ¶ And if they will not yet beleue these two signes, neither obey unto thy voyce, then shalt thou take of the water of the river, and powre it upon the drie land: so the water which thou shalt take out of the river, shall be turned to blood upon the drie land.

10 ¶ But Moyses said unto the Lord, Oh my Lord, I am not eloquent, neither at any time have bene, nor yet since thou hast spoken unto thy servant: but I am slowe of speache and slowe of tongue.

11 ¶ Then the Lord said unto him, Who hath giuen the mouth to man? or who hath made the deaf, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 ¶ Therefore go now, and *I will be with thy mouth, and will teach thee what thou shalt say.

13 ¶ But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou desirest send.

14 ¶ Then the Lord was very angry with Moyses, and said, Do not I knowe Aaron thy brother the Leuite, that he him selfe thall speake? for lo, he commeth also forth to mee thee, & when he seeth thee, he wilbe glad in his heart.

15 ¶ Therefore thou shalt speake unto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, & will teach you what ye ought to doe.

16 ¶ And he shall be thy spokesman unto the people: and he shall be, euen he shall be as thy mouth, and thou shalt be to him as Gods.

17 ¶ Whereupon thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 ¶ ¶ Therefore Moyses went and returned to Iethro his father in law, and said unto him, I pray thee, let me goe, & returne to my brethren, which are in Egypt, & see whether they be yet alme. Then Iethro said to Moyses, Go in peace.

19 ¶ ¶ For the Lord had said unto Moyses in Midian, Go, returne to Egypt: for they are all dead which went about to kill thee.

20 ¶ ¶ Moyses tooke his wife, & his sonnes, and went them on an asse, and returned toward the land of Egypt, & Moyses tooke

the rod of God in his hand.

21 ¶ And the Lord said unto Moyses, When thou art entered and come into Egypt a gaue, see that thou do all the wonders before Pharaoh, which I haue put in thine haire: but I will harden his heart, and he shall not let the people goe.

22 ¶ ¶ Then ¶ Moyses said to Pharaoh, Thus saith the Lord, Israels my people, euen my first borne.

23 ¶ ¶ Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ ¶ And as he was by the way in the pynne, the Lord met him, and would haue killed him.

25 ¶ ¶ Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his fete, and sayde, Thou art in dede a bloody husband vnto me.

26 ¶ ¶ So he departed from him. Then she said, A bloody husband (because of the circumcision)

27 ¶ ¶ ¶ Then the Lord said unto Aaron, Go meeete Moyses in the wilderness. And hee went and meeete him in the Mount of God, and kissed him.

28 ¶ ¶ ¶ Then Moyses tolde Aaron all the wordes of the Lord, who had sent him, & all the signes wherewith he had charged him.

29 ¶ ¶ ¶ So went Moyses & Aaron, & gathered all the Elders of the children of Israel.

30 ¶ ¶ ¶ And Aaron tolde all the wordes, which the Lord had spoken unto Moyses, and hee dede the miracles in the sight of the people.

31 ¶ ¶ ¶ And the people beleued, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed downe, and worshipped.

h Whereby he wrought the miracles.

i By retaining my spirit, and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sickness for negligence for neglecting his Sacrament.

m This acte was extraordinary: for Moyses was fore sicke, and God euen then required it.

n Or, the Angell, Or, Horeb.

n So that Moyses had now experience of Gods promes that he should haue good successe.

CHAP. V.

¶ Moyses and Aaron do their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crye out upon Moyses and Aaron therefore, and Moyses complaineth to God.

¶ ¶ ¶ Then afterward Moyses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

¶ ¶ ¶ And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel go.

¶ ¶ ¶ And they sayde, We worship the God of the Hebrewes: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence of sword.

¶ ¶ ¶ ¶ Then said the King of Egypt vnto the, Moyses and Aaron, why cause ye the people to cease from their workes? get you to your burdenes.

¶ ¶ ¶ ¶ Pharaoh said furthermore, Beholde,

a Faith overcomeeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

c Or, God hath met vs.

d Ebr. lest he meeete vs with pestilence.

Or, white as snow.

c Because these three signes shoulde be sufficient witness to proue that Moyses shoulde deliuer Gods people.

Ebr. from yesterday, and yet yesterday.

Ebr. because of mouth.

Mat. 10. 29. and 12. 32.

Or, ministerie.

d That is, of the Medias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Meaning, as a wife counseller & full of Gods spirit.

Or, kindfolke, and lineage.

Ebr. sought thy soule.

Ebr. caused them to ride.

c As though ye would rebell.

d Which were of the Israelites, and had charge to see them doe their worke.
"Ebr. yesterday, & yer yesterday.

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.

"Ebr. the worke of a day in his day.

"Or, thy people the Egyptians are in the fault.
"Ebr. idle, ye are idle.

"Or, looked fadde on them, which said.

Reader, Gen. 24. 30. g It is a grieuousthing to the seruants of God, to be accused of euill, specially of their brethren, when they do as their ductie requireth.

much people is nowe in the land, and ye make them leaue their burdens.

6 Wherefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more straw, to make buicke (" as in time past) but let them goe and gather them straw themselves:

8 Notwithstanding lay vpon them þ number of buicke, which they made in tyme past, diminishing nothing thereof: for they be idle, therefore they crye, saying, Let vs go to offer sacrifice vnto our God.

9 Lay more worke vpon the men, and cause them to do it, and let them not regard þ vaine wordes.

10 ¶ Then went the taskmasters of the people and their officers out, and tolde þ people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroade throughout all the lande of Egypt, for to gather stubble in steade of straw.

13 And the taskmasters basted them, saying, Finally your daies worke " euery daies taske, as ye did whē ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making buicke pellers day and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, & they say vnto vs, Make buicke: and lo, thy seruants are beaten, and thy people is flattered.

17 But hee said, " Ye are to much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.

18 So therefore now & worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of buicke.

19 Then the officers of the children of Israel " saue them selues in an euill case, because it was said, Ye shall diminish nothing of your buick, nor of euery daies taske.

20 ¶ And they met Moses and Aaron, which stood in their way, as they came out from Pharaoh,

21 To whome they said, The Lord looke vpon you and iudge: for ye haue made our sauiour to " sinke before Pharaoh & before his seruants, in that ye haue sput a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy name, he hath vexed this people,

and yet thou hast not deliuered thy people.

CHAP. VI.

God reneweth his promes of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleue him not. 10 Moses and Aaron are sent againe to Pharaoh. 11 The genealogie of Reuben, Simeon, and Levi, of whome came Moses and Aaron.

1 Then the Lord saide vnto Moses, Now shalt thou see, what I will do vnto Pharaoh: for by a strong hand shall he let them go, and euen " be constrained to daine them out of his land.

2 Whereouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Isaac, and to Iacob by the Name of El: " Whereby he mightie God: but by my name " Jehovah was I not knowne vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the lad of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, & I will bring you out from the burdens of the Egyptians, & will deliuer you out of their bondage, & will reboeme you in a stretched out arme, and in great " iudgements.

7 Also I will " take you for my people, & will be your God: then ye shall knowe that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the lande which I " sware that I would giue to Abraham, to Isaac and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel el thus: but they hearkened " not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of " vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, & charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the " heads of their fathers houses: the " sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Herson & Carmi: these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Jemuel & Jamin, and Ohad, and Jachin, and Zado, & Shaul the sonne of a Canaanitish woman:

"Ebr. in a strong hand.

"Or, all sufficient. a Whereby he signifieth that he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant & will performe his promes.

"Or, plagues. b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterwarde by their rebellion: but as for election to life euerlasting, it is immutable.

"Ebr. lift up mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whome Moses & Aaron came. Gen. 46. 9. Rom. 26. 5. 1. chro. 5. 3. 2. Chron. 4. 24.

f For he was 42.
 yere old, when
 he came into E-
 gypte, and there
 lived 94.
 Nom. 26. 57.
 8. chro. 6. 1. & 23. 6.

Chap. 2. 2.
 Num. 26. 19.
 g Which kinde
 of marriage was
 after in the lawe
 forbidden, Leui.
 18. 12.
 h Moses and he
 were brethrens
 children, whose
 rebellion was
 punished, Nom.
 16. 1.
 i Who was a
 prince of Iudah,
 Nom. 2. 3.

Nom. 35. 10.

k For their fa-
 milies were so
 great, that they
 might be com-
 pared to armies.

l The disobedi-
 ence both of
 Moses & of the
 people sheweth
 that their deli-
 turance came
 onely of Gods
 free mercie.

m Or, a God to Pha-
 raa. h
 i I haue giuen
 thee power and
 authoritie to
 speake in my
 name & to ex-
 cute my iudge-
 ments vpon him.
 n Or, shall speake
 for thee (before
 Pharaoh.)

woman: these are the families of Simeon.
 16 ¶ These also are the names of the families of Levi in their generations: Gershon and Kohath and Merari: and the priest of the house of Levi were an hundredth thirtie and threie yeres.
 17 The families of Gershon were Libni & Shimon by their families.
 18 ¶ And the families of Kohath, Amram and Isshar, and Hebron, & Eliazar, (and Kohath lived an hundredth thirtie and threie yeres)
 19 Also the families of Merari were Gashai and Merari: these are the families of Levi by their kindreds.
 20 ¶ And Amram tooke Jochebed hisse daughter sister to his wife, & she bare him Aaron and Moyses (and Amram lived an hundredth thirtie and seven yeres)
 21 ¶ Also the families of Isshar: h Kohath, & Achisai, and Achisai.
 22 And the families of Eliazar: Eliazar, and Eliazar, and Eliazar.
 23 And Aaron tooke Elisheba daughter of Amminadab, sister of Sabachon to his wife, which bare him Nadab, and Abihu, & Eleazar and Jithamar.
 24 Also the families of Kohath: Eliazar, and Eliazar, and Eliazar: these are the families of the Kohathites.
 25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him Phinehas: these are the principall fathers of the Levites throughout their families.
 26 These are Aaron & Moyses to whom the Lord said, bring the children of Israel out of the land of Egypt, according to their kindred.
 27 These are the names of Aaron & Moyses, which spake unto Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.
 28 ¶ And at that time when the Lord spake unto Moyses in the land of Egypt,
 29 When the Lord, I say, spake unto Moyses, saying, I am the Lord, speake thou unto Pharaoh the King of Egypt all that I say unto thee,
 30 Then Moyses said before the Lord, Beshold, I am of uncircumcised lips, & how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs servants do the like.
 ¶ When the Lord said to Moyses, Beshold, I haue made thee Pharaohs God, and Aaron thy brother shall be thy Prophet.
 ¶ Thou shalt speake all that I command thee: and Aaron thy brother shall speake unto Pharaoh, that he suffer the children of Israel to go out of his land.
 ¶ But I will harden Pharaohs heart, and multiply my miracles & my wonders in the land of Egypt.
 ¶ And Pharaoh shall not hearken unto you, that I may lay mine hand vpon

Egypt, & bring out mine armies, even my people, the children of Israel out of the land of Egypt, by great indignements.
 ¶ Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.
 ¶ So Moyses and Aaron did as the Lord commanded them, even so did they.
 ¶ Now Moyses was foure score yere old, and Aaron fourescore & threie, when they spake vnto Pharaoh.
 ¶ And the Lord had spoken vnto Moyses and Aaron, saying,
 ¶ If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, & cast it before Pharaoh, and it shall be turned into a serpent.
 ¶ Then went Moyses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his servants, & it was turned into a serpent.
 ¶ Then Pharaoh called also for the wise men & the soothsayers: and those charmers also of Egypt did in like manner with their enchantments.
 ¶ For they cast downe euery mans his rod, and they were turned into serpents: but Aarons rod deuoured their rods.
 ¶ So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.
 ¶ ¶ The Lord then said vnto Moyses, Pharaohs heart is obstinate, he refuseth to let the people go.
 ¶ Go vnto Pharaoh in the morning, (so, he will come forth vnto the water) and thou shalt stand and meete him by the riuer brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.
 ¶ And thou shalt say vnto him, The Lord God of the Hebrews hath sent me unto thee, saying, let my people go, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.
 ¶ Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.
 ¶ And the fish that is in the riuer shall die, and the riuer shall stinke, and shall grieve the Egyptians to drinke of the water of the riuer.
 ¶ ¶ The Lord then spake to Moyses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pouders, and ouer all pouders of their waters, and they shall be blood, and there shall be blood throughout all the land of Egypt, both plague in vessels of wood, and of stone.
 ¶ So Moyses and Aaron did euen as the Lord commanded: and he lift vp the rod, and smote the water that was in

b To strengthen Moyses faith, God promitteth againe to punish most sharply the oppression of his Church.
 c Moyses lived in affliction and bannishment fourtie yere before he enioyed his office to de-liver Gods people.
 d Or, dragon.
 e It seemeth that these were Iannes and Iambres, read 2. Tim. 3. 8: so euer the wicked maliciously resist the truth of God.
 f Or, Iremias and dani.
 g To wit, the riuer Nilus.
 h Or, they shall be wearie, and ab-horre to drinke.
 i The first

Chap. 7. 5.

Ps/d. 78. 44.
f To signifie that
it was a true mi-
racle, and y God
plagued them in
that, which was
most necessarie
for the prefer-
uation of life.

VVild. 17. 7.
g In outward ap-
pearance, & after
y the seven daies
were ended.
*Ebr. was made
strong.*
*Ebr. he set not
his heart at all
thereunto.*
*Or, seven daies
were accomplished.*

*Or, seven daies
were accomplished.*

the river in sight of Pharaoh, & in the
sight of his seruants: & al the water that
was in y river, was turned into blood.
11 And the fish that was in the river dy-
ed, and the river stank: so that the Es-
gyptians could not drinke of the water
of the river: & there was blood through-
out all the land of Egypt.

22 * And the enchanters of Egypt did
likewise with their sorceries: and the
heart of Pharaoh was hardened: so
that he did not hearken vnto them, as
the Lord had said.

23 Then Pharaoh returned, and went
again into his house, neither did this
pet enter vnto his heart.

24 All the Egyptians then digged round
about the river for waters to drinke: for
they could not drinke of the water of
the river.

25 And this continued fully seven daies
after the Lord had smitten the river,

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die.
17 Lice are sent, whereby the sorcerers acknow-
ledge Gods power. 24 Egypt is plagued with noy-
some flies. 30 Moses prayeth againe: 33 But
Pharaohs heart is hardened.

1 **A**fterward the Lord said vnto Mo-
ses, Go vnto Pharaoh, & tell him,
Thus saith the Lord, Let my peo-
ple go, that they may serue me:

2 And if thou wilt not let them go, be-
hold, I will smite all thy countrey with
frogs:

3 And the river shall crall full of frogs,
which shall go vp and come into thine
house, & into thy chamber, where thou
 sleepest, and vpon thy bed, and into the
house of thy seruants, & vpon thy peo-
ple, and into thine owens, and into thy
kneading troughes.

4 Yea, the frogs shall climb vp vpon
thee, and on thy people, and vpon all
thy seruants.

5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch out thine
hand with thy rod vpon the streames,
vpon the rivers, and vpon the ponde-
s, and cause frogs to come vp vpon the
land of Egypt.

6 Then Aaron stretched out his hand
vpon the waters of Egypt, & the frogs
came vp, & couered the land of Egypt.

7 * And the sorcerers did likewise with
their sorceries, and brought frogs vp
vpon the land of Egypt.

8 Then Pharaoh called for Moses and
Aaron, & said, ¶ Maye ye vnto the Lord
that he may take away the frogs from
me, and from my people, and I
will let the people go, that they may do
sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ¶ Co-
mending me, euen command when I
shalt pray for thee, & for thy seruants, &
for thy people, to destroy the frogs
from thee and from thine houses, that
they may remaine in the river onely.

10 Then he said, To morow. And he an-

swered, Be it * as thou hast said, that
thou mayst knowe, that there is none
like vnto the Lord our God.

11 So the frogs shall depart from thee,
and from thine houses, and from thy
seruants, and from thy people: onely
they shall remaine in the river.

12 Then Moses & Aaron went out from
Pharaoh: and Moses cried vnto the
Lord concerning the frogs, which he
had sent vnto Pharaoh.

13 And y Lord did according to y saying
of Moses: so the frogs died in the
houses, in the townes, and in the fields.

14 And they gathered them together by
heapes, and the land stank of them.

15 But when Pharaoh saw that he had
rest given him, he hardened his heart, &
hearkened not vnto them, as the Lord
had said.

16 ¶ Againe the Lord said vnto Moses,
Say vnto Aaron, Stretch out thy rod,
and smite the dust of the earth, that it
may be turned to lce throughout all
the land of Egypt.

17 And they did so: for Aaron stretched out
his hand vnto his rod, and smote the dust
of the earth: & lce came vpon man and
vpon beast: all the dust of the earth was
lce throughout all the land of Egypt.

18 Now the enchanters ascribed likewise
with their enchantments to bring forth
lce, but they could not. So the lce
liue vpon man and vpon beast.

19 Then said the enchanters vnto Phas-
araoh, This is the finger of God. But
Pharaohs heart remained obdurate,
and he hearkened not vnto them, as the
Lord had said.

20 ¶ Whereouer the Lord said to Moses,
Rise vp early in the morning, & stand
before Pharaoh (so, he will come forth
vnto the water): & say vnto him, Thus
saith the Lord, Let my people go, that
they may serue me.

21 ¶ Els, if thou wilt not let my people go,
behold, I will send a swarmes of flies,
both vpon thee, & vpon thy seruants,
and vpon thy people, and into thine
houses: and the houses of the Egyptians
shall be full of swarmes of flies, and
the ground also whereon they are.

22 But the land of Goshen, where my
people are, will I cause to be without
fly in that day, so that no swarmes of flies
shall be there, that thou mayst know that
I am y Lord in mides of the earth.

23 And I will make a deliuerance of my
people from thy people: to morow shall
this miracle be.

24 And the Lord did so: * for there came
great swarmes of flies vnto the house
of Pharaoh, and into his seruants
houses, so that through all the land of
Egypt, the earth was coueried wth the
swarmes of flies.

25 Then Pharaoh called for Moses and
Aaron, and said, Go, do sacrifice vnto
your God in this land.

26 But Moses answered, It is not meete
to do

Or, laid upon.

d In things of
this life God oft
times heareth
the prayers of
the iust for the
vngodly.
*Or, made his
heart braue.*

† The third
plague.

e God confound-
ed their wis-
dome and auto-
ritie in a thing
most vile.

f They acknow-
ledged that this
was done by
Gods power and
not by sorcerie,
Luke 11. 20.

*Or, a multitude
of venomous beasts,
as serpents, &c.*

Or, I will separate

Or, land of Egypt.

VVild. 16. 9.

† The fourth
plague.

a There is no-
thing so weak-
e, that God cannot
cause to over-
come the great-
est power of
man.

*Or, vpon thy
dough, & into
thine ambishes.*

† The second
plague.

b But Goshen,
where Gods
people dwelt,
was excepted.
VVild. 17. 7.

c Not loue, but
feare caused the
verie infidels to
seeke vnto God.

*Ebr. Have thou
honour of me.*

*Or, speake plaine
with me.*

f For the Egyptians worshipped divers beasts, as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

Chap. 3. 18.
h So the wicked prescribe vnto Gods messengers how farre they shall goe.
i He could not iudge his heart, but yet he charged him to doe this vnfaignedly.

k Where God giueth not faith, no miracles can preuaile,

† The fifth plague.
a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshē, where the Israelites dwelled.

Or, imbro.

to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. How can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go this daies iourney in the desert, and I sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses saide, Beholde, I wil go out from thee, and pray vnto the Lord, that the swarms of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth become no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarms of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, & did not let his people go.

CHAP. IX.

1 The moraine of beasts. **20** The plague of botches and sores. **21** The horrible haile, thunder, and the lightning. **22** The land of Goshen neuer excepted. **27** Pharaoh confesseth his wickednesse. **33** Moses prayeth for him, **35** Let v be obstinate.

1 Then the Lord said vnto Moses, Go to Pharaoh, & tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, & wilt per hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the fildes: for vpon the horses, vpon the asses, vpon the raiment, vpon the cattell, and vpon the sheepe shalbe a mighty great moraine.

4 And the Lord shall doe a wonderfull thing betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall visite this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, & beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

8 And the Lord said to Moses & to Aaron, Take your handfull of ashes of the furnace, and Moses shal sprinkle them toward the heauē in sight of Pharaoh.

9 And they shal be turned to dust in all the land of Egypt: and it shal be as a scabbe

breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the soecreers could not stand before Moses, because of the scab: for the scab was vpon the enchanterers, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses.

13 Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in derde, for this cause haue I appointed thee, to shew my power in thee, & to declare my name through out all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, to morrow this time I will cause to come a mighty great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, and gather thy cattell, and al that thou hast in the fildes: for vpon all the men, and the beasts, which are found in the fildes, and not brought home, the haile shall fall vpon them and they shall die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruantes and his cattell flee into the houses:

21 But such as regarded not the word of the Lord, left his seruantes, and his cattell in the fildes.

22 And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fildes in the land of Egypt.

23 Then Moses stretched out his hand toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with haile, so grievous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt at that time in the fildes, both man and beast: also the haile smote

† The first plague.

Chap. 9. 18.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

Rom. 2. 17.

Or, let thee up.

Or, to shew thee.

d That is, that all the world may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

† Ebr. let not his heart so.

f The word of the minister is called the word of God.

† The seventh plague.

Ebr. fire walked.

Or, fire is now inhabited.

smore all the herbes of the feld, & bryke
to vices all the trees of the feld.

26 Only in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent & called for Mo-
ses and Aaron, and saide vnto them, I
s haue now sinned: the Lord is righte-
ous, but I and my people are wicked.

28 Repen vnto the Lord (for it is enough)
that there be no more * mightie thins
ders and haile, and I will let you goe,
and ye shall tarie no longer.

29 The Moyses said vnto him, Almoone as
I am out of p citie, I will spreade mine
hands vnto the Lord, and the thunder
shal cease, neither shal there be any more
haile, that thou maist know that * the
earth is the Lordes.

30 As for thee and thy seruants, I know
a fore I pray we will feare before the face
of the Lord God.

31 (And the flaxe, & the barley was smit-
ten: for the barley was eared, and the
flaxe was bolled.

32 But the wheate and the rye were not
smiten, for they were * hid in p ground)

33 Then Moyses went out of p citie from
Pharaoh, and spied his handes to the
Lord, and the thunder and the baile ceas-
ed, neither rained it vpon the earth.

34 And when Pharaoh sawe that the
raime & the haile and the thunder were
ceased, he sinned againe, and hardened
his heart, both he, and his seruants.

35 So the heart of Pharaoh was hard-
ned: neither would he let the children of
Israel goe, as the Lord had laide * by
Moyses.

CHAP. X.

9 Pharaohs seruants counsaile him to let the Israe-
lites depart. 13 Greshoppers destroy the countrie.

16 Pharaoh confesseth his sinne. 22 Darknesse is
sent. 28 Pharaoh forbiddeth Moyses to come any
more in his presence.

1 **A** Came the Lorde saide vnto Moyses,
Go to Pharaoh: for * I haue har-
dened his heart, & the heart of his
seruants, that I might worke these my
miracles * in the middes of his realme.

2 And that thou maist declare in the
eares of thy sonne, and of thy sonnes
sonne, what things I haue done in E-
gypt, and my miracles, which I haue
done among them: that pe may knowe
that I am the Lord.

3 Then came Moyses and Aaron vnto
Pharaoh, & thep saide vnto him, Thus
saith the Lord G D of the Ebrewes,
How long wilt thou refuse * to humble
thi selfe before me? Let my people goe,
that thep may serue me.

4 But if thou refuse to let my people go,
behold, to morowe will I bring * gra-
shoppers into thy countree.

5 And thep shall couer p face of the earth,
that a man can not see the earth: & thep
shal eate p residue which remaineth vnto
pough and harp escaped from the haile:
and thep shall eate all your trees that
bud in the feld.

And thep shall fill thine houses, and all
thy seruants houses, and the houses of
all the Egyptians, as neither thy fa-
thers, nor thy fathers fathers haue
sone, since the time thep were vpon the
earth vnto this day. So he returned,
and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto
him, How long shall he be * an offence
vnto vs? let the men goe, that thep may
serue the Lord their God: wilt thou first
know that Egypt is destroyed?

8 So Moyses and Aaron were brought
againe vnto Pharaoh, and he saide to
them, Go, serue the Lord your God, but
who are they that shall go?

9 And Moyses answered, We wil go with
our pong and with our olde, with our
sonnes and with our daughters, with
our sheepe and with our cattell: will we
go: for we must celebrate a feast vnto the
Lord.

10 And he saide vnto them, Let * the Lord
be with you, as I will let you go and
your children: beholde, for * euill is be-
fore your face.

11 It shall not be so: nowe goe pe that are
men, and serue the Lord: for that was
your desire. Then thep were thrust out
from Pharaohs presence.

12 **A**fter, the Lord saide vnto Moyses,
Stretch out thine hand vpon the land
of Egypt for the grashoppers, that thep
may come vpon the land of Egypt, and
eate all the herbes of the land, euen all
that the haile hath left.

13 Then Moyses stretched forth his rodde
vpon the land of Egypt: and the Lord
brought an East wind vpon the land
all that day, and all that night: and in
the morning the East wind brought the
grashoppers.

14 So the grashoppers went by vpon all
the land of Egypt, and * remained in all
quarters of Egypt: so greivous gra-
shoppers, like to these were neuer be-
fore, neither after them shalbe such.

15 For thep couered all the face of p earth,
so that the land was darke: and thep
did eate all the herbes of the land, and
all the fruites of the trees, which the
haile had left, so that there was no
greene thing left vpon the trees, nor as
among the herbes of the feld: though
out all the land of Egypt.

16 Therefore Pharaoh called for Moyses
and Aaron in haste, and saide, I haue
sinned against the Lord your God, and
against you.

17 And nowe forgiue me my sinne onely
this once, and pray vnto the Lord pour
God, that he may take away from me
this death onelp.

18 Moles then went out from Pharaoh,
and praied vnto the Lord.

19 And the Lord turned a mightie strong
West wind, & tooke away the grashop-
pers, and violently cast them into the
red Sea, so that there remained not
one grashopper in all the coast of Egypt.

20 But

Or, snare.
c Meaning, the
occasion of all
these euils: so are
the godly euer
charged, as Elias
was by Achab.

d That is, I
would the Lord
were no more
affectioned to-
ward you, then I
am minded to
let you go.
e Punishment
is prepared for
you. Some read,
Ye intend some
mischief.

† The eight
plague.
* Or, he caused
them to remaine.

f The wicked in
their miserie
secke to Gods
ministers for
helpe, albeit
they hate and
detest them.

g The water
seemeth red be-
cause the sand
or grauell is red:
the Ebrewes call
it the Sea of
bulrushes.

g The wicked
confesse their
sinnes to their
condemnation,
but they cannot
beleeue to ob-
taine remission.
* Ebr. voyces of
God.

h Jal. 24. 1.

h Meaning: that
when they haue
their request,
they are neuer
the better,
though they
make many
faire promises,
wherein we see
the practises of
the wicked.
* Or, late sowne.

* Ebr. by the hand
of Moyses.

Chap. 4. 28.

* Or, in his presence,
or among them.
a The miracles
should be so
great, that they
should be spok
of for euer.
where also we
see the duetie of
parents toward
their children.
b The ende of
afflictions is, to
humble our
selues with true
repentance vnder
the hand of
God.
* Or, locusts.
FF. 1. 16. 9.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said vnto Moses, Stretche out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

22 ¶ Then Moses stretched forth his hand toward heauen, & there was a blacke darkenesse in all the land of Egypt thre dayes.

23 No man sawe another, neither rose vp from the place where he was for thre dayes: * but all the children of Israel had light where they dwelt.

24 ¶ Then Pharaoh called for Moses and said, Go, serue ^p Lord: onely pour theepe and pour cattell shall abide, and your children shall go with you.

25 ¶ And Moses said, Thou must giue vs also sacrifices, & burnt offerings that we may do sacrifice vnto ^p Lord our God.

26 ¶ Therefore our cattell also shall go with vs: these shall not an ⁱ hooe be left, for therof must we take to serue ^p Lord our God: neither do we knowe how we shall serue the Lord, untill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

28 ¶ And Pharaoh said vnto him, Get thee from me: looke thou see in face no more: for whensoever thou comest in in sight, thou shalt die.

29 ¶ Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisseth their departure. 2 He willett them to borrowe their neighbour welch. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

1 ¶ **N**OW the Lord had said vnto Moses, ¶ Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you go, he shall ^a at once chafe you hence.

2 ¶ Speake thou now to the people, that euery man require of his neighbour, and euery woman of her neighbour ^a ierels of silver and ierels of gold.

3 ¶ And the Lord gaue the people fauour in the sight of the Egyptians: also ^a Moses was very great in the land of Egypt, in the sight of Pharaohs seruantes, and in the sight of the people.)

4 ¶ Also Moses said, Thus saith the Lord, ¶ About midnight wil I go out into the mides of Egypt.

5 ¶ And at the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seriant, that is at ^b the milke, and all the first borne of bestes.

6 ¶ Then there shall be a great crye through out all the land of Egypt, such as was neuer none like, nee shall be.

7 ¶ But against none of the children of Is

rael shall a dogge mone his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betwene the Egyptians and Israel.

8 ¶ And all these thy seruantes shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that ^c are at thy feete, ^d after this wil I depart. So he went out from Pharaoh very angrie.

9 ¶ And ^p Lord said vnto Moses, Pharaoh shall not heare you, ^d that in ^p wonders may be multiplied in ^p land of Egypt.

10 So Moses & Aaron did all the wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the childe of Israel to go out of his land.

CHAP. XII.

1 The Lord instructeth the Passouer. 2 The fathers must teach their children the mysterie thereof. 3 The first borne are slaine. 4 The Israelites are driven out of the land. 5 The Egyptians are spoiled. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

1 ¶ **T**HEN the Lord spake to Moses & to Aaron in the land of Egypt, saying,

¶ This ^a moneth shall be vnto you the beginning of monethes: it shall be to you the first ^b moneth of the peere.

2 ¶ Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

3 ¶ And if the houshold be to little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: one ^c of you, according to his ^d eate: ing shall make your count for the lambe,

4 ¶ Your lambe shall be without blemish, a male of a peere old: ye shall take it of the lambes, or of the kiddes.

5 ¶ And ye shall keepe it until ^e fourthent day of this moneth: then ^f all the multitude of the Congregation of Israel shall kill it ^g at enen.

6 ¶ After, they shall take of the blood, and strike it on the two postes, and on the upper doore poste of the houses where they shall eate it.

7 ¶ And they shall eate the fleshy the same night, roasted with fire, and vnbreaded bread: with solwe herbs they shall eat it.

8 ¶ Eate not thereof raw, boyled nor sodden in water, but roasted with fire, both his head, his feete, and his purturance.

9 ¶ And ye shall reuerue nothing of it vnto the morning: but that, which remaineth of it vnto ^h morning, shall ye burne with fire.

10 ¶ And thus shall ye eate it, your loynes girded, your shoes on your feete, & your staves in your hands, and ye shall eate it in haste: for it is ⁱ Lords Passouer.

11 ¶ For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt,

both

c That is, vnder thy power and gouernement.

d God hardened the heartes of the reprobate that his glorie thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, conteyning part of March, and part of April.

b As touching the obseruation of feales: as for other policie,

c As the fathers of the household had great or small families.

d He shall take so manie as are sufficient to eate the lambe.

e Euery one in his house.

f Ebr. betwene the two eveninges, or twilight.

g That is, at that may be eaten.

h The lambe was not ⁱ Passouer, but signified it: as sacrifices are not the thing it self, which they do represent, but both signifie it.

b Because it was so thick. [†] The ninth plague.

VVij. 17. 18.

VVij. 17. 18.

i The ministers of God ought not to yelde one iote to the wicked, as touching their charge. k That is, with what bestes or how manie. l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

a Without anie condition, but with haste and violence.

b Or, borrowe.

Chap. 12. 22.

c 12. 35.

Excl. 4. 45. 20.

Chap. 12. 39.

VVij. 17. 18.

b From the highest to the lowest.

"Or, princes, or,
Idoles.

h Of the benefit
recieved for
your delive-
rance.
i That is, vntil
Christes com-
ing: for then
ceremonies had
an end.

"Or, calling toge-
ther of the people
to serue God.

Leuit. 23. 1.
numb. 28. 16.
k For in olde
time fo they
compted, begin-
ning the day at
sunne set till the
next day at the
same time.

Hebr. 11. 28.

"Or, transome, or
upper doore post.
"Or, two side
posts.

l The Angel
sent of God to
kill the first
borne.

m The land of
Canaan.
"Or, ceremonie.

Josh. 4. 6.

both man and beast, and I will execute
indgement vpon al the gods of Egypt.
I am the Lord.
13 And the blood shalbe a token for you
vpon the houses where pe are: so when
I see the blood, I will passe ouer you, and
the plague shal not be vpon you to des-
truction, when I smite the land of Eg-
ypt.
14 And this day shalbe vnto you a re-
membrance: and ye shall keepe it as ho-
lie feast vnto the Lord, throughout your
generations: ye shall keepe it y^e as an
ordinance for euer.
15 Seven dayes shall ye eate unlea-
uened bread, and in any case ye shall put awa-
ye leaue the first day out of your houses:
for whosoer eateth leaueued bread
from the first day vntill the seventh day,
that person shall be cut off from Israel.
16 And in the first day shall be an holie as-
semble: also in the seventh day shall be
an holie assemble vnto you: no worke
shall be doie in them, save about that
which euerie man must eate: that onely
may ye do.
17 Ye shall keepe also the feast of unlea-
uened bread: for that same day I will bring
your armies out of the land of Egypt:
therefore ye shall obserue this day,
throughout your posteritie, by an ordi-
nance for euer.
18 ¶ In the first moneth and in the four-
teenth day of the moneth at euen, ye
shall eat unleaueued bread vnto the one
& twentieth day of the moneth at euen.
19 Seven dayes shall no leaue be found
in your houses: for whosoer eateth
leauened bread, that person shall be cut
off from the Congregation of Israel:
whether he be a stranger, or borne in the
land.
20 Ye shall eate no leaueued bread: but in
all your habitations shall ye eate unlea-
uened bread.
21 ¶ Then Moses called all the Elders of
Israel, and said vnto them, Choose out
and take you for euerie of your house-
holds a lambe, and kill the Pascheouer.
22 And take a bunch of hyssop, & dip it
in the blood that is in the bason, & strike
the lintel, and the two doores cheekes with
the blood that is in the bason, and let
none of you go out at the doore of his
house, vntill the morning.
23 For the Lord will passe by to smite the
Egyptians: & when he seeth the blood
vpon the lintel and on the two doore
cheekes, the Lord will passe ouer the
doore, and will not suffer the destroyer
to come into your houses to plague you.
24 Therefore shall ye obserue this thing
as an ordinance both for thee and thy
sonnes for euer.
25 And when ye shall come into the land,
which the Lord will giue you, as he hath
promised, then ye shall keepe this ser-
uice.
26 And when your children aske you,
What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of
the Lords Pascheouer, which passed ouer
the houses of the children of Israel in
Egypt, when he smote the Egyptians,
and preferred our houses. Then the
people bowed themselves, and wor-
shipped.
28 So the children of Israel went, & did
as the Lord had commanded Moses
and Aaron: so did they.
29 ¶ Now at midnight, the Lord smote
all the first borne in the land of Egypt,
from the first borne of Pharaoh that
sate on his throne, vnto the first borne
of the captiue that was in prison, and
all the first borne of beastes.
30 And Pharaoh rose up in the night, he
and all his seruants and all the Egyp-
tians: and there was a great crie in Eg-
ypt: for there was no house where
there was not one dead.
31 And he called to Moses and to Aaron
by night, and said, Rise up, get you out
from among my people, both ye, and
the children of Israel, and go serue the
Lord as ye haue said.
32 Take also your sheepe and your cattell
as ye haue said, and depart, and be-
bless me also.
33 And the Egyptians did soice the peo-
ple, because they would send them out
of the land in haste: for they said, We
die all.
34 Therefore the people took their dowe
before it was leaueued, euen their dowe
bound in clothes vpon their shoulders.
35 And the children of Israel did accord-
ding to the saying of Moses, and they
asked of the Egyptians relics of sil-
uer and iewels of gold, and raiment.
36 And the Lord gaue the people fauour
in the sight of the Egyptians: and they
granted their request: so they spoyled
the Egyptians.
37 Then the children of Israel tooke
their iourney from Ramses to Sue-
cath about five hundred thousand men
of foot, beside children.
38 And a great multitude of sundrie
sortes of people went out with them,
and sheepe, and beestes, and cattell in
great abundance.
39 And they baked the dowe which they
brought out of Egypt, and made unlea-
uened cakes: for it was not leaueued,
because they were thrust out of Egypt,
neither could they tary, nor yet prepare
them selves bitaires.
40 ¶ So the dwelling of the children of
Israel, while they dwelled in Egypt,
was foure hundred and thirtie yer-
es.
41 And when the foure hundred and
thirtie yer- es were expired, euen the selfe
same day departed all the hostes of the
Lord out of the land of Egypt.
42 It is a night to be kept holy to the Lord,
because he brought them out of the land
of Egypt: this is that night of the Lord,
when all the children of Israel must
keepe throughout their generations.

n They gaue
God thanks for
so great a bene-
fite.

Chap. 11. 4.
† The tenth
plague.
VV. 1. 2. 3.

o Of those hou-
ses, wherein any
first borne was,
eicher of men or
beastes.

p Pray for me.

(Chap. 3. 12)
and 17. 1.

"Or, lent them.

Nom. 33. 3.
Josh. 24. 6.

q Which was a
citie in Goshen.
Gen. 47. 11.
r Which were
strangers, and
not borne of the
Israelites.

Gen. 15. 13. 16. 7. 6.
gal. 3. 17.

s From Abra-
hams departing
from Vrin Chal-
dea vnto the de-
parting of the
children of Is-
rael from Egypt
are 430 yer- es.

Except he be circumcised and onely profess your religion.

Num. 9. 12.

Iohn. 19. 36.

They that are of the householde of God, must be all ioynd in one Faith and religion.

43 And the Lord said unto Moses and Aaron, This is the Lawe of the Passover: no stranger shall eate thereof.
44 But every servant that is bought for money, when thou hast circumcised him, then shall he eate thereof.
45 A stranger or an hired servant shall not eate thereof.
46 In one house shall it be eaten: thou shalt carie none of the fleche out of the house, neither shall he breake a bone thereof.
47 All the Congregation of Israel shall observe it.
48 But if a stranger dwell with thee, and wilt observe the Passover to the Lord, let him be circumcised al the males, that be long unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.
49 One law shall be to him that is borne in the land, & to the stranger that dwelleth among you.
50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.
51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII

The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Passover. 8. 14 An exhortation to teache their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Joseph. 21 The pillar of the cloude and of the fire.

Chap. 12. 29.

and 34. 19.

Leuit. 17. 26. Num. 9.

13. and 8. 16.

Iud. 6. 23.

Exod. 13. 13.

Ebr. house of servants.

Where they were in most cruel slavery.

To signifye that they had not leisure to leaven their bread.

Containing part of March and part of April, when corne began to ripe in that country.

Both the seventh and the first day were holy, as chapter 32. 16.

1 And the Lord spake unto Moses, saying,
2 Sanctifie unto me all the first borne: that is, every one that first openeth his wombe among the children of Israel, as well of man as of beast: for it is mine.
3 When Moses saide unto the people, Remember this day in the which we came out of Egypt, out of the house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.
4 This day come ye out in the month of Abib.
5 Nowe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he sware unto thy fathers, that he would give thee, a land flowing with milke and honye) then thou shalt keepe this service in this month.
6 Seven dayes shalt thou eate unleavened bread, and the seventh day shall be the feast of the Lord.
7 Unleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 And thou shalt shewe thy sonne, that day, saying, This is done, because of that which the Lord did unto me, when I came out of Egypt.
9 And it shall be a signe unto thee upon thine hand, and for a remembrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.
10 Keepe therefore this ordinance in his season appointed from peece to peece.
11 And when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,
12 Then thou shalt let apart unto the Lord al that first openeth his wombe: also every thing that first doeth open the wombe, and commeth forth of thy beast: the males shall be the Lordes.
13 But every first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, the thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou bye out.
14 And when thy sonne shall aske thee to morrow, saying, What is this? thou shalt then say unto him, With a mighty hand the Lord brought us out of Egypt, out of the house of bondage.
15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man even to the first borne of beast: therefore I sacrifice unto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.
16 And it shall be as a token upon thine hand, and as a frontlet betwene thine eyes, that the Lord brought us out of Egypt by a mightie hand.
17 Nowe when Pharaoh had let the people goe, God carried them not by the way of the Philistines country: though it were nerer: for God said, Lest the people repent when they see warre, and turne againe to Egypt.
18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went by the armed out of the land of Egypt.
19 And Moses took the bones of Joseph with him: for he had made the children of Israel sweare, saying, God will rise up with thee, and thou shalt take my bones away hence with thee.
20 So they took their journey from Succoth, and camped in Etham in the edge of the wilderness.
21 And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, that they might goe both by day and by night.
22 He took not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

When thou doest celebrate the feast of unleavened bread, Thou shalt have continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.
Chap. 12. 29. and 34. 19. 12. 26. 13. 10. Ebr. that first cometh forth. This is also vnderstand of the horse and other beastes, which were not offered in sacrifice, Leuit. 22. 6. Or, heresierwards.
Or, signs of remembrance.
Or, because, i Which the Philistines would have made against them by hopping them the passage. k That is, not prauely, but openly, and as the word doeth signifie, set in order by due and due.
Gene. 50. 25. 1016. 2. 32. Num. 33. 6. Num. 13. 24. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1. To defend the from the heate of the sunne, Nche. 9. 27.

CHAP. XIII.

4. 8 Pharaohs heart was hardened, and vsfuseth the Israelites. 11 The Israelites stricken with feare murmur against Moses. 12 Moses doeth encourage them. 21 He diuidenth the Sea. 23. 27 The Egyptians follooe and are drowned.

1 **T**hen the lorde spake vnto Moses, saying,

2 **S**peake to the children of Israel, that they ^a returne and campe before ^b Pi-hahiroth, betwene Migdol and the Sea, ouer against ^c Baal-zephon: about it shall be campe by the Sea.

3 **F**or Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 **A**nd I will harden Pharaohs heart that he shall follow after you: so I will ^a get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 **¶** Then it was told the King of Egypt, that the people fledde: and the heart of Pharaoh & of his seruantes was turned against the people, and they saide, Whyp haue we this done, and haue let Israel go out of our seruice?

6 **A**nd he made ready his charrets, & tooke his people with him,

7 **A**nd tooke fire hundredth chofe charrets, and ^a all the charrets of Egypt, and captaines ouer euery one of them.

8 **(F**or the Lord had hardened the heart of Pharaoh King of Egypt, and he folowd after the children of Israel: but the children of Israel went out with an ^a ch e hand)

9 **¶** And the Egyptians pursued after them, and all the horses and charrets of Pharaoh, and his hostemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 **A**nd when Pharaoh dielue nie, the children of Israel lift vp their cryes, and beholde, the Egyptians marched after them, & they were sore ^a afraid: wherfore the children of Israel cried vnto the Lord.

11 **A**nd they saide vnto Moses, Hast thou brought vs to die in the wilderness, because there was no graues in Egypt? wherfore hast thou serued vs thus, to carie vs out of Egypt?

12 **D**id not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians: for it had bene better for vs to serue the Egyptians, then that we should die in the wilderness.

13 **T**hen Moses said to the people, Feare ye not, stand still, and behold ^a the saluation of the Lord which he will liue to pou this day. For the Egyptians whyp haue serued this day, pe shall neuer see them againe.

14 **T**he Lord shall fight for you: therefore ^a hold pou your peace.

15 **A**nd ^a Lord said vnto Moses, Wher-

fore ^a cryest thou vnto me? speake vnto the children of Israel that they goe forward:

16 **A**nd I st thou by thy rod, and stretche out thine hand vpon the Sea & deuide it, and let the children of Israel goe on dry ground through the mids of ^a Sea.

17 **A**nd I, behold, I will harden the heart of ^a Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charrets, and vpon his hostemen.

18 **T**hen the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charrets, and vpon his hostemen.

19 **(A**nd the Angel of God, which went before the hoste of Israel, remoued and went behind them: also the pillar of the cloud went from before them, & stood behinde them,

20 **A**nd came betwene the campe of the Egyptians and the campe of Israel: it was both a cloud & darknesse, yet gaue it ^a light by night, so that all the night long the one came not at the other)

21 **A**nd Moses stretched forth his hand vpon the Sea, and the Lord caused the sea to run backe by a strong East winde all the night, & made the Sea dry land: for the waters were ^a deuided.

22 **T**hen the ^a children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 **A**nd the Egyptians pursued & went after them to the muddes of the Sea, euen all Pharaohs hostes, his charrets, and his hostemen.

24 **S**owe in the morning ^a watch, when the Lord looked vnto the hoste of the Egyptians, out of the fir and cloudy pillar, he strooke the host of the Egyptians with feare.

25 **F**or he tooke off their charet wheeles, and they draue them with ^a much a doe: so that the Egyptians euery one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 **¶** Then ^a Lord said to Moses, Stretch thine hand vpon ^a Sea, that ^a waters may returne vpon the Egyptians, vpon their charrets & vpon their hostemen.

27 **T**hen Moses stretched forth his hand vpon the Sea, and the Sea returned to his force earp in the morning, and the Egyptians fled against it: but the Lord ^a ouerthelue the Egyptians in the muddes of the Sea.

28 **S**o the water returned and couered the charrets and the hostemen, euen all the host of Pharaoh that came into the Sea after them: there remained not one of them.

29 **B**ut the children of Israel walked vpon dry land through the muddes of the Sea, and the waters were a wall vnto the on their right hand, & on their left.

30 Thus

Thus in tentations faith fighteth against the flesh, and cryeth with inward gronings to the Lord.

^k The cloude sheweth light to the Israelites, but to the Egyptians it was darknes, so that their two hostes could not ioyn together.

^{10th. 4. 23.}
^{psal. 114. 3.}
^{psal. 78. 13.}
^{1 cor. 10. 1.}
^{hebr. 11. 29d}

^l Which was about the three last houres of the night.

^{Or, heauily}

^m So the Lord by the water subdued his, and by the water drowned his enemies.

^a From toward the country of the Philistines.
^b So the sea was before them, mountaines on either side, and the enemy at their backe: yet they obeyed God and were deliuered.
^c By punishing his obdurate rebellion.

^d Iosephus writeth that besides these charrets there were 50000 horsemen, and 20000 footemen.
^e With great ioy & boldnesse.
^{10th. 24. 6.}
^{1. mac. 4. 31.}

^f They, which a litle before in their deliuerance reioyced, being now in danger are afraid and murmure.

^g Such is the impatientie of the flesh, that it can not abide Gods appointed time.
^{Or, deliuerance.}

^h Onely put your trust in God without grudging or doubting.

30 Thus the Lord beset Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead upon the Sea banke.

31 And Israel sawe the mightie power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, & beleued the Lord, and his seruants Moses.

CHAP. XV.

1. 20 Moses with the men and women sing prayes vnto God for their deliverance. 21 The people murmure. 22 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

1 Then I sang Moses and the children of Israel this song vnto the Lord, & said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea. 2 The Lord is my strength and my people, and he is become my salvation. He is my God, and I will prepare him a tabernacle, he is my fathers God, and I will erat him.

3 The Lord is a man of warre, his name is Jehouah. 4 Pharaohs charrets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered them, they sank to the bottoime as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath broken the enemy.

7 And in thy great glorie thou hast ouerthrowen them: that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy wrath the waters were gathered, the floodes stood stil as an heape, the depth was congealed together in the heart of the Sea.

9 The enemy sayd, I will pursue, I will ouertake them, I will deuide the people, my iust hand shall satisfie vpon them, I will diuide my word, mine hand shall destroy them.

10 Thou blewest with thy winde, the Sea rauered them, they sank as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? who is like thee so glorious in holines, so fearefull in prayes, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shal heare and be afraide: for thou shalt come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shal be amazed, and trembling shal come vpon the great men of Moab: all the inhabitants of Canaan shal be aunc feared.

16 Feare and dread shal fall vpon them: because of the greatness of thyne arme,

they shal be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plante them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen thy sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever & ever.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drier land in the mids of the Sea.

20 And Miriam the prophetesse, sister of Aaron tooke a timbrell in her hande, and all the women came out after her with timbrells and dances.

21 And Miriam answered the me, Sing vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Syn: and they went thre dayes in the wilderness, and founde no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shal we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a lawe, and there he proued them,

26 And said, If thou wilt diligētly heare kepe, O Israel, vnto the voice of the Lord thy God, and wilt do that, which is right in his sight, and wilt giue eare vnto his commandementes, and keepe all his ordinances, then wilt I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, & seuentie palm trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth quails and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

1 Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betwene Elim & Sinai) the sixteenth day of the second moneth after their departing out of the lande of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderness.

Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities, lud. 11. 34 and 21. 21. but it ought not to be a cloke to couer our wanton daunces.

l By singing the lyke song of thanksgiuing.

m Which was called Etham, Nomb. 33. 8.

n Or, Bitternes. Eccles. 28. 5.

n That is, God, or, Moses in Gods name.

o Which is, to do that onely that God commandeth.

Nomb. 33. 9.

p Or, date trees.

a This is the eighth place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kafedh, Nomb. 33. 36.

a Praising God for the overthrow of his enemies and their deliverance, VV. 1. 10. 10.

b Or, the occasion of my song of prayse.

c To worship him therein.

d Ever constant in his promise.

Or, power.

e Those, that are enemies to gods people, are his enemies.

Or, in the depth of the Sea.

f Or, my soule shall be filled.

f For so, oftentimes the Scripture calleth the mightie men of the world.

g Which oughtest to be prayed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Deut. 2. 35.

iosh. 2. 9.

Or, for thy great power.

b So hard a thing it is to the flesh not to murmur against God, when the belly is pinched.

"Ebr. the portion of a day in his day. c To signifie that they should patiently deped vpon Gods providence from day to day.

d He gave them not Manna because they murmured, but for his promes sake.

e He that con-temneth Gods ministers, con-temneth God him selfe.

Chap. 17. 21.

Ecclesi. 45. 4.

"Or, in the twilight.

Rom. 11. 30.

Rom. 11. 7. p'sal 75. 24. wifd 15. 20.

f Which significeth a part, portion, or gift: also meate prepared. Job. 1. 31. 1. cor. 10. 7. g Which con-temneth about a pottle of our measure. "Ebr. for an head.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, where we fate by the flesh pots, when we ate bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole companie with famine.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shal go out, & gather: that that is sufficient for euery day, that I map proue them, whither they will walke in my law or no.

5 But the first day they shall prepare that, which they shal bring home, and it shall be twice as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euery pe shall knowe, that the Lord brought you out of the lande of Egypt:

7 And in the morning pe shall see the glorie of the Lord: for hee hath hearde your gridings against the Lord: and what are we that pe haue murmured against vs?

8 Againe Moses saide, At euery shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lord hath hearde your murmurings, which ye murmure against him: for what are we: your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glorie of the Lord appeared * in a cloude,

11 (for the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, & say, "At euery pe shall eate flesh, and in the morning pe shalbe filled with bread, and pe shall knowe that I am the Lord your God)

13 And so at euery * quailles came and covered the campe: and in the morning the dew lay round about the hoste,

14 * And when the dewe that was fallen was ascended, beholde, a small rounde thing was vpon the face of the wilderness, as small as the hoare frost on the earth.

15 And when the children of Israel saw it, they saide one to another, It is * MAN, for they wist not what it was. And Moses said vnto the, * This is the bread which the Lord hath given you to eate.

16 ¶ This is the thing which the Lord hath commaunded: gather of it euery man according to his eating an Omer for * a man according to the number of your persones: euery man shal take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an

Omer, * he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and stank: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered twice so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that, which the Lord hath saide. To morrow is the rest of the holy Sabbath vnto the Lord: bake it to day which ye will bake, & seeth that which ye will seeth, & all that remaineth, lay it up to be kept till the morning for poult.

24 And they layed it vp till the morning, as Moses bade, and it stank not, nee there was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Six dayes shal ye gather it, but in the seventh day is the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day out to gather, and they found none.

28 And the Lord said vnto Moses, I haue long refused pe to keepe my commaundementes, and implures?

29 Behold, how the Lord hath giuen you the Sabbath: therefore, he giueth you the first day bread for two dayes: tarte therefore euery man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it, MAN, and it was like * to coriander seede, but white: the taste of it was like unto wafers made with hoyle.

32 And Moses said, This is that which the Lord hath comaunded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the lande of Egypt.

33 Moses also said to Aaron, Take a pot and put an Omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron layed it by before the Testimonie to be kept.

35 And the children of Israel did eat MAN fourtie peres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the Ephah.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooketh away the occasion from their labour, to signifie howe holy he would haue the Sabbath kept. m Their infidelitie was so great that they did expressly against Gods commaundements.

n In forme and figure, but not in colour, Numb. 11. 7.

o Of this vessel read, Hebr. 9. 4.

p That is, the Arke of the covenant: to wit, after that the Arke was made.

Isa. 5. 12. nabe. 9. 1. q Which measure contained about ten pottles.

CHAP. XVII.

a The Israelites came into Rephidim and grudge for water. *b* VVater is given them out of the rock. *c* Moses holdeth up his hands, and they overcome the Amalekites. *d* Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their journeyes at the commandement of the Lord, and camped in the wilderness of Rephidim, where was no water for the people to drinke.

2 *Wherefore the people contended with Moses, and saide, Give vs water that we may drinke. And Moses said vnto them, Why contend ye with me? Wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cried to the Lord, saying, What shal I do to this people? for they be almost ready to stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: a thy rod, wherewith thou shalt smite the rock, take in thine hand, and goe:

6 *Behold, I will stand there before thee upon the rocke in Hoib, & thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, *Massah and *Meribah, because of the contention of the children of Israel, and because he had tempted the Lord, saying, Is the Lord among vs, or no?

8 *Then came Amalek and fought with Israel in Rephidim.

9 And Moses said to Joshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had him: & fought with Amalek: & Moses, Aaron, and Hin, went up to the top of the hill.

11 And when Moses held up his hand, Israel prevailed: but when he let his hande downe, Amalek prevailed.

12 Nowe Moses hands were beauiie: therefore they tooke a stone and put it vnder him, & he sat vpon it: and Aaron & Hur stayed up his hands, the one on the one side, & the other on the other side: so his hands were steady vntill the going downe of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 *And the Lord said to Moses, Write this for a remembrance in the booke, and rehearse it to Joshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar and called the name of it, Jehovah-nissi)

16 Also he said, The Lord hath sworn,

that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro cometh to see Moses his sonne in law. *2* Moses telleth him of the wonders of Egypt. *3* Jethro receiueth, and offereth sacrifice to God. *4* VVhat manner of men officers and Iudges ought to be. *5* Moses obeyeth Jethros counsel in appointing officers.

When Jethro the Priest of Midian, Moses father in lawe heard all that God had done for Moses, & for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Jethro the father in law of Moses,ooke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, (whereof the one was called *Gershom: for he saide, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Jethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the mount of God.

6 And he said to Moses, Thy father in lawe Jethro am come to thee, and thy wife and her two sonnes with her.

7 And Moses went out to meete his father in lawe, and did obeisance: & his eldest son, & eke asked other of his wel fare: and they came into the tent.

8 Then Moses told his father in lawe al that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traualle that had come vnto them by the way, and how the Lord deliuered them.

9 And Jethro reioiced at all the goodnesse, which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Jethro said, A blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Nowe I know that the Lord is greater then all the gods: *for as they haue dealt proudly with them, so are they recompensed.

12 Then Jethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law before God.

13 *Now on the morrow, when Moses saite to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saue all that he did to the people, hee saide, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

Chap. 1. 16.

a It may seeme that he sent her backe for a time to her father for her impacience, lest she should be a let to his vocation, which was so dangerous, chap. 4. 25.

b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.

c That is, he sent messengers to say vnto him.

d Ebr. of peace. Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

Chap. 10. 6, 22. chap. 5. 7. chap. 1. 8. For they that drowned y children of the Israelites, perished them selues by water.

f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

a Ebr. at the mouth
a Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done.
a Num. 26. 4.
b Why distrust you God? why looke you not for succour of him without murmuring against vs?
c How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies & false prophets.
Chap. 7. 20.
Num. 26. 9
Wj. 3. 11. 4.
psal. 78. 1. & 20.
4. 1. 100. 34.
Or. Temptation.
Or. Strife.
d When in aduersitie we think God to be absēt, then we neglect his promise and make him aliar.
Deut. 25. 17.
Wj. 4. 3.
e Who came of Eliphaz, sonne of Esau, Gen. 36. 12.
f That is, Horeb, which is also called Sinai.
g So that we seee how dangerous a thing it is to faint in prayer.
h In the booke of the lawe.
i Ebr. put in the eares of Joshua.
Num. 34. 20.
1. sam. 13. 3.
i That is, the Lord is my banner: as he declared by holding up his rod and his hands.
j Ebr. the hande of the Lord vpon the throne.

That is, to know Gods wil, and to haue iustice executed.

Or, show wils first and fah.

Or, counsell.

Iudge thou in hard causes, which cannot be decided but by consulting with God.

What maner of men ought to be chosen to beare office.

Godly counsell ought euer to be obeyed, though it come of our inferiours: for to such God oftentimes giueth wisdom to humble them that are exalted, and to declare that one member hath neede of another.

I Read the occasion, No. 10. 29.

Which was in the beginning of the month Sinai containing part of May and part of Iune.

That they departed from Rephidim.

Act. 7. 36.

15 And Moyses saide vnto his father in law, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto me, & I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moyses father in lawe saide vnto him, The thing which thou doest, is not well.

18 Thou both " weariest thy selfe greatly, and this people that is with thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

19 Heare now my voyce, (I wil giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God,

20 And aduonish them of the ordinances, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among al the people: men of courage, fearing God, men dealing trulie, hating countenances: and appoint such ouer the to be rulers ouer thousandes, rulers ouer hundredeths, rulers ouer fifties, & rulers ouer tenes.

22 And let them iudge the people at all seasons: but euery great matter let the bring vnto thee, and let them iudge all final causes: so that it be easier for thee, when they shall beare the burden of thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and all this people shall also go quietly to their place.

24 So Moyses obeyed the voyce of his father in lawe, and did all that he had saide:

25 And Moyses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundredeths, rulers ouer fifties, and rulers ouer tenes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moyses: for they iudged all small matters them selues.

27 Afterward Moyses let his father in law depart, and he went vnto his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promises to obey God. 22 He that toucheth the hill dieth. 26 GOD appeareth vnto Moyses vpon the mount in thunder and lightning.

1 In the third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 But Moyses went by vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say

to the house of Jacob, and tell the children of Israel,

4 I haue sene what I did vnto Egyptians, & how I carried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore if ye wil heare my voyce in deede, & keepe my couenaunt, then will I haue my chiefe treasure aboue all precious things, though all the earth be mine.

6 Ye shall be vnto me also a kingdome of priests, & an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 Moyses then came and called for the elders of the people, and proposed vnto them all the things, which the Lord commaunded him.

8 And the people answered al together, & said, All that the Lord hath commaunded, we will doe. And Moyses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moyses, I do come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euer. (for Moyses had tolde the wordes of the people vnto the Lord)

10 Moreover, the Lord said vnto Moyses, Goe to the people, and sanctifie them to day and to morrow, & let them walke in their clothes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of al the people vpon the mount Sinai.

12 And thou shalt let marks vnto the people round about, saying, Take herde to your selues that ye doe not vnto the mount, nor touch the border of it: whosoever toucheth it, he shall surely die.

13 No hand shall touch it, nor shall hee be stoned to death, or stricken through with darts: whether it be beast or man, he shall not lue: when the home bloweth long, they shall come vnto the mountaine.

14 Then Moyses went downe from the mount vnto the people, & sanctified the people, and they walked in their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your women.

16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount, and the sound of trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 The Moyses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moyses spake, and God answered him by his voyce.

God called Iacob Israel: therefore the house of Iacob & the people of Israel signify onely Gods people.

Dem. 19. 2.

For the eagle by flying hie, is out of danger, and in carrying her birds rather on her wings then in her talents decketh her loue.

Dem. 5. 2.

Deut. 10. 4.

Isa. 5. 5.

1. Pet. 2. 9.

1. Cor. 1. 6.

Chap. 24. 20.

Deut. 5. 27. and 10. 27.

Isa. 24. 16.

Teach them to be pure in heart, as they shew the felues outwardly cleane by walking.

Hebr. 12. 28.

Or, triumph.

Or, toward.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord.

1. Cor. 7. 5.

g God vsed these feareful signes that his Lawe should be had in greater reuerence, & his maiestie the more feared.

h He gaue authority to Moyses by plaine wordes, that the people might vnderstand him.

- 20 (For the Loide came downe vpon mount Sinai on the top of the mount) and when the Loide called Moyses vp vnto the top of the mount, Moyses went vp.
- 21 Then the Loide said vnto Moyses, Go downe, charge ^d people, that they breake not their boundes, to go vp to the Loide, to gaze, lest many of them perish.
- 22 And let the ^h Priestes also which come to the Loide be sanctified, least the Loide ⁱ desstroy them.
- 23 And Moyses saide vnto the Loide, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.
- 24 And the Loide said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the ^j Priestes and the people breake their boundes to come vp vnto the Loide, least he desstroy them.
- 25 So Moyses went downe vnto the people, and tolde them.

CHAP. XX.

- ^a The commandements of the first table. ²² The commandements of the seconde. ²³ The people afraid, are comforted by Moyses. ²³ Gods of silver and gold are againe forbidden. ²⁴ Of what sort the altar ought to be.
- 1 Then God ^a spake all these wordes, saying,
- 2 * I am the Loide thy God, which haue brought thee out of the Land of Egypt, out of the house of ^b bondage.
- 3 Thou shalt haue none other gods ^b before me.
- 4 * Thou shalt make thee no graven image, neither any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.
- 5 Thou shalt not ^c bowe downe to them, neither serue them: for I am the Loide thy God, a ^d ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:
- 6 And shewing mercie vnto ^e thousandes to them that loue me, and keepe my ^f commandements.
- 7 * Thou shalt not take the Name of the Loide thy God in vaine: for the Loide will not holde him guiltles that taketh his Name in vaine.
- 8 Remember the Sabbath day, to keepe it holy.
- 9 * Sixe dayes shalt thou labour, and do all thy worke,
- 10 But the seventh day is the Sabbath of the Loide thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ^g gates.
- 11 * For in sixe dayes the Loide made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Loide blessed the Sab-

- bath day, and hallowe it.
- 12 * Honour thy ^h father & thy mother, that thy dayes may be prolonged vpon the land, which the Loide thy God giveth thee.
- 13 * Thou shalt not ⁱ kill.
- 14 Thou shalt not ^j commit adulterie.
- 15 Thou shalt not ^k steale.
- 16 Thou shalt not beare false ^l witness against thy neighbour.
- 17 * Thou shalt not ^m couet thy neighbours house, neither shalt ⁿ thou covet thy neighbours wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.
- 18 * And all the people ^o sawe the thunders, and the ^p lightenings, and the sound of the trumpet, and the mountaine smoking, and when the people sawe it they fled and stood afarre of.
- 19 And saide vnto Moyses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.
- 20 Then Moyses said vnto ^q the people, Feare not: for God is come to ^r visite you, & that his feare may be before you, that ye sinne not.
- 21 So the people stood afarre of, but Moyses drew nere vnto the darkness where God was.
- 22 And the Loide said vnto Moyses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.
- 23 Ye shal not make therefore with mee gods of silver, nor gods of golde: you shall make you none.
- 24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offrings, & thy ^s peace offrings, thy sheepe, and thine oven: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.
- 25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tooles vpon them, thou shalt pollute ^t them.
- 26 Neither shalt thou goe vp by steeppes vnto mine altar, that thy ^u sacrifices be not discovered thereon.

CHAP. XXI.

- Temporall and ciuill ordinances appointed by God, touching seruitude, murders, and wronges: the obseruation whereof doeth not iustifie a man, but are giuen to broule our corrupt nature, which els would breake out into all mischiefe and crueltie.
- 1 Nowe these are the lawes, which the Loide said set before them,
- * If thou bpe an ^a Ebielew seruant, he shall serue his ^b peres, & in the seventh he shall go out free, & for nothing.
- 3 If he came ^c himselfe alone, he shall go out him selfe alone: if he were married, then his wife shall goe out with him.
- 4 If his master haue giuen him a wife, and she hath borne him ^d sonnes or daughters, the wife and her children shall be his ^e masters, but he shall goe out him selfe

Deut. 5. 15. mat. 15. 4. eph. 6. 2. h By the parents also is ment all that haue authoritie ouer vs. Mat. 5. 22. i But loue and preferue thy brothers life. k But be pure in heart, word and deede. l But studie to saue his goods. m But further his good name, & speake truth. n Thou maist not so much as wishe his hindrance in anie thing. o Or, heard. p Ebr. seruant. q Deut. 5. 24. & 15. 16. heb. 12. 18. r Whether you will obeye his preceptes as you promised, chap. 19. 8. s Chap. 27. 1. wd. 38. 7. t Leuit. 3. 2. u Dent. 27. 3. 10. 16. 31. v Ebr. 1. that is, the stone. w Which might be by his stouping, or lying abroade of his clothes.

Leuit. 25. 39. dent. 15. 12. 16. 34. 4. a Paying no money for his libertie. b Not hauing wife nor children. c Till her time of seruitude was expired, which might be the seventh yeere or the sixtieth.

Or, rulers.

Or, breake out upon them.

i Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word prescribeth.

a When Moyses and Aaron were gone vp, or had passed the boundes of the people, God spake thus out of the mount Horeb, that all y people heard.

Deut. 5. 6. psal. 81. 30
Or, seruants.

b To whose eyes al things are open
Leu. 16. 1. psal. 97. 7
c By this outward gesture all kinde of seruice & worship to idols is forbidde.
d And wil be reuenged of the contemners of mine honour.
e So readie is he rather to shewe mercie then to punish.

Leuit. 19. 12. dent. 5. 22. mat. 5. 22.

f Either by swearing falsely or rashly by his Name, or by contemning it.
g Which is by meditating & spiritual rest, by hearing Gods word, & resting from worldly trauals.
Chap. 23. 41. dent. 10. 13
Or, arise.
Gen. 22.

seife alone.
 5 But if the seruant say thus, I loue my master, my wife and my children, I will not go out free.
 6 Then his master shall bring him vnto the Judges, and let him to the doie, or to the poste, and his master shall boie his eare throug with a nawle, and he shall serue him for euer.
 7 Likewise if a man sell his daughter to be a seruant, she shall not goe out as the men seruants do.
 8 If he please not her master, who hath betrothed her to him selfe, then shall he cause to be her: he shall haue no polder to sel her to a strange people, seeing he despised her.
 9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.
 10 If he take a him another wife, he shall not diminish her food, her rayment, & recompence of her virginity.
 11 And if he do not these three vnto her, then shall she goe out free, paying no money.
 12 ¶ If he that smiteth a man, and he die, shall die the death.
 13 And if a man hath not laped wapte, but God hath offred him in his hand, then I will appoint ther a place whither he shall flee.
 14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may dye.
 15 ¶ Also he that smiteth his father or his mother, shall dye the death.
 16 ¶ And he that stealeth a man, & selleth him, if it be founde with him, shall dye the death.
 17 ¶ And he that curseth his father or his mother, shall dye the death.
 18 ¶ When men also stricke together, & one smite another with a stone, or with the fist, and he die not, but lyeth in bed,
 19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, saue onely he shall beare his charges, for his resting, & shall paye for his healing.
 20 ¶ And if a man smite his seruant, or his maid with a rod, & he die vnder his hande, he shall be sure punished.
 21 But if he continue a day, or two daies, he shall not be punished: for he is his mowp.
 22 ¶ Also if men stricke and hurt a woman with child, so that her child depart from her, and death foloweth not, he shall be sure punished according as the women's husband shall appoint him, or hee shall paye as the Judges determine.
 23 But if death foloweth, then thou shalt pay life for life,
 24 ¶ Eye for eye, tooth for tooth, hande for hande, foote for foote.
 25 Burning for burning, wounde for wounde, stripe for stripe.
 26 ¶ And if a man smite his seruant in

the rie, or his maid in the rie, and hath perished it, he shall let him goe free for his eye.
 27 ¶ Also if he smite out his servants tooth, or his maides tooth, he shall let him goe out free for his tooth.
 28 ¶ If an oxe gore a man, or a woman, that he die, the oxe shall be stoned to death, & his flesh shall not be eaten, but the owner of the ore shall goe quite.
 29 If the oxe were wont to pull in times past, and it hath bene tolde his master, and he hath not kept him, and after hee killeth a man or a woman, the ore shall be stoned, and his owner shall die also.
 30 ¶ If there be let to him a summe of money, then he shall paye the raunome of his life, whatsoeuer shall be layed vpon him.
 31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same maner.
 32 ¶ If the oxe gore a seruant or a maide, he shall giue vnto their master thirtie shekels of silver, and the ore shall be stoned.
 33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,
 34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.
 35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the live ore, and deuide the money thereof, and the dead oxe also they shall deuide.
 36 ¶ If it be known that the oxe hath bled to pulse in times past, and his master hath not kept him, he shall paye oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 24 Borrowing. 25 Enticing of maidens. 28 VVitchcraft. 29 Idolatry. 30 Support of strangers, widowers, and fatherles. 35 Usurie. 38 Reuerence to Magistrates.
 1 ¶ If a man steale an oxe or a sheepe, a I and kill it or sell it, he shall restore foure beasts of y heard, or for the ore, and foure sheepe for the sheepe.
 2 ¶ If a thiefe be found breaking vp, & be smitten that hee dye, no blood shall be shed for him.
 3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be sold for his theft.
 4 If the theft be found with him, alive, (whether it be oxe, asse, or sheepe) he shall restore the double.
 5 ¶ If a man do hurt field, or vineyard, & put in his beast to feede in an others mane field, he shall w recompence of the best of his owne feld, and of the best of his owne vineyard.
 6 ¶ If fire breake out, and catche in the thornes, and the stacks of come, or the standing copie, or the fild be consumed

"Ebr. gods.
 d Where the Judges fate.
 e That is, to the yeere of iubile, which was euen fiftieth yeere.
 f Constrained either by poverie, or els to the intent that the master should marrie her.
 g By giuing an other money to bye her of him.
 h Jr, defoured her.
 i That is, he shall giue her dowrie.
 k For his sonne.
 l Neither marrie her him selfe, nor giue another money to buie her, nor bestowe her vpon his sonne.
 m Levit. 24. 17.
 n Though a man be killed at vnwares, yet it is gods prouidence, that it should so be.
 o Deut. 19. 7.
 p The holines of the place ought not to defend the murderer.
 q Levit. 24. 9.
 r pro. 20. 8.
 s Mat. 15. 4.
 t mar. 7. 10.
 u Either farre of him or neere.
 v By the ciuill iustice.
 w Or, losing of his name.
 x By the ciuile Magistrate, but before God he is a murderer.
 y Of the mother or child.
 z Or a sisters.
 a Levit. 24. 10.
 b mat. 19. 12.
 c mat. 5. 8.
 d The execution of this lawe only be assigned to the Magistrate.
 e Mat. 5. 38.

f So God reuenge geth crueltie in most lest things.
 g Gen. 9. 5.
 h If the beast be punished much more shall the murderer.
 i Or, testified to him.
 k By the next of kin, then he shall paye the raunome of the kindred of his life, whatsoeuer shall be layed vpon him that is so staine.
 l x Reade Gen. 2. 15.
 m This lawe forbyddeth not eny biddeth not eny, but to beware lest any be hurt.
 n Either great beast of y heard, or a small beast of the flocke.
 o 2 Sam. 11. 6.
 p Breaking an house to enter in, or vndermining.
 q Ebr. when the sunne riseth vpon him.
 r He shall be pue to death, that killeth him.
 s Ebr. in his hande.

f Neither by
sweating by this,
nor speaking of
them, Psal. 16. 4.
Ephel. 5. 1.

g That is, Easter,
in remembrance
that the Angell
passed ouer and
spared the Israe-
lites, whē he slew
the first borne of
the Egyptians.

Deut. 16. 16.

h Which is,
Whitsonde, in
token that the
Law was giuen
50 dayes after
they departed
from Egypt.

i This is the
feast of taber-
nacles, signifying
that they dwel-
led 40 yere vnder
the tents or
the tabernacles
in wilderness.

k No leavened
bread shalbe the
in thine house.

Chap. 33. 16.

l Meaning, that
no fruites should
be taken before
just time: and
hercby are
bridled al cruel &
watō appetites.

Chap. 33. 1.

m I wil giue him
mine autoricie,
and he shal go-
uerne you in my
name.

Chap. 33. 2.

n God comman-
deth his not on-
ly not to worship
idols, but to de-
stroy them.

o That is, all
things necessary
for this present
life.

p I wil make the
afraide at thy
comming, and
send mine Angel
to destroy them,
as Chap. 33. 2.

Jesh. 24. 10.

that I haue said vnto you: and ye shal
make no mention of the name of other
gods, neither shal it be heard out of thy
mouth.

14 ¶ These times thou shalt keepe a feast
vnto me in the pere.

15 Thou shalt keepe the feast of vnleau-
ened bread: thou shalt eat unleavened
bread seven dayes, as I commanded
thee, in the season of 7 moneth of Abib:
for in it thou comest out of Egypt: and
none shal appeare before me empty:

16 The feast also of the harvest of the
first fruites of thy labours, which thou
hast sown in the field: and the feast of
gathering fruites in the ende of the pere,
when thou hast gathered in thy labours
out of the field.

17 These three times in the pere shal al thy
men children appeare before the Loide
Jehovah.

18 Thou shalt not offer the blood of thy
sacrifice with leavened bread: neither
shalt the fatte of thy sacrifice remaine
vntill the morning.

19 ¶ The first of the first fruites of thy
land thou shalt bring into the house of
the Loide thy God: yet shalt thou not
seeke a hidde in his mothers milke.

20 ¶ Behold, I send an Angel before
thee, to keepe thee in the way, & to bring
thee to the place which I haue prepared.
21 Beware of him, and heare his voyce,
and psonoke him not: for he wil not
spare your inuictees, because my
name is in him.

22 But if thou hearken vnto his voyce,
and doe all that I speake, then wil I be
an enemy vnto thine enemies, and wil
afflict them that afflict thee.

23 For mine Angel shall goe before thee,
and bring thee vnto the Amorites, and
the Hittites, & the Perizzites, and the
Canaanites, the Hittites, and the Je-
busites, and I wil destroy them.

24 Thou shalt not bowe downe to their
gods, neither serue them, nor doe after
the workes of them: but utterly o-
uertrowe them, and breake in peeces
their images.

25 For ye shal serue the Loide your God,
and he shal blesse thy bread and thy
water, and I wil take all sickness away
from the mides of thee.

26 ¶ There shall none cast their fruite
nor be barren in the land: the number
of thy dayes wil I fulfill.

27 I wil send my p fear before thee, and
wil destroy al the people among whom
thou shalt goe: and I wil make al thine
enemies turne their backs vnto thee:

28 And I wil send 7 hornes before thee,
which shal drine out the Hittites, & Ca-
naanites, & the Hittites from thy face.

29 I wil not cast them out from thy face
in one pere, least the land growe to a
wildernesse: and the beastes of the field
multiple against thee.

30 ¶ By little and little I wil drine them
out from thy face, vntill thou increase,

and inherite the land.

31 And I wil make thy coastes from the
red sea vnto the sea of the Philistines,
and from the desert vnto the Eufrate:
for I wil deliuer the inhabitants of the
land into your hand, & thou shalt drine
them out from thy face.

32 ¶ Thou shalt make no cōuenant with
them, nor with their gods:

33 Neither shall they dwell in thy land,
least they make thee tyme againt me:
for if thou serue their goddes, surely it
shalbe thy destruction.

CHAP. XXXIII.

The people promises to obey God. 4. Moses writeth
the ciuill lawes. 9. 13. Moses returneth into the
mountaine. 14. Aaron and Hur haue the charge
of the people. 18. Moses was fourtie dayes and
fourtie nightes in the mountaine.

1 N Owe he had said vnto Moses,
Come vp to the Loide, thou, and
Aaron, Nadab, and Abihu, and
seuentic of the Elders of Israel, and ye
shal worship asarod.

2 And Moses him selfe alone shal come
neere to the Loide, but they shal not
come neere, neither shal the people goe
vp with him.

3 ¶ Afterward Moses came and tolde
the people all the wordes of the Loide,
and all the lawes: and all the people
answered with one voyce, and said, All
the things which the Loide hath sayd,
wil we doe.

4 And Moses wrote all the wordes of the
Loide, and role vp early, and set vp an
altar vnder the mountaine, & twelue
pillers according to the twelue tribes
of Israel.

5 And hee sent ponge m m of the child-
ren of Israel, which offered burnt of-
ferings of beeces, and sacrificed peace
offerings vnto the Loide.

6 Then Moses toke halfe of the blood,
and put it in bakens, and halfe of the
blood he sprinkled on the altar.

7 After hee toke the booke of the cōue-
nant, and read it in the audience of the
people: who said, All that the Loide
hath said, we wil doe, and be obediēt.

8 Then Moses toke the blood, & sprin-
kled it on the people, and said, Behold,
the blood of the cōuenant, which the
Loide hath made with you concerning
all these things.

9 ¶ Then went vp Moses and Aaron,
Nadab, and Abihu, and seuentie of the
Elders of Israel.

10 And they saw the God of Israel, and
vnder his feete was as it were a worke
of Sapphir stone, and as the vesp hea-
uen when it is cleare.

11 And vpon the nobles of the children of
Israel he laid not his hand: also they
sawe God, and did eat and drinke.

12 ¶ And the Loide saide vnto Moses,
Come vp to me into the mountaine, &
be there, and I wil giue thee tables of
stone, & the law and the cōmandement,
which I haue writtē, for to teach the.

13 ¶ Then people.

q Called the sea
of Syria.

r Of Arabia cal-
led deserta.

s To wit, Eu-
phrates.

Chap. 34. 15.

Deut. 7. 2.

¶ Ebr. offence, or
sinne, Deut. 7. 16.

and Iosh. 23. 13.

a When he cal-
led him vp to the
mountaine to
giue him the
lawes, beginning
at the 20. chap.

b When he had
receiued these
lawes in mount
Sinai.

¶ Ebr. iudgements.

Chap. 19. 8.

(chap. 10. 24.)

Or, at the foote of
the mountaine.

c For as yet the
priesthood was
not giue to Levi.

Or, of the booke of
the Lawe.

1. Pet. 1. 2.

heb. 6. 10.

d Which blood
signifieth that
cōuenant broken
cannot be satisfied
without blood
shedding.

e As perfectly as
their infirmities
could behold his
maiestie.

¶ Ebr. bricke worke.

f He made them
not afraide, nor
punished them.

g That is, reioy-
ced.

h The second
time.

i Signifying the
hardnes of our
hearts, excepte
God doe write
his lawes therein
by his Spirit.

Iere. 31. 33. Ezek.

11. 19. 2. cor. 3. 3.

he. 8. 10. & 10. 16.

To wit, the

- 13 Then Moses rose up, and his minister Joshua, and Moses went up into the mountaine of God,
 14 And said unto the Elders, Tarry ye here, until we come againe vnto you: and behold, Aaron, and Hur are with you: whosoener hath any matters, let him come to them.
 15 Then Moses went up to the mount, and the cloude couered the mountaine,
 16 And the glory of the Lord abode vpon mount Sinai, and the cloude covered it fire dayes: and the scientiſſy dape he called vnto Moses out of the middes of the cloude.
 17 And the light of the glory of the Lord was like consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.
 18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the mount fourtie dayes and fourtie nights.

CHAP. XXV.

* The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie ſeat. 23 The table. 31 The Candleſticke. 40 All muſt be done according to the patterne.

1 Then the Lord ſpake vnto Moses,

2 **T**h^a ſpeake vnto the childre of Iſrael, that they receiue an offering for me: of euery man, whoſe heart gueth it freely, he ſhall take the offering for me.

3 And this is the offering which ye ſhall take of them, gold, and ſiluer, & braſſe,

4 And blew ſilke, and purple, and ſcarlet, and fine linen, and goates heare,

5 And raimens ſkins coloured red, & the ſkins of badgers, & the wood Shittim,

6 Oyle for the light, ſpices for anointing oyle, & for the perfume of ſweet ſauour,

7 Our ſtones, and ſtones to be ſet in the Ephod, and in the breaſt plate.

8 Alſo they ſhall make me a Sanctuary, that I may dwell among them.

9 According to all that I ſhew thee, even ſo ſhall ye make the forme of the Tabernacle, and the facion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou ſhalt overlape it with pure golde: within and without ſhalt thou overlape it, and ſhalt make vpon it a crowne of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put them in the four corners thereof: that is, two rings ſhalbe on the one ſide of it, & two rings on the other ſide thereof.

13 And thou ſhalt make barres of Shittim wood, and couer them with golde.

14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.

15 The barres ſhall be in the rings of the

Arke: they ſhall not be take away from it.
 16 So thou ſhalt put in the Arke the Teſtimonie which I ſhall giue thee.
 17 Alſo thou ſhalt make a Mercie ſeat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.
 18 And thou ſhalt make two Cherubims of golde: of worke beaten out with the hammer ſhalt thou make them at the two ends of the Mercie ſeat.
 19 And the one Cherub ſhalt thou make at the one end, and the other Cherub at the other ende: of the matter of the Mercie ſhall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims ſhall ſtretch their wings on hie, couering the Mercie ſeat with their wings, & their faces one to another: to the Mercie ſeat ward ſhall the faces of the Cherubims be.

21 And thou ſhalt put the Mercie ſeat as bovie vpon the Arke, and in the Arke thou ſhalt put the Teſtimonie, which I will giue thee.

22 And there I will declare my ſelfe vnto thee, and from aboue the Mercie ſeat betweene the two Cherubims, which are vpon the Arke of the Teſtimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie:

24 And thou ſhalt couer it with pure golde, and make thereto a crowne of golde round about.

25 Thou ſhalt alſo make vnto it a border of foure fingers round about: & thou ſhalt make a golden crowne rounde about the border thereof.

26 After, thou ſhalt make for it four rings of gold, & ſhalt put the rings in foure corners that are in foure ſides thereof:

27 Ouer againſt the border ſhall the rings be for places for barres, to beare the Table.

28 And thou ſhalt make the barres of Shittim wood, and ſhalt overlape them with gold, that the Table may be bozne with them.

29 Thou ſhalt make alſo diſhes for it, and incenſe cuppes for it and coverings for it, and goblets, wherewith it ſhall be couered, even of fine golde ſhalt thou make them.

30 And thou ſhalt ſet vpon the Table ſhewe bread before me continually.

31 ¶ Alſo thou ſhalt make a Candleſticke of pure gold: of worke beaten out with the hammer ſhall the Candleſticke be made, hiſ ſhaft, and hiſ branches, hiſ bowles, hiſ knops: and hiſ floures ſhall be of the ſame.

32 Sixe branches alſo ſhall come out of ſides of it: three branches of the Candleſticke out of the one ſide of it, & three branches of the Candleſticke out of the other ſide of it.

f The ſtone tables, the rod of Aaron and Manna, which were a teſtimonie of Gods preſence, Or, couering: or propitiatorie. g There God appeared mercifully vnto them: and this was a ſignure of Chriſt.

Or, will appoint with thee. Nomb. 7. 89.

Chap. 37. 10.

Or, an band broad.

h To ſet the bread vpon.

Chap. 37. 17.

i It ſhall not be molten, but beaten out of the lump of golde with the hammer.

Or, him.
 1 The Lord appeareth like devouring fire to carnall men: but to them that he draweth with hiſ ſpirit, he is like pleaſant Saphir.
 Chap. 34. 18.
 dent. 9. 9.

a After ſ moral & iudiciall lawe he giueth them the ceremonial lawe, ſ nothing ſhould be left to mans inuention.
 Chap. 35. 5.

b For the buyling & vſe of the Tabernacle.

c Or, yellow.
 c Which is thought to be a kinde of cedar, which will not rot.

d Ordeined for the Priests.
 Chap. 28. 4.

e A place both to offer ſacrifice and to heare the Lawe.
 Chap. 37. 5.

Or, a circle and a border.
 Or, ſetle.

- 33 Three bowles like unto almonds, one knop and one floure in one branche: and three bowles like almonds in the other branche, one knoppe and one floure: so throughout the six branches that come out of the Candlestick.
- 34 And in the shaft of the Candlestick shall be four bowles like unto almonds, his knops and his floures.
- 35 And there shall be a knop under two branches made thereof: and a knop under two branches made thereof: and a knop under two branches made thereof according to the six branches coming out of the Candlestick.
- 36 Their knops and their branches shall be thereof. all this shall be one beaten worke of pure golde.
- 37 And thou shalt make the seven lamps thereof, and the lampes thereof that thou put thereon, to give light towarde that that is before it.
- 38 Also the snuffers & snuffdishes thereof shall be of pure golde.

E This was the talent weight of the temple, and waied 120. pound.
Exod. 8. 3. alt. 7. 44.

CHAP. XXVI.

The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Merciesate, of the Table, and of the Candlestick.

- 1 **A**fterward thou shalt make the Tabernacle with ten curtains of fine twined linen, and blewie silke, and purple, and skarlet: and in them thou shalt make Cherubins of a bypdered worke.
- 2 The length of one curtaine shall be eight and twenty cubites, & the bredth of one curtaine, foure cubites: every one of the curtains shall haue one measure.
- 3 Five curtains shall be coupled one to another: & the other five curtains shall be coupled one to another.
- 4 And thou shalt make strings of blewie silke vpon the edge of the one curtaine, which is in the seluedge of the coupling: & likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.
- 5 Fiftie strings shalt thou make in one curtaine, & fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.
- 6 Thou shalt make also fiftie ^a taches of golde, and couple the curtains one to another with the taches, and it shall be one Tabernacle.

a That is, of most cunning or fine worke.

b On the side that 3 curtains might be tyed together.

c In tying together both the sides.

Or, hookes.

Or, partition.

d Least rayne & weather should marre it.

- 7 ^e Also thou shalt make curtains of goates heare, to be a ^f covering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.
- 8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtains shall be of one measure,

- 9 And thou shalt couple five curtains by themselves, and the five curtains by themselves: but thou shalt double the ^g six curtaine vpon the forefront of the covering.
- 10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.
- 11 Likewise thou shalt make fiftie ^h taches of brasle, and fasten them on the strings, and shalt couple the covering together, that it may be one.
- 12 And the ⁱ remnant that resteth in the curtains of the covering, euen the halfe curtaine that resteth, shall be left at the backside of the Tabernacle.
- 13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of the covering, may remaine on either side of the Tabernacle to couer it.
- 14 Moreover, for that covering thou shalt make a covering of rams skinnes dyed red, and a covering ^j of badgers skinnes aboute.
- 15 Also thou shalt make boards for the Tabernacle of Shittim wood to stand vpon.
- 16 Ten cubites shall be the length of a board, and a cubite and an halfe cubite the breadth of one boarde.
- 17 Two tenons shall be in one boarde set in order as the feet of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.
- 18 And thou shalt make boardes for the Tabernacle, euen twenty boardes on the South side, euen full South.
- 19 And thou shalt make fourtie ^k sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons, and two sockets vnder another boarde for his two tenons.
- 20 In like maner on the other side of the Tabernacle towarde the North side shall be twentie boardes,
- 21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another boarde.
- 22 And on the side of the Tabernacle, toward the west shalt thou make six boardes.
- 23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.
- 24 Also they shall be ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.
- 25 So they shall be eight boardes hauing sockets of siluer, euen sixteen sockets, that is, two sockets vnder one boarde, & two sockets vnder another boarde.
- 26 Also thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle.
- 27 And five barres for the boardes of the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the Westside.

e That is, five on the one side, and five on y other, & the six should hang ouer the doore of the Tabernacle.
Or, hookes.

f For these curtains were two cubits longer then the curtains of the Tabernacle: so that they were sider by a cubite on both sides.

g To be put vpon the covering was made of goates heare.
h This was the third covering for the Tabernacle.

k Or, basse pieces, wherein were the mortases for the tenons.

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect & well ioyned as were possible.

28 And the middle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt cover the boards with golde, and make their raings of golde, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt reare up the Tabernacle according to the facion thereof, which was shewed thee in the mount.

31 Moreover, thou shalt make a vaile of blew silke, and purple, and skarlet, & fine twined linen: thou shalt make it of wrought worke with Cherubims.

32 And thou shalt hang it upon foure pillars of Shittim wood covered with golde, (whose hooks shalbe of golde) standing upon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile on the hooks, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimonie: and the vaile shal make pou a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Mercle upon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heades shalbe of golde, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt cover it with brasse.

3 Also thou shalt make his ashpens for his ashes and his becoms, and his basens, and his fleshyhookes, and his censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like networke of brasse: also vnto that grate shalt thou make foure brazen rings vnto the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt cover them with brasse.

7 And the barres thereof shalbe put in the rings, the which barres shalbe vpon

the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betwene the boardes: as God shewed thee in the mount, so shalt thou make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the Southside, euen the South: the court shal haue curtains of fine twined linen, of an hundred cubites long, for one side,

10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their fillets shalbe siluer.

11 Likewise on the Northside in lengthe there shall bee hangings of an hundred cubites long, & the twentie pillars theres of with their twentie sockets of brasse: the heades of the pillars and the fillets shalbe siluer.

12 ¶ And the breadth of the court on the West side shal haue curtaines of fiftie cubits, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward full East shal haue fiftie cubites.

14 Also hangings of fiftene cubites shalbe on the one side with their thre pillars & their three sockets.

15 Likewise on the other side shalbe hangings of fiftene cubites, with their thre pillars, and their three sockets.

16 ¶ And in the gate of the court shalbe a vaile of twentie cubites, of blew silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shal haue fillets of siluer rounde about, with their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court shalbe an hundred cubites, and the breadth fiftie at either end, and the height five cubites, and the hangings of fine twined linen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all manner seruice thereof, & all the synners thereof, and all the pinnes of the court shalbe brasse.

20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure olive oile beaten, for the light, that the lampes may alway burne.

21 In the tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron & his sonnes disse them from evening to morning before the Loide, for a statute for euer vnto their generations to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aar & his sonnes to the Priesthood. 4 Their garments. 11. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

2 And thou shalt anoint Aaron & his sonnes with oile, and thou shalt consecrate them, that they may be priests for me.

Chap. 15. 9, 40.
hebr. 8. 5. alt. 7. 44.

R Somewhat, heads of the pillars.
Ebr. under the hooks: meaning that it should hang downwards from the hooks.
1 Whereunto the hie Priest onely entred once a yeere, m Meaning in the holie place.

n This hanging or vaile was betwene the holy place, and there where the people were.

a For the burnt offering.

b Of the same wood and matter, not fastened vnto it.
Or, five pannes.

c Ebr. net.

d They were certain hoops or circles for to beautifie y pillar

e Meaning curtaines of fiftie cubites.
f Of the doore of the court.

g Or flakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the olive, when it is first pressed or beaten.
Or ascend up.

of Israel, that hee may serue me in the
Priests office: I meane Aaron, Nadab,
and Abihu, Eleazar, and Ithamar
Aarons sonnes.

2 Also thou shalt make holy garments
for Aaron thy brother, a glorious and
beautiful.

3 Therefore thou shalt speake vnto all
cunning men, whome I haue filled
with the spirit of wisdom, that they
make Aarons garments to consecrate
him, that he may serue me in þ Priests
office.

4 Now these shall be the garments, which
they shall make, a best plate, & an E-
phod, and a robe, and a brodered coat,
a miter, and a girdle. so these holy gar-
ments shall they make for Aaron thy
brother, and for his sonnes, that he may
serue me in the Priests office.

5 Therefore they shall take golde, and
blewe silke, & purple, & skarlet, and fine
linen,

6 And they shall make þ Ephod of gold,
blew silke, and purple, skarlet, and fine
twined linen of broyded worke.

7 The two shoulders thereof shall be ioy-
ned together by their two edges: so shall
it be closed.

8 And the embroyded gard of the same
Ephod, which shall be vpon him, shall be
of the selfsame worke and stuffe, euen
of golde, blew silke, and purple, and
skarlet, and fine twined linen.

9 And thou shalt take two onix stones, &
grauē vpon them the names of þ chil-
dren of Israel:

10 Six names of them vpon the one stone,
and the six names that remaine, vpon
the second stone, according to their ge-
nerations.

11 Thou shalt cause to graue the two
stones according to the names of the
children of Israel by a graver of signets,
that worketh and graueth in stone, and
shall make them to be set and embossed
in golde.

12 And thou shalt put the two stones vpon
þ shoulders of the Ephod, as stones of
remembrance of the children of Is-
rael: for Aaron shall beare their names
before the Lord vpon his two shoulders
for a remembrance.

13 So thou shalt make bosses of golde,

14 And two chaines of fine gold s at the
end, of wretched worke shalt thou make
them, & shalt fasten the wretched chaines
vpon the bosses.

15 Also thou shalt make the best plate of
indgement with broyded worke like
the work of the Ephod shalt thou make
it: of golde, blew silke, and purple, and
skarlet, and fine twined linen shalt thou
make it.

16 Four square it shall be and double, an
hand byeth long and an hande byeth
broad.

17 Then thou shalt sette it full of places
for stones, euen foure rowes of stones:
the order shall be this, a rubie, a topaze,

and a carbuncle in the first row,

18 And in the second row thou shalt set an
emeraude, a saphir, and a diamond,

19 And in the third row a turkeis, an a-
chate, and an hematite.

20 And in the fourth row a chysolite,

an onix, and a iasper: and they shall be
set in gold in their embossments.

21 And the stones shall be according to the
names of the children of Israel, twelue,
according to their names, grauen as
signets, euery one after his name, and
they shall be for the twelue tribes.

22 Then thou shalt make vpon the best
plate two chaines at the endes of
wretched worke of pure golde.

23 Thou shalt make also vpon þ best plate
two rings of golde, & put the two rings
on the two ends of the best plate.

24 And thou shalt put the two wretched
chaines of golde in the two rings in the
endes of the best plate.

25 And the other two endes of the two
wretched chaines, thou shalt fasten in the
two embossments, and shalt put them
vpon the shoulders of the Ephod on the
foreside of it.

26 Also thou shalt make two rings of
golde, which thou shalt put in the two
other endes of the best plate, vpon the
border thereof, towarde the inside of the
Ephod.

27 And two other rings of gold thou shalt
make, & put them on the two sides of
the Ephod, beneath in the fore part of it
ouer against the coupling of it vpon the
broyded gard of the Ephod.

28 Thus they shall bind the best plate by
his rings vnto the rings of the Ephod,
with a lace of blew silke, that it may be
fast vpon the broyded garde of the E-
phod, and that the best plate be not loos-
ed from the Ephod.

29 So Aaron shall beare the names of
the children of Israel in the best plate of
iudgement vpon his heart, when he goeth
into the holy place, for a remembrance
continually before the Lord.

30 Also thou shalt put in the best plate
of iudgement the Urim & the Thum-
min, which shall be vpon Aarons heart,
when he goeth in before the Lord: and
Aaron shall beare the iudgement of the
children of Israel vpon his heart before
the Lord continually.

31 And thou shalt make the robe of the
Ephod altogether of blew silke.

32 And the hole for his head shall be in
the middes of it, hauing an edge of women
worke round about the collar of it: so it
shall be as þ collar of an habergeon that
is rent not.

33 And beneath vpon the skirts thereof
thou shalt make pomegranates of blew
silke, and purple, & skarlet, round about
the skirts thereof, and belies of golde
betwene their round about:

34 That is, a golden bel and a pomegra-
nate, a golden bell and a pomegranate
round about vpon the skirts of the robe.

Or, Emeraud.

Or, Carbuncle.

Or, Iasper.

Or, Sardish.

Which are

vpmost towarde

the shoulder.

Which are

beneath.

Which are

by the sides

of the Ephod.

Which are

by the sides

of the Ephod.

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Which are

by the sides

of the Ephod.

a Whereby his
office may be
knowne to be
glorious and ex-
cellent.

b Which is, to

separate him

from the rest.

c A short and

streict coat wout

sleeues put vp-

most vpon his

garments to

keepe the close

vnto him.

d Which went

about his vp-

most coat.

e As they were

in age, so should

they be grauen

in order.

f That Aaron

might remem-

ber Ysraelites

to Godward.

g Of the bosses.

h It was so cal-

led, because the

hie Priest coulde

not giue senten-

ce in iudgement

without that on

his best.

i The descripti-

on of the best

plate.

Or, Sardine.

35 **And thou shalt blye upon Aaron, when he is in** 7 **And thou shalt take a poynting * ople,** Chap. 30. 35.
 mitreth, and his sounde shall be hearde, 8 **And thou shalt bring his sonnes, and**
 when hee goeth into the holy place be- 9 **And thou shalt give them with girdels, both**
 fore the Lord, & when he cometh out, 10 **And Aaron and his sonnes: and thou shalt put**
 and he shall not dye. 11 **the bonnets on them, and the Priests of-**
 36 **Also thou shalt make a plate of pure** 12 **fice shall be theirs for a perpetual lawe:**
 golde, and graue thereon, as signets **thou * shalt also "fill the handes of Aa-** Chap. 28. 41.
 are grauen, ° **HOLINES TO THE** 13 **ron, and the handes of his sonnes.** "Or, consecrate
 LORD,

o Holines ap-
 pertaineth to the
 Lord: for he is
 most holie, and
 nothing vnholie
 may appeare be-
 fore him.

p Their offerings
 could not be so
 perfect, but some
 fault would be
 therein: which
 sinne the high
 Priest bare and
 pacified God,

37 **And thou shalt put it on a bletoe like**
 lace, & it shall be vpon the miter: euen vpon
 the forefront of the miter shall it be,
 38 **So it shall be vpon Aarons forehead,**
 that Aaron may b bare the iniquitie of
 the offerings, which the children of Is-
 rael shall offer in all their holy offerings:
 and it shall be alwayes vpon his fores-
 head, to make them acceptable before
 the Lord.

39 **Likewise thou shalt embroyder the fine**
 linen coat, and thou shalt make a miter
 of fine linen, but thou shalt make a gir-
 del of neede woike.

40 **Also thou shalt make for Aarons sonnes**
 coates, and thou shalt make them gir-
 dels, and bonnets shalt thou make them
 for glory and comelines.

41 **And thou shalt put them vpon Aaron**
 thy brother, & on his sonnes with him,
 and shalt anoint them, & fill their hands,
 and sanctifie them, that they may mini-
 ster vnto me in the Priests office.

42 **Thou shalt also make them linen bree-**
 ches to couer their ynnities: from the
 loynes vnto their thighs shall they reach.

43 **And thou shalt make for Aarons sonnes**
 when they come into the Tabernacle
 of the Congregation, or when they come
 vnto the altar to minister in the holie
 place, that they commit not iniquitie,
 and so die. This shall be a law for ever vnto
 him and to his seede after him.

CHAP. XXIX.

1 *The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promises to dwell among the children of Israel.*

1 **This thing also shalt thou doe vnto**
 them when thou consecrest them to
 be my Priests. * Take a pong calfe,

2 **and two rammes without blemish,**
 and unleaued bread & cakes unlea-
 uened tempered with oile, & wafers un-
 leaued anointed with oile: (of fine
 wheat flowe shalt thou make them)

3 **Then thou shalt put them in one bas-**
 ket, & present them in the basket with
 the calfe and the two rammes.

4 **And thou shalt bring Aaron and his sonnes**
 vnto the doore of the Tabernacle of the
 Congregation, and walsh them with
 water.

5 **Also thou shalt take the garments, and**
 put vpon Aaron the tunicle, & the robe
 of the Ephod, and the Ephod, and the
 breyplate, & shalt close them to him with
 the bordered garde of the Ephod.

6 **Then thou shalt put the miter vpon his**
 heade, and shalt put the holie * crowne
 vpon the miter.

7 **And thou shalt take a poynting * ople,**
 and shalt poynt vpon his heade, and
 anoint him.

8 **And thou shalt bring his sonnes, and**
 put coates vpon them,

9 **And thou shalt gird them with girdels, both**
 Aaron and his sonnes: and thou shalt put
 the bonnets on them, and the Priests of-
 fice shall be theirs for a perpetual lawe:
 thou * shalt also "fill the handes of Aa-
 ron, and the handes of his sonnes.

Chap. 28. 41.
 "Or, consecrate
 them.

10 **After, thou shalt present the calf before**
 the Tabernacle of the Congregation, &
 Aaron and his sonnes shall put their
 hands vpon the head of the calfe.

Leuit. 1. 4.
 c Signifying
 that the sacrifice
 was also offered
 for them, and
 that they did ap-
 proue it.

11 **So thou shalt kill the calfe before the**
 Loyde, at the doore of the Tabernacle of
 the Congregation.

12 **Then thou shalt take of the blood of the**
 calfe, and put it vpon the homes of the
 altar with thy finger, and shalt poynt
 all the rest of the blood at the foote of the
 altar.

13 *** Also thou shalt take all the fatte that**
 couereth the inwards, and the kall, that
 is on the liuer, and the two kidneis, and
 the fat that is vpon them, & shalt burne
 them vpon the altar.

Leuit. 3. 3.

14 **But the fleshe of the calfe, and his skin,**
 & his doung shalt thou burne with fire
 without the holte: it is a "sinne offering.

"Ebr. sinne,
 2. Cor. 5. 21.

15 *** Thou shalt also take one ramme, and**
 Aaron and his sonnes shall put their
 hands vpon the head of the ramme.

16 **Then thou shalt kill the ramme, and**
 take his blood, and sprinkle it rounde a-
 bout vpon the altar,

17 **And thou shalt cut the ram in pieces, &**
 walsh the inwards of him and his legs,
 and shalt put the vpon the pieces ther-
 of, and vpon his head.

18 **So thou shalt burne the whole ramme**
 vpon the altar: for it is a burnt offering
 vnto the Lord & for a sweete sauour: it
 is an offering made by fire vnto the Loyde.

19 *** And thou shalt take the other ramme, &**
 Aaron and his sonnes shall put their
 hands vpon the head of the ramme.

d Or a sauour of
 rest, which cau-
 seth the wrath
 of God to cease.

20 **Then shalt thou kill the ramme, and**
 take of his blood and put it vpon the
 lap of Aarons eare, and vpon the lap of
 the right eare of his sonnes, and vpon
 the thumbe of their right hand, and vpon
 the great toe of their right foote, and
 shalt sprinkle the blood vpon the altar
 round about.

e Meaning, the
 soft and nether
 part of the eare.

21 **And thou shalt take of the blood that**
 is vpon the altar, & of the anointing
 oyle, and shalt sprinkle it vpon Aaron,
 and vpon his garments, and vpon his
 sonnes, and vpon the garments of his
 sonnes with him: so hee shall be halowed,
 and his clothes, and his sonnes, and the
 garments of his sonnes with him.

f Wherewith the
 altar must be
 sprinkled.

22 **Also thou shalt take of the rams the**
 fat & the rumpe, euen the fat that coue-
 reth the inwards, & the kall of the liuer,
 and the two kidneis, and the fat that is
 vpon them, and the right shoulder, (for
 it is the ram of consecration)

g Which is of-
 fered for the con-
 secration of the
 Priest.

q That is, conse-
 crate them, by
 giuing them
 thinges to offer,
 and thereby ad-
 mit them to
 their office.

* Or, of witness.

r In not hiding
 their nakednes.

Leuit. 9. 7.

a To offer them
 in sacrifice.

b Which was
 next vnder the
 Ephod.

Chap. 28. 36.

23 And one loaf of bread, And one cake of bread tempered with oyle, & one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, & in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive the of their hands, and burne them upon the altar besides the burnt offering for a sweete savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the brest of the cake of the consecration, which is for Aaron, & shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, & which was heaved up of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anointed therein, and to be consecrate therein.

30 That sonne that shall be Priest in his steade, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holie place.

31 And thou shalt take the ramme of the consecration, and seethe his flesh in the holie place.

32 And Aaron and his sonnes shall eate the flesh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, which by their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus unto Aaron & unto his sonnes, according to all things, which I have commanded thee: seven daies shalt thou consecrate them.

36 And thou shalt offer euery day a calfe for a sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou shalt offerd upon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoever toucheth the altar, shall be holy.

38 Now this is that which thou shalt present vpon the altar: euery two lambes

of one pere old, day by day continually,

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Eym of beaten oyle, and the fourth parte of an Eym of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a sweete savour unto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there unto thee.

43 There I will appoint with the childre of Israel, and the place shall be sanctified by my glorious.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 16 The brazen laver. 23 The anoynting oyle. 34 The making of the perfume.

1 Whethermore thou shalt make an altar of sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite (it shall be two square) and the height thereof two cubites: the honyes thereof shall be of the same.

3 And thou shalt ouerlape it with fine golde, both the top thereof and the sides thereof round about, and his homes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crown two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it before the baile, that is nere the Arke of the Testimonie, before the Overpleate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when he doeth the lampes thereof, shall he burne it. Likewise at euen, when Aaron setteth

That is, an Omer, reade chap. 16. 16. Which is about a pinte.

Or, declare my self to you.

Because of my glorious presence.

Leuit. 26. 12. 2 cor. 6. 16.

It is I the Lord, that am their God.

Vpon which the sweete perfume was burnt. vers. 34.

Of the same wood & matter.

Or, a circle and border.

That is, in the Sanctuary, and in the Holy list of all,

Meaning when he trimmeth them, and refresheth the oyle.

by

h This sacrifice the Priest did moue towards the East, West, North & South. i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanks giving to God for his benefites.

Leuit. 8. 21. & 24. 9. mat. 12. 4.

l That is, by the sacrifices.

m Ebr. fill their hands. n To appease Gods wrath that sinne may be pardoned.

Numb. 23. 9.

by the lampes thereof, hee shall burne incense: this perfume shall be perpetual before the Lord, throughout your generations.

9 ¶ He shall offer no strange incense thereon, nor burne sacrifice, nor offering, neither polvie anpe drinke offering thereon.

10 And Aaron shall make reconciliation upon the hornes of it once in a peere, with the blood of the sinne offering in the day of reconciliation: once in the peere shall he make reconciliation upon it throughout your generations: this is most holp vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 ¶ When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are nombred from twentie yere olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish for halfe a shekel, wherby he shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, & it may bee a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, & shalt put it betwene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash them selues with water, lest they die.

21 So they shall wash their hands and their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fine hundredth shekels, of sweet cinnamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth

and fiftie:

24 Also of cassia fine hundredth, after the shekel of the Sanctuary, and of ople of sheue an * Min.

25 So thou shalt make of it the ople of holie oymment, euen a most precious oymment after the arte of the apotecarie: this shall be the ople of holp oymment.

26 And thou shalt anoynt the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be holie: all that shall touche them, shall be holie.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in Priests office.

31 Whosoever thou shalt speake vnto the children of Israel, saying, This shall be an holp oymnting ople vnto me, throughout your generations.

32 None shall anoint man's flesh therewith, neither shall he make any composition like vnto it: for it is holie, and shall be holie vnto you.

33 Whosoever shall make the like oymment, or whosoever shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord layd vnto Moses, Take vnto thee these spices, pure myrrhe and cleave gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of the perfume composed after the arte of the apotecarie, mingled together pure, and holie.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall bee vnto you most holie.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holie for the Lord.

38 Whosoever shall make like vnto that to smell thereto, euen hee shall be cut off from his people.

CHAP. XXXI.

God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

¶ And the Lord spake vnto Moses, saying,

2 Behold, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God,

Chap. 35. 40.

o All things which appertain to the Tabernacle.

p Neither at their burialles, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests. r In Ebrew, Sheheleth: which is a sweete kinde of gumme and shineth as the nail.

f Onely dedicate to the vse of the Tabernacle.

e Otherwise made then this, which is described. f But it must only serue to burne perfume.

Num. 1. 2. 5.

g Whereby he testified that he redeemed his life which he had forsaite, as is declared by David

2 Sam. 24. 1. h This shekel valued two common shekels: and y gerah valued about 12. pence after five shilling sterling y ounce of siluer.

Leuit. 27. 15. nom. 3. 47. exek. 45. 12.

i That God should be mercifull vnto you.

k Signifying y he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthode shall last.

m Waying so much.

n This is kinde of reede of a verie sweete sauour within, and is vsed in powders and odours.

a I haue chosen and made meet, chap. 35. 30.

b This sheweth
f handy craftes
are the giftes of
Gods spirit, and
therefore ought
to be esteemed.

God, in wisdom, and in understanding
and in knowledge and in all
b workes
manly:

To find out curious workes to worke
in gold, and in silver, and in brasse,
Also in the arte to set stones, & to carue
in timber, and to worke in all manner of
workmanly.

6 And behold, I haue toyned with him
Moses the sonne of Amram of the
tribe of Dan, and in the heartes of all
that are wise hearted, haue I put wis-
dome to make all that I haue comman-
ded thee:

7 That is, the Tabernacle of the Congre-
gation, and the Arke of the Testimo-
nie, and the shewbread that shalbe there-
upon, with all instruments of the Ta-
bernacle:

8 Also the Table and the instruments of
thorow, and the pure Candlestick with
all his instruments, and the Altar of
perfume:

9 Likewise the Altar of burnt offering
with all his instruments, and the Laver
with his scoote:

10 Also the garments of the ministracion,
and the holy garments for Aaron the
Priest, and the garments of his sonnes,
to minister in the Priestes office,

11 And the anointing oyle, and sweete
perfume for the Sanctuarie: according
to all that I haue commanded thee, that
they do,

12 ¶ Afterwarde the Lord spake vnto
Moses, saying,

13 Speake thou also vnto the children of
Israel, & say, f Notwithstanding keepe
ye my Sabbaths: for it is a signe be-
twene mee and you in your generati-
ons, that ye may know that I the Lord
do sanctifie you.

14 ¶ Ye shall therefore keepe the Sab-
bath: for it is holie vnto you: he that de-
flecth it, shall die the death: therefore
whosoener worketh therein, the same
person shalbe euen cut of from among
his people,

15 Sixe dayes shall men worke, but in the
seventh day is the Sabbath of the holie
rest to the Lord: whosoener doeth any
worke in the Sabbath day, shall die the
death.

16 Wherefore the children of Israel shall
keepe the Sabbath, that they may ob-
serue the rest throughout their genera-
tions for an everlasting covenant.

17 It is a signe betweene me and the chil-
dren of Israel for euer: for in sixe dayes
the Lord made the heauen & the earth,
and in the seventh day he ceased, and
rested.

18 Thus (when the Lord had made an end
of communing with Moses by mount
Sinai) he gaue him two Tables of
the Testimonie, even tables of stone,
written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their delinquency to the

calfe. 14 God is appeased by Moses prayer. 19
Moses breaketh the Tables. 27 He slayeth the i-
dolaters. 32 Moses zeale for the people.

But when the people sawe, that Mos-
es taried long of hie came downe
from the mountaine, the people ga-
thered themselues together against Ara-
ron, and sayd vnto him, Wy, make vs
gods to go before vs: for of this Moses
(the man that brought vs out of the land
of Egypt) wee knowe not what is be-
come of him.

2 And Aaron sayd vnto them, b Plucke
off the golden earrings, which are in the
eares of your wiues, of your sonnes,
and of your daughters, and bring them
vnto me.

3 Then all the people pluckt from them
c felues the golden earrings, which were
in their eares, and they brought them
vnto Aaron.

4 ¶ Which he receiued them at their handes,
& facioned it with the graving toolles,
& made of it a molten calfe: then they said,
These bee thy gods, O Israel, which
brought thee out of the lande of Egypt.

5 When Aaron sawe that, he made an al-
tar before it: and Aaron proclaimed,
saying, To morowe shalbe the holp day
of the Lord.

6 So they rose by & next day in the mor-
ning, and offered burnt offerings, and
brought peace offerings: also the people
sate them downe to eat and drinke, and
rose vp to play.

7 ¶ Then the Lord said vnto Moses, ¶ Co-
get thee downe: for thy people which
thou hast brought out of the land of Eg-
ypt, hath corrupted their wayes.

8 They are soone turned out of the way,
which I commanded them: for they
haue made them a molten calfe, and
haue worshipped it, and haue offered
thereto, saying, These be thy gods, O
Israel, which haue brought thee out
of the land of Egypt.

9 Again the Lord said vnto Moses, ¶ I
haue seene this people, and behold, it is
a stiffe necked people.

10 Now therefore let me alone, that I may
visit thy people with a plague against them, for
I will consume them: but I will make
of thee a mightie people.

11 ¶ But Moses prayed vnto the Lord his
God, and sayde, O Lord, why doest thou
wrath wane hie agaynst thy people,
which thou hast brought out of the land
of Egypt, with great power and with
a mightie hand?

12 ¶ Wherefore shal the Egyptians speake,
and say, He hath brought them out ma-
liciously for to slawe them in the moun-
taines, and to consume them from the
earth: turne from thy fierce wrath, &
change thy minde from this euill coun-
sell: ward thy people.

13 Remember s Abraham, Ishak, & Ia-
rael thy seruants, to whome thou hast
promised that they should be a great
people: and saydest vnto Abraham,
I will multiply your seede, as Gen. 22. 7. and 13. 7.
the and 48. 5. d.

a The roote of
Idolatrie, whe
men thinke that
God is not at
hand, except
they see him
carnally.

b Thinking that
they would ra-
ther forgoe Ido-
latric, then to
resigne their
most precious
iewels.

c Such is y rage
of Idolaters,
that they spare
no cost to satisfie
their wicked
desires.

d They smelled
of their leauen
of Egypt, where
they saw calues,
oxen, & serpents
worshipped.

e. King. 12. 28.
1. Cor. 10. 7.
deut. 9. 18.

f Whereby we
see that neces-
sities we haue
to pray earnestly
to God, to keepe
vs in his true o-
bedience and to
send vs good
guides.

1. King. 12. 28.
Chap. 33. 3.
deut. 9. 13.
g God sheweth
that the prayers
of the godly stay
his punishment.

h. King. 12. 28.
Chap. 33. 3.
deut. 9. 13.
i. Or, blasphemers.

Or, repent.

g That is, thy
promises made to
Abraham.

the statutes of the heaven, & al this land, that I haue spoken of, will I giue vnto your seede, and they shal inherite it for euer.

14 Then the loyde changed his minde from the euil, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were writte on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and ^his writing was the writing of God grauen in the Tables.

17 And when Joshua heard the nople of the people, as they shewed, he said vnto Moses, There is a nople of warre in the hoste.

18 Who answered, It is not the nople of them that haue the victorie, nor ^p nople of them that are overcome: but I do heare the nople of singing.

19 Now, as soone as he came neere vnto the hoste, he sawe the calfe & the dancing: so Moses wath waied hore, and he cast the Tables out of his handes, & brake them in pieces beneath ^p mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, & strowed it vpon the water, & made the childe of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, ^p thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord be feared: Thou knowest this people, that they are euen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into ^p fire, & thereof came this calfe.

25 Moses therefore saue that the people were naked (for Aaron had made the naked vnto their shame among their enemies)

26 And Moses stood in the gate of the camp, & said, Who pertaineth to ^p lord? let him come to me. And al the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus sayth the lord God of Israel, But euerie ma his sword by his side: go to and fro, fro gate to gate, through the hoste, & ^a slaye euerie man his brother, and euerie man his companion, and euerie man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about thre thousand men.

29 (For Moses had sayde, Consecrate

your hands vnto the lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but nowe I will go vnto the lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto ^p lord, and sayd, Oh, this people haue sinned a great sinne, & haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee, rafe me out of thy booke, which thou hast written.

33 Then the lord said to Moses, Whosoener hath sinned against me, I will put him out of my booke.

34 So nowe therefore, bring the people vnto the place which I commaunded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitation I will ^p visite their sinne vpon them.

35 So the lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

^a The Lord promiseth to send an Angel before his people. ⁴ They are sad because the Lord denyeth to go up with them. ⁹ Moses talketh familiarly with God. ¹³ He prayeth for the people, and desireth to see the glorie of the Lord.

1 Afterward the lord said vnto Moses, Depart, ^a go by from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the land which I sware vnto Abraham, to Isaac & to Iacob, saying, * Vnto thy seede wil I giue it.

2 And * I will send an Angel before thee & wil cast out the Canaanites, the Amorites, and the Hittites, & the Perizzites, the Hittites, and the Jebusites:

3 To a land, I say, that floweth with milke & hony: for I wil not go by with thee, * because thou art a stiff necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the lord had said to Moses, Say vnto ^p children of Israel, Ye are a stiff necked people, I wil come suddenly vpon thee, & consume thee: therefore now put thy costly raiment fro thee, that I may know what to do vnto thee)

6 So ^p children of Israel laid their good raiment from them, after Moses came downe from the mount Moab.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre of from the hoste, & called it 'The court-moor.' And when anie did seeke to the lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, al the people rose vp, and stood the Lordes will.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation. o I will make it known that he was neuer predestinat in mine eternal counsell to life euertlasting. p This declareth how grievous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they, that entred into it, must passe vp by the hills. Gen. 12.7. Chap. 23. 27. Josh. 24. 11. deut. 7. 22.

Chap. 31. 9. deut. 9. 13.

b That either I may shew mercie, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they

h Al these repetitions shewe how excellent a thing they defrauded themselves of by their idolatrie.

Deut. 9. 11.

i Partly to despise them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euil of their God.

l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing, Deut. 33. 9.

stoode euery man at his tent doore, and looked after Moses, until he was gone into the Tabernacle.

9 And alsoone as Moses was entred into the Tabernacle, the cloudy pillar descended & stood at the doore of the Tabernacle, & the Lord talked with Moses.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle doore, all the people rose vp, & worshipped euery man in his tent doore.

11 And the Lord spake unto Moses, & face to face, as a man speaketh vnto his friend. After he turned againe into the holte, but his seruant Joshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou hast vnto me, I leade this people forth, & thou hast not shewed me who thou wilt send with me: thou hast said moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence go not with vs, carie vs not hence.

16 And wherein now shalt it be knowne, that I & thy people haue found fauour in thy sight: shal it not be when thou goest with vs? so I, & thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, & I know thee by name.

18 Again he said, I beseech thee, shewe me thy glory.

19 And he answered, I will make all my good go before thee, & I will proclaim the name of the Lord before thee: for I will shew mercy to whom I will shew mercy, & I will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and liue.

21 Also the Lord said, Beholde, there is a place by me, and thou shalt stand by on the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, & will couer thee with mine hand whyles I passe by.

23 After I will take away mine hand, & thou shalt see my backe partes: but my face shalt not be seene.

CHAP. XXXIII.

1 The Tables are reme'd, & the description of God, 23 A selfship & idolaters is forbidden, 28 The three feasts, 29 Moses is fourtie daies in the Mount 30 His face shineth, & he conuerseth with a uoile.

1 And the Lord said vnto Moses, Behold, I will write vpon the

Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayst come by early vnto the mount of Sinai, & waite there for mee in the top of the mount.

3 But let no man come by with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattel feede before this mount.

4 ¶ Then Moses helde two Tables of stone like vnto the first, and rose vp early in the morning, and went by vnto the mount of Sinai, as the Lord had commaunded him, & tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and covered, The Lord, the Lord, strong, merciful, & gracious, slow to anger, & abundant in goodness and truth,

7 Reseruing mercie for thousands, forgiving iniquitie, & transgression & lime, & not making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third & fourth generation.

8 Then Moses made haste & bowed him selfe to the earth, and worshipped,

9 And saide, O Lord, I pray thee, If I haue found grace in thy sight, let the Lord world now go with vs, for it is a stiff necked people: pardon our iniquity & our sin, & take vs for thine inheritance.

10 And he answered, Behold, * I will make a covenat before all thy people, & will do marvels, such as haue not bene done in all the world, neither in all nations: & all people among whom thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently the which I commaund thee this day: Beholde, I will cast out before thee the Amorites, & the Canaanites, and the Hittites, & the Perizzites, & the Hittites, and the Jebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the lande whither thou goest, least they be the cause of ruine among you:

13 But ye shall ouerthrowe their altars, & breake their images in pieces, & cut downe their groves,

14 (For thou shalt bowe downe to none other god, because the Lord, whose name is * Ielous, is a ielous God)

15 Lest thou make a compact with the inhabitants of the land, & when they go a whoying after their gods, & do sacrifice vnto their gods, some man call thee, and thou eat of his sacrifice:

16 And lest thou take of their daughters vnto thy sones, & their daughters go a whoying after their gods, & make thy sones go a whoying after their gods.

17 Thou shalt make thee no gods of metal,

¶ Ebr. stand to mee.

¶ Or, about.
¶ Or, polished.

a This ought to be referred to the Lord & not to Moses proclaiming: as Chap. 33. ver. 19. ¶ Ebr. not making innocent.
Deut. 1. 9. iere. 32. 18.

b Seeing y people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be present with his Spirit.
Deut. 5. 2.

Deut. 7. 2. c If thou folowe their wickednes, and pollute thy selfe with their idolatrie.
d Which pleasant places they chosed for their idoles.
Chap. 20. 5.

Chap. 23. 32. Deut. 7. 2.

1 Cor. 8. 10. 1 King. 11. 2.

e As golde, silver, brasse, or any thing that is in is condemned al manner of idoles, whatsoever they be made

18 ¶ The of.

d Most plainly and familiarly of all others, Nom. 1. 2. 7, 8. deut. 34. 10.

e I care for thee and wil perseue thee in this thy vocation.

¶ Ebr. facer. f Signifying that the Israelites should excell through Gods fauour al other people, ver. 16.

g Thy face, thy substance, and thy maiestie. h My mercie, & fatherly care. i Reade Chap. 34. ver. 6, 7. Rom. 9. 15.

k For finding nothing in man that can deserue mercie, he wil freely saue his. l For Moses sawe not his face in full maiestie, but as mans weaknes could beare. m In mount Horeb. n So much of my glorie as in this mortal lyfe thou are able to see.

Deut. 10. 1.

Chap. 23. 15. 18 ¶ The feast of ^a unleavened bread shalt thou keepe: seven daies shalt thou eate unleavened bread, as I commaunded thee, in the time of eate ^a moneth of Abib: for in the moneth of Abib thou camest out of egypt.

Chap. 13. 4. 19 ¶ Weert male, that first openeth the wombe, shalbe mine: also all the first borne of thy flocke shall bee reckoned mine, both of beees and sheepe.

Chap. 23. 15. 20 But þ first of þ alle thou shalt bye out w a lamb: & if thou redeeme him not, the thou shalt breake his neck: all þ first borne of thy sonnes shalt thou redeeme, & none thal appeare before me ^a I emptye.

Chap. 23. 15. 21 ¶ Six dayes thalt thou worke, & in þ seventh day thou shalt rest: both in earing time, & in þ harvest thou shalt rest.

Chap. 23. 12. 22 ¶ Thou shalt also observe þ feast of weekes in the time of the first frutes of wheat harvest, and the feast of gathering frutes in the ende of the peere.

Chap. 23. 16. 23 ¶ These in a peere shall all your men children appeare before the Loide Jehonah God of Israel.

Chap. 23. 14. 24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall desire thy lande, when thou shalt come up to appeare before þ Lord thy God these in þ peere.

Chap. 23. 14. 25 ¶ Thou shalt not offer þ blood of my sacrifice to leane, neither thal ought of the sacrifice of the feast of Pascheover be left unto the morning.

Chap. 23. 18. 26 The first ripe frutes of thy land thou shalt bring unto the house of the Loide thy God: yet thalt thou not seech a kid in his mothers milke.

Chap. 23. 18. 27 And the Lord said unto Moses, Write thou these words: for after the tenour of these wordes I haue made a covenant with thee and with Israel.

Chap. 23. 18. 28 So he was there with þ Lord fourty dayes & fourty nights, and did neither eate bread nor drinke water: and he wrote in the Tables ^a þ wordes of þ covenant, even the ten commadements.

Chap. 23. 18. 29 ¶ So when Moses came downe fro mount Sinai, the two Tables of Testimonie were in Moses haub, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after þ God had talked w him)

Chap. 23. 18. 30 And Aaron and all the children of Israel looked upon Moses, & beholde, the skin of his face shone bright, & they were afraid to come nere him.

Chap. 23. 18. 31 But Moses called the: & Aaron & all þ chiefs of the Congregation returned unto him: & Moses talked with them.

Chap. 23. 18. 32 And afterwarde all the children of Israel came nere, & he charged them with all that the Lord had said unto him in mount Sinai.

Chap. 23. 18. 33 So Moses made an end of communing with them, ^a and had put a covering upon his face.

Chap. 23. 18. 34 But, when Moses came before the Lord to speake w him, he tooke of þ covering until he came out: the he came out, and spake unto the children of Israel, th which he was commaunded.

Chap. 23. 18. 35 And the children of Israel sawe the face of Moses, howe the kinne of Moses face shone bright: therefore Moses put the covering upon his face, until he went to speake with God.

Chap. XXXV. 1 The Sabbath. 5 The free gifts are required. 27 The redines of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

Chap. 23. 18. 1 ¶ When Moses assembled all the Congregation of the children of Israel, and said unto them, These are the wordes which the Lord hath commaunded, that ye shoulde do them:

Chap. 23. 18. 2 ¶ Six dayes thou shalt worke, but the seventh day shalt be unto you the holie Sabbath of rest unto the Lord: where in ye shouer doth any worke therein, thal die.

Chap. 23. 18. 3 Ye shall kindle no fire throughout all all bodily your habitations vpon þ Sabbath day.

Chap. 23. 18. 4 ¶ Again, Moses spake unto all the Congregation of the children of Israel, saying, This is the thing, which the Lord commandeth, saying,

Chap. 23. 18. 5 Take from among you an offering unto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely golde, and silver, & brasse:

Chap. 23. 18. 6 Also blewes silke, and purple, & scarlet, and fine linen, and goates heare,

Chap. 23. 18. 7 And rams skinned died red, and badgers skinned with Shittim wood:

Chap. 23. 18. 8 Also oyle for light, & spices for þ anointing oyle, and for the sweete incense,

Chap. 23. 18. 9 And onix stones, and stones to be set in the Ephod, and in the breast plate.

Chap. 23. 18. 10 And all the wise hearted among you, shall come and make all that the Loide hath commaunded.

Chap. 23. 18. 11 This is, the Tabernacle, þ pavillion thereof, and his covering, and his taches and his boordes, his barres, his pillars and his sockets,

Chap. 23. 18. 12 The Ark, & the barres thereof: the Mercie seat, & the baile that covereth it, and the instrumentes thereof, & the shew bread:

Chap. 23. 18. 14 Also the Candlestick of light and his instrumentes, and his lampes with the oyle for the light:

Chap. 23. 18. 15 ¶ Likewise the altar of perfume & his barres, and the anointing oyle, and the sweete incense, & the baile of the doore at the entering in of the Tabernacle,

Chap. 23. 18. 16 The Altar of burnt offering with his brazen grate, his barres and all his instrumentes, the Laver and his scoote,

Chap. 23. 18. 17 The hangings of the court, his pillars and his sockets, and the baile of the gate of the court,

Chap. 23. 18. 18 The pinnes of the Tabernacle, and the pinnes of þ court with their cords,

Chap. 23. 18. 19 The ministering garments to minister in the holie place, and the holie garments for Aaron the Priest, & the garments of his sonnes, that they may minister in the Priestes office.

Chap. 23. 18. 20 ¶ Then all the Congregation of the children

children of Israel departed from the presence of Moses.

"Ebr, lifted him up.

21 And every one, whose heart " encouraged him, and every one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vases, and for the holy garments.

"Or, hookes.

22 Both men and women, as many as were free hearted, came & brought " raches and earrings, and rings, & bracelets, all were jewels of golde: and every one that offered an offering of golde unto the Lord:

23 Every man also, which had blewes like, and purple, and skarlet, and fine linen, and goates heare, and rammes skinneries dyed red, and badgers skinneries, brought them.

"Ebr, with whom was found.

24 All that offered an oblation of silver & of brasse, brought the offering unto the Lord: and every one, that " had Shittim wood for any manner worke of the ministrature, brought it.

c Which were wittie & expert.

25 And all the women that were " wise hearted, did spinne with their handes, and brought the spin worke, even the blewes like, and the purple, the skarlet, and the fine linen.

f That is, which were good spinners.

26 Likewise all the women, " whose hearts were moved with knowledge, spin goates heare.

27 And the rulers brought onir stones, and stones to be set in the Ephod, and in the brest plate:

Chap. 30. 23.

28 Also spice, and oyle for light, and for the " anointing oyle, and for the sweete perfume.

g Using Moses as a minister thereof, Chap. 31. 2.

29 Every man and woman of the children of Israel, whose heartes moved them willingly to bring for all " worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

"Or, with the spirit of God.

30 ¶ Then Moses said unto the children of Israel, Beholde, " the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Judah, which the Lord hath filled him " with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner worke,

32 To find out curious works, to worke in gold, and in silver, and in brasse,

33 And in graving stones to set them, & in karving of wood, even to make any manner of fine worke.

34 And he hath put in his heart that he may teach other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

h Pertaining to graving, or karving, or such like Chap. 36. 1.

35 Them hath he filled with wisdom of heart to worke all manner " of cunning " and of bropdyed, and needle worke: in blewes like, and in purple, in skarlet, and in fine linen & weaving, even to doe all manner of worke, & subtil inventions.

CHAP. XXXVI.

s The great readiness of the people, in so much that

he commanded them to cease. 2 The curtains made. 19 The coverings. 20 The boards. 32 The Barret, 35 And the vaile.

1 Then wrought Bezaleel, and Aholiab, & all " cunning men, to whom the Lord gave wisdom, and understanding, to knowe howe to worke all manner worke for the service of the " Sanctuarie, according to all that the Lord had commanded.

"Ebr, wise in heart.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had given wisdom, eue as many as their hearts encouraged to come unto that worke to worke it.

a By the Sanctuarie he meaneth here all the Tabernacle.

3 And they received of Moses all the offering which the children of Israel had brought for the worke of the service of the Sanctuarie, to make it: also " they brought still unto him free giftes every morning.

b Meaning the Israelites.

4 So all the wise men, that wrought all the holie worke, came every man from his worke, which they wrought,

5 And spake to Moses, saying, The people bring to " much, and more then þyough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serve God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let nether man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, & to much.

Chap. 26. 3, 4.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtains of fine twined linen, and of blewes like, and purple, and skarlet: " Cherubims of bropdyed worke made they vpon them.

d Which were little pictures with wings in the forme of children.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtains were all of one cise.

10 And he coupled five curtains together, & other five coupled he together.

11 And he made strings of blewes like by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

Chap. 26. 10.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fiftie " raches of golde, and coupled the curtains one to another with the raches: so was it one Tabernacle.

"Or, hookes.

14 ¶ Also he made curtains of goates heare for the " covering vpon the Tabernacle: he made them to the number of eleuen curtains.

"Or, pavilion.

15 The length of one curtaine had thirtie cubits, and the breadth of one curtaine

whose^a hookes were also of golde, and^b Or, heads.

he cast for them foure lockers of silver.

same foure cubites: & eleuen curtaynes were of one cile.

16 And he coupled fine curtaynes by them selues, and six curtaynes by them selues:

17 Also he made fiftie stringes vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of hyasse to couple & couerning that it might be one,

19 And he made a^c couerning vpon the paulion of rammes skynes dyed red, & a couerning of badgers skins above.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubites, & the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

23 So he made twentie boardes for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of silver made he vnder the twentie boardes, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle towards the North, he made twentie boardes,

26 And their fourty sockets of silver, two sockets vnder one board, & two sockets vnder another board.

27 Likewise towards the West side of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for eyther side,

29 And they were^e ioynd beneath, and likewise were made sure about with a ring: thus he did to both in both corners.

30 So there were eight boardes & their sixtine sockets of silver, vnder euerie board two sockets.

31 After, he made^f barres of Shittim wood, five for the boardes in the one side of the Tabernacle,

32 And five barres for the boardes in the other side of the Tabernacle, & five bars for the boardes of the Tabernacle on the side toward the West.

33 And he made the middell barre to shoot through the boardes, from the one ende to the other.

34 He overlaid also the boardes with gold, & made their rings of golde for places for the barres, and couered the barres with golde.

35 Moreover he made a^h baile of blew like, & purple, and of skarlet, & of fine twined linen: with Cherubims of broyded worke made he it:

36 And made therein foure pillars of Shittim, & overlaid them with golde:

37 And he made anⁱ hāging for the Table: which was be-ber-nacle doore, of blew like, & purple, & twene y court & skarlet, & fine twined linen, and neede the Sanctuarie.

woike,

CHAP. XXXVII.

1 The Arke. 6 The Mercie seat. 10 The Table.

17 The Candlestick. 25 The Altar of incense.

1 After this, Bezaleel made the^j Arke Chap. 35. 10.

1 A^k of Shittim wood, two cubites & an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hye:

2 And overlaid it with fine gold within & without, and made a^l crowne of gold to it round about,

3 And cast for it foure rings of golde for foure corners of it: that is, two rings for the one side of it, & two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the^m Mercie seat of pure gold: two cubites and an halfe was the length thereof, & one cubite & an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Mercie seat: euen of worke beaten with the hammer made he them.

8 One Cherub on the one end, & another Cherub on the other end: theⁿ Mercie seat made he the Cherubims, at the two endes thereof.

9 And the Cherubims spread out their wings on hye, & couered the Mercie seat with their wings, and their faces were one towards another: toward the^o Mercie seat were the faces of the Cherubims.

10 Also he made the Table of Shittim wood: two cubites was the length thereof, & a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine gold, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an^p hāging round about, & made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 Also he made the instrumēt for the Table of pure gold: dishes for it, & incens cups for it, & goblets for it, & cones rings for it, wherewith it should be couered.

17 Likewise he made the Candlestick of pure gold: of worke beaten out with

^a Or, grauen borders.

^k Like battelments.

^l Chap. 25. 17.

^m Of the selfe same matter & the Mercie seat was.

ⁿ Or, some fingers.

^o Chap. 25. 19.

^e These two were about the couering of goates heare.

^f And to beare vp the curtaynes of the Tabernacle.

^g Or toward the Sea, which was the Sea called Mediterranean Westward from Ierusalem.

Chap. 26. 24.

Chap. 25. 28. and 30. 43.

^h Which was betweene the Sanctuarie & the Holiest of all.

the hāmer made he the Candlestick: & his shaft, & his branch, his bowles, his knoppes, and his floures were of one piece.

18 And six branches came out of the sides thereof: three branches of the Candlestick stick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branche three bowles made like almonds, a knop & a floure: & in an other branch three bowles made like almonds, a knop & a floure: and so throughout the six branches that proceeded out of the Candlestick.

20 And upon the Candlestick were four bowles after the facion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder every two branches a knop made thereof, & a knop vnder the second branche thereof, & a knop vnder the third branche thereof, according to the six branches coming out of it.

22 Their knops & their branches were of silver: it was all one * beaten worke of pure golde.

23 And he made for it seven lamps with their snuffers, and snuffdishes thereof of pure golde.

24 Of a talent of pure gold made he it with all the instruments thereof.

25 Furthermore he made silver perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) & two cubits high, and the hoynes thereof were of the same.

26 And he covered it with pure golde, both the top & the sides thereof round about, and the hoynes of it, & made vnto it a croone of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holie * anointing oyle, & the sweete pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 2 The brazen Laver. 3 The Court. 24 The summe of that the people offered.

1 **A**lso he made the altar of silver burnt offering of Shittim wood: five cubits was the length thereof, & five cubits the breadth thereof: it was square & three cubits high.

2 And he made vnto it hoynes in the four corners thereof: the hoynes thereof were of the same, and he overlaid it with brasie.

3 Also he made all the instruments of the altar: the * alphas, & the besomes, and the basins, the fleshhooks, and the * censers: all the instruments thereof made he of brasie.

4 Moreover he made a brazen grate

wrought like a net to the Altar, vnder the compasse of it beneath in the middes of it,

5 And cast foure rings of brasie for the four endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * holowe within the boardes.

8 Also he made the Laver of brasie, & the foote of it of brasie of the glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally he made the court on the South side full South: the hangings of the court were of fine twined linen, hauing an hundred cubites,

10 Their pillars were twenty, and their brazen sockets twentie: the hookes of the pillars, and their filets were of silver.

11 And on the North side the hangings were an hundred cubites: their pillars twentie, and their sockets of brasie twentie, the hookes of the pillars & their filets of silver.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of silver.

13 And toward the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillars, & their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fiftie cubites, with their three pillars & their three sockets.

16 All the hangings of the court rounde about were of fine twined linen:

17 But the sockets of the pillars were of brasie: the hookes of the pillars and their filets of silver, and the covering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 He made also the hanging of the gate of the court of needle worke, blew silke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and five cubites in height and breadth, like the hangings of the court.

19 And their pillars were four with their four sockets of brasie: their hookes of silver, & the covering of their chapters, and their filets of silver.

20 But all the * pinnles of the Tabernacle and of the court rounde about were of brasie.

21 These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the Levites by the hand of Jehamar sonne to Aaron the Priest.

a So that the gridiron or grate was halfe so high as the Altar, and that the women brought their looking glasses, which were of brasie or fine metall, & offered them freely vnto the use of the Tabernacle: which was a bright thing and of great magnific.

Chap. 27. 14.

Ebr. ouer a gainst.

Chap. 27. 19.

c That the Levites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nom.

22 So Bezaleel the sonne of Uri the
sonne of Hur of the tribe of Judah,
made all þ the Lord commanded Moses.
23 And with him Aholiab sonne of Ahis
sammach of the tribe of Dan, a cunning
workman & an eminent goldier & a wor-
ker of needle worke in blew silk, & in
purple, and in skarlet, and in fine linnen.
24 All the golde that was occupied in
all þ worke wrought for the holy place
(which was the golde of the offering)
was nine and twentie talents, and se-
uen hundredth and thirtie shekels, ac-
cording to the shekel of the Sanctuary.
25 But the silver of the thar were num-
bered in þ Congregation, was an hundredth
talents, and a thousand seven hundredth
shekels, and five hundredth shekels, after the she-
kel of the Sanctuary.

^e Or, halfe a shekel.

26 ¶ ^a Position for a man, that is, halfe a
shekel after the shekel of the Sanctua-
ry, for all them that were numbered fro
twentie yeere olde and above, among
five hundredth thousand, and three thou-
sand, and five hundredth and fiftie men.
27 Moreover there were an hundredth
talents of silver, to cast the sockets of
the Sanctuary, and the sockets of the
vaile: an hundredth sockets of an hun-
dredth talents, a talent for a socket.
28 But he made the hooks for the pil-
lars of a thousand seven hundredth and
seventie and five shekels, and overlaid
their chapters, and made fillets about
them.

29 Also the brasle of the offering was se-
ventie talents, and two thousand, &
four hundredth shekels.

30 Whereof he made the sockets to the
dore of the Tabernacle of the Congre-
gation and the brazen altar, & the bra-
zen grate which was for it, with all the
instruments of the Altar.

31 And the sockets of the court rounde
about, and the sockets for the court
gate, and all the pins of the Taberna-
cle, & all the pins of þ court round about.

CHAP. XXXIX.

² The apparell of Aaron and his sonnes. ³² All
that the Lord commanded, was made, and fini-
shed. ⁴³ Moses blessed the people.

¹ **M**oreover they made garments
of ministracion to minister in the
Sanctuarie, of blew silk, and
purple, and skarlet: they made also
the holie garments for Aaron, as the
Lord had commanded Moses.

² So he made the Ephod of gold, blew
silk, and purple, and skarlet, and fine
twined linnen.

³ And they did beat the gold into thinne
plates, and cut it into lavers, to worke
it in the blew silk and in the purple, &
in the skarlet, and in the fine linnen, with
brodded worke.

⁴ For the which they made shoulders
to couple together: for it was closed by
the two edges thereof.

⁵ And the broddered garde of his E-
phod that was upon him, was of the

same stuffe, And oflike worke: even of
golde, of blew silk, and purple, and
skarlet, and fine twined linnen, as the
Lord had commanded Moses.

⁶ And they wrought two Onix stones Chap. 28. 9.

closed in ouches of golde, and gra-
ued, as signets are grauen, with the
names of the children of Israel.

⁷ And put them on the shoulders of the
Ephod, as stones for a remembrance
of the children of Israel, as the Lord
had commanded Moses.

⁸ ¶ Also he made the best plate of brope
died worke like the worke of the E-
phod: to wit, of golde, blew silk, and
purple, and skarlet, & fine twined linnen.

⁹ They made the best plate double, and
it was square, an hand breadth long,
and an hand breadth broad: it was al-
so double.

¹⁰ And they filled it with foure rowes
of stones. The order was thus, a Rubie,
a Topaze, and a Carbuncle in the first
rowe.

¹¹ And in the second rowe, an Emeraude,
a Saphir, and a Diamond:

¹² Also in the third rowe, a Turkeis, an
Achate, and an Hyematis:

¹³ Likewise in the fourth rowe, a Chyn-
solite, an Onix, & a Jasper: closed and
set in ouches of gold.

¹⁴ So the stones were according to the
names of the children of Israel, even
twelve after their names, grauen like
signets, every one after his name ac-
cording to the twelve tribes.

¹⁵ After, they made upon the best plate
cheynes at the ends, of wyethen worke
and pure golde.

¹⁶ They made also two bosses of golde,
& two golde rings, & put the two rings
in the two corners of the best plate.

¹⁷ And they put the two wyethen
of golde in the two rings, in the corners
of the best plate.

¹⁸ Also the two other endes of the two
wyethen cheynes they fastened in þ two
bosses, and put them on the shoulders
of the Ephod upon the forefront of it.

¹⁹ Likewise they made two rings of
golde, & put them in the two other cor-
ners of the best plate upon the edge of
it, which was on þ inside of þ Ephod.

²⁰ They made also two other golden
rings, & put the on the two sides of the
Ephod, beneath on the foreshide of it, &
ouer against his coupling about the
broddered garde of the Ephod.

²¹ Then they fastened the best plate by
his rings into the rings of the Ephod,
with a lace of blew silk, that it might
be fast upon the broddered garde of the
Ephod, & that þ best plate should not
be loosed from the Ephod, as the Lord
had commanded Moses.

²² ¶ Moreover, he made the robe of the
Ephod of woven worke, altogether
of blew silk.

²³ And the hole of the robe was in the
middle of it, as the collar of an ha-
bergern,

^b That is, of ve-
ry fine and curi-
ous workman-
ship.

^c Chap. 28. 12.

^c Or, a figure,
which stone au-
tors write that it
commeth of the
vine of the beast
called lynx.

^d That is, every
tribe had his
name written in
a stone.

^e Chap. 27. 19.

^a As coverings
for the Arke, the
Candlesticke,
the Altars, and
such like.
Chap. 31. 10. and
33. 19.

^e Which was
next vnder the
Ephod.

^f Where he
should put cho-
rowe his head.

bergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blewie lilke, and purple, and skarlet, and fine linen twined.

25 They made also ^gbelles of pure gold, and put the belles betwene the pomegranates vpon the skirts of the robe rounde about betwene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moyses.

27 After, they made coates of fine linen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, & linen ^hblesches of fine twined linen,

29 And the girdle of fine twined linen, and of blewie lilke, and purple, and skarlet, euen of needle worke, as the Lord had commanded Moyses.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the graving of a signet, ⁱHOLINES TO THE LORD.

31 And they tyed vnto it a lace of blewie lilke to fasten it on hie vpon the miter, as the Lord had commanded Moyses.

32 Thus was all the worke of the Tabernacle, euen of the ^jTabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moyses: so did they.

33 Afterwarde they brought the Tabernacle vnto Moyses, the Tabernacle and all his instruments, his tables, his boards, his barres, and his pillars, and his sockets,

34 And the covering of rammes skinner dyed red, and the coverings of badgers skinner, and the ^kcovering baile.

35 The Arke of the Testimonie, and the barres thereof, and the Mercieseat,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lampes thereof, euen the lampes ^lset in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar and the anointing oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasle, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, and the holpe garments for Aaron the Priest, & his

sonnes, garnetts to minister in the Priestes office.

42 According to euery point that the Lord had commanded Moyses, so the children of Israel made all the worke,

43 And Moyses behelde all the worke, & beholde, they had done it as the Lord had commaunded: so had they done: and Moyses ^mblesst them.

CHAP. XL.

ⁿThe Tabernacle with the appurtenances is reared vp. 34 The glorie of the Lord appeareth in the cloud covering the Tabernacle.

1 Then the Lord spake vnto Moyses, saying,

2 In the ^ofirst day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the baile.

4 Also thou shalt bying in the ^pTable, and let it in order as it doeth require: thou shalt also bying in the Candlesstickes, and light his lampes,

5 And thou shalt set the incense Altar of golde before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Whereouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer between the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang by the hanging at the court gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all ^qis therein, & hallow it with all the instruments thereof, ^rit may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash the with water.

13 And thou shalt put vpon Aaron the holy garnetts, and shalt anoint him, & sanctifie him, that he may minister vnto me in the Priestes office.

14 Thou shalt also bring his sonnes, & clothe them with garnetts,

15 And shalt anoint them as thou didest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shall be a signe, that the priesthoode ^sshall be euerlasting vnto them throughout their generations.

16 So Moyses did according to all that the Lord had commanded him: so did he.

17 Thus was the Tabernacle reared

ⁱ Signifying that in Gods matters man may neither adde, nor diminish.

^k Praised God for the peoples diligence and prayed for them.

^a After that Moses had bene fourtie dayes & fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth containeth halfe March and halfe April.

^b Reade cha. 26. 35.

^c That is, the altar of perfume or to burne incense on.

^d This hanging or vaile was betwene the Sanctuarie and the court.

^e Till both the priesthoode and the ceremonies shuld end, which was at Christs coming.

^f Num. 7. 10.

Chap. 28. 32.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 11.

^g So called, because it changed before the mercieseat and covered it from sight, Chap. 35. 12.

^h Or, which Aaron dressed & refreshed with oyle euery morning, chap. 30. 7.

e After they came out of Egypt, Nom. 7. 1.

by the first daye of the first moneth in the second pere.
 18 The Wholes reared by the Tabernacle and fastened his lockers, and set by the boards therof, and put in the barres of it, and reared by his pillars.
 19 And he spread the covering ouer the Tabernacle, & put the covering of that covering on the above it, as the Lord had commanded Moses.
 20 ¶ And he toke & put the Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercyseat on hie vpon the Arke.
 21 He brought also the Arke into the Tabernacle, & hanged by the covering vail, & covered the Arke of the Testimonie, as the Lord had commanded Moses.
 22 ¶ Furthermoze he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vail.
 23 And set the bread in order before the Lord, as the Lord had commanded Moses.
 24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.
 25 And he lighted the lamps before the Lord, as the Lord had commanded Moses.
 26 ¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the vail.
 27 And burnt sweete incense thereon, as the Lord had commanded Moses.
 28 ¶ Also he hanged by the vaille at the

a doore of the Tabernacle.
 29 After, he sette the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.
 30 Likewise he set the Lauer betwene the Tabernacle of the Congregation & the Altar, & powred water therin to wash in.
 31 So Moses, & Aaron, & his sonnes washed their hands and their feet therat.
 32 When they went into the Tabernacle of the Congregation, & when they approached to the Altar, they washed, as the Lord had commanded Moses.
 33 Finally, he reared by the court rounde about the Tabernacle & the Altar, and hanged by the vail at the court gate: so Moses finished the worke.
 34 ¶ Then the cloud covered the Tabernacle of the Congregation, & the glorie of the Lord filled the Tabernacle.
 35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.
 36 Now when the cloud ascended by from the Tabernacle, the children of Israel went forward in all their iourneys.
 37 But if the cloud ascended not, then they journeyed not till the day it ascended.
 38 For the cloud of the Lord was vpon the Tabernacle by daye, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneys,

g Betwene the Sanctuary and the court,
 h Thus the presence of God preferred and guyded them night and day till they came to the land promised.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

Chap. 35. 12.

a Or, ser up.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE THIRD BOOKE OF Moses, called *Leuiticus.

THE ARGUMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion. Therefore he ordeined diuers kinds of oblations & sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith & obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices & ceremonies that the rewarde of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they shoulde giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beastes they should offer & eate: what diseases were contagious and to be auoyded: what order they should take for all manner of filthines and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

a Of burnt offerings for particular persons. 3. 10 & 14 The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.



Now the Lord called Moses, & spake vnto him out of the Tabernacle of the Congregation, saying,
 2 Speake vnto the children of Israel, and thou shalt saye

vnto the, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattel, as of beees & of the sheepe,
 3 ¶ If his sacrifice be a burnt offering of the herbe, he shall offer a male without blemish, presenting him of his own voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.
 4 And he shall put his hand vpon the head of the burnt offering, & it shall be accepted to the Lord, to be his atonement.
 5 And he shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall

b So they could offer of none other sort, but of those which were commanded.
 c Meaning with in the court of the Tabernacle.
 d The Prielt or Leuite.

f. i.

shall

c Of the burnt offering, Exo. 27. 1

shall offer the blood, and shall sprinkle it round about upon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he slep the burnt offering and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, & lape the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lap the parts in order, the head and the which is vpon the altar.

9 But the inwards thereof & the legges thereof he shall walke in water, and the Priest shall burne al on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goates) he shall offer a male without blemish,

11 & And he shall kill it on the Southside of the altar before the Lord, & the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

12 And he shall cut it in pieces, separating his head & his kail, and the Priest shall lape them in order vpon the wood that lieth in the fire which is on the altar:

13 But he shall walke inward & the legs with water, & the Priest shall offer the whole & burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of the turtle doves, or of the pong pigeons.

15 And the Priest shall bring it vnto the altar, & wring the neck of it afunder, and burne it on the altar: & the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his maw with his fethers, & cast the beside the altar on the kailpart in the place of the ashes.

17 And he shall cleane it with his wings, but not deuide it afunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meat offering is after three sortes: of fine flour vnbaken, 4 Of bread baken, 14 And of corne in the eare.

1 Add when any will offer a meat offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priests, & he shall take thence his handfull of the flour, & of the oyle with all the incense, and the Priest shall burne it for a memorial vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

3 ¶ And the remnant of the meat offering shall Aarons & his sonnes: for it is most

holp of the Lordes offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meat offering be an oblation of the frying panne, it shall be of fine flour unleavened, mingled with oyle.

6 And þ that part it in pieces, & powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the cauldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meat offering a memorial of it, & shall burne it vpon the altar: for it is an oblation made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holp of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer vnto the Lord, shall be without leauen: for ye shall neither burne leauen nor honie in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruites ye shall offer them vnto the Lord, but they shall not be burnt vpon the altar for a sweete sauour.

13 ¶ All the meat offerings also shall thou season with salt, neither shalt thou suffer the salt of the covenant of the Lord to be lacking from thy meat offering, but vpon all thine oblations ye shall offer salt.

14 ¶ If the thou offer a meat offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites, eares of corne dried by fire, & wheate beaten out of the Greene eares.

15 After, thou shalt put oyle vpon it, & lap incense thereon: for it is a meat offering.

16 And the Priest shall burne the memorial of it, euen of that that is beaten & of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, & beasts for the same. 17 The Israelites may neither eat fat, nor blood.

1 Also if his oblation be a peace offering, if hee will offer of the diuine, (whether it be male or female) hee shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer part of peace offerings as a sacrifice made by fire vnto the Lord, eue the fat that couereth the inwards, & all the fat that is vpon the inwards.

4 He shall also take away two kidneis,

e Which is a gift offered to God to pacifie him.

¶ Exo. 1. 18.

Exod. 19. 18.

f That is, fruits, which are sweet as honie, ye may offer.

g But referred for the Priests.

h Which they were bound (as by a covenant) to vse in all sacrifices, Nom. 18. 19.

2. Chron. 13. 5. Ezek. 43. 24. or,

it meaneth a sure & pure covenant.

Chap. 23. 14.

¶ Or, full eares for the word signifieth a fruitful field, Reade 1. Chr. 26. 10. in the note g.

a A sacrifice of thanksgiving offered for peace and prosperitie, eyther generally or particularly.

b One part was burnt, another was to 3 Priests, and the third to him that offered. Exod. 29. 32.

and

¶ Or, the bodie of the beast, or the fat.

f Or a fauour of rest, which pacifieth the anger of the Lord.

g Reade vers. 11. h Before the altar of the Lord.

¶ Ebr. into his pieces. ¶ Or, fat.

i The Ebrewes worde signifieth to pinch of with the nayle.

¶ Or, strayed, or pressed.

k On the side of the court gate in the pines, which stood with ashes Exod. 27. 3.

a Because the burnt offering could not be without the meat offering.

b The Priest. c To signifie that God remembreth him that offereth. Eccles. 7. 31.

d Therefore none could eate of it but the Priests.

of the Congregation: then shall hee powze all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and burne it vpon the altar.

20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for the, and it shall be forgiven them.

21 For he shall carie the bullocke without the holte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, & do through ignorance against any of the commandmentes of the Lord his God, which should not be done, and shall offend,

23 If one shew him his sinne which he hath committed, then shall he bring for his offering an hee goate without blemish,

24 And shall laye his hande vpon the head of the hee goate, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powze the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandmentes of the Lord, which should not be done, & shall offend,

28 If one shew him his sinne which hee hath committed, then he shall bring for his offering a shee goate without blemish for his sinne which he hath committed,

29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powze all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete savor vnto the Lord, and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he

should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shall powze all the rest of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of a lambe of the peace offerings is take away: then the Priest shall burne it vpon the altar with the oblationes of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

CHAP. V.

Of him that testifieth not the trueth, if he heare another sweare falsely. 4. Of him that voweth rashly. 15. Of him that by ignorance withdraweth any thing dedicate to the Lord.

¶ Also if any haue sinned, that is, if he haue heard the voice of an othe, and he can be a witnes, whether he hath seene or knowne of it, if he do not utter it, he shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, & disclose the iniquitie is not ware of it, per he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannes it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, and pronounce with his lips to doe euill, or to doe good (whatsoeuer it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that hee hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Lord for his sinne which he hath committed, even a female goat for the flocke, be it a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But if he be not able to bring a sheepe, he shall bring for his trespass which he hath committed, two turtle doves, or two pong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and bring the necke of it a sunder, but not plucke it cleane of.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: for it is a sinne offering.

10 Also hee shall offer the seconde for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which he hath committed)

m Or, besides the burnt offerings, which were day-ly offered to the Lord.

¶ Ebr. a soule. Or, if the mids hath taken an othe of any other. a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

b Or vowe rashly without iust examination of circumstances, & not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

¶ Ebr. If his hand he shall bring for his trespass which he cannot touch, meaning for his pueritie.

Chap. v. 15.

Or, powdered.

Or, according to the lawe. Or declare him to be purged of that sinne.

Or, make a person with it.

Or, the male goat of the filde.

h That is, the Priest shall kill it: for it was not lawful for any out of that office to kill the beast.

i Wherin he represented Iesus Christ, Or, private person.

Or, the female of the goates. Read vers. 24.

Exod. 29. 18. 1 Meaning that the punishment of his sinne should be layd vpon that beast, or, that he had receyued all things of God, and offered this willingly.

in the morning, & halfe therof at night,
 21 In the frying pan it shalbe made with oyle: thou shalt bang it fryed, and shalt offer the ^b baken pieces of the meate of frying for a sweete savour unto the Lord.
 22 And the Priest that is anointed in his head, among his somes shal offer it: it is the Lordes ordinance for ever, it shall be burnt all together.
 23 For every meate offering of ^p Priest shal be burnt al together, it shal not be eaten.
 24 ¶ Furthermore, the Lord spake unto Moses, saying,
 25 Speake unto Aaron, & unto his sones, & say, This is the law of the sin offering, In the place where the burnt offering is killed, shal the sinne offering be killed before the Lord, for it is most holy.
 26 The Priest that offereth this sinne offering, shal eat it: in the holy place shal it be eaten, in the court of the Tabernacle of the Congregation.
 27 Whatsoever shal touche the flesh thereof, shalbe holy: and wher there droppeyth of the blood thereof vpon a ^k garment, thou shalt walsh that whercon it droppeyth in the holy place.
 28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a baken pot, it shall both be scoured and washed with water.
 29 All the males among the Priests shall eate thereof, for it is most holy.
 30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eat, but shalbe burnt in the ^m fire.
 CHAP. VII.
 1 The law of the trespass offering: ⁿ Also of the peace offerings. ^o The fat & the blood may not be eaten.
 2 Likewise this is the law of the ^p trespass offering, it is most holy.
 3 In the place ^q where they kill the burnt offering, shal they kill the trespass offering, & the blood thereof shal be spinked round about vpon the altar.
 4 All the fat therof also shal ^r he offer, the rumpe, and the fat that cometh the inwardes.
 5 After he shall take away the two kidneys, with the fat that is on them and vpon the flunkes, and the kail on the lither with the kidneis.
 6 Then the Priest shal burne them vpon the altar, for an offering made by fire unto the Lord: this is a trespass offering.
 7 All the males among the Priests shall eate thereof, it shall be eaten in the holie place, for it is most holy.
 8 As the sinne offering is, so is the trespass offering, one ^s law serueth for both, that wherewith the Priest shal make atonement, shalbe his.
 9 Also the Priest that offereth any mans burnt offering, shall haue the skin of the burnt offering which he hath offered.
 10 And all the meate offering that is baken in the oven, and that is dressed in the panne, and in the frying panne, shall be
 the Priests that offereth it.
 10 And every meate offering mingled with oyle, & that is ^t drye, shall pertaine vnto all the somes of Aaron, to all alike.
 11 Furthermore, this is the lawe of the peace offerings, which he shal offer unto the Lord.
 12 If he offer it to ^u give thanks, then he shal offer for his thanks offering, unleaued cakes mingled with oyle, & unleauned wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.
 13 He shal offer also his offering with cakes of leauned bread, for his peace offerings to give thanks.
 14 And of all the sacrifice he shal offer one cake for an heave offering vnto the Lord, & it shalbe the Priestes that spinklet the blood of the peace offerings.
 15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.
 16 But if the sacrifice of his offering be a ^v holwe, or a free offering, it shalbe eaten the same daye that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.
 17 But as much of the offered flesh as remaineth vnto the thirde daye, shall be burnt with fire.
 18 For if any of the fleshe of his peace offerings be eaten in the third daye, he shall not be accepted ^w for offering it, neither shal it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shal ^x beare his iniquitie.
 19 The fleshe also that toucheth any uncleane ^y thing, shal not be eat, but burnt with fire: but ^z of this fleshe all that be cleane shal eate thereof.
 20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his ^{aa} uncleannes vpon him, euen ^{ab} his same pers^{on} shalbe cut of fro his people.
 21 Moreover, when any toucheth any uncleane thing, as the uncleannes of man, or of an uncleane beast, or of any filthie abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shal be cut of from his people.
 22 ¶ Again the Lord spake vnto Moses, saying,
 23 Speake vnto the children of Israel, & say, * He shal eat no fat of beees, nor of sheepe, nor of goates:
 24 For the fat of the dead beast, and the fat of that, which is come with beastes, shalbe occupied to any use, but ye shall not eate of it.
 25 For whosoever eateth the fatte of the beaste of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut of from his people.
 26 Neither ^{ac} shall ye eat any blood, either of foule, or of beast in al your dwellings.
 27 Every person that eateth any blood, euen
 f Because it had no oyle nor liquor.
 g Peace offerings containe a confession and thanksgiving for a benefite receiued, and also a vowe, and free offering to receiue a benefite.
 h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.
 i The sinne, wherefore he offered shal remaine.
 k After it be sacrificed.
 l Of the peace offering, that is cleane.
 Chap. 15. 3.
 Chap. 4. 5.
 hebr. 13. 11.
 m Out of the campe, Chap. 4. 12.
 a Which is for smaller sinnes, and such as are committed by ignorance.
 b At the court gate.
 c The Priest.
 d The same ceremonies: notwithstanding this word trespass signifieth lesse then sinne.
 e Meaning the rest which is left & not burnt.
 Chap. 3. 17.
 Gen. 9. 4.
 chap. 27. 14.

And should not send it by another.

Exod. 29. 24.

That is, his priestly office, reward & portion.

Which sacrifice was offered when the priests were consecrated, Exod. 29. 22.

Exod. 28. 1, 4.
Exod. 30. 24.

Exod. 25. 4.

even the same person shall be cut off from his people.

- 28 ¶ And the Lord talked with Moses, saying,
- 29 Speake unto the children of Israel, & say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:
- 30 His hands shall bring the offerings of the Lord made by fire: even the fat with the breast that he bring, that the breast may be ^a shaken to and fro before the Lord.
- 31 ¶ Then the Priest shall burne the fat upon the altar, and the breast shall be Ararons and his sonnes.
- 32 And the right shoulder shall be given unto the Priest for an heave offering, of your peace offerings.
- 33 The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall have the right shoulder for his part.
- 34 For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, and have given them unto Aaron the Priest and unto his sonnes by a statute for ever from among the children of Israel.
- 35 ¶ This is the ^a anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented the Lord to serve in the Priests office unto the Lord.
- 36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.
- 37 This is also the lawe of the burnt offering, of the meate offering, and of the sinne offering, & of the trespass offering, and of the consecrations, and of the peace offerings,
- 38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

- 1 Afterwarde the Lord spake unto Moses, saying,
- 2 Take Aaron and his sonnes with him, and the garments and the ^a anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread,
- 3 And assemble all the companie at the doore of the Tabernacle of the Congregation.
- 4 So Moses did as the Lord had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.
- 5 ¶ Then Moses laid unto the companie, ^a This is the thing which the Lord hath commanded to do.
- 6 And Moses brought Aaron and his

- sonnes, and washed them with water,
- 7 And put upon him the coat, & girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broidered garbe of the Ephod, and bound it unto him therewith.
- 8 After he put the breast plate thereon, and put in the breast plate ^a the Urim and Thummim.
- 9 Also he put the miter upon his heade, and put upon the miter on the fore fronte the golden plate, and the ^a holie ^a So called because this superscription, Holiness to the Lord, was graven in it.
- 10 ¶ Nowe Moses had taken the anointing oyle, and anointed the ^b Tabernacle, and all that was therein, and sanctified them, ^b That is, the Sanctuarie and the court.
- 11 And sprinkled thereof upon the altar seven times, and anointed the altar and all his instruments, and the laver, and his foote, to sanctifie them)
- 12 ¶ And he poured of the anointing oyle upon Ararons head, and anointed him, to sanctifie him.
- 13 After, Moses brought Ararons sonnes, and put coates upon them, and girded them with girdles, and put boulets upon their heads, as the Lord had commanded Moses.
- 14 ¶ Then he brought the bullocke for the sinne offering, and Aaron & his sonnes put their hands upon the heade of the bullocke for the sinne offering.
- 15 And Moses slew him, and tooke the blood, which he put upon the homes of the Altar round about with his finger, ^c Of the burnt and purified the Altar, and poured the rest of the blood at the foote of the Altar: so he sanctified ^d it, to make reconciliation upon it.
- 16 ¶ Then he tooke all the fat that was upon the inwardes, and the hall of the liver & the two kidneies, with their fat, which Moses burned upon the Altar.
- 17 But the bullocke and his ^e hide, & his flesh, and his dung, he burnt with fire without the holie as the Lord had commanded Moses.
- 18 ¶ Also he brought the ramme for the sinne offering, and Aaron & his sonnes put their hands upon the head of the ram.
- 19 So Moses killed it, and sprinkled the blood upon the Altar round about,
- 20 And Moses cut the ram in pieces, and burnt the heade with the pieces, and the fat,
- 21 And washed the inwardes & the legges in water: so Moses burnt the ram ^e upon whittie upon the Altar: for it was a burnt offering for a sweete savour, which was made by fire unto the Lord, as the Lord had commanded Moses.
- 22 ¶ After, he brought the other ram, ^f the ram of consecrations, and Aaron & his sonnes laid their hands upon the head of the ram, ^f New, and took of the yet established blood in their office.

Exod. 29. 31.
Moses did this because that the priests were not yet established blood in their office.

blood of it, and put it vpon the lay of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lay of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feete, & Moses spinned the rest of the blood vpon the Altar round about.

25 And he tooke the fat & the rumpe, & all the fat that was vpon the inwardes, & the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the unlea- uened bread that was before the Lord, one unleauned cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had com- manded Moses.

30 Also Moses tooke of p anointing oile, and of the blood which was vpon the Altar, and spinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seeke the flesh at the doore of the Tabernacle of the Con- gregation, and there * eate it with the bread that is in the basket of consecra- tions, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh & of the bread, shall be burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your co- secrations be at an end: * for seue dayes, said the Lord, shall he * consecrate you,

34 As * he hath done this day: so the Lord hath commanded to do, to make an at- onement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the congregation day and night, seven dayes, and shall keepe the watch of the Loide, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

1 The first offerings of Aaron. 22 Aaron blesteth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

Ad in the * eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a pong calf for a b sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, & a calfe and a lambe, both of a yere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemblie dielwe nere and stood before the * Lord.

6 (For Moses had said, This is the thing which the Lord commanded that ye should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses said vnto Aaron, Waue before the Altar, & offer thy sinne offer- ing, and thy burnt offering, & make an atonement for d thee and for the people: offer also the offering of the people, and make an atonement for them, as p the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat & the kidneis and the kall of the liuer of p sinne offer- ng, he * burnt vpon the Altar, as the Lord had com- manded Moses.

11 The flesh also and the hide hee burnt with fire without the holfe.

12 After, he slew the burnt offering, & Aarons sonnes brought vnto him p blood, which he spinkled round about vpon the Altar.

13 Also they brought p burnt offering vnto him with the pieces thereof, and the head, & he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, & * burnt them vpon the burnt offering on the Altar.

15 ¶ The he offered the peoples offering, & tooke a goat, which was the sinne offer- ing for the people, and slew it, and of- fered it for sinne, as the first:

16 So he offered the burnt offering, & pre- pared it, according to the maner.

17 He presented also the meate offering, & filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slew also the bullocke, and the ram for the peace offerings, that was for the people, & Aarons sonnes brought vnto him the blood, which hee spinkled vpon the Altar round about,

a After their co-secration: for the seuen dayes be- fore, the priests were consecrate
Exod. 29. 1.

b Aaron entreth into p possession of p priesthood and offeth the foure principal sacrifices: the burnt offering, the sinne offering, the peace offer- ings, and the meate offering.

c Before the al- tar, where his glorie appeared.

d Read for the vnderstanding of this place, Heb. 5. 3, & 7. 27.

e Tharis, he layde them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstand of p preparation of p sacrifices which were burnt after verse 24.

Exod. 29. 38.

Exod. 29. 24.

Exod. 29. 26.

g At the doore of the court, Exod. 29. 37, chap. 24. 9.

Exod. 29. 35.
 * Eir, fillyow haues.
 * Or, yet I haue done.

h By comission giuen to Moses.

19 With the fatte of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes & the kidneis, and the hall of the liver.

20 So they layed þ fat vpon the breasts, & he burnt the fat vpon the Altar.

21 But the 2 beastes and þ right shoulder Aaron tooke to and fro before the Loide, as the Loide had commaunded Moses.

22 So Aaron lift þ his hand toward þ people, and blessed them, and came downe fro offering of the sinne offering, & þ burnt offering, & þ peace offerings.

23 After, Moses & Aaron went into the Tabernacle of the Congregation, and came out and blessed the people, and the glorie of the Loide appeared to all the people.

24 * And there came a fire out from the Loide and consumed vpon the Altar the burnt offering and the fatte: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

1 But * Nadab & Abihu, the sonnes of Aaron, tooke either of them his censur, & put fire therein, and put incense thereupon, and offered a strange fire before the Loide, which he had not commaunded them.

2 Therefore a fire went out fro þ Loide, and deuoured them: so they dyed before the Loide.

3 Then Moses said vnto Aaron, This is it that the Loide spake, saying, I will be sanctified in them that come nere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Bzziel, the vncle of Aaron, and said vnto the, Come nere, carry pour brethren from before the Sanctuarie out of the holle.

5 Then they went, & caried them in their coats out of the holle, as Moses had commaunded.

6 After, Moses said vnto Aaron & vnto Eleazar & Ithamar his sonnes, * Couer not pour heads, neither reet pour clothes, least ye die, & least wraith come vpon all the people: but let pour bies then, all the house of Israel bewaile þ burning which þ Loide hath d hundled.

7 And go not ye out from the doore of þ Tabernacle of the Congregation, least ye dye: for the anointing oile of þ Loide is vpon you: and then did according to Moses commaundement.

8 And þ Loide spake vnto Maro, saying, Thou shalt not drinke wine nor strong drinke, thou nor thy sonnes with thee, whē ye come into the Tabernacle of þ Congregation, lest ye dye: this is an ordinance for euer throughout pour generations,

10 That ye map put difference betwene

the holp & the vnicleane, And betwene the cleane and the vnicleane,

11 And that ye map teach the children of Israel all the statutes which the Loide hath commaunded them by the hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar & to Ithamar his sonnes, þ were left, Take the meat offering þ remaineth of þ offerings of þ Loide, made by fire, & eat it without leauen beside the altare: for it is most holy:

13 And ye shall eate it in þ holp place, because it is thy duetie and thy sonnes duetie of the offerings of the Loide made by fire: for so I am commaunded.

14 Also the shaken beaft and the beaue shoulder shal ye eate in a cleane place: thou, and thy sonnes, and thy daughters with thee: for thy þ are gūe as thy duetie & thy sonnes duetie, of þ peace offerings of the children of Israel.

15 The beaue shoulder, and the shaken beaft shal they bring with þ offerings made by fire of the fat, to laker to & fro before the Loide, and it shal be thine and thy sonnes with thee by a law for euer, as the Loide hath commaunded.

16 ¶ And Moses sought the goat that was offered for sinne, & lo, it was burnt: therefore he was angrie with Eleazar & Ithamar the sonnes of Aaron, which were left aliv, saying,

17 Wherefore haue ye not eaten the sinne offering in þ holp place, saying it is most holy? and God hath gūen it you, to beate the iniquitie of the Congregation, to make an atonement for them before the Loide.

18 Beholde, the blood of it was not brought within þ holp place: ye shoud haue eaten it in the holp place, * as I commaunded.

19 And Aaron said vnto Moses, Behold, this day shal we offered their sinne offering, & then burnt offering before the Loide, & such things as thou knowest are come vnto me: If I had eaten the sinne offering to day, shoud it haue bene accepted in the sight of the Loide?

20 So whē Moses heard it, he was content.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, & which be vnicleane.

1 After, the Loide spake vnto Moses and to Aaron, saying vnto them, Speake vnto the children of Israel, & say, * These are þ beastes which ye shal eate, among all the beasts that are on the earth.

2 What so euer parteth the hooffe, and is cleane footed, and cheweth the cudde among the beastes, that shal ye eat:

3 But of them that chew the cud, or deuide the hooffe onely, of the se shall not eate: as the camel, because he cheweth

chew & cud nor haue the hooffe clefte: the fourth both chew the cud & haue the hooffe deuided which may be eaten.

Or, commission.

Exod. 19. 24.

Or where u no vncleaneffe.

e For the beaust & shoulders of the peace offerings might be brought to their families so that their daughters might eate of them, as also of the offerings of the first frutes, the first borne, & the Easter lambe. Reade Chap. 22. 12, 13.

Or, right, or portion.

2. Mac. 1. 11.

f And not consumed as Nadab, and Abihu.

Chap. 6. 26.

g That is, Nadab, and Abihu. h Moses bare w his infirmities considering his great sorrow, but doth not leaue an example to forgive them that maliciously transgresse the commaundement of God.

Gen. 7. 2.

deut. 14. 4.

a Or, wherof ye may eat.

b He noteth foure sortes of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither

the

g Of þ bullocke & the ramme.

h Because the altar was nere y Siquarie which was the vpper end, therefore he is said to come downe.

i Or praied for the people.

2. Mac. 2. 8.

Gen. 4. 4.

1. king. 8. 38.

2. chro. 7. 1.

2. mac. 2. 10. 11.

Or, gaue a shoute for ioye.

Nom. 3. 4. & 26. 61. 1. chro. 24. 7.

a Not taken of y altar which was sent from heauē, and endured til y captiuitie of Babylon.

b I wil punish them that tene me other wise then I haue commaunded, not sparing the chiefs, that the people may feare and praise my iudgements. Or, castis.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement, deut. 1. 11 & 33. d Chap 19. 28. In destroying Nadab and Abihu the chiefs, & menacing the rest except they repent.

Or, drinke that maketh drinke.

the cud, and deuideth not the hoofe, he shalbe vncleane vnto pou.

5 Likewise the conie, because he cheweth the cud & deuideth not the hoofe, he shall be vncleane to pou.

6 Also the hare, because he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane to pou.

Or, as a hare.

7 And the iune, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to pou.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

8 Of their flesh shall ye not eate, & their carkeise shal ye not touch: for they shalbe vncleane to pou.

9 These shall ye eate, of al that are in the waters: whatsoeuer hath finnes & scales in the waters, in the seas, or in the riuers, them shal ye eat.

d As litle fische ingendred of the slime.

10 But al that haue not finnes nor scales in the seas, or in the riuers, of al ^d vnuseth in the waters and of al ^e liuing things that are in the waters, they shal be an abomination vnto pou.

e As they which come of generation.

11 They, I say, shalbe an abomination to pou: ye shal not eat of their flesh, but shall abhorre their carkeise.

12 Whatsoeuer hath not fins nor scales in the waters, that shalbe abominatio vnto pou.

Or, gophin, as is in the greeke.

13 These shal ye haue also in abomination among the foules, they shal not be eaten: for they are an abomination, the eagle, & the ^h goshauke, and the osprey:

14 Also ⁱ buluer, & the kite after his kind, ⁱ And al rauenus after their kinde:

Or, enckowe.

16 The ostrich also, & the night crowe, & the leaneaw, & ^j hawk after his kind:

Or, porphyrie.

17 The little owle also, & the cormorant, & the great owle.

18 Also the ^k redhauke & the pelcane, & the swanne:

19 The stoike also, the heron after his kind, & the lapwing, & the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto pou.

Or, haue no bowings on their feete.

21 Yet these shal ye eate: of euery foule ^l that creepeth, & goeth vpon all foure which haue their feete and legs all of one to leape withal vpon the earth,

f These were certaine kindes of grasshoppers, which are not now properly knownen.

22 Of the pe shall eat these, the grasshopper after his kind, and the solean after his kind, the hargol after his kind, and the hagab after his kind.

23 But al other foules that creepe & haue foure feete, they shalbe abomination vnto pou.

24 For by such ye shalbe polluted: whosofoer toucheth their carkeise, shalbe vncleane vnto the euening.

g Out of the campe.

25 Whosofoer also & beareth of their carkeise, shal walke his clothes, and be vncleane vntill euen.

Or, hath not his footes clouen in two.

26 Euery beast that hath clawes diuided, & is ^h not clouen footed, nor cheweth the cud, such shalbe vncleane vnto pou: euery one that toucheth the, shalbe vncleane.

27 And whatsoeuer goeth vpon his

pawes among all manner beastes that goeth on all foure, such shalbe vncleane vnto pou: who so doth touch their carkeise shalbe vncleane vntill the euen.

28 And he that beareth their carkeise, shall walke his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto pou.

29 Also these shalbe vncleane to pou among the things that creepe and moue vpon the earth, the weasel, & the moule, & the ⁱ frog, after his kind:

h The greene froggethat sitteth on the bushes.

30 Also the rat, & the lizard, and the chameleon, & the scellio, and the molle.

Or, crocodile.

31 These shal be vncleane to pou among all that creepe: whosofoer doth touch them when they be dead, shall bee vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shalbe vncleane, whetther it be vessel of wood, or raiment, or skinn, or sacke: whatsofoer vessel it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

i As a bottel or bagge.

33 But euery earthen vessel, wherinto any of the falleth, whatsoeuer is within it shal be vncleane, and ^j ye shall breake it.

Chap. 68.

34 All meate also that shalbe eaten, if any such water come vpon it, shalbe vncleane: & al drinke that shalbe drunke in al such vessels shalbe vncleane.

35 And euery thing that their carkeise fall vpon, shalbe vncleane: the founaies of the pot shalbe broken: for they are vncleane, & shal be vncleane vnto pou.

36 Yet the fountaines & welles where there is plenty of water shal be cleane: but that which ^k toucheth their carkeise shal be vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeise vpon any seede, which lieth to be sowe, it shal be cleane.

38 But if any ^l water be polluted by the seede, and there fall of their dead carkeise thereon, it shalbe vncleane vnto pou.

l He speaketh of seede, that is laid to steep before it be sown.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeise thereof shalbe vncleane vntill the euen.

40 And he that eateth of the carkeise of it, shall walke his clothes and be vncleane vntill the euen: he also that beareth the carkeise of it, shall walke his clothes, & be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, & not be eaten.

42 Whatsoeuer goeth vpon the beast, & whatsoeuer goeth vpon all foure, or that hath many feete among al creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Ye shal not pollute your selues with any thing that creepeth, neither make your selues vncleane with the, neither desire your selues thereby: ye shal not, I say, be defiled by them.

44 For I am ^m Lord your God: be sanctified

m He Heweth why God did chuse them to be his people, 1. Pet. 1. 5.

fied therefore, and be ^mholp, for I am holp, and defile not your selues with as creepyng thing, that creepeth vpon the earth.
 45 For I am the Lord ^p brought you out of the land of Egypt, to be your God, & that you should be holp, for I am holp.
 46 This is the law of beasts, & of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:
 47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A Law howe women should be purged after their deliuerance.

1 Ad the Lorde spake vnto Moses,

2 Speake vnto the children of Israel, & say, When a womā hath brought forth seede, and borne a man childe, she shall be vncleane ^a seven dapes, like as she is vncleane when she is put apart for her ^b disease.

3 (And in the eighth day the foreskin of the childes fleshy shall be circumcised)

4 And she shall continue in the blood of her purifying three and thirtie dapes: she shall touch no ^c halowed thing, nor come into the ^d Sanctuary, until the time of her purifying be out.

5 But if she beare a maid childe, then she shall be vncleane two ^e weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and five dapes.

6 Now when the dapes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a labe of one pere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the pisse of her blood: this is the lawe for her that hath boyne a male or female.

8 But if she ^a be not able to bring a lambe, she shall bring two ^b turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leproie of the garment.

1 Moseus, and to Aaron, saying,

2 The man that shall haue in the skinne of his fleshy a swelling, or a skab, or a white spot, so that in the skin of his fleshy it be like the plague of leprosie, then he shall be brought vnto Aaron ^p Priest, or vnto one of his sonnes the Priestes,

3 And the Priest shall looke on the soie in the skinne of his fleshy: if the heare in the soie be turned into white, & the soie seeme to be ^b plauer then in the skinne of his fleshy, it is a plague of leprosie: therefore the Priest shall looke on him, and ^c pronounce him vncleane:

4 But if the white spot be in the skin of his fleshy, & seeme not to be lower then ^d his skinne, nor the heare thereof be turned into white, then the Priest shall shut vp him that hath the plague, seuen dapes. After, the Priest shall looke vpon him the seuenth day: & if the plague seeme ^e to him to abide still, & the plague grow not in the skin, the Priest shall shut him vp yet seuen dapes more.

5 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the soie grow not in the skinne, then the Priest shall ^f pronounce him cleane, for it is a skab: therefore he shall wash his clothes, and be cleane.

7 But if the skab grow more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab ^g growe in the skinne, then the Priest shall pronounce him ^h vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, he shall be brought vnto the Priest, and the Priest shall see him: and if the swelling be white in the skinne, and haue made the heare white, & there be rawe fleshy in the swelling,

11 It is an olde leprosie in the skinne of his fleshy: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ⁱ breake out in the skin, & the leprosie couer all the kin of the plague, from his head euen to his feete, where soener the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his fleshy, he shall pronounce the plague to be ^j cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be rawe fleshy on him when he is seene, he shall be vncleane.

15 For the Priest shall see the rawe fleshy, and declare him to be vncleane: for the rawe fleshy is ^k vncleane, therefore it is the leprosie.

16 And if the rawe fleshy change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the soie be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 The fleshy also in whose skin there is ^l a bite and is healed,

19 And in the place of the bite there be a white swelling, or a white spot some what reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare

b That is, flusken in, and be lower then the rest of the skinne.

c Ebr. shal pollute him.

d Ebr. in his eyes.

e As hauing the skinne drawn together, or blackish.

f Ebr. shall cleanse him.

g Or, be spread abroad.

h As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

i Or, bud.

j For it is not that contagious leproie that infecteth, but a kinde of Kirke, which hath not the fleshy rawe as the leprosie.

k That is, declareth that the fleshy is not solid, but is in danger to be leprous.

l Or, impostume.

a So that her husband for that time could not resort to her.

b Or, flower.

c Luke 11. 19.

d Luke 11. 21.

e John 7. 22.

f Besides the first seuen dayes.

g As sacrifice or such like.

h That is, into the court gate,

i till after fourtie dayes.

j Twice so long as if the bare a manchild.

F Where the burnt offerings were wont to be offered.

a Ebr. if her hand find not the worth of a lambe.

b Luke 11. 24.

a That it may be suspected to be the leproie.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the propheteſſe, Nom. 12. 14. and by king Vzrah. 2. Chron. 26. 30.

h If he haue a white ſpot in ſ place, where the burning was, and was after healed.

Or, ſwelling.

i Which was not wont to be there, or els ſmaller then in any other parte of the body.

appeare lower then the ſkinne, and the heare thereof be changed into white, the Prieſt then ſhall pronounce him vncleane: for it is a plague of leproſie, broken out in the bile.

21 But if the Prieſt looke on it, & there be no white heares therein, and if it be not lower then the ſkin, but be darker, the Prieſt ſhall ſhut him by ſeuē dayes.

22 And if it ſpread abroad in the fleſhe, the Prieſt ſhall pronounce him vncleane, for it is a ſore.

23 But if the ſpot continue in his place, & growe not, it is a burning bile: therefore the Prieſt ſhall declare him to be cleane.

24 ¶ If there be any fleſh, in whole ſkin there is an hote burning, & the quicke fleſh of the burning haue a ^hwhite ſpot, ſomewhat reddiſh or pale,

25 Then the Prieſt ſhall looke vpon it: & if the heare in ^h ſpot be changed into white, & it appeare lower then the ſkin, it is a leproſie broken out in ^h burning: therefore the Prieſt ſhall pronounce him vncleane: for it is the plague of leproſie.

26 But if the Prieſt looke on it, & there be no white heare in the ſpot, and be no lower then the other ſkin, but be darker, then the Prieſt ſhall ſhut him by ſeuē dayes.

27 After, the Prieſt ſhall looke on him ^h ſeuēth day: if he be grown abroad in ^h ſkin, the Prieſt ſhall pronounce him vncleane: for it is the plague of leproſy.

28 And if the ſpot abide in his place, not growing in the ſkin, but is darke, it is a ^h riding of the burning: the Prieſt ſhall therefore declare him cleane, for it is the dipping by of the burning.

29 ¶ If alſo a man or woman hath a ſore on the head or in the beard,

30 Then the Prieſt ſhall ſee the ſore: and if it appeare lower then the ſkinne, and there be in it a ſmal pelow: heare, then the Prieſt ſhall pronounce him vncleane: for it is a blacke ſpot, and leproſie of the head or of the beard.

31 And if the Prieſt looke on the ſore of the blacke ſpot, and if it ſeeme not lower then the ſkinne nor haue any blacke heare in it, then the Prieſt ſhall ſhut vp him, that hath the ſore of the blacke ſpot, ſeuē dayes.

32 After, in the ſeuēth day the Prieſt ſhall looke on the ſore: and if the blacke ſpot growe not, & there be in it no pelow heare, and the blacke ſpot ſeeme not lower then the ſkin,

33 Then he ſhall be ſhauen, but the place of the blacke ſpot ſhall he not ſhauē: but the Prieſt ſhall ſhut vp him, that hath the blacke ſpot, ſeuē dayes more.

34 And the ſeuēth day the Prieſt ſhall looke on the blacke ſpot: and if the blacke ſpot growe not in the ſkinne, nor ſeeme lower then the other ſkin, then the Prieſt ſhall cleaſe him, and he ſhall waſh his clothes, and be cleane.

35 But if the blacke ſpot growe abroad

in the fleſh after his cleaſing,

36 Then the Prieſt ſhall looke on it: and if the blacke ſpot growe in the ſkin, the Prieſt ſhall not ^k ſeek for the pelowe heare: for he is vncleane.

37 But if the blacke ſpot ſeeme to him to abide, and that blacke heare growe therein, the blacke ſpot is healed, he is cleane, and the Prieſt ſhall declare him to be cleane.

38 ¶ Furthermore if there be many white ſpottes in the ſkinne of the ſiſthe of man or woman,

39 Then the Prieſt ſhall conſider: and if the ſpots in the ſkinne of their fleſh be ſomewhat darke and white withall, it is but a white ſpot broken out in the ſkinne: therefore he is cleane.

40 And the man whoſe heare is fallen of his head, and is balde, is cleane.

41 And if his head loſe the heare on the forepart, & be bald before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddiſh ſore, it is a leproſie ſpringing in his balde head, or in his balde forehead.

43 Therefore the Prieſt ſhall looke vpon it, and if the riſing of the ſore be white reddiſh in his balde head, or in his balde forehead, appearing like leproſie in the ſkinne of the fleſh,

44 He is a leper and vncleane: therefore the Prieſt ſhall pronounce him altogether vncleane: for the ſore is in his head.

45 The leper alſo in whome the plague is, ſhall haue his clothes ^m rent, and his head bare, and ſhall put a cowering vpon his ⁿ ſhoulders, and ſhall crye, I am vncleane, I am vncleane.

46 As long as the diſeaſe ſhalbe vpon him, he ſhall bee polluted, for he is vncleane: he ſhall dwell alone, ^{*} without the campe ſhall his habitation be.

47 ¶ All the garment that the plague of leproſie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a ſkin or in any thing made of ſkinne,

49 And if the ſore be greene or ſome what reddiſh in the garment or in the ſkinne, or in the warpe, or in the woofe, or in any thing that is made of ^o ſkin, it is a plague of leproſie and ſhal be ſhewēd vnto the Prieſt.

50 Then the Prieſt ſhall ſee the plague, and ſhut vp it that hath the plague, ſeuē dayes,

51 And ſhall looke on the plague the ſeuēth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the ſkinne, or in any thing that is made of ſkin, that plague is a creating leproſie and vncleane.

52 And he ſhall burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of ſkinne, wherein the plague is: for it is a creating leproſie, therefore it ſhalbe burnt in the fire.

k He ſhall not care whether the yellow heare be there, or no.

l By ſickenneſſe, or any other inconuenience.

m In ſigne of ſorrowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

Nom. 12. 2.
2 king. 15. 5.

o Whether it be garment, veſſel, or instrument,

p But abide still
in one place, as
verſ. 37.

q But remaine
as it did before.

r Or whether it
be in anie bare
place before, or
behinde.

f To the intent
he might be ſure
that the leproſie
was departed, &
that all occaſion
of infection
might be taken
away.

Mat. 9. 17.

mar. 4. 20.

luke. 9. 12.

a Or the cere-
monie which
ſhall be vſed in
his purgation.

Or, little birdes.

b Of birdes

which were per-
mitted to be ea-
ten.

c Running wa-
ter, or of the
fountaine.

d Signifying
that he that was
made cleane, was
ſet at libertie, &
reſtored to the
companie of o-
thers.

53 If the Prieſt yet ſee that the plague
growe in the garment, or in the
woofe, or in whatſoeuer thing of ſkin
it be,

54 Then the Prieſt ſhal command them
to walke the thing wherein the plague
is, & he ſhal ſhut it vp ſeuē dayes more.

55 Again the Prieſt ſhal looke on the
plague, after it is walhed: and if the
plague haue not changed his colour,
though the plague ſpied no further, it is
vncleane: thou ſhalt burne it in fire,
for it is a ſeat inward, whether the
ſpot be in the bare place of the whole, or
in part thereof.

56 And if the Prieſt ſee that the plague
be darker, after that it is walhed, he
ſhall cut it out of the garment, or out
of the ſkin, or out of the warpe, or out
of the woofe.

57 And if it appeare ſtill in the garment
or in the warpe, or in the woofe, or in a-
nie thing made of ſkin, it is a ſpreading
leprie: thou ſhalt burne the thing wher-
in the plague is, in the fire.

58 If thou haſt walhed the garment or
the warpe, or the woofe, or whatſoeuer
thing of ſkin it be, if the plague be depar-
ted therefrom, then ſhall it be walhed
the ſeconde time, and be cleane.

59 This is the lawe of the plague of le-
proſie in a garment of wollen or linen, or
in the warpe, or in the woofe, or in anie
thing of ſkin, to make it cleane or vn-
cleane.

CHAP. XIII.

3 The censing of the leper, 34 And of the houſe that
he is in.

1 **A**nd the Loyde ſpake vnto Moſes,
ſaying,

2 * This is the lawe of the leper
in the dape of his censing: that is, he
ſhal be brought vnto the Prieſt,

3 And the Prieſt ſhall go out of the caue,
& the Prieſt ſhal conſider him: & if the
plague of leproſie be healed in the leper,

4 Then ſhall the Prieſt command to
take for him that is censed, two spar-
rowes alive and cleane, and cedar
woode and ſcarlet lace, and hyſſope.

5 And the Prieſt ſhall command to kill
one of the birdes ouer pure water in
an earthen veſſel.

6 After, he ſhall take the liue ſparow
with the cedar wood, and the ſcarlet
lace, & the hyſſop, and ſhall dip them &
the liuing ſparow in the bloud of the
ſparow ſlaine, ouer the pure water,

7 And he ſhal ſprinkle vpon him, he muſt
be censed of his leproſie, ſeuē times, &
cleaſe him, and ſhal let go the liue ſpa-
row into the broad field.

8 Then he that ſhal be censed, ſhal waſh
his clothes, and ſhaue of all his heare,
and waſh himſelf in water, ſo he ſhal
be cleane: after that ſhall he come into
the hoſte, but ſhall tarie without his
tent ſeuē dayes.

9 So in the ſeuēth dap he ſhall ſhaue of
all his heare, both his head, and his

heard, and his eye browes: euen at his
heare ſhall he ſhaue, and ſhall waſh his
clothes and ſhall waſh his ſelf in wa-
ter: ſo he ſhal be cleane.

10 Then in the eighth dap he ſhall take two
hee lambes without blemiſh, and an
ewe lambe of a peece olde without bles-
miſh, & three tenth deales of fine flower
for a meat offering, mingled with oyle,
& a pint of oyle.

11 And the Prieſt ſhal maketh him cleane
ſhall bring the man which is to be made
cleane, and thoſe things, before the Lord,
at the doore of the Tabernacle of the
Congregation.

12 Then the Prieſt ſhal take one lambe,
and offer him for a trespas offering, and
the pint of oyle, & ſhalke them to the
before the Lord.

13 And he ſhal kill the lambe in the place
where the ſinne offering & the burnt of-
firing are ſlaine, euen in the holy place: for
as the ſinne offering is the Prieſts, ſo
is the trespas offering: for it is moſt holy.

14 So the Prieſt ſhal take of the bloud of
the trespas offering, & put it vpon the
lap of the right eare of him that ſhal be
cleaſed, & vpon the thumbe of his right
hād, & vpon the great toe of his right foote.

15 The Prieſt ſhall alſo take of the pint
of oyle, and poure it into the palme of
his left hand,

16 And the Prieſt ſhal dip his right
finger in the oyle that is in his left hād,
and ſprinkle of the oyle with his finger
ſeuē times before the Lord.

17 And of the reſt of the oyle that is in
his hand, ſhal the Prieſt put vpon the
lap of the right eare of him that is to be
cleaſed, & vpon the thumbe of his right
hand, & vpon the great toe of his right
foote, where the bloud of the trespas
offering was put.

18 But the remnant of the oyle that is in
the Prieſts hand, he ſhall poure vpon
the head of him that is to be censed: ſo
the Prieſt ſhal make an atonement for
him before the Lord.

19 And the Prieſt ſhal offer the ſinne of-
firing and make an atonement for him
that is to be censed of his vncleane-
neſſe: after ſhal he kill a burnt offering.

20 So the Prieſt ſhal offer the burnt of-
firing and the meat offering vpon the
altar: & the Prieſt ſhal make an atone-
ment for him: ſo he ſhal be cleane.

21 But if he be poore, and not able, the
he ſhall bring one lambe for a trespas
offering to be ſlaken, for his reconcilia-
tion, and a tenth deale of fine flower
mingled with oyle, for a meat offering,
with a pint of oyle.

22 And two turtle doves, or two pong
pigeons, as he is able, whereof the one
ſhal be a ſinne offering, and the other a
burnt offering,

23 And he ſhal bring the eighth dap
for his censing vnto the Prieſt at the
doore of the Tabernacle of the Congre-
gation before the Lord.

e Which hath
no imperfection
in any member.

f This meaſure
in Ebrew is cal-
led, log, & con-
taineth ſix egges
in meaſure.

Exod. 29. 34.

Chap. 7. 37.

**"Ebr. the finger of
his right hand.**

**"Ebr. vpon the
blood of the tref-
paſſe offering.**

**"Ebr. his hand can
not take it.**

g Which is an
omer, Reade
exod. 16. 16.

h Or shall offer them as the offering that is shakken to and fro.

"Ebr. into the palms of the Priests left hand.

"Or, where the blood of the trespass offering was put, see verse. 17.

i Whether of them he can get.

"Or, besides the meat offering.

k This order is appointed for y poore man,

l This declareth that no plague nor punishment cometh to mā without Gods providence and his sending.

"Or, blackness, or hollows sprakes.

"Or, polluted.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of ople, and the Priest shal^h shake them to & fro before the Loyde.

25 And he shal kil the lambe of p trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lay of his right eare that is to be clesed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shal poure of the oile into the paim of his owne^h left hand.

27 Do the Priest shal with his right finger synnlike of the oile that is in his left hand, seven times before the Loyd.

28 Then the Priest shal put of the ople that is in his hand, vpon the lay of the right eare of him that is to be clesed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote: vpo^h the place^h of the blood of the trespass offering.

29 But the rest of the ople that is in the Priestes hād, he shal put vpo^h p head of him that is to be clesed, to make an atonement for him before the Loyd.

30 Also he shal present one of the turtle doves, or of the pong pigeons, as he is able:

31 Such, I say, as he is able, the one for a sinne offering, & the other for a burnt offering^h with the meat offering: so the Priest shal make an atonement for him that is to be clesed before the Loyd.

32 This is the^h lawe of him which hath the plague of leprosie, who is not able in his clesing to offer the whole.

33 ¶ The Loyd also spake vnto Moyses & to Aaron, saying,

34 When ye be come vnto the lande of Canaan which I giue you in possessiō, if I send the plague of leprosie in an house of the land of your possession,

35 The he that oweth p house, shal come & tell the Priest, saying, We thinke ther is like a plague of leprosie in the house.

36 Then the Priest shal comāde the to empty the house before the Priest go into it to see p plague, that al that is in the house be not made vnclane, & then shall the Priest go in to see the house,

37 And he shal marke the plague: and if the plague be in p wallles of the house, & that there be^h deepe spots, greenish, or reddish, which seeme to be lower the the wall,

38 Then the Priest shal go out of p house to the doore of the house, and shal cause to shut vp the house seven daies.

39 So p Priest shal come again p seventh day: and if he see that the plague be increased in the wallles of the house,

40 Then the Priest shal command the to take away the stones wherein the plague is, and they shal cast them into a foule place without the cite.

41 Also he shal cause to scrape the house within round about, & poure the dust, that they haue pared of, without the

cite in^h an vnclane place.

42 And they shal take other stones, & put them in the places of those stones, and shal take other mortar, to plaister the house with.

43 But if the plague come againe and beake out in the house, after p he hath taken away the stones, & after that he hath scraped and plaistered the house,

44 Then the Priest shal come and see: & if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vnclane.

45 And he shal^h beake downe p house, with the stones of it, & the timber thereof, & all the^h mortar of the house, & he shal carie them out of the cite vnto an vnclane place.

46 Moyses ouer he that goeth into p house al the while that it is shut vp, he shal be vnclane until the euen.

47 He also that sleepeth in p house shal wash his clothes: he likewise p eateth in the house, shal wash his clothes.

48 But if the Priest shal come & see, that the plague hath spred no further in the house, after the house be plaistered, the Priest shal pronounce p house cleane, for the plague is healed.

49 Then shall he take to purifie p house, two sparowes, & cedar wood, & skarlet lace, and hyssop.

50 And he shall kill one sparowe ouer pure water in an earthen vessel,

51 And shall take the cedar wood, & the hyssop, and the skarlet lace with the liue sparowe, & dip them in the blood of the liue sparowe, & in the pure water, & sprinkle the house seven times:

52 So shall he clesne the house with the blood of p sparow, & with the pure water, & with the liue sparowe, & with the cedar wood, & with the hyssop, & with the skarlet lace.

53 Afterward he shal let go the liue sparowe out of p towne into the^h broad fieldes: so shal he make atonement for the house, and it shal be cleane.

54 This is the lawe for euerie plague of leprosie and^h blacke spot, And of the leprosie of the garment, & of the house,

56 And of the^h swelling, and of the skab, and of the white spot.

57 This is p lawe of the leprosie to teache^h when a thing is vnclane, and when it is cleane.

m Where carions were cast, & other filth that y people might not be therewith infected.

n That is, he shal comād it to be pulled down, as verse. 40.

"Or, dust.

o It seemeth that this was a lace or string to bind the hyssop to the wood, and so was made a sprinkler: the Apostle to the Hebrewes called it skarlet wooll.

Hebr. 9. 19.

"Ebr. cite.

"Ebr. on the face of the fiede.

Chap. 13. 30.

"Or, rising.

"Ebr. in the day of the vnclane, and in the day of the cleane.

CHAP. XV.

1. 19 The maner of purging the vnclane issues both of men and women. 31. The children of Israel must be separate from all vnclannes.

1 Moresouer, the Loyde spake vnto Moyses, and to Aaron, saying,

Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue fro his^h fleshy is vnclane, because of his issue.

3 And this shal be his vnclannes in his issue: when his fleshy auoideth his issue, or if his fleshy be stopped from his issue,

a Whose seede either in sleeping or els of weaknes of nature issueth at his secret part.

b Or the thing
wherefore he
shalbe vnicleane.

this is his vnicleanned.

2 Cuery bed whereon he lyeth that hath
the issue, shall be vnicleane, and euery
thing whereon he sitteth shalbe vnicleane.

3 Whosoener also toucheth his bed,
shall wash his clothes, and wash him
selfe in water, and shall be vnicleane vntill
the euen.

4 And he that sitteth on any thing,
whereon he siteth that hath the issue, shall
wash his clothes, and wash him selfe in
water, & shalbe vnicleane vntill the eue.

5 Also he that toucheth the flesh of him
that hath p pssue, shall wash his clothes
and wash him selfe in water, and shall
be vnicleane vntill the euen.

6 If he also, that hath the pssue, spit vps
on him that is cleane, he shall wash his
clothes, and wash him selfe in water, &
shall be vnicleane vntill the euen.

7 And what s sacle soener he rideth vps
on, that hath the pssue, shalbe vnicleane.

8 And whosoener toucheth any thing
that was vnder him, shalbe vnicleane
vnto the euen: & he that beareth those
things, shall wash his clothes, and wash
him selfe in water, and shalbe vnicleane
vntill the euen.

9 Likewise whomsoener he toucheth
that hath the pssue (and hath not was-
shed his handes in water) shall wash
his clothes and wash him selfe in wa-
ter, & shalbe vnicleane vntill the euen.

10 * And the vessel of earth that he tou-
cheth, which hath the pssue, shalbe bro-
ken: and euery vessel of wood shall be
rinsed in water.

11 But if he that hath an issue, be c clen-
sed of his issue, then shall he count him
seven dapes for his cleansing, and washe
his clothes, and wash his flesh in pure
water: so shall he be cleane.

12 Then the eight day he shall take vnto
him two turtle doves, or two young
pigeons, and come before the Lorde at
the doore of the Tabernacle, and shall giue them vnto
the Priest.

13 And the Priest shall make of the one
of them a sinne offering, and of the other
a burnt offering: so the Priest shall make
an atonement for him before the Lord,
for his issue.

14 Also if any mans issue of seede depart
from him, he shall wash all his f flesh in
water, and be vnicleane vntill the euen.

15 And euery garment, and euery skin
whereupon shall be issue of seede, shall
be euen washed with water, and be vn-
icleane vnto the euen.

16 If he that hath an issue of seede, doe
lye with a woman, they shall both wash
them selues with water, & be vnicleane
vntill the euen.

17 Also when a woman shall haue an
issue, and her issue in her f flesh shall be
blood, she shalbe put apart seven dapes:
and whosoener toucheth her, shall bee
vnicleane vnto the euen.

18 And whosoener lieth vpon in

her separation, shall be vnicleane, and
euery thing that he sitteth vpon, shall
be vnicleane.

19 Whosoener also toucheth her bed,
shall wash his clothes, and wash him
selfe with water, and shalbe vnicleane
vnto the euen.

20 And whosoener toucheth any thing
that he lieth vpon, shall wash his clothes,
and wash him selfe in water, and shalbe
vnicleane vnto the euen:

21 So that whether he touch her bed, or
any thing whereon she hath lied, he shall
be vnicleane vnto the euen.

22 And if a man lie with her, and the
floures of her separation b touche him,
he shalbe vnicleane seven dapes, and all
the whole bed whereon he lieth, shalbe
vnicleane.

23 Also when a womans pssue of blood
runneth long time besides the time of
her f floures, or when she hath an issue,
longer then her floures, all the dapes of
the pssue of her vnicleannes she shall be
vnicleane, as in the time of her floures.

24 Cuery bed whereon she lieth (as long
as her pssue lasteth) shalbe to her as her
bed of her separation: & whatsoener
she sitteth vpon, shalbe vnicleane, as her
vnicleannes when she is put apart.

25 And who so euer toucheth these
things, shalbe vnicleane, & shall wash his
clothes, and wash him selfe in water, &
shall be vnicleane vnto the euen.

26 But if she be clenfed of her issue, then
the shall c count her leue dapes, and af-
ter, she shalbe cleane.

27 And in the eight day she shall take vnto
her two turtles, or two pong pige-
ons, and bring them vnto the Priest at
the doore of the Tabernacle of the Co-
gregation.

28 And the Priest shall make of the one
a sinne offering, and of the other a burnt
offering, and the Priest shall make an at-
onement for her before the Lord, for the
issue of her vnicleannes.

29 Thus shall ye l separate the children
of Israel from their vnicleannes, that they
dye not in their vnicleannes, if they de-
file vnto the Tabernacle that is among
them.

30 This is the lawe of him that hath an
issue, and of him from whome goeth an
issue of seede whereby he is defiled:

31 Also of her that is sicke of her floures,
and of him that hath a running issue,
whether it be man or woman, & of him
that lieth with her which is vnicleane.

CHAP. XVI.

The Priest might not at all times come into the
most holy place. 2 The Scape goat. 3 The
purging of the Sanctuary. 4 The cleansing of the
Tabernacle. 5 The Priest confesseth the finnes
of the people. 6 The feast of cleansing sinnet.

7 Furthermore the Lorde spake vnto
Moses, after the death of the two
sonnes of Aaron, when they came
to offer before the Lord, and dyed:

2 And

g That is, when
he hath her
flowers, where-
by the separate
from her husband,
from the Taber-
nacle and from
touching of any
holy thing.

h If any of her
vnicleannes did
only touch him
in the bed: for
els the man that
compained with
such a woman
should die,
Chap. 20. 18.
* Or, separation.

i Shalbe vniclean
as the bed where-
on the lay when
she had her natu-
rall disease.

k After the time
that she is re-
covered.

l Seeing that
God requireth
of his, puritie and
cleannes: we
can not be his,
except our filth
and finnes be
purged with the
blood of Iesus
Christ, and so we
learne to detest
all sinne.

Chap. 20. 17.

c On whome
the vnicleane
man did spit.
d The word sig-
nifieth euery
thing whereon
a man rideth,

Chap. 6. 1.

e That is, be re-
stored to his old
state, and be
healed thereof.

f Meaning all
his bodie.

* Or, secret part.

Exod. 30. 10.

hebr. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

Or, primitiues.

Hebr. 9. 7.

b In Ebrewes it is called Azazel, which some say is a mountaine neere Sinai whither this goate was sent: but rather it is called the scape goate because he was not offered, but sent into the desert, as vers. 31.

c The Holiest of all.

Or, the smoke.

Or, Arke.

Hebr. 9. 13. and 10. 4.

Chap. 4. 6.

d That is, on the side which was towards the people: for the head of the Sanctuarie stood Westward.

e Placed among them which are vncleane.

Leuit. 1. 10.

2 And the Lorde sayde vnto Moyses, Speake vnto Aaron thy brother, * that he come not at * all times into the Holy place within the vail, before the Mercseat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercseat.

3 After this sort shall Aaron come into the Holy place: euen with a young bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linen coat, & shall haue linen breeches vpon his flesh, & shall be girded with a linen girdle, & shall cover his head with a linen mitre: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * & make an atonement for him selfe, and for his house.

7 And he shall take the two hee goates, & present the before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goates: one lot for the Lord, and the other for the ^b Scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliu before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, & make a reconciliation for him selfe, & for his house, and shall kill þ bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from of the altar before the Lord, and his handfull of sweete incense beaten small, & bring it within þ vail,

13 And shall put the incense vpon the fire before the Lord, þ the ^c cloude of the incense may couer the Mercseat that is vpon the Testimonie: so he shall not die.

14 And he shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercseat ^d Eastward: & before the Mercseat shall he sprinkle of þ blood with his finger seven times.

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercseat, and before the Mercseat.

16 So he shall purge the Holy place from the vncleanness of the children of Israel, and from their trespasses of all their sinnes: so shall he do also for the Tabernacle of the Congregation ^e placed with them, in the middest of their vncleanness.

17 * And there shall be no man in the

Tabernacle of the Congregation, while he goeth in to make an atonement in the Holy place, until he come out, and haue made an atonement for him selfe and for his household, & for all the Congregation of Israel.

18 After, he shall go out vnto þ altar that is before the Lord, and make a reconciliation vpon it, & shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seven times, & cleanse it, and halow it from the vncleanness of the children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then he shall bring the live goate:

21 And Aaron shall put both his hands vpon the head of the live goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them ^e vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into ^f the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put of the linen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in ^g the holy place, and put on his own raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him selfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that carried forth þ goat, called the Scape goate, shall wash his clothes, and walsh his flesh in water, and after that shall come into the holse.

27 Also the bullocke for the sinne offering, & the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one ^h carry out without the holse to be burnt in the fire, with their skines, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, & wash his flesh in water, and afterward come into the holse.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the ⁱ twelfth moneth, þe shall ^k humble your soules, and do no worke at all, whether it be one of the same country, or of a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: þe shall be cleane from all your sinnes before the Lord.

31 This shall be a ^l Sabbath of rest vnto you,

f Whereupon the sweete incense & perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Mai.

53. 4. ^h Ebr. the land of separation.

h In the Court where was the Lauer, Exod. 30. 18.

Chap. 6. 30. hebr. 13. 11.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Nomb.

29. 7. Chap. 23. 7.

l Or a rest which yee shall keepe most diligently.

m Whom the Priest shall anoint by Gods commandement to succeed in his fathers rourne.

Exod. 29. 26.
Deut. 9. 7.

a Left they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offering thereof.
c I do as much abhorre it as though he had killed a man, as Isa 66. 3.

d Wherefoerer they were moved with foolish deuotion to offer it.

Exod. 29. 28.
chap. 4. 31.

e Meaning what soeuer is not the true God, i. cor. 10. 20. psal. 95. 5.
f For idolatrie is spiritual whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 30. 3.

pour, and ye shall humble pour soules, by an ordinance for euer.
32 And the Priest whom he shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holie vestments,
33 And shall purge the holie Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.
34 And this shall be an euertasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes: once a peere: and as the Lord commanded Moses, he did.

CHAP. xvii.

4 All sacrifices must be brought to the doore of the Tabernacle. **7** To isuels may they not offer. **10** They may not eat blood.

1 And the Lord spake vnto Moses, saying,
2 Speake vnto Maron, and to his sounes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,
3 Whosoener he be of the house of Israel that killeth a bullocke, or lambe, or goat in the holte, or that killeth it out of the holte,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.
5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, & offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete sauour vnto the Lord.
7 And they shall no more offer their offerings vnto diuels, after whom they haue gone: whose: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoener he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering of sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.
10 Likewise whosoener he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen let my face against

that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Whereouer whosoener he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with vnt:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoener eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is come with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himself in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. xviii.

3 The Israelites ought not to followe the maners of the Egyptians and Canaanites. **6** The marriages that are unlawfull.

1 And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: after the maner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances.
4 But do after my iudgements, & keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, which if a man do, he shall then liue in them: I am the Lord.
6 None shall come nere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for he is thy mother, thou shalt not discover her shame.

8 The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.

9 When shalt thou not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be home at home, or home without: thou shalt not discover their shame.

10 The shame of thy sisters daughter, or of thy daughters daughter, thou shalt

h Which the lawe permiteth to be catch, because it is cleane.
Gen. 9. 4.
i Or, liuing creature.

Or, counted cleane.
Or, himselfe.
Or, the punishment of his sinne.

Ezek. 20. 11.
rom. 10. 5.
gal. 3. 12.

b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of marriage.
Chap. 10. 11.

d Which is thy stepmother.
e Either by father or mother borne in marriage or otherwise.

G. I. not,

f They are her children whose shame thou hast vncouered.

Chap. 20. 19.
1 Or, secretes.

Chap. 20. 20.
g Which thine vnckle doeth discover.

2 Ebr. thy fathers brothers wife.

Chap. 20. 12.

Chap. 20. 17.
h Because the idolaters, among whom Gods people had dwelt & should dwell, were giue to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister then to her.

Chap. 20. 18.
k Or whiles she hath her floures,

Chap. 20. 2.
2 King. 23. 10.

2 Ebr. of thy seede.

1 Or, to make them passe.

l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children,

2 King. 23. 10.

This seemed to be the chiefe & principall of all idoles: and as the

Iewes write, was of a great fa-
tigue, and holowe

within haue

seven places or chambers with-
in him: one was

to receiue meale that was offered:

an other turtle doves: the third a sheepe: the fourth a ramme:

the fifth a calfe: the sixth an ox: the seventh a childe. This I-
doles face was like a calfe, his handes were euert stretched out

to receiue gifts: his priestes were called Chemarim, Reade

2 King. 23. 5. hofea: 10. 5. zeph. 1. 4. Chap. 20. 15. 1 Or, confusion.

m I will punish the lande where such incestuous marriages and pollutions are suffered. n He compareth the wicked to euill humours and surfeiting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

not, I say, vncouer their shame: for it is thys shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy fathers brother: y is, thou shalt not go in to his wife, for he is thine aunty.

15 * Thou shalt not discouer the shame of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, and it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vncouer her shame vpon her.

19 * Thou shalt not alio goe vnto a woman to vncouer her shame, as long as she is put aparte for her diseale.

20 Whereouer thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy children to offer them vnto Moloch, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with a male as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shall not defile your selves in any of these things: for in all these nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will visit the wickednes thereof vpon it, and the land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswell he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you: and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye do not amine of the abominable customes, which haue bene done before you, & that ye defile not your selves therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.
I And the Lord spake vnto Moses, saying,

2 * Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shall be holie, for I the Lord your God am holie.

3 * Ye shall feare euery man his mother and his father, and shall keepe my Sab-
baths: for I am the Lord your God.

4 * Ye shall not turne vnto Idols, nor make you molten gods: I am the Lord your God.

5 * And when ye shall offer a peace offering vnto the Lord, ye shall offer it with freyn.

6 * It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, & that person shall be cut off from his people.

9 * When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of the harvest.

10 Thou shalt not reape the grapes of thy vineyard cleane, neither gather the nerie grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 * Ye shall not steale, neither shall ye fallow, neither lie one to another.

12 * Also ye shall not sweare by my name falsly, neither shalt thou defile my name of thy God: I am the Lord.

13 * Thou shalt not doe thy neighbour wrong, neither robbe him. * The workman hire shall not abide with thee vntill the morning.

14 * Thou shalt not curse the deafe, neither put a stumbling blocke before the blinde, but shall feare thy God: I am the Lord.

15 * Ye shall not do vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 * Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour:

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spiritual whoredome with Molech, and such like abominations.

p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap. 22. 44. & 20. 7. 1. pet. 1. 6.

a That is, voide of all pollution, idolatrie, and superstition both of soule and bodie.

b Of your owne accord.

Chap. 7. 16.

c To wit, of God.

Chap. 23. 22.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

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1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

1 Or, gatherings and leanings.

*"Ebr. suffer not
sinne upon him.*

Mat. 5. 43.

rom. 13. 9.

gal. 5. 14.

1 sam. 2. 8.

*¶ As a horse to
leape an asse, or
a mule a mare.*

*"Ebr. a beating
shalbe, some reade,
they shalbe beaten.*

*It shalbe vn-
cleane, as that
thing which is
not circumcised.*

*"Or, that God may
multiplie.*

*"Whether it be
strangled, or other-
wise.*

*To measure
luckie or vn-
lucky dayes.*

*As did the
Gentiles in signe
of mourning.*

Or, cry, or tears.

Dent. 1. 4. 1.

*"Ebr. soule, or
person.*

*By whipping
your bodies or
burning markes
therein.*

*As did the
Cyprians, and
Locrenses.*

1 Sam. 2. 8.

*In token of
reuerence.*

*"Or, doe him
wrong.*

Exod. 22. 27.

hour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly re- buke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be minded full of wrong against the children of thy people, * but thou shalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with o- thers of diuers kinds. Thou shalt not sowe thy seede with mingled seede, nei- ther shall a garment of diuers things, as of linnen & wollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaid, as- signed to a husband, & not redeemed, nor freedome giuen her, * she shalbe scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass of- fering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atone- ment for him with the rāme of the tres- pas offering before the Lord, concerning his sinne which he hath done, and par- don shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye shall count the fruite there- of as vncircumcised: thier pēre shall it be vncircumcised vnto pou, it shall not be eaten:

24 But in the fourth pēre all the fruite thereof shalbe holie to the praise of the Lord.

25 And in the fift pēre shall ye eate of the fruite of it that it may * pēd to pou the encrease thereof: I am the Lord your God.

26 ¶ Ye shall not eate the fleshe with the blood, ye shall not vse witchcraft, nor observe times.

27 ¶ Ye shall not cut round the comers of your heads, neither shall ye marre the rufes of thy beard.

28 ¶ Ye shall not cut your flesh for ye deat, nor make any print of a marke vpon pou: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths & reue- rence my Sanctuaries: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirites, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise up before the ho- head, & honour the person of y^e old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not * vexe him.

34 ¶ But the stranger that dwelleth with pou, shalbe as one of your selues, and

thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuersity in iudge- ment in * line, in weight, or in measure.

36 ¶ Pou shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine or- dinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

1 They that giue of their seede to Idolech, must die.

2 They that haue recourse to forcevers, 10 The man that committeth adulterie, 11 Incest, or fornication with the kindred or affinitie, 23 Isra- el a peculiar people to the Lord.

1 **A**ND the Lord spake vnto Moles, saying,

2 ¶ Thou shalt say also to the children of Israel, * Whosoever he be of the chil- dren of Israel, or of the strangers that dwell in Israel, that giueth his children vnto * Molech, he shall die the death, the people of the land shall stone him to death.

3 ¶ And I will set my face against that man and cut him off from among his people, because he hath giue his childre vnto Molech, for to defile my Sanctuaries, & to pollute mine holie Name.

4 ¶ And if the people of the land hide their eyes, and looke at that man when he giueth his children vnto Molech, and kill him not,

5 ¶ Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whooring after him to commit whoredome with Molech, from among their people.

6 ¶ If a man turne after such as worke with spirites, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him off fro among his people.

7 ¶ Sanctifie your selues therefore, * and be holie, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curseth his fa- ther or his mother, he shall die y^e death: seeing he hath curst his father and his mother, * his blood shalbe vpon him.

10 ¶ And the man that committeth ad- ulterie with another mans wife, be- cause he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 ¶ And the man that lieth with his fa- thers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.

12 ¶ Also y^e man that lieth with his daugh- ter in lawe, they both shall die the death, they haue wrought * abominatio, their blood shalbe vpon them.

13 ¶ The man also that lieth with the

o As in measu- ring the ground. *Pro. 11. 1. & 16. 11. and 20. 10.*

p By these two measures he meaneth all o- ther. Of Ephah, read Exo. 16. 36. and of Hin, Exod. 29. 40.

Chap. 18. 25.

a By Molech he meaneth anie kind of idole, *Chap. 8. 21.*

b Reade Chap. 17. 10. and 18. 21.

c Though the people be negli- gent to doetheir due tie and de- fend Gods right, yet he will not suffer wicked- nesse to goe vn- punished.

d To esteeme forcerers or conuersers is spiri- tual whoredome, or idolatrie. *Chap. 11. 44.*

1 pet. 1. 16.

Exod. 21. 17.

pro. 20. 20.

mat. 23. 29.

1 pet. 1. 16.

Deut. 22. 22.

1ohn. 8. 4. 5.

Chap. 18. 25.

1 pet. 1. 16.

Or, confusion.

Chap. 18. 25.

Or, confusion.

G. II. male,

male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, & committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 * Also the man that lieth with a beast, shall dye the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and the seeth his shame, it is villanie: therefore they shall be cut of in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman hauing her disease, and vncouerseth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be euen both cut of from among their people.

19 Whereouer thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister, because he hath vncouered his kin: they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouerseth his uncles shame: they shall beare their iniquitie, and shall die childles.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncouered his brothers shame: they shall be childles.

22 ¶ Ye shall keepe therefore all mine ordinances, and all my iudgements, and do them, that the land, whither I bring you to dwell therein, * spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, ye shall inherit their land, and I wil giue it vnto you to possesse it, eue a land that floweth with milke & home: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall ye put difference betwene cleane beasts and vncleane: neither shall ye defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holie vnto me: for I the Lord am holie, and I haue separated you from other people, that ye should be mine.

27 ¶ And if a man or woman haue a

spirit of delination, or sooth saying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

For whom the Priests may lament. 6 How pure the Priests ought to be, both in them selues and in their familie.

1 **A**ND the Lord saide vnto Moses, Speake vnto the Priests the lonnes of Aaron, and say vnto them, Let none be defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had a husband: for her he may lament.

4 Ye shall not lament for the Prince among his people, to pollute him selfe.

5 They shall not make balde partes vpon their head, nor haue of the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holie vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holie.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husbands band: for such one is holie vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holie vnto thee: for I the Lord, which sanctifie you, am holie.

9 If a Priestes daughter fall to play the whore, she pollureth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments shall not vncouer his head, nor rent his clothes.

11 Neither shall he go to any dead body, nor make him selfe vncleane by his father or by his mother.

12 Neither shall he go out of the Sanctuary, nor pollute the holie place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shall take a maide of his owne people to wife:

15 Neither shall he defile his seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations

a By touching the dead, lamenting, or being at their buriall.

b For being married the seemed to be cut of from his familie.

c Ebr. he may be defiled.

c Onely the Priest was permitted to mourne for his next kindred.

Chap. 9. 27.

d Which hath an euill name or is defamed.

e Thou shalt count them holie and reuerence them.

f The shewe bread.

g He shall vse no such ceremonies as y mourners obserued.

h Or, to the houses of the dead.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should haue polluted his holie

oynting.

k Not only of his tribe but of all Israel.

l By marrying any vchaste or defamed woman.

f It is an execrable and detestable thing.

Chap. 8. 23.

g Ebr. in the eyes of the children of their people.

Chap. 18. 9.

h Or, flowers.

Chap. 8. 17. 23.

g Ebr. flesh.

g They shall be cut of from their people, and their children shall be taken as bastards, and not counted among the Israelites.

h Reade Chap. 18. 16.

Chap. 18. 26.

Chap. 18. 25.

Deut. 9. 5.

i Full of abundance of all things.

Chap. 11. 3.

Deut. 14. 4.

k By eating the contrary to my commandemet.

Verse. 7.

Deut. 18. 11.

1. 1. 27.

hath any blemishes, shall not please to offer the bread of his God:

m Which is deformed or bruised.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearly.

p As the shewe bread, and meat offerings.

q As of sacrifice for sinne.

r As of tenthes and first frutes.

f Into the Sanctuary.

18 For of whosoever hath any blemish, shall not come neere as a man blind or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or a crooke backt, or bicare eyed, or hath a blemish in his eye, or be skurue, or skabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not please to offer the bread of his God.

22 The bread of his God, even of the most holy, and of the holy that he eat:

23 But he shall not go in unto the baile, nor come neere þ altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 VVho ought to abstaine from eating the things that were offered. 19 VVhat oblations should be offered.

1 And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his sonnes, that they be separated from the holie things of the children of Israel, and that they pollute not mine holie name in those things, which they have tolue unto me: I am the Lord.

3 Say vnto them, Whosoever he be of all pour seed among pour generations after you, that toucheth the holie things which the children of Israel halowe vnto the Lord, having his uncleannes vpon him, even that person shall be cut off from my sight: I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not eat of the holie things vntill he be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleannes, whatsoeuer vncleannes he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, & shall not eat of the holie things, except he haue washed his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holie things: for it is his food.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it,

and die for it, if they desile it: I the Lord sanctifie them.

10 There shall no stranger also eate of the holie thing, neither the effect of the tribe of Dan, neither shall an hired seruant eat of the holie thing: c Some reade, the seruant which is not of the tribe of Levi.

11 But if the Priest buye any with money, he shall eat of it, also he that is borne in his house: they shall eate of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eate of the holie offerings.

13 Notwithstanding if the Priests daughter be a widowe or divorced, and haue no childe, but is returned vnto her fathers house she shall eate of her fathers bread, as he did in her youth: but there shall no stranger eat thereof.

14 If a man eate of the holie thing unwittingly, he shall put the sixth part thereof vnto the Priest, and giue it vnto the Priest with the halowed thing.

15 So they shall not desile the holie things of the children of Israel, which they offer vnto the Lord:

16 Neither cause the people to beare the iniquitie of their trespass, while they eate thereof: for I the Lord do halowe them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of þ house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their bowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of pour free will a male without blemish of the beemes, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a wenne, or skurue, or skabbed, these shall ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayest present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in pour land,

25 Neither of the hand of a stranger shall ye offer the bread of pour God of any thing, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When of the Lord

d Which is not of the tribe of Levi.

e Some reade, the seruant which is not of the tribe of Levi.

f Who is not of the Priests kindred.

g He shall giue that and a sixth part ouer.

h For if they did not offer for their error, the people by their example might commit the like offence.

i Ye shall not receive any wicked thing of a stranger, to make it the Lords offering: which he calleth the bread

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

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Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

Chap. 20. 19.

a Meaning that the Priests abstaine from eating, so long as they are polluted.

b To eat thereof.

Chap. 15. 3.

c By touching any dead thing, or being at burial of the dead.

*Ehr. according to all his vncleannesse.

*Or, untill.

*Or, bread.

Exod. 21. 31.

Lev. 44. 31.

- 27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seven dayes vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.
- 28 As for the cowe or the ewe, ye shall not kill her, and her pong both in one day.
- 29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.
- 30 The sixth day it shall be eaten, ye shall leave none of it vntill the morowe: I am the Lord.
- 31 Therefore shall ye keepe my commandments and do them: for I am the Lord.
- 32 Neither shall ye pollute mine holy name, but I will be halowed among the children of Israel. I the Lord sanctify you.
- 33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

- 3 The feastes of the Lord. 3 The Sabbath, 3 The Pasche. 6 The feast of unleavened bread. 10 The feast of first frutes. 16 VVithout side. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

- 1 **A**ND the Lord spake vnto Moses, saying,
- 2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy assemblies, euen these are my feastes.
- 3 Six dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy conuocation: ye shall do no worke therein, it is the Sabbath of the Lord, in all your dwellings.
- 4 These are the feastes of the Lord, and holy conuocations, which ye shall proclaim in their seasons.
- 5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Pasche of the Lord.
- 6 And on the fifteenth day of this moneth shall be the feast of unleavened bread vnto the Lord: seven dayes ye shall eat unleavened bread.
- 7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.
- 8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, & in the seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.
- 9 I the Lord spake vnto Moses, saying,
- 10 Speake vnto the children of Israel, & say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first frutes of your harvest vnto the Priest.
- 11 And ye shall shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the Sabbath, the Priest shall shake it.
- 12 And ye shall doe when ye shake the sheafe, shall ye prepare a lamb without blemish of a peece old, for a burnt offering vnto the Lord:

- 13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof the fourth part of an hin of wine.
- 14 And ye shall eat neither bread nor parched come, nor Greene eares vntill the selfe same day that ye haue brought an offering vnto your God: his shall be a law for ever in your generations and in all your dwellings.
- 15 Ye shall count also to you from the morowe after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven Sabbaths, they shall be complete.
- 16 Vnto the morowe after the seventh Sabbath shall ye number fiftie dayes: then ye shall bring a new meate offering vnto the Lord.
- 17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine flour, which shall be baken with leauen for first frutes vnto the Lord.
- 18 Also ye shall offer with the bread seven lambs without blemish of one peece old, & a young bullocke & two rams: they shall be for a burnt offering vnto the Lord, with their meate offerings & their drinke offerings, for a sacrifice made by fire of a sweete savour vnto the Lord.
- 19 Then ye shall prepare an hee goat for a sinne offering, and two lambs of one peece old for peace offerings.
- 20 And the Priest shall shake them to & fro with the head of the first frutes before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.
- 21 So ye shall proclaim the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.
- 22 And when you reape the harvest of your land, thou shalt not tid cleane the corners of thy field when thou reapest, neither shalt thou make any aftergathering of thy harvest, but shalt leave them vnto the poore & to the stranger: I am the Lord your God.
- 23 I the Lord spake vnto Moses, saying,
- 24 Speake vnto the children of Israel, & say, In the seventh moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.
- 25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
- 26 I the Lord spake vnto Moses, saying,
- 27 The tenth also of this seventh moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your souls, and offer sacrifice made by fire vnto the Lord.
- 28 And ye shall doe no worke the same day: for it is a day of reconciliation, to make

e Which is the fifth part of an Ephah, or two omers, Reade Exod. 16. 16. f Reade Exod. 29. 40. Or, full eares.

g That is, the seventh day after the first Sabbath of the Pascheouer. Or, weekes.

h Because the Priest should eate them, as Chap. 7. 13. And they should be offered to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9. Dent. 24. 19.

k That is, about the end of September. l Or an holy day to the Lord. m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Jubile. Chap. 16. 29, 30. nom. 29. 7. n By fasting, & an at prayer.

Dent. 22. 6.

Chap. 7. 15.

k For whosoever doth otherwise than God commandeth, polluteeth his name.

Or, conuocations.

Exod. 20. 9, 10. Or, ye may worke. Or, assemblée.

a For the Sabbath was kept euerie weeke, & these other were kept but once euerie yeere. Exod. 22. 15. nom. 28. 7. b Or bodily labour, saue about that which one must eat, Exod. 12. 16. c The first day of the feast and the seventh were kept holie in the rest they might worke, except any feast were intermeddled, as the feast of unleavened bread the fifteenth day, and the feast of sheaves the sixteenth day.

Or, an omer: read Dent. 24. 19. ruth. 2. 15. pfall. 129. 7. q That is, the second Sabbath of the Pascheouer.

CHAP. XXIII.

an atonement for you before the Lord your God.

29 For every person that humbly not him self that same day, shall even be cut off from his people.

30 And every person that shall do any worke that same day, the same person also will I destroy from among his people.

31 Ye shall do no manner worke therefore: this shall be a lawe for ever in your generations, throughout all your dwellings.

32 This shall be unto you a Sabbath of rest, and ye shall humbly pour selves: in the ninth day of the moneth at even, from even to even shall ye celebrate your Sabbath.

33 And the Lord spake unto Moses, saying,

34 Speake unto the children of Israel, and say, * In the fifteenth day of this seventh moneth shall be for seven daies the feast of Tabernacles unto the Lord.

35 In the first day shall be an holie commorcion: ye shall doe no servile worke therein.

36 Seven daies ye shall offer * sacrifice made by fire unto the Lord, and in the right day shall be an holie convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the solemn assemblie, ye shall doe no servile worke therein.

37 These are the feastes of the Lord (which ye shall call holie convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meate offering, * sacrifice, and drinke offerings, every one upon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall give unto the Lord.

39 But in the fifth day of the seventh moneth, when ye have gathered in the fruite of the land, ye shall keepe an holie feast unto the Lord seven daies: in the first day shall be a Sabbath: likewise in the eighth day shall be a Sabbath.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palm trees, and the boughes of thick trees, and willowes of the brooke, and shall reioyce before the Lord your God seven daies.

41 So ye shall keepe this feast unto the Lord seven daies in the pere, by a perpetual ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in booths seven daies: all that are Israelites borne, shall dwell in booths,

43 That your posteritie may knowe that I have made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feastes of the Lord,

2 The oyle for the lampes. 3 The shewe bread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

1 And the Lord spake unto Moses, saying,

2 Command the children of Israel, a Reade Exod. 27.20. cl that they bring unto thee pure oyle olive beaten, for the light, to cause the lampes to burn continually.

3 Without the vail of the Testimonie, b Which vaille in the Tabernacle of the Congregation, separated from the holie of holie, where shall Aaron beseech them, both even and morning before the Lord alwaies: this shall be a lawe for ever though your generations, was the Arke of the testimonie, from the Sanctuary.

4 Ye shall beseech the lampes upon the * pure Candlestick before the Lord perpetually. Exod. 31.8.

5 * Also thou shalt take fine flour, and bake twelve cakes thereof: two tenth deales shall be in one cake. Exod. 25.30.

6 And thou shalt let them in two rowes, five in a rowe upon the pure table beside the Lord. c That is, two Omers: reade Exod. 16.16.

7 Thou shalt also put pure incense upon the rowes, that in stead of the head it may be for a remembrance, and an offering made by fire to the Lord.

8 Everie Sabbath he shall put them in rowes before the Lord evermore, receiving them of the children of Israel for an everlasting covenant. d For it was burnt every Sabbath when the bread was taken away.

9 * And the bread shall be Barons and his sonnes, and they shall eat it in the holie place: for it is most holie unto him of the offerings of the Lord made by fire by a perpetual ordinance. Exod. 29.33. chap. 8.31. mat. 12.1,5.

10 * And there went out among the children of Israel a sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strove together in the heste. e Meaning, out of his tent.

11 So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, and they brought him unto Moses (his mothers name also was Shelomith, the daughter of Dibui, of the tribe of Dan). f By swearing, or despising God.

12 And they put him in ward, till he tolde them the mind of the Lord. Nomb. 35.34.

13 Then the Lord spake unto Moses, saying,

14 Bring the blasphemer without the heste, and let all that heard him, * put their hands upon his head, and let all the congregation stone him. Deut. 17.9. and 17.7.

15 And thou shalt speake unto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: albeit the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine. g Shall be punished.

17 * He also that * killeth any man, he shall be put to death. Exod. 21.12. deat. 19.4,17.

18 And he that killeth a beast, he shall re- * Ebr. smiteth the G. iii. stone soule of any man.

o Which containeth a night & a day: yet theyooke it but for their naturall day. * Ebr. rest your Sabbath. Nomb. 29.32. iohn 7.37.

Exod. 29.38.

p Or a day wherein the people are stayed from all worke.

q Or peace-offring.

r Or a solemn feast.

s Or, of boughes thicke with leaves.

f In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

"Ebr. foule for foule.

ftore it," beaft for beaft.

19 Alfo if a man caufe any blenifh in his neighbour: as he hath done, fo fhall it be done to him:

20 "Wreach for breach, eye for eye, tooth for tooth: fuch a blenifh as he hath made in a me, fuch fhall be repared to him.

21 And he that killeth a beaft fhall reftore it: but he that killeth a man fhall be haine.

22 Ye fhall haue* one lawe: it fhall be as well for the ft ranger as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then^b Moles tolde the children of Ifrael, and they brought the blafphemer out of the hofte, and ftoned him with ftones: fo the children of Ifrael did as ^p Lord had commanded Moles.

CHAP. XXV.

2 The Sabbath of the feuenth yeere. 8 The Jubile in the fiftieth yeere. 14 Not to opprefle thy brethren. 23 The fale, and redeeming of landes, houfes and perfons.

1 **A**nd the Lord fpake vnto Moles in mount Sinai, faying,

2 Speake vnto the children of Ifrael, and fap vnto them, When ye fhall come into the land which I giue you, the* land fhall¹ keepe Sabbath vnto the Lord.

3 A Sir peeres thou fhalt fowe thy fide, and fix peeres thou fhalt cut thy vineyard, and gather the fruite thereof.

4 But the feuenth peere fhall be a Sabbath of reft vnto the land: it fhall be the Lords Sabbath: thou fhalt neither fowe thy fide, nor cut thy vineyard.

5 That which groweth of it^b owne accord of thy harueft, thou fhalt not reape, neither gather the grapes that thou haft left vnlaboured: for it fhall be a peere of reft vnto the land.

6 And the^d reft of the land fhall be meate for you, euen for thee, & for thy feruant, and for thy maid, and for thy hired feruant, and for the ft ranger that foureth with thee:

7 And for thy cattell, and for the beaftes that are in thy land fhall all the increafe thereof be meate.

8 ¶ Alfo thou fhalt number feuen^b Sabbathes of peeres vnto thee, euen feuen times feuen peere: and the fpace of the feuen Sabbathes of peeres will be vnto thee iune and fourty peere.

9 ¶ Then thou fhalt caufe to blowe the trumpet of the Jubile in the tenth day of the feuenth month: euen in ^p day of the reconciliation fhall ye make ^d trumpet blowe, throughout all your land.

10 And ye fhall halowe that peere, euen the fiftieth peere, and proclaime libertie in the land to all the^e inhabitants thereof: it fhall be the Jubile vnto you, and ye fhall returne euery man vnto his poffeffion, and euery man fhall returne vnto his familie.

11 ¶ This fiftieth peere fhall be a peere of

Jubile vnto you: ye fhall not fowe, neither reape that which groweth of it felfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Jubile, it fhall be holy vnto you: ye fhall eate of the increafe thereof out of the field.

13 In the peere of this Jubile, ye fhall reftore euery man vnto his poffeffion.

14 And when thou felleft ought to thy neighbour, or byeft at thy neighbour's hand, ye fhall^b not opprefle one another:

15 But according to the number of peeres after the Jubile thou fhalt bye of thy neighbour: alfo according to the number of the peeres of the reuenues, he fhall fell vnto thee.

16 According to the multitude of peeres, thou fhalt encrease the price thereof, and according to ^p fewnelle of peeres, thou fhalt abate the price of it: for the number of^e frutes both he fell vnto thee.

17 Opprefle not ye therefore any man his neighbour, but thou fhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye fhall obey mine ordinances, and keepe my lawes, and doe them, and ye fhall dwell in the land^d in fafetic.

19 And the land fhall giue her fruite, and ye fhall eate your fill, and dwell therein in fafetic.

20 And if ye fhall fap, What fhall we eate the feuenth peere, for we fhall not fowe, nor gather in our increafe?

21 I will^e fend my blessing vpon you in the fixt peere, and it fhall bring forth fruite for three peeres.

22 And ye fhall fowe the eight peere, and eate of the olde fruite vntill the ninth peere: vntill the fruite thereof come, ye fhall eate the olde.

23 ¶ Alfo the land fhall not be fold to be cut out from the familie: for the land is mine, and ye be but ft rangers and fojourners with me.

24 Therefore in all the land of your poffeffion ye fhall^e graunt a redemption for the land.

25 ¶ If thy brother be impouerifhed, and fell his poffeffion, then his redeemer fhall come, euen his neere kinsman, and bye out that which his^e brother fold.

26 And if he haue no redeemer, but^b hath gotten and found to bye it out,

27 Then fhall he^e count the peeres of his fale, & reftore the ouerplus to the man, to whom he fold it: fo that he returne to his poffeffion.

28 But if he cannot get fufficient to reftore to him, then that which is fold, fhall remaine in the hand of him that hath bought it, vntill the peere of ^p Jubile: & in the Jubile it fhall come^e out, and he fhall returne vnto his poffeffion.

29 Likewise if a man fell a dwelling houfe in a walled cite, he may bye it out againe within a whole peere after it is fold: with in a peere may he bye it out.

h By deceit or otherwise.
i If the Jubile to come be neere, thou fhalt fell better cheape: if it be farre of, dearer.

k And not the full poffeffion of the land.

"Or, boldly without feare.

"Ebr. I will command.

l It could not be fold for euer, but muft returne to the familie in the Jubile.

m Ye fhall fell it on condition that it may be redeemed.

"Or, kersman.
"Ebr. his hand hath gotten.
n Abating the money of the yeeres paff, and paying for the reft of the yeeres to come.

o From his hands that bought it.

Exod. 23. 10.

"Ebr. fhall reft a reft.

a The Iewes began the count of this yeere in September: for then all the frutes were gathered.

b By reafon of the corne that fell out of the eares the yeere paff.

c Or, which thou haft feparated from thy felfe, and conſecrated to God for the poore.

d That which the land bringeth forth in her reft.

"Or, weekes.

e In the beginning of the 53 yeere was the Jubile, fo called, becaufe the ioyfull readings of libertie was publickly proclaimed by ^p found of a corne.

f Which were in bondage.

g Becaufe the tribes fhould neither haue their poffeffions or families diminished nor confounded.

p That is, for c-
uer, read vers. 23.

30 But if it be not bought out within the
space of a full pere, then the house that is
in the walled cite, shalbe stablished, & as
cut off fro the familie, to him that bought
it, through out his generations: it shall
not go out in the Iubile.

* Or, yet turne.

31 But if houses of villages, which haue
no walles round about them, shalbe es-
tablished as the field of the countrey: they
may be bought out againe, and shal go
out in the Iubile.

* Ebr. for ener.

32 Notwithstanding, the cities of the Ieu-
ites, & the houses of the cities of their
possession, may the Ieuites redeeme at
all seasons.

33 And if a man purchase of the Ieuites,
the house that was solde, & the cite of
their possession shall goe out in the Ju-
bile: for the houses of the cities of the
Ieuites are their possession among the
children of Israel.

q Where the
Ieuites kept
their cattell.

34 But the field of the suburbs of their
cities shall not be solde: for it is their
perpetual possession.

r In Ebrew it is,
if his hand shake:
meaning, if he
stretch forth his
hand for help as
one in miserie.

35 If a poore, or if thy brother be impou-
erished, and fallen in decay with thee,
thou shalt relieve him, and as a stranger
and sojourner, so shal he lue with thee.

Exod. 22. 35.
Leuit. 19. 9.
Pro. 18. 8.
Exod. 18. 8. and
22. 12.

36 * Thou shalt take no usurie of him, nor
vantage, but thou shalt feare thy God,
that thy brother may lue with thee.

37 Thou shalt not giue him thy money to
usurie, nor leinde him thy vitaples for
increase.

38 I am the Lord your God, which haue
brought you out of the lande of Egypt,
to giue you the lande of Canaan, and to
be your God.

Exod. 17. 2.
Leuit. 15. 12.
Leuit. 24. 14.

39 ¶ If thy brother also that dwelleth by
thee, be impouerished, and be solde un-
to thee, thou shalt not compell him to
serue as a bond seruant,

40 But as an hired seruant, and as a so-
journer he shalbe with thee: he shal serue
thee vnto the pere of the Iubile.

41 Then shall he depart fro thee, both he,
and his children with him, and shall re-
turne vnto his familie, & vnto the pos-
session of his fathers shal he returne:

42 For they are my seruantes, whome I
brought out of the lande of Egypt: they
shal not be sold as bondinen are sold.

s Vnto perpes
enall seruitude.
Eph. 6. 9.
Colos. 4. 1.

43 * Thou shalt not rule ouer him cruelly,
but shalt feare thy God.

44 Thy bond seruant also, and thy bond
maide, which is shal haue, shalbe of the
heathen that are round about you: of
them shal ye bpe seruants and maidens.

45 And moreover of the children of the
strangers, that are sojourners among
you, of them shal ye bpe, and of their fa-
milies that are with you, which they
begate in your lande: these shalbe your
possession.

t For they shall
not be bought
out at the Iu-
bile.

46 So per they shall take them as inheritance
for your children after you, to possesse
them by inheritance, ye shal vse their las-
sours for ener: but ouer your brethren
the children of Israel ye shall not rule
one ouer another with crueltie.

47 ¶ If a sojourner or a stranger dwel-
ling by thee get riches, and thy brother
by him be impouerished, and sell him
self vnto the stranger or sojourner dwel-
ling by thee, or to the stocke of the stran-
gers familie,

" Ebr. his hand
take holde.

48 After he is solde, he may be bought
out: one of his brethren may bpe him
out,

49 Or his vncle, or his vncles sonne may
bpe him out, or any of the kindred of his
self among his familie, may redeeme
him: either if he can get so much, he may
bpe him selfe out.

u If he be able

50 Then he shall reckon with his buyer
the pere that he was solde to him vnto
the pere of Iubile: and the money of his
sale shalbe according to the number of
peres: according to the tyme of an hired
seruant shal he be with him.

x Which re-
maine yet to the
Iubile.

51 If there be many peres behind, accord-
ing to them he shal giue againe for his
deliuerance, of the money that hee was
bought for.

52 If there remaine but fewe peres vnto
the pere of Iubile, then he shall count
with him, and according to his peres,
giue againe for his redemption.

53 Ye shalbe with him pere by pere as an
hired seruant: he shall not rule cruelly
ouer him in thy sight.

y Thou shalt
not suffer him to
increase him ri-
gorously, if
thou know it.

54 And if he be not redeemed thus, he shal
goe out in the pere of Iubile, he, and his
children with him.

55 For vnto me the children of Israel are
seruants: they are my seruants, whom
I haue brought out of the lande of Eg-
ypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 Ablesing to them that
keepe the commandements. 14 The curse to those
that breake them. 42 God promisseth to remem-
ber his covenant.

¶ Ye shall make you no image, neither
grauen image, neither reare you up
any pillar, neither shal ye set any i-
mage of stone in your lande to bowe
downe to it: for I am the Lord your
God.

Exod. 20. 4.
Leuit. 19. 4.
Psal. 97. 7.

2 Ye shal keepe my Sabbaths, and reue-
rence my Sanctuary: I am the Lord.

" Or, stone having
any image in
Chap. 19. 30.
Leuit. 23. 1.

3 ¶ If ye walke in mine ordinances, &
keepe my commandementes, and doe
them,

4 I will then sende you raine in due sea-
son, and the lande shall yeelde her in-
crease, and the trees of the ficke shall
giue their fruite.

a By promising
abundance of
earthly things
he stirreth the
minde to consi-
der of rich trea-
sures of the spi-
ritual blessings.

5 And your threshing shall reache vnto
the vintage, and the vintage shal reache
vnto sowing tyme, & you shall eate your
bread in plenteousnes, and dwell in
your land safely.

6 And I will sende peace in the land, and
ye shal sleepe & none shal make you
afraid: Also I will rid you beastes
out of the land, and the sword shal not
goe through your lande.

" Ebr. I will cause
the enill beast to
cease.

7 Also ye shal chase your enemies, & they
shall not warrre.

b Ye shall haue
no warrre.

Leuit. 23. 30.

Ebr. I will turne
vnto you.
c Performe that
which I haue
promised.

Ezek. 37. 26.
2. Cor. 6. 16.

d I wil be daily
present with
you.

e I haue set you
at full libertie,
where as before
ye were as beasts
tyed in bands.

Deut. 28. 15.
Lament. 3. 7.

f Which I made
with you in chur-
sing you to be
my people.

Or, in battie
plague.

g Reade Chap.
17. 10.

Pro. 25. 10.

i Ye shall haue
drought and bar-
rennes, Agge.

1. 12.

Or, labour.

k Or, as some
read, by fortune,
imputing my
plagues to chace
and fortune.

l Of your chil-
dren, 2. king. 17.

25.

m Because none
dare passe there-
by for feare of
beastes.

2. Sam. 22. 27.
p 11. 26.

n That is, the
strength, where-
by the life is su-
stained, Ezek. 4.
2. 6. and 5. 16.

o One ouen shall
be sufficient for
ten families.

shall fall before you vpon the sword.
8 * And sine of you shal chase an hidreth,
and an hundredth of you shal put ten
thousand to flight, and your enemies
shall fall before you vpon the sword.
9 For * I will haue respect vnto you, and
make you encrease, and multiplie you,
and establish my couenant with you.
10 Ye shal eat also old store, and carpe out
old because of the newe.
11 * And I will set my Tabernacle among
you, and my soule shall not lorde you.
12 Also I will walke among you, & I will
be your God, and ye shal be my people.
13 I am the Lord your God which haue
brought you out of the lande of Egypt,
that ye should not be their bondmen, &
I haue broken y^e bondes of your polie,
and made you go by right.
14 * But if ye wil not obey me, nor doe
all these commandments,
15 And if ye shal despise mine ordinances,
either if your soule abhorre my lawes,
so that ye wil not do al my command-
ments, but breake my couenant,
16 Then wil I also do this vnto you, I
wil appoint ouer you fearfulness, a con-
sumption, and the burning ague to con-
sume the eies, and make the heart hea-
ue, & you shal sowe your seede in vaine:
for your enemies shal eat it:
17 And I will set my face against you, &
ye shal fall before your enemies, & they
that hate you, shal reigne ouer you, &
ye shal flee when none pursueth you.
18 And if ye wil not for these things obeye
me, then wil I punish you seuen times
more, according to your sines,
19 And I wil breake the pride of your po-
wer, and I will make your heauen as
iron, and your earth as brass:
20 And your strength shal be spent in
vaine: neither shall your lande giue her
increase, neither shall the trees of y^e land
giue their fruite.
21 And if ye walke stubbornly against
me, and will not obeye me, I will then
bring seuen times moe plagues vpon
you, according to your sines.
22 I wil also send wild beastes vpon you,
which shall hurre you, & destroye your
cattel, and make you few in number: so
your hylle shall be desolate.
23 Yet if by these ye wil not be reformed
by me, but walke stubbornly against me,
24 Then wil I also walke stubbornly a-
gainst you, and I will smite you yet se-
uen times for your sines:
25 And I will send a sword vpon you, that
shal auenge the quarrel of my couenant:
and whoe ye are gathered in your cities,
I will sende the pestilence among you,
and ye shal be deliuered into the hande
of the enemy.
26 When I shal breake the staffe of your
bread, then ten women shall bake your
bread in one ouen, and they shal deli-
uer your bread againe to y^e weight, & ye
shal eat, but not be satisfied.
27 Yet if ye wil not for this obeye me, but

walke against me stubbornly,
28 Then wil I walke stubbornly in mine
anger against you, and I will also chase
you seuen times more according to
your sines.
29 * And ye shall eat the fleshe of your
sonnes, and the fleshe of your daughters
shall ye deuoure.
30 I wil also destroy your hylle places, and
cut away your images, and call your
carnelles vnto the bodies of your idols,
and my soule shal abhorre you.
31 And I will make your cities desolate,
& bring your Sanctuary vnto nought,
& ye will not find y^e saviour of your sweet
odours.
32 I wil also bring the lande vnto a wil-
dernes, and your enemies, which dwel
therein, shal be astonished therat.
33 Also I wil scatter you among the hea-
then, and I will drawe out a sword after
you, and your land shal be waste, & your
cities shall be desolate.
34 Then shal the lande enioy her Sab-
baths, as long as it lieth void, and ye
shal be in your enemies land: then shal
the land rest, and enioy her Sabbaths.
35 All the dayes that it lieth void, it shall
rest, because it did not rest in your Sab-
baths, when ye dwelt vpon it.
36 And vpon them that are left of you, I
will sende euery faintnes into their
heartes in the lande of their enemies,
and the sounde of a lease shaken shal
chase them, and they shal flee as flee-
ing from a sword, and they shal fall, no
man pursuing them.
37 They shal fall also one vpon another,
as before a sword, though none pursue
them, and ye shall not be able to stande
before your enemies:
38 And ye shall perishe among the hea-
then, and the land of your enemies shal
eate you vp.
39 And they ye are left of you, shal pine
as way for their iniquitie, in your enemies
landes, and for the iniquities of their
fathers shal they pine awaye with
them also.
40 Then they shal confesse their iniquitie,
and the wickednes of their fathers for
their trespass, which they haue trespa-
sed against me, and also because they
haue walked stubbornly against me.
41 Therefore I will walke stubbornly a-
gainst them, and drawe them into the
lande of their enemies: so then their be-
circumcised heartes shal be humbled, &
then they shal willingly beare the pu-
nishment of their iniquitie.
42 Then I will remember my couenant
with Isaac, and my couenant also
with Izhak, & also my couenant with
Abraham will I remember, and will
remember the lande.
43 * The land also in the meane season shal
be left of them, and shal enioy her
Sabbaths while the lieth waste with-
out them, but they shal willingly suffer
the punishment of their iniquitie, because
they

Deut. 28. 59.
2. Chro. 34. 7.
Or, carions.
p I will not ac-
cept your sacrifi-
ces.
q Signifying that
no enemy can
come without
Gods sending.
Chap. 25. 2.
r Which I com-
manded you to
keepe.
Or, cowardise.
s As if their ene-
mies did chase
them.
t Forasmuch as
they are culpa-
ble of their fa-
thers faults, they
shall be punished
as well as their
fathers.
Or, pray for their
sines.
u Whiles they
are captiues, and
without repen-
tance,

they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to breake my covenant with them: for I am the Lord their God:

45 But I will remember for them the * covenant of olde when I brought the out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lorde made betwene him, and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

1 Of diuers vowes, and the redemption of the same.

2 A thing separat from the vse of man cannot be sold, nor redeemed, but remaineth to the Lord.

3 Moreover the Lord spake vnto Moses, saying,

4 Speake vnto the children of Israel, & say vnto them, If any man shall make a ^a vowe of a person vnto the Lord, by ^b thy estimation.

5 Then thy estimation shall be thus: a male from twentie pere olde vnto sixtie pere olde shall be by thy estimation euen fiftie shekels of silver, after the shekel of the Sanctuary.

6 But if it be a female, then thy valuation shall be thirtie shekels.

7 And from sixe pere olde to twentie pere olde, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

8 But from a ^c month olde vnto five pere olde, thy price of the male shall be five shekels of silver, & thy price of the female, thre shekels of silver.

9 And from sixtie pere olde and above, if he be a male, then thy price shall be fiftene shekels, and for the female tenne shekels.

10 But if he be poorer ^e then thou hast esteemed him, then shall he present him selfe before the Priest, & the Priest shall value him, according to the ability of him that vowed, so shall the Priest value him.

11 And if it be a ^f beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

12 He shall not alter it, nor change it, a good for a bad, nor a badde for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

13 And if it be any unclean beast, of which men doe not offer a sacrifice vnto the Lord, he shall then present ^g his beast before the Priest.

14 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which are the Priest, so shall it be.

15 But if he will buye it againe, then he shall

giue the first part of it more, above thy valuation.

16 Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, & as the Priest shall price it, so shall the value be.

17 But if he that sanctified it, will redeeme his house, then he shall giue thereto the first part of money more then thy estimation, and it shall be his.

18 If also a man dedicate to the Lord any ground of his inheritance, then shall thou esteeme it according to the ^h seede thereof: an ⁱ Homer of barthe seede shall be at fiftie shekels of silver.

19 If he dedicate his field immediately fro the pere of Iubile, it shall be worth as thou dost esteeme it.

20 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the perez that remaine vnto the pere of Iubile, and it shall be abated by thy estimation.

21 And if hee that dedicateth it, will redeeme the field, then he shall put the first part of the price, that thou esteemest it at, thereunto, and it shall remaine his.

22 But if he will not redeeme the field, but the Priest ^k sell the field to another man, it shall be redeemed no more.

23 But the field shall be holy to the Lorde, when it goeth out in the Iubile, as a field ^l separat from common vices: the possession thereof shall be the Priests.

24 If a man also dedicate vnto the Lorde a field which he hath bought, which is not of the ground of his inheritance,

25 Then the Priest shall set the price to him, as ^m thou esteemest it, vnto the pere of Iubile, and he shall giue ⁿ thy price the same day, as a thing holy vnto the Lord.

26 But in the pere of Iubile, the field shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

27 And al thy valuation shall be according to the shekel ^o of the Sanctuary: a shekel containeth twentie gerahs.

28 ^p Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the ^q Lordes.

29 But if it be an unclean beast, then he shall redeeme it by thy valuation, & giue the first part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

30 ^r Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it be man or beast, or lande of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse is most holy vnto the Lorde.

31 Nothing separate from the common vse, which shall be separate fro man, shall be

^h Valuing the price thereof, according to the seede that is sown, or by the seede that it doeth yelde.
ⁱ Homer is a measure conteyning ten Ephahs: reade of Ephah, Exod. 6. 16. 36.

^k For their owne necessitie or godly vices.

^l That is, which is dedicate to the Lord with a curse to him that doeth turne it to his private vse.
Nom. 21. 2. deut. 13. 15. iosh. 6. 17. Verfe. 12.
^m The Priestes valuation.

Exod. 30. 13. nomb. 3. 47. exek. 45. 22.
Exo. 13. 2. & 12. 29. nomb. 3. 13.
ⁿ It was the Lordes already.

Iosh. 6. 19.

Deut. 4. 37.
rom. 12. 16.

^a Made to their fortiethers.

^y Fiftie dayes after they came out of Egypt.

^a As of his sonne or his daughter.
^b Which are the Priest.

^c Reade the value of the shekel, Exod. 30. 13.

^d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.
^e If he be not able to pay after thy valuation.

^f Which is clean Chap. 11. 2.

^g That is, consecrate to the Lorde.

o It shal remaine without redemption.
p Besides the value of the thing it selfe.
q All that which is nombred: that is, euery tenth, as he telleth by tale without exception or respect.

* So called because of the diuersitie & multitude of numberings which are here chiefly contained both of mens manes & places.

be redeemed, but by the death.
30 Also all the ruche of the land both of the seede of the ground, and of the fruite of the trees is the Lordes: it is holy to the Lord.
31 But if a man will redeeme any of his ruche, he shal adde the fifth part thereto.
32 And euery tith of bullocke, and of sheepe, and of all that goeth vnder the rodde, the tenth shalbe holy vnto

the Lorde.

33 He shal not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shalbe holy, and it shal not be redeemed.
34 Ther are the commandements which the Lorde commanded by Moyses vnto the children of Israel in the mount Sinai.

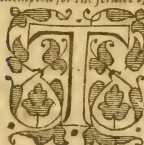
THE FOVRTH BOOKE OF MOSES, called *Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, & also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yerres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discern the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnall affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers over them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware howe they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promises, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as wel for religion as outward policie: he perseuereth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controversies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lorde.

I  He Lorde spake againe vnto Moyses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second pere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of al the Congregation of the children of Israel, after their families, & householde of their fathers with the number of their names: to wit, all the males, man by man:

3 From twentie pere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall be men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal stand with you, of the tribe of Ruben, Elizur, the sonne of Shederai:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amiadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elisama the sonne of Amihud:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahieser, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads over thousands in Israel.

17 ¶ Then Moyses and Aaron took the same which are expressed by their names.

18 And they called all the Congregation together, in the first day of the seconde month, who declared their kindreds by their families, & by the houses of their fathers, according to the number of their names, from twentie pere olde and aboue, man by man.

19 As the Lord had commanded Moyses, so he nombred them in the wilderness of Sinai.

20 So were the sommes of the children of Israel, by their families, and by the houses of their

e Or captaines, and gouernours.

f In shewing e-very man his tribe, and his ancestors.

† These are the names of the twelve tribes, as first of Reuben, then

a In that place of the wilderness that was nere to mount Sinai.

b Which containeth part of April, and part of May.

Exod. 30. 12.

c Ebr. by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

Or, as were able
to beare weapons.

† Simeon.

† Gad.

† Judah.

† Issachar.

† Zebulun.

† Ephraim.

† Manasseh.

their fathers, according to the number of their names, man by man, every male from twentie pere olde and above, as many as¹ went forth to warre:

21 The number of them, I say, of the tribe of Ruben, was sixe & fourtie thousand, and five hundredeth.

22 Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, every male from twentie pere olde & above, all that went forth to war:

23 The summe of them, I say, of the tribe of Simeon was nine & fiftie thousande, and three hundredeth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was five and fourtie thousand, & sixe hundredeth and fiftie.

26 ¶ Of the sonnes of † Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

27 The number of them, I say, of the tribe of Judah was three thousande and fourtine thousand, and sixe hundredeth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure & fiftie thousande and foure hundredeth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seven & fiftie thousand and foure hundredeth.

32 ¶ Of the sonnes of Joseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousande and five hundredeth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two & thirtie thousande

and two hundredeth.

36 Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde & above, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was five and thirtie thousand and foure hundredeth.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

39 The number of them also of the tribe of Dan was threescore & two thousande and seven hundredeth.

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and fourtie thousande and five hundredeth.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie pere olde and above, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand and foure hundredeth.

44 These are the summes which Moses, and Aaron nombred, and the Princes of Israel: the twelue men, which were euerie one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie pere olde and above, all that went to the warre in Israel,

46 And all they were in number sixe hundredeth and three thousande, five hundredeth and fiftie.

47 But the Levites, after the tribes of their fathers were not nombred amonge them.

48 For the Lord had spoken vnto Moses, and said,

49 Dost thou shalt not number the tribe of Lewi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell rounde about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: & when the Tabernacle is to be pitched, the Levites shall set it vp: for the Levites shall be that cometh nether, shall be

† Benjamin.

† Dan

† Asher.

† Naphtali.

Or full count.

g Which were
warriors, but
were appointed
to the vse of the
Tabernacle.

h Ebr. campe.

h Whosoever is
not of the tribe
of Lewi.

- 52 Also the children of Iſrael ſhall pitch their tentes, every man in his campe, & every man under his ſtanderd through- out their armies.
- 53 But the Levites ſhal pitch round about the Tabernacle of the Teſtimonie, leaſt vengeance come upon the Congregation of the childre of Iſrael, and the Levites ſhall take the charge of the Tabernacle of the Teſtimonie.
- 54 So the childre of Iſrael did according to all that the Lorde had commaunded Moſes: ſo did they.

CHAP. II.

^a The order of the Tenters, and the names of the Captaines of the Iſraelites.

I Ad the Lord ſpake unto Moſes, & Aaron, ſaying,

^a Every man of the childre of Iſrael ſhal campe by his ſtanderd, and under the enſigne of their fathers houſe: ſarre of about the Tabernacle of the Congregation ſhall they pitch.

3 On the Eaſt ſide toward the riſing of the ſunne, ſhall they of the ſtanderd of the hoſt of Iudah pitch according to their armies: and Naſſhon the ſonne of Aminadab ſhalbe^b captaine of the ſonnes of Iudah,

4 And his hoſt and the number of them were ſeventie and foure thouſande and ſix hundred.

5 Next unto him ſhall they of the tribe of Iſſachar pitch, and Nethaneel the ſone of Naphthali ſhalbe the captaine of the ſonnes of Iſſachar:

6 And his hoſte, and the number thereof were foure and fiftie thouſand, & foure hundred.

7 Then the tribe of Zebulun, and Eliaſh the ſonne of Helon, captaine over the ſonnes of Zebulun:

8 And his hoſte, and the number thereof ſeven and fiftie thouſand and foure hundred.

9 The whole number of the hoſte of Iudah are an hundred ſcore and ſix thouſande, and foure hundred according to their armies: they ſhall firſt ſet forth.

10 On the South ſide ſhalbe the ſtanderd of the hoſte^d of Reuben and the captaine over the ſonnes of Reuben ſhalbe Eliſur ſonne of Shedeur.

11 And his hoſte, and the number thereof ſix and fourtie thouſande and five hundred.

12 And by him ſhall the tribe of Simeon pitch, and the captaine over the ſonnes of Simeon ſhalbe Shelumiel the ſonne of Zurishaddai:

13 And his hoſte, & the number of them, nine and fiftie thouſand and three hundred.

14 And the tribe of Gad, & the captaine over the ſonnes of Gad ſhalbe Eliaſaph the ſonne of^e Denel:

15 And his hoſte and the number of them

were five and fourtie thouſand, ſix hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one & fiftie thouſande, and foure hundred and fiftie according to their armies, and they ſhall ſet forth in the ſecond place.

17 ¶ Then the Tabernacle of the Congregation ſhall go with the hoſte of the Levites, in the middes of the campe as they have pitched, ſo ſhall they go ſorwarde, every man in his order according to their ſtanderds.

18 ¶ The ſtanderd of the campe of Ephraim ſhalbe toward the Weſt according to their armies: and the captaine over the ſonnes of Ephraim ſhalbe Eliaſhama the ſonne of Ammihud:

19 And his hoſte and the number of them were fourtie thouſande and five hundred.

20 And by him ſhalbe the tribe of Manaſſeh, and the captaine over the ſonnes of Manaſſeh ſhalbe Gamtiel the ſonne of Pedahſzur:

21 And his hoſte and the number of them were two and thirtie thouſand and two hundred.

22 And the tribe of Benjamin, & the captaine over the ſonnes of Benjamin ſhalbe Huidan the ſonne of Gideon:

23 And his hoſt, and the number of them were five and thirtie thouſande & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thouſande and one hundred according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of the hoſte of ſ Dan ſhalbe toward the North according to their armies: and the captaine over the childre of Dan ſhalbe Ahijzer the ſonne of Ammishaddai:

26 And his hoſte and the number of them were two and thre ſcore thouſande and ſeven hundred.

27 And by him ſhall the tribe of Aſſer pitch, and the captaine over the ſonnes of Aſſer ſhalbe Pagiel ſonne of Gaſur.

28 And his hoſte and the number of them were one and fourtie thouſand and five hundred.

29 Then the tribe of Naphtali, and the captaine over the childre of Naphtali ſhalbe Ahira the ſonne of Enai:

30 And his hoſte and the number of them were three and fiftie thouſand and foure hundred.

31 All the number of the hoſte of Dan was an hundred and ſeven and fiftie thouſand and ſix hundred: they ſhal goe hundred with their ſtanderds.

32 ¶ Theſe are the ſummes of the childre^h of Iſrael by the houſes of their fathers, of twenty yeres all the number of the hoſte, according to their armies, ſix hundred & three thouſande, five hundred and fiftie.

33 But the Levites were not nombred among the childre of Iſrael, as the Lorde had

^c Because it might be in equal distance from eche one, and all indifferently have recourse thereunto,

^f Because Ephraim and Manasse ſupplied the place of Ioseph their father, they are take to be Rahels children: so they and Benjamin make the third standerd.

^g Dan & Naphtali the ſonnes of Bilha Rahels maide, with Aſſer the ſonne of Zilpah make the fourth standerd.

^h Which were of twenty yeres and above.

ⁱ By not having due regarde to the Tabernacle of the Lord.

^a In the twelve tribes were four principall standers, so that every three tribes had their standerd.

^b Or, prince.

^b Iudah, Iſſachar, and Zebulun the ſonnes of Leah were of the firſt ſtanderd.

^e Of the which were contained under that name

^d Reuben and Simeon the ſonne of Leah, and Gad the ſonnes of Zilpah her maide, were of the ſecond ſtanderd.

^e Or, Reuel.

i Forvnder euerie one of the foure principal standards were diuers signes to keepe euery band in order.

had commanded Moses.

- 34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

- 6 The charge and office of the Levites. 12, 35 VVhy the Lord separated the Levites for him selfe. 16 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

- 2 So these are the names of the families of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the families of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priestees office.

- 4 * And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestees office in the sight of Aaron their father.

5 The Lord spake vnto Moses, saying, 6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serue him,

- 7 And take the charge with him, euen the charge of the whole Congregation before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

8 They shal also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

- 9 And thou shalt giue the Levites vnto Aaron and to his families: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron & his families to execute their Duties office: and the stranger that cometh nere, shalbe slaine.

- 11 * Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Levites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, and the Levites shalbe mine,

- 13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14 * Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

- 15 Number the children of Levi after the houses of their fathers, in their families:

euery male from a moneth olde and aboue shalt thou number.

- 16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the families of Levi by their names, * Gershon, & Kohath, and Merari.

- 18 Also these are the names of the families of Gershon by their families: Libni and Shimei.

19 The families also of Kohath by their families: Amram, and Jeshar, Hebron, and Uzziel.

- 20 And the families of Merari by their families: Mahli and Mushi. These are the families of Levi, according to the houses of their fathers.

21 Of Gershon came the familie of D Dabhi and the familie of the Shunites: these are the families of D D Gershonites.

- 22 The summe wherof after the number of all the males from a moneth olde and aboue) was counted seuen thousand and five hundred.

23 The families of the Gershonites shal pitch behind the Tabernacle westward.

- 24 The captaine and ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

25 And the charge of the families of Gershon in the Tabernacle of the Congregation shal be the Tabernacle, and the pavillion, the covering thereof, and the baile of the doore of the Tabernacle of the Congregation.

- 26 And the hanging of the court, and the baile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cogdes of it for all the seruice thereof.

27 And of Kohath came the familie of the Amramites, and the familie of the Jesharites, and the familie of the Hebronites, and the familie of the Uzzielites: these are the families of the Kohathites.

- 28 The number of all the males from a moneth olde and aboue was eight thousand & five hundred, hauing the charge of the Sanctuary.

29 The families of the families of Kohath shal pitch on the Southside of the Tabernacle.

- 30 The captaine & ancient of the house, & families of the Kohathites shalbe Eliasaph the sonne of Uzziel:

31 And their charge shalbe the Arke, and the table, and the Candlestick, and the altars, & the instruments of the Sanctuary that they minister with, and the baile, and all that serueth thereto.

- 32 And Eleazar the sonne of Aaron the Priest shalbe chief captaine of the Levites, hauing the oversight of them that haue the charge of the Sanctuary.

33 Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

- 34 And the summe of them according to the

Gen. 46. 16.
Exod. 6. 16.
chap. 26. 57.
1 Chr. 6. 1. & 23. 6.

h Onely nōbring the male children.

* Or, fathers.

i Their charge was to carrie the coverings and hangings of the Tabernacle.

k Doing euery one his dutie in the Sanctuary.

l The chief things within the Sanctuary were committed to the Kohathites.
* Or, prince of princes.

a Or, Families & Kinreds.

Exod. 6. 12.

Exod. 28. 3.

Leuit. 10. 1, 2.
chap. 26. 51.

2. Chro. 24. 2.
b Or, before the altar.

Leuit. 10. 1, 2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of high Priests commandement, to the oversight of the people, & to the seruice of the Tabernacle.

f Aarons sonnes the Priestees serued in the Sanctuary in praying for the people & offering sacrifices: the Levites serued for the inferior vses of the same.

g Any that would minister, not being a Levite.

Exod. 13. 2. and

34. 9.
Leuit. 27. 26.
chap. 8. 26.
Leuit. 27. 2.

the number of all the males from a moneth olde and aboue was fyve thousande and two hundredeth.

35 The captayne and the ancient of the hoyle of the families of Merari shalbe Zurriel the sonne of Abihail: they shall pitch on the southside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe the boards of the Tabernacle, & the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and al that serueth thereto.

37 With the pillars of the court round about, with their sockets, & their pins and their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh nere, shall be slaine.

39 The whole summe of the Levites, which Moses & Aaron nombred at the commaundement of the Lord throughout their families, euen all the males from a moneth olde and aboue, was two and twentie thousand.

40 ¶ And the Lord saide vnto Moses, Nombere al the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Levites to me for all the first borne of the children of Israel (I am the Lord) and the cattel of the Levites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and aboue) according to their number were two and twentie thousand, two hundredeth leuente and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattel of the Levites for their cattel, and the Levites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hundredeth leuente and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take fyve shekels for euerie person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twentie gerahs.

48 And thou shalt giue thy money, where with the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of

Israel tooke he the money: euen a thousand three hundredeth three score and fyve shekels after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commaunded Moses.

CHAP. IIII.

The offices of the Levites, when the host remoued.
46 The number of the three families of Kohath, Gershon, and Merari.

¶ And the Lord spake vnto Moses, and to Aaron, saying,

Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, & houses of their fathers,

From thirtie yere olde and aboue, euen vntil fiftie yere olde, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation,

This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

¶ When the host remoueth, then Aaron and his sonnes shal come and take downe the covering baile, and shal couer the Arke of the Testimonie therewith.

And they shal put thereon a covering of badgers skynes, & shal spread vpon it a cloth altogether of blew silke, & put to the barres thereof.

¶ And vpon the table of shew bread they shal spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and coverings to couer it with, and the bread shalbe thereon continually:

And they shal spread vpon them a covering of scarlet, & couer the same with a covering of badgers skins, and put to the barres thereof.

¶ They shal take a cloth of blew silke, and couer the candlesticke of light with his lampes and his snuffers, and his snuffed dishes, & all the oyle vessels thereof, which they occupie about it.

So they shal put it, and all the instruments thereof in a covering of badgers skynes, and put it vpon the barres.

¶ Also vpon the golden altar they shal spread a cloth of blew silke, and couer it with a covering of badgers skins, and put to the barres thereof.

And they shal take all the instruments of the ministerie wherewith their minister in the Sanctuary, and put them in a cloth of blew silke, & couer them with a covering of badgers skynes, and put them on the barres.

¶ Also they shal take away the ashes from the altar, and spreade a purple cloth vpon it,

And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the flighthokes and the beelines, and the balens, euen all the instruments of the altar: and they shal spread

a The Levites were nombred after three sort: first at a moneth olde when they were consecrate to the Lord, next at 25 yere olde when they were appointed to serue in the Tabernacle, and at 30 yere olde to beare the burdens of the Tabernacle.

b Which deuised the Sanctuarye from the Holiest of all.

c That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be removed.

Exod. 25. 15.

Exod. 25. 30.

d Meaning to couer the bread.

Exod. 25. 31.

Exod. 25. 38.

e The Hebrew word signifieth an instrument made of two flauces or barres.

f Which was to burne incense.

Reade Exod. 30. 1.

g Of the burnt offering.

In The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrarie to Gods appointment.

o So that the first borne of the children of Israel were mo by 273, as vers. 43.

p So that now the Levites should sacrifice vnto the Lord for the first borne of Israel, saue for the 273 which were more then the Levites, for whom they payed money.

Exod. 30. 13.
Leuit. 27. 15.
chap. 18. 16.
22. 26. 27. 12.
g Of the two hundredeth leuente and three, which were more then the Levites.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c. i Before it be covered.

Exod. 29. 10, 35. k Which was offered at morning & evening. Exod. 30. 2, 3, 5.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd betwene the Sanctuary and the court. p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offering.

q Vnder the charge and oversight.

spread upon it a covering of badgers skinned, and put to the barres of it.
 15 And when Aaron & his sonnes haue made an end of covering the ^h Sanctuarie, and all the instruments of the Sanctuarie, at the removing of ^p host, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.
 16 ¶ And to ^p office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the ^k sweete incense and the ^k daily meat offering, & the ^k anointing oyle, with the oversight of all ^p Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instruments thereof.
 17 ¶ And the Lord spake vnto Moses and to Aaron, saying,
 18 Ye shall not ^l cut of the tribe of the families of the Kohathites from among the Leuites:
 19 But thus do vnto them, ^p they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint ^m them, euery one to his office, & to his charge.
 20 But let them not go in, to see when the Sanctuarie is folded vp, lest they die.
 21 ¶ And the Lord spake vnto Moses, saying,
 22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:
 23 From thirtie peere old and above, vntill fiftie peere old shalt thou number them, all that ⁿ enter into the assemblee for to do seruice in the Tabernacle of the Congregation.
 24 This shalbe the seruice of the families of the Gershonites, to serue & to beare.
 25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, & the covering of badgers skins, that is on hie vpon it, and the vaile of the ^o doore of the Tabernacle of the Congregation:
 26 The curtaines also of the court, & the vaile of the entering in of the gate of the court, ^p which is nere the Tabernacle and nere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.
 27 At the commandment of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.
 28 This is the seruice of the families of the sonnes of the Gershonites in ^p Tabernacle of the Congregation, & their watch shalbe vnder the ^q hand of Phasmar the sonne of Aaron the Priest.
 29 ¶ Then shalt thou number the sonnes of Merari by their families, and by the

houses of their fathers:
 30 From thirtie peere old and above, euen vnto fiftie peere old shalt thou number them, all that enter into the assemblee, to doe the seruice of the Tabernacle of the Congregation.
 31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with ^p barres thereof, and his pillars, and his sockets,
 32 And the pillars round about ^p court, with their sockets and their pins, and their cordes, with all their instruments, euen for all their seruice: and by ^r name ye shall reckon the instruments of their office and charge.
 33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Phasmar the sonne of Aaron the Priest.
 34 ¶ Then Moses and Aaron & the princes of the Congregation numbered the sonnes of ^p Kohathites, by their families and by the houses of their fathers,
 35 From thirtie peere old and above, euen vnto fiftie peere old, all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.
 36 So the ^r numbers of them through-
 37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the ^r hand of Moses.
 38 Also the numbers of the sonnes of Gershon throughout their families & houses of their fathers,
 39 From thirtie peere old and upward, of euen vnto fiftie peere old: all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.
 40 So the numbers of them by their families, and by the houses of their fathers were two thousand five hundredth and thirtie.
 41 These are the numbers of the families of the sonnes of Gershon: of all that ^t serue in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandment of the Lord.
 42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,
 43 From thirtie peere old and upward, euen vnto fiftie peere old: all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.
 44 So the numbers of them by their families were three thousand, and two hundredth.
 45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the

Exod. 16. 17.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

"Ebr. the numbered of them.

f God appointing Moses to be the minister and executor there-

t Which were of competent age to serue therein, that is, betwene 30.

and 50.

y. i. hand

hand of Abdes.

- 46 So all the numbers of the Levites, which Abdes, and Aaron, & the princes of Israel numbered, by their families and by the houses of their fathers,
- 47 From thirtie yere old and upward, es- uent to fiftie yere old, euery one þ came to do "his duetie, office, seruice & charge in the Tabernacle of the Congregation.
- 48 So the numbers of them were eight thousand, five hundred & a foure score.
- 49 According to the "commandement of the Lord by þ hand of Abdes did Aaron number them, euery one according to his seruice, & according to his charge. Thus were they of that tribe numbered, as the Lord commanded "Abdes.

CHAP. V.

2 The Leprous & polluted shalbe cast forth. 6 The purging of sinne. 15 The trial of the suspect wife.

1 And the Lord spake vnto Abdes, saying,

2 Commande the children of Israel that they "put out of the hoste euery leper, & euery one that hath "an issue, and whoſoener is defiled by "the dead.

3 Both male and female shal þe put out: "out of the hoste shal þe put them, that they defile not their "tentres among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Abdes, so did the children of Israel.

5 ¶ And the Lord spake vnto Abdes, saying,

6 Speake vnto the children of Israel, "When a man or woman shal commit any sinne "that men commit, & transgress against the Lord, when that person shal trespass,

7 Then they shal confesse their sinne which they haue done, and shal restore the damage thereof with his principall, & put the fift part of it more thereto, and shal giue it vnto him, against whom he hath trespassed.

8 But if they "man haue no kinsman, to whom he should restore the damage, the damage shal be restored to þ Lord for the Priestes vse, besides the ramme of the atonement, wherby he shal make atonement for him.

9 And euery offering of all the "holp thinges of the children of Israel, which they bring vnto the Priest, shal be "his.

10 And euery manis halowed thinges shal be his: that is, whatſoener any man giueth the Priest, it shal be his.

11 ¶ And the Lord spake vnto Abdes, saying,

12 Speake vnto þ children of Israel, and say vnto them, If any mā's wife turne to euil, & count a trespass against him,

13 So that another mā lie with her secretly, & it be hid from the eyes of her husband, and kept close, and per the he defiled, & there be no witness against her, neither she taken with the manner,

14 "If he be moued with a ielous mind,

to that he is ielous ouer his wife, which is defiled, or if he haue a ielous mind, so that he is ielous ouer his wife, which is not defiled,

15 Then shal þ man bring his wife to the Priest, & bring her offering with her, the tenth part of an Ephah of barley meale, but he shal not put oyle "vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to "minde:

16 And the Priest shal bring her, and set her before the Lord.

17 Then the Priest shal take "the holp water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shal take it & put it into the water.

18 After, the Priest shal let the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shal haue bitter and "curſed water in his hand,

19 And the Priest shal charge her by an othe, & say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter & curſed water.

20 But if thou hast turned fro thine husband, & so art defiled, & some man hath lien with thee beside thine husband,

21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be "accursed, and detestable for the othe among thy people, and þ Lord cause thy thigh to "rot, and thy belly to swell:

22 And that this curſed water may goe into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shal answer, "Amen, Amen.

23 After, the Priest shal write these curses in a booke, and shall "blot them out with the bitter water,

24 And shal cause the woman to drinke the bitter and curſed water, & the curſed water, turned into bitterness, shal enter into her.

25 Then the Priest shal take the ielousie offering out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shal take an handfull of the offering for a "memorial thereof, and burne it vpon the "altar, & afterward make the woman drinke the water.

27 When he hath made her drinke þ water, (if she be defiled and haue trespassed against her husband) then shal the curſed water, turned into bitterness, enter into her, and her belly shal swell, and her thigh shal rot, and the woman shal be accursed among her people.

28 But if the woman be not defiled, but be "cleane, the shal be free and shal con- reme and beare.

29 This is þ law of ielousie, when a wife turneth from her husband & is defiled,

f Onely in the sinne offering, & this offering of ielousie were nei ther oyle nor incense offered.

g Or making the sinne known, and not purging it.

h Which also is called the water of purification or sprinkling, read Chap. 19.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so heinous a fault, & forswore herselfe in denying the same.

"Ebr. to fall. l That is, be it so, as thou wishest, as Psal. 41. 13. deut. 27. 15. m Shal wash the curses, which are written, into the water in the vessel.

"Or, perform. n Where the incense was offered.

"Or, innocens.

u Whoſoener of the Levites that had any manner of charge in the Tabernacle. "Ebr. according to the mouth, or word x. So that Moses neither added nor diminished from that which the Lord commanded him.

Leuit. 13. 3.
Leuit. 15. 2.
Leuit. 22. 1.

"Or, in a place out of the hoste.

a There were three maner tentres, of the Lord, of the Levites, and of the Israelites.

Leuit. 6. 3.
b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead, to whom the wrong is done, and also haue no kinsman.

d Or, things offered to þ Lord, as first fruites, &c.
Leuit. 10. 12.

e By breaking the band of marriage, and playing the harlot.
"Ebr. If the spirit of ielousie come upon him.

a The man might accuse his wife upon suspicion, & not be reprov'd.

30 **W**hen a man is mov'd with a jealous murther being jealous over his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law,
31 And the woman shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

a The laws of the consecration of the Nazarites.
a The manner to blisse the people.

I And the Lord spake unto Moses, saying,
2 **S**peak unto the children of Israel, and say unto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite to separate himselfe unto the Lord,
3 He shall abstaine from wine and strong drinke, and shall drinke no sowe wine nor sowe drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vow, the rature shall not come upon his head, untill the daies be out, in the which he separateth himselfe unto the Lord, he shall be holp, and shall let the lockes of the heare of his head growe.

6 During the time that he separateth himselfe unto the Lord, he shall come at no dead body.

7 He shall not make himselfe uncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is upon his head.

8 All the daies of his separation he shall be holie to the Lord.

9 And if a man die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it.

10 And in the eighth day he shall bring two turtles, or two young pigeons to the Priest, at the door of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he halowe his head. the same day.

12 And he shall consecrate unto the Lord the daies of his separation, and shall bring a lambe of a peece olde for a trespass offering, and the first daies shall be bodie: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the door of the Tabernacle of the Congregation.

14 And he shall bring his offering unto the Lord, an eulambe of a peece olde without blemish for a burnt offering, and a shee lambe of a peece old without

blemish for a sinne offering, & a ramme without blemish for peace offerings,
15 And a basket of unleavened bread, of cakes of fine flour, mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, & make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering unto the Lord, with the basket of unleavened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And the Nazarite shall shave the head of his consecration at the door of the Tabernacle of the Congregation, and shall take the heare of the head of his consecration, and put it in the fire, which is under the peace offering.

19 Then the Priest shall take the shoulder of the ramme, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath shaven his consecration.

20 And the Priest shall shake them to and fro before the Lord: this is an holp thing for the Priest besides the shaken beast, and besides the heare of the shoulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offering unto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.

22 ¶ And the Lord spake unto Moses, saying,

23 **S**peak unto Aaron & to his sonnes, saying, Thus shall ye blisse the children of Israel, and say unto them,

24 The Lord blisse thee, and keepe thee,

25 The Lord make his face shine upon thee, and be mercifull unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they shall put upon him name upon the children of Israel, and I will blisse them.

CHAP. VII.

a The heade or Princes of Israel offer at the setting up of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercifant.

Now when Moses had finished the setting up of the Tabernacle, and anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

2 Then the princes of Israel, heades over the houses of their fathers (they were the princes of tribes, who were over them that were nombred) offered, were brought their offering before the Lord, six covered chariots, and twelve

Leuit. 23.

Alti. 22. 24.

h In token that his vow is ended.

i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.

Exod. 29. 27.

Or, with the bread.

k At the least he shall do this, if he be able to offer no more.

l That is, pray for them, Ecclus. 36. 17.

m They shall pray in my name for them.

Exod. 40. 18.

Or, vessels.

Or, captaines. Like horse-litters to keepe the things that were caried them, from wear ther.

a Which separated themselves from the world and dedicated themselves to God: which figure was accomplished in Christ

Judg. 13. 5. 1 Sam. 1. 11.

b As at burials, or mourning.

c In that he suffered his heare to grow, he signified that he was consecrate to God.

d Which long heare is a signe that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow anew.

oven: one charret for two princes, and for every one an oven, and they offered them before the Tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take these of them, that they may be to doe the service of the Tabernacle of the Congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses took the charrets and the oven, and gave them unto the Levites:

7 Two charrets and foure oven he gave to the sonnes of Gershon, according unto their office.

8 And foure charrets and eight oven he gave to the sonnes of Merari according unto their office, under the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gave none, because the charge of the Sanctuary belonged to them, which they did beare upon their shoulders.

10 ¶ The princes also offered in the dedication for h altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord saide unto Moses, One prince one day, and an other prince an other day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did + Jashshon the sonne of Aminadab of the tribe of Judah offer his offering.

13 And his offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

14 An incense cup of gold of ten shekels, full of incense,

15 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goates, and five lambes of a peere old: this was the offering of Jashshon the sonne of Aminadab.

18 ¶ The second day + Methaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a peere olde: this was the offering of Methaneel the sonne of Zuar.

24 ¶ The third day + Eliab sonne of Helon prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a peere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day + Elizur the sonne of + The offering of Shedeir prince of the children of Reuben offered.

31 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goates, and five lambes of a peere olde: this was the offering of Elizur the sonne of Shedeir.

36 ¶ The fifth day + Shelumiel the sonne + The offering of Zurishaddai, prince of the children of Shelumiel. Simeon offered.

37 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a peere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day + Eliasaph the sonne + The offering of Deuel prince of the children of Gad Eliasaph offered.

43 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a peere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seventh day + Elishama the + The offering of sonne Elishama,

b That is, to carie things and stutle in.

c For their vse to carie with.

d The holie things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, chap. 4. 15.

e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.

† The offering of Nahshon.

Leuit. 2. 1.

† The offering of Methaneel.

† The offering of Eliab.

some of Minnind prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incens cup of ten shekels, full of incens,

51 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Puthama, the sonne of Minniud.

54 ¶ The eight day offered ¶ Gamliel the sonne of Dedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incens cup of ten shekels, full of incens,

57 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Gamliel the sonne of Dedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideon prince of the children of Beniamin offered.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incens cup of ten shekels, full of incens,

63 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Abidan the sonne of Gideon.

66 ¶ The tenth day ¶ Abiezzer the sonne of Minnithaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

68 A golden incens cup of ten shekels, full of incens,

69 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of

Abiezzer the sonne of Minnithaddai.

72 ¶ The eleuenth day ¶ Bagiel the sonne of Ocran, prince of the children of Issachar offered.

73 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

74 A golden incens cup of ten shekels, full of incens,

75 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Bagiel the sonne of Ocran.

78 ¶ The tweluenth day ¶ Ahira the sonne of Enan, prince of the children of Issachar offered.

79 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incens cup of ten shekels, full of incens,

81 A pong bullocke, a ram, a lambe of a pere old, for a burnt offering,

82 An hee goat for a sinne offering,

83 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Ahira, the sonne of Enan.

84 This was the dedication of the altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver boules, twelve incens cups of golde,

85 Every charger, containing an hundredth and thirtie shekels of silver, and every boule seuentie: all the silver vessel contained two thousand & foure hundredth shekels, after the shekel of the Sanctuary.

86 Twelve incens cups of gold full of incens, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incens cups was an hundredth and twentie shekels.

87 All the bullockes for the burnt offering were twelve bullocks, & rams twelve, the lambes of a pere old twelve, with their meate offerings, & twelve hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure & twentie bullockes, the rams sixtie, the hee goates sixtie, the lambes of a pere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Merisear, that was vpon the Urke of the Testimonie: betwene the two Cherubims, and he spake to him.

¶ The offering of Bagiel, or Phagiel.

¶ The offering of Ahira.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

¶ By Aaron. That is, the Sanctuary.

¶ According as he had promised.

¶ The offering of Gamliel.

¶ The offering of Abidan.

¶ The offering of Abiezzer.

3 The order of the Lampes. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are recruited to service, and when they are dismissed.

1 And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and say unto him, When thou lightest 7 lampes, the seven lamps shall give light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shafte, and the flowres thereof: ^a was beaten out with the hammer: ^b according to ^p paterne, which the Lord had shewed Moses, so made he the Candlestick.

5 And the Lord spake unto Moses, saying,

6 Take the Levites from among ^p children of Israel, and purifie them.

7 And thus shalt thou doe unto them, when thou purifiest them, ^g Sprinkle ^e water of purification upon them, and let them shawe all their flesh, and walsh their clothes: so they shall be cleane.

8 Then they shall take a pong bullocke with his meate offering of fine flour, mingled with oyle, & another pong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble ^d all the Congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, & the ^e children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering unto the Lord, that thou maiest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites go in, to serve in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For they are freely given ^a unto me from among the children of Israel, for ^b such as open any wound: for all the first borne of the children of Israel have I taken them unto me,

17 For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every

first borne of the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among doe.

18 And I have taken the Levites for all the first borne of the children of Israel, and have given the Levites as a gift unto Aaron, & to his sonnes from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, when the children of Israel come neere unto ^h the Sanctuarie.

19 Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them.

20 So the Levites were purified, and walshed their clothes, and Aaron offered them as a shake offering before ^p the Lord, and Aaron made an atonement for them, to purifie them.

21 And after that, went the Levites in to do their service in the Tabernacle of the Congregation, ⁱ before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Levites, them, so they did unto them.

22 And the Lord spake unto Moses, saying,

23 This also belongeth to the Levites: from five and twentieth pere old and upward, they shall go in, to execute their office in the service of the Tabernacle of the Congregation.

24 And after the age of fiftie pere, they shall cease from executing the ^k office, and shall serve no more:

25 And they shall minister ^l with their eyes, then in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no service: thus shalt thou do unto the Levites touching their charges.

CHAP. IX.

1 The Passover is commanded againe. 12 The punishment of him that keepeth not the Passover. 15 The cloude conducteth the Israelites through the wilderness.

1 And the Lord spake unto Moses in the wilderness of Sinai, in the first moneth of the second pere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the ^m Passover at the time appointed therunto.

3 In the fourteenth day of this moneth at ⁿ even, ye shall keepe it in his due season: according to ^o all the ordinances thereof shall ye keepe it.

4 Then Moses spake unto the children of Israel, to celebrate the Passover. And they kept the Passover in the fourteenth day of ^p the first moneth at even in the wilderness of Sinai: according

g Which service the Israelites should else doe.

h Because the Levites go into the Sanctuary in their name.

i In their presence, to serve them, them,

k Such office as was painefull, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

Exod. 12. 1. Levit. 23. 8.

chap. 23. 16. dent. 16. 2.

Exod. 12. 6. dent. 16. 6.

a Even in all Lord hath instructed it.

to

a To that part which is over against the Candlestick, Exod. 25. 37.

Exod. 25. 18. b And not set together of divers pieces.

c In Hebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

d That thou mayst do this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3. 45.

Chap. 3. 9.

f That is, they that are the first borne. Exod. 13. 2. Luke 2. 23.

b By touching a
corps, or being
at the buriall.

e Or celebrate
the Passouer
the fourteenth
day of the first
moneth,

d And cannot
come where the
Tabernacle is,
when others
keepe it.
e So that the
vncleane, and
they that are
not at home,
haue a moneth
longer graun-
ted vnto them.

Exod. 12. 45.

f When y^e Pas-
souer is cele-
brate.

g Or, punishment
of his sinne.

Exod. 12. 49.

Exod. 40. 34.

g Like a pillar:
reade Exo. 13. 21

h Who taught
them what to
doe by the
cloude.

i. Cor. 10. 1.

i. They waited
when the Lord
would signifie
either their de-
parture, or their
abode by the
cloude.
j. Ebr. dayes of
somer.

to all that the Lord had commanded
Moses, so did the children of Israel.
¶ And certain men were defiled^b by a
dead man, that they might not keepe
the Passouer the same day: and they
came before Moses and before Aaron
the same day.
7 And those men saide vnto him, We are
defiled by a dead man: wherefore are
we kept backe that we may not offer
an offering vnto the Lord in the tyme
therunto appointed among the chil-
dren of Israel?
8 Then Moses saide vnto them, Stand
still, and I will heare what the Lord will
command concerning you.
9 ¶ And the Lord spake vnto Moses, say-
ing,
10 Speake vnto the children of Israel,
and say, If any among you, or of your
posteritie shalbe vnclane by the reason
of a corps, or be in a long iourney, d^e he
shall keepe the Passouer vnto y^e Lord.
11 In the fourteenth day of the^e second
moneth at euen they shal keepe it: with
vnleavened bread and sowe herbes
shall they eate it.
12 They shall leaue none of it vnto the
morning, * nor breake anye bone of it:
according to all the ordinance of the
Passouer shall they keepe it.
13 But the man that is cleane and is not
in a^f iourney, and is negligent to keepe
the Passouer, the same person shalbe
cut off from his people: because he
brought not the offering of the Lord in
his due season, that man shall beare his
sinne.
14 And if a stranger dwell among you,
and will keepe the Passouer vnto the
Lord, as the ordinance of the Passouer,
as also the manner thereof is, so shall
he doe: y^e he shall haue one lawe both for
the stranger, & for him that was borne
in the same land.
15 ¶ And when the Tabernacle was reared
up, a cloude covered the Taberna-
cle, namely the Tabernacle of the Testi-
mony: and at euen there was vpon the
Tabernacle, as the appearance of fire
till morning.
16 So it was alway: the cloude covered
it by day, and the appearance of fire by
night.
17 And when the cloude was taken up
from the Tabernacle, then afterward
the children of Israel iourneyed: and in
the place where the cloude abode, there
the childre of Israel pitched their tents.
18 At the^e commandement of the^e Lord
the children of Israel iourneyed, and at
the commandement of the Lord they
pitched: as long as the cloude abode
vpon the Tabernacle, * they^e lay still.
19 And when the cloude taried still vpon
the Tabernacle a long tyme, the children
of Israel kept the^e watch of the Lord,
and iourneyed not.
20 So when the cloude abode^a a fewe
dayes vpon the Tabernacle, they abode

in their tents according to y^e command-
ment of the Lord: for they iourneyed
at the commandement of the Lord.
21 And though the cloude abode vpon
the Tabernacle from euen vnto y^e mor-
ning, yet if the cloude was taken up in
the morning, then they iourneyed: wher-
e they by day or by night the cloude was
taken up, then they iourneyed.
22 ¶ If the cloude taried two dayes or a
moneth, or a yeere vpon the Taberna-
cle, abiding thereon, the children of Is-
rael^e abode still, and iourneyed not:
but when it was taken up, they iour-
neyed.
23 At the commandement of the Lord
they pitched, and at the command-
ment of the Lord they iourneyed, kee-
ping the watch of the Lord at the com-
mandement of the Lord by the^e hand
of Moses.

CHAP. X.

2 The use of the silver trumpets. 22 The Israelites
depart from Sinai. 24 The captaines of the hoste
are numbered. 30 Hobab refuseth to goe with Mo-
ses his sonne in lawe.

1 And the Lord spake vnto Moses,
saying,
2 Make thee two trumpets of sil-
uer: of an^e whole piece shalt thou make
them, that thou mayst vse them for the
assembling of the Congregation, and the ham-
mer, for the departure of the campe.
3 And when they shal blowe with them,
all the Congregation shall assemble to
thee before the doore of the Tabernacle
of the Congregation.
4 But if they blowe with one, then the
prynces, or heads ouer the thousands of
Israel shall come vnto thee.
5 But if ye blowe an alarme, then the
campe of them that pitch on the^e East
part, shall goe forward.
6 If ye blowe an alarme the second time,
then the hoste of them that lie on the
Southside shall march: for they shall
blow an alarme when they remoue.
7 But in assembling the Congregation,
ye shall blowe without an alarme.
8 And the sonnes of Aaron the Priest
shall^e blowe the trumpets, and ye shall
haue them as a lawe for euer in your
generations.
9 And when ye go to warre in your land
against the enemye that vereth you, ye
shall blowe an alarme with the trum-
pets, and ye shalbe remembered before
the Lord your God, and shalbe saved
from your enemies.
10 Also in the day of your^e gladnes, and
in your feast dayes, and in the begin-
ning of your moneths, ye shal also blowe
the trumpets: ouer your burnt sacrific-
es, and ouer your peace offerings, that
they may be a remembrance for you be-
fore your God: I am the Lord your
God.
11 ¶ And in the second yeere, in the second
moneth, and in the twentieth day of
the moneth the cloude was taken up
y^e iii, from

Exod. 40. 35. 37.

k Under the
charge and go-
uernement of
Moses.

a Or of worke
beaten out with
the hammer,

b That is, the
hoste of Iuda
and they that
are vnder his
ensigne.
c Meaning the
hoste of Reu-
ben.

d So that onlie
the Priests must
blow the trum-
pets, so long as
the priesthood
lasted.

e When ye re-
ioyce that God
hath remoued
any plague.
f Or, when you offer
burnt offerings.

*Or, in keeping
thouder in their
iourneis.
f From Sinai to
Paran, Chap.
33.
Chap. 3. 8.*

Chap. 4. 7.

*g With all the
appertinances
thereof.*

*h Vpon their
shoulders.
i The Merarites
& Gershonites.*

*k Leaving none
behind nor anie
of the former
that fainted in
the way.
l This was the
order of their
hoſte when they
remoued.
m Some thinke
that Reuel, Ie-
thro, Hobab, &
Kenî were all
one: Kymhi
ſaith that Reuel
was Iethros fa-
ther: ſo Hobab
was Moſes fa-
ther in law, looke
Exo. 2. 18. & 3. 1.
and 4. 18. & 18. 1.
iudg. 4. 11.*

from ^h Tabernacle of the Teſtimonie.
12 And the children of Iſrael departed on
their ⁱ iourneys out of the deſert of Si-
nai, and the cloude reſted in the wilder-
neſſe of Paran.
13 So the ^j firſt toke their iourney at the
commandement of the Lord, by ^k hand
of Moſes.
14 ¶ In the firſt place went the ſtanderd
of the hoſte of the children of Judah, ac-
cording to their armies: and ^l Ra-
hſon the ſonne of Amminadab was ouer
his band.
15 And ouer the band of the tribe of the
children of Iſſachar was ſethaneel the
ſonne of Zuar.
16 And ouer the band of the tribe of the
children of Zebulun was Eliab ^m ſonne
of Helon.
17 When the Tabernacle was taken
downe, then ⁿ ſonnes of Gershon, and
the ſonnes of Merari went forward
bearing the Tabernacle.
18 ¶ After, departed the ſtanderd of the
hoſte of Reuben according to their ar-
mies, and ouer his band was Eliſur the
ſonne of Shedeur.
19 And ouer the band of the tribe of the
children of Simeon was Shelumiel the
ſonne of Zurishaddai.
20 And ouer the band of the tribe of the
children of Gad was Eliaſaph the ſonne
of Deuel.
21 The Kohathites alſo went forward
and ^o bare the ^p Sanctuary, and the
^q former did let by ^r Tabernacle againſt
the campe.
22 ¶ Then the ſtanderd of the hoſte of the
children of Ephraim went forward ac-
cording to their armies, and ouer his
band was Eliſhama the ſonne of Am-
minud.
23 And ouer the band of the tribe of the
ſonnes of Manaſſeh was Gamliel the
ſonne of Pedazur.
24 And ouer the band of the tribe of the
ſonnes of Benjamin was Abidan the
ſonne of Gideon.
25 ¶ Laſt, the ſtanderd of the hoſte of the
children of Dan marched, ^s gathering
all the hoſtes according to their armies:
and ouer his band was Abiezer ^t ſonne
of Amminadab.
26 And ouer the band of the tribe of the
children of Aſſer was Pagiel the ſonne
of Ocran.
27 And ouer the band of the tribe of the
children of Naphtali was Ahira ^u ſonne
of Enan.
28 ¶ Theſe were the remouings of ^v chil-
dren of Iſrael according to their ar-
mies, when they marched.
29 ¶ After, Moſes ſaid vnto ^w Hobab the
ſonne of Reuel the Midianite, the father
in lawe of Moſes, We go vnto the place,
of which the Lord ſaide, I will giue it
you: Come thou with vs, and we will
doe thee good: for the Lord hath promi-
ſed good vnto Iſrael.
30 And he answered him, I will not goe:

but I will depart to mine owne coun-
treys, and to mine kinde.
31 ¶ Then he ſaid, I pray thee, leaue vs not:
for thou knoweſt our camping places
in the wilderneſſe: therefore thou maiſt
be ^x our guide.
32 And if thou goe with vs, what goods
will the Lord ſhall ſhewe vnto vs, the
ſame will we ſhewe vnto thee.
33 ¶ So they departed from the ^y mount
of the Lord, three daies iourney: and
the Arke of the covenant of the Lord
went before them in ^z three daies iour-
ney, to ſearch out a reſting place for
them.
34 And the cloude of the Lord was vpon
them by day, when they went out of the
campe.
35 And when the Arke went forward,
Moſes ſaid, ^{aa} Kſe vp, Lord, and let
thine enemies be ſcattered, and let them
that hate thee, flee before thee.
36 And when it reſted, he ſaide, Returne,
O Lord, to the ^{ab} many thousands of Iſ-
rael.

CHAP. XL

^{ac} The people murmured, and a punished with fire.
^{ad} The people luſted after fleſh. ^{ae} They lothe Man-
na. ^{af} The weak faith of Moſes. ^{ag} The Lord
deſcendeth the burden of Moſes to Iſrael.
^{ah} The Lord ſendeth quailles. ^{ai} Their
luſt is punished.
1 ¶ When the people became ^{aj} mur-
murers, ^{ak} it diſpleaſed the Lord:
and the Lord heard it, therefore
his wrath was kindled, and the fire of
the Lord burnt among them, and ^{al} con-
ſumed the vniuersall part of the hoſte.
2 ¶ Then the people crept vnto Moſes:
and when Moſes praied vnto the Lord,
the fire was quenched.
3 ¶ And he called the name of that place
^{am} Taberah, becauſe the fire of the Lord
burnt among them.
4 ¶ And a number of ^{an} people that was
among them, fell a luſting, and ^{ao} turned
away, and the children of Iſrael alſo
wept, and ſaid, Who ſhall giue vs fleſh
to eate?
5 ¶ We remember the fiſh which we did
eate in Egypt for ^{ap} nought, the cucum-
bers, and the peppons, and the leekes,
and the onions, and the garleke.
6 ¶ But now our ſoule is ^{aq} dried away, we
can ſee nothing but this MAN.
7 (The MAN alſo was as ^{ar} coriander
ſeede, and his colour like the colour of
^{as} beſſium.
8 ¶ The people went about and gathered
it, and ground it in milles, or beat it in
mortars, and baked it in a cauldre, and
made cakes of it, and the taſte of it was
like vnto the taſte of fleſh of ople.
9 ¶ And when the dewe fell downe vpon
the hoſte in the night, the MAN fel with
it.
10 ¶ Then Moſes heard ^{at} people weepe
throughout their families, enerie man
in the dome of his tent, and the wrath of
the Lord was grievouſly kindled: alſo
Moſes

*"Ebr. eyes vnto
vi.*

*n Mount Sinai
or Horeb.*

*Pſal. 68. 1. 2.
o Declare thy
might & power.*

*"Ebr. to the ten
thouſand thou-
ſands.*

*"Ebr. as iniqui-
ty complainers.*

*"Ebr. it was on
in the caues of the
Lord.*

Pſalm. 78. 31.

"Or, burning.

*a Which were
of thoſe ſtran-
gers that came
out of Egypt
with them, Exo.
12. 38.*

b From God.

*c For a ſmall
price, or good
cheape.*

*d For the grec-
die luſt of fleſh.*

Exod. 16. 31.

wiſd. 16. 20.

Pſalm. 78. 24.

1ſhm. 5. 31.

*e Which is a
white pearle or
precious ſtone.*

Moses was grieved.

Or, evil intreated.
f Or, wherein
haue I displea-
sed thee?
g Am I their fa-
ther, that none
may haue the
charge of them
but I?
h Of Canaan,
promised by an
othe to our fa-
thers.

*I had rather
die, then to see
my griefe and
miserie thus day-
lie increafe by
their rebellion.*

*I will distri-
bute my Spirit
among them, as
I haue done to
these.*

*I Prepare your
felues that ye be
not vnclane.*

*Or cast him
of, because ye
refused Manna
which he ap-
pointed as most
meete for you.
n Who leadeth
and gouerneth
you.
o Of whom I
haue the charge*

Isa. 59.2 & 59.1.

11 And Moses said vnto the Lord, Where-
fore hast thou vexed thy seruant? and
why haue I not found fauour in thy
sight, seeing thou hast put the charge of
all this people vpon me?
12 Haue I conceived all this people? or
haue I begotten them, that thou shouldest
slep vnto me, & say them in thy bos-
some (as a nurse beareth the sucking
childe) vnto the land, for the which
thou swearest vnto their fathers?
13 Where should I haue flesh to giue vnto
all this people? for they weep vnto
me, saying, Give vs flesh that we may
eate.
14 I am not able to beare all this people
alone, for it is to heauie for me.
15 Therefore if thou deale thus with me,
I pray thee, If I haue founde fauour
in thy sight, kill me, that I beholde not
in my miserie.
16 Then the Lord said vnto Moses, Gar-
ther vnto me feutle men of the Elders
of Israel, whome thou knowest, that
they are the Elders of the people, and
gouernours ouer them, & bring them
vnto the Tabernacle of the Congrega-
tion, and let them stande there with
thee.
17 And I will come downe, and talke
with thee there, and take of the Spirit,
which is vpon thee, and put vpon
them, and they shall beare the burden
of the people with thee: so thou shalt
not beare it alone.
18 Furthermore thou shalt sape vnto the
people, I beseeched against to morrow,
and ye shall eate flesh: for you haue wept
in therars of the Lord, saying, Who
shall giue vs flesh to eate? for we were
better in Egypt: therefore the Lord will
giue you flesh, and ye shall eate.
19 Ye shall not eat one day nor two daies,
nor fife daies, neither ten daies, nor
twentie daies,
20 But a whole moneth, vntill it come
out at your nostrils, and be lothsome
vnto you, because ye haue contemned
the Lord, which is among you, & haue
wept before him, saying, Why came
we hither out of Egypt?
21 And Moses said, Six hundred thou-
sand footemen are there of the people,
among whom I am: and thou sairst,
I will giue them flesh, that they maye
eate a moneth long.
22 Shall the sheepe & the beees be slaine
for them, to finde them? either shall all
the fish of the Sea be gathered together
for them to suffice them?
23 And the Lord said vnto Moses, Ie the
Lords hand stonyed? thou shalt see
nowe whether my word shall come to
passe vnto thee, or no.
24 So Moses went out, and tolde the
people the wordes of the Lord, and ga-
thered feutle men of the Elders of
the people, and set them rounde about
the Tabernacle.

25 Then the Lord came downe in a cloude,
and spake vnto him, and tooke of the
Spirit that was vpon him, and put it
vpon the seuentie Ancient men: when
the Spirit rested vpon them, then they
prophesied, and did not cease.
26 But there remained two of the men
in the hoste: the name of the one was Ele-
dad, and the name of the other Abedad,
and the Spirit rested vpon them, (for
they were of them that were ioynten, &
went not out vnto the Tabernacle) and
they prophesied in the hoste.
27 Then there ran a young man, and tolde
Moses, and said, Elead and Abedad do
prophesie in the hoste.
28 And Joshua the sonne of Nun the ser-
uant of Moses one of his young men
answered and saide, Wp lordes Moses,
forbid them.
29 But Moses saide vnto him, Enuicest
thou for my sake? yea, would God that
all the Lords people were Prophets,
& that the Lord would put his Spirit
vpon them.
30 And Moses returned into the hoste, he
and the Elders of Israel.
31 Then there went forth a winde from
the Lord, & brought quales from the
Sea, and let them fall vpon the campe,
a daies iourney on this side, & a daies
iourney on the other side, rounde about
the hoste, and they were about two cu-
bites aboue the earth.
32 Then the people arose, all that day, &
all the night, and all the next day, & ga-
thered the quales: he that gathered the
least, gathered ten homers full, & they
spied them aboad for their vs rounde
about the hoste.
33 While the flesh was yet betwene their
teeth before it was chewed, euen the
wrath of the Lord was kindled against
the people, and the Lord smote the peo-
ple with an exceeding great plague.
34 So the name of the place was called,
Ribboth-hattaanah: for there they bus-
ried the people that fel a lusing.
35 From Ribboth-hattaanah the people
tooke their iourney to Hazeroth, & abode
at Hazeroth.

CHAP. XII.
Aaron and Miriam grudge against Moses. 10
Miriam is stricken with leprosie, and healed at
the prayer of Moses.

1 Afterwarde Miriam and Aaron
spoke against Moses, because of
the woman of Ethiopia whom he
had married (for he had married a wo-
man of Ethiopia)
2 And they said, What hath the Lord
spoken but onely by Moses? hath hee
not spoken also by vs? and the Lord
heard this.
3 (But Moses was a verie meek man,
about all the men that were vpon the
earth)
4 And by and by the Lord said vnto Mo-
ses, and vnto Aaron, & vnto Miriam,
Come knewe them.

*Or, separated, as
verse 17.*
p From that day
the spirit of pro-
phetic did not
saile them.
q Or, a young
man whome he
had chosen fro
his youth.
r Such blinde
zeale was in the
Apostles, Mar. 9.
38, Luke 9.49.
Exod. 16.19.
Isa. 71.26, 27.
f Of Homer,
reade Leuit. 27.
16. also it signifi-
eth an heape, as
Exod. 8.14. iudg.
15.16.
Psal. 71.31.
Or, grones of lust.

Come out pe thee into the Tabernacle of the Congregation: & they the came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron, and Miriam, and they both came forth.

6 And he saide, Heare nowe my wordes, If there be a Prophet of the Lorde among you, I will be knowne to him by a vision, and will speake vnto him by dreame.

7 My seruant Moses is not so, who is faithfull in al mine house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee * shall see the similitude of the Lorde. Wherefore then were ye not affraid to speake against my seruant, euen against Moses?

9 Thus the Lord was verie angry with them, and departed.

10 Also the cloude departed from the Tabernacle: and behold, Miriam was leprous like snowe: and Aaron looked vpon Miriam, and beholde, shee was leprous.

11 Then Aaron saide vnto Moses, Alas, my lord, I beseeche thee, lay not the sinne vpon vs, which we haue foolishly committed: and wherein we haue sinned.

12 Let her not, I praye thee, be as one dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseeche thee, heale her nowe.

14 And the Lorde saide vnto Moses, If her father had * spit in her face, shoulde she not haue bene ashamed seuen dayes? let her be * shut out of the hoste seuen dayes, and after the shalbe receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to searche the lands of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

1 Then afterward the people remoued from Hazeroth, and pitched in the wilderness of Paran.

2 And the Lord spake vnto Moses, saying,

3 Sendethou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shalpe sende a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were * headdes of the children of Israel.

5 Also their names are these: of the tribe of Reuben Shammua sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, * Oseha the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiele the sonne of Gemalli:

14 Of the tribe of Asher, Sethur sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the * men, which Moses sent to spye out the land: & Moses called the name of Oseha the sonne of Nun, Iehoshua.

18 So Moses sent them to spye out the land of Canaan, and said vnto them, Go by this way toward the South, and go by vnto * the mountaines,

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weak, either fewe or manye,

20 Also what the land is that they dwell in, whether it be * good or bad: and what cities they be, that they dwell in, whether they dwell in tentes, or in walles led towne:

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, & bring of the fruite of the land (for then was the time of the first ripe grapes):

22 So they went up, and searched out the land, from the wilderness of * Zin vnto Iehob, to go to Yamath,

23 And they ascended toward the South, and came vnto Hebron, where were * Ahiman, Shichai and Tamai, the seruants of * Anak. And Hebron was builded * nether before Zoan in Egypt.

24 * Then they came to the river of * Eshcol, and cut downe thence a banchie with antique cluster of grapes, and they bare it: also Abrahah brought of the pomegranates and of Iasob were the figges.

25 That place was called the * river of * Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went and came to Moses & to Aaron and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, & brought to them, and to all the Congregation Kadesh-benacabings, and shewed them the fruite of the lande,

e Which in number were twelue according to the twelue tribes.

Or, high countrey.

d Plentifulle barren.

e Which was in the wilderness of Paran.

f Which were a kinde of giants. g Declaring the antiquitie thereof: also Abrahah, & Sara, Ishak, and Isaac were buried there.

Or, the valley of Eshcol, that is, of grapes.

h Called also Kadesh-benacab.

e These were the two ordinarie meanes. d In all Israel which was his Church. Exodus. 33. 11. e So farre as any man was able to comprehend, which he calleth his back partes, Exodus. 33. 23. f From the doore of the Tabernacle.

g As a childe commeth out of his mothers belly dead, hauing as it were bur the skinne.

h In his displeasure. Louis. 22. 44.

a That is, in Rithma, which was in Paran, Chap. 33. 18. b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses so to do.

Or, rulers.

i That is, *for the people to be*
 28 And they tolde him, and saide, We came vnto the land whither thou hast sent vs, & surely it floweth with milke and hony: and here is of the fruite of it.
 29 Neuerthelesse the people be strong & dwell in the land, & the cities are walled and exceeding great: and moreover, we sawe the sonnes of Anak there.
 30 The Amalekites dwell in the South countrey, and the Hittites, and the Jebusites, and the Amorites dwell in the mountaynes, and the Canaanites dwell by the Sea, and by the coast of Iordan.
 31 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vnbontedly we shall overcome it.
 32 But the men, that went by with him, said, we be not able to goe vp against the people: for they are stronger then we.
 33 So they brought by an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that eateth by the inhabitants thereof: for all the people which we sawe in it, are men of great stature.
 34 For there we sawe giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.
 CHAP. XIII.
 1 The people murmure against Moses, so they would haue stoned Caleb and Ioshua. 12 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are slaine.
 2 When all the Congregation lifted by their voyce, & cryed: and the people wept that night,
 3 And al children of Israel murmured against Moses & Aaron: and the whole assemblie said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.
 4 Wherefore now hath the Lord brought vs into this land to fall by the sword? our wives, and our children shalbe a pray: were it not better for vs to retorne into Egypt?
 5 And they said one to another, Let vs make a Captaine and retorne into Egypt.
 6 Then Moses and Aaron sate on their faces before all the assemblie of the Congregation of the children of Israel.
 7 And Ioshua the sonne of Nun, & Caleb the sonne of Iephunneh two of them that searched the lande, & rent their clothes,
 8 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a very good land.
 9 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke & hony.
 10 But rebel not against the Lord, neither feare ye the people of the land: for they are but bread for vs: their shield is e We shal easily overcome them.
 11 And the Lord said vnto Moses, & Aaron: I have heard the voice of the children of Israel which they saye vnto thee, saying, We shal easily overcome them.
 12 And all the multitude saide, Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.
 13 And the Lord said vnto Moses, How long wilt this people prouoke me, and how long will it be, per thee before me, for all the signes which I haue shewed among them?
 14 I will smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.
 15 But Moses said vnto the Lord, When the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)
 16 Then they shal say to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)
 17 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shal thus say,
 18 Because the Lord was not able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.
 19 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
 20 The Lord is slowe to anger, & of great mercie, and forgiving iniquitie, and sinne, but not making the wicked innocent, and visiting the wickednes of the fathers vpon the children, in the third and fourth generation:
 21 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntil now.
 22 And the Lord said, I haue forgiven it, according to thy request.
 23 Notwithstanding, as I live, all the earth shalbe filled with the glorie of the Lord.
 24 For al those men which haue seene my glorie, and my miracles which I did in Egypt, and in the wilderness, & haue tempted me this ten times, and haue not obeyed my voice,
 25 Certainly they shal not see the lande, whereof I sware vnto their fathers: neither shal any that prouoke me, see it.
 26 But my seruant Caleb, because he had another spirit, and hath followed me, shal, euen him wil I bring into the land whither he went, and his seedes shal inherit it.
 27 And the Amalekites & the Canaanites I will rename in the valley: therefore turne backe to morrow, and get you into the
 f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.
 Exod. 14. 10.
 Ebr. 11. 10.
 Exod. 13. 17.
 g So that none shall escape.
 Dent. 9. 18.
 Exod. 34. 6.
 Psal. 103. 8.
 Psal. 102. 3.
 Exod. 30. 5. and 34. 7.
 h In that he destroyed not them utterly, but left their posteritie & certain to enter.
 i That is, sundrie times & often.
 Josh. 14. 6.
 k A meeke and obedient spirit; and not rebellious.
 l And lie in wait for you. the

k Ahiman, She-
 shai, and Talmai,
 whom Caleb
 slew afterward,
 Josh. 11. 21, 22.

o Or, murmuring
 against Moses.

l The giants
 were so cruel
 that they spoiled
 and killed one
 another, and
 those that came
 to them.

a Such as were
 afraid of the re-
 port of the cen-
 spies.

b To our ene-
 mies the Cana-
 nites.

c Lamenting
 the people and
 praying for the.
 Eccles. 46. 9.

d For sorowe,
 & hearing their
 blasphemie.

the spies are, iudae tomus and Caleb. Numbers. Redemption purchased of Can. 85.

m For I wil not defend you.

the wilderness, by the way of the red sea.

26 ¶ After, the Lord spake unto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As * I live (saith the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted though all your numbers, from twentie yere olde & aboue, which haue murmured against me,

30 Ye shall not doubtles come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye saide should be a pray) them will I bring in, and they shall knowe the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness, fourtie yeres, & shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes, in the which ye searched out the land, euen fourtie dayes, * euerp day for a yere, shall ye beare your iniquitie, for * fourtie yeres, and ye shall feele my breach of promise.

35 ¶ The Lord haue said, Certainly I wil doe so to all this wicked companie, that are gathered together against me: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land)

37 Euen those men that did bryng vp that vile slander vpon the land, shall die by a plague befoie the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall live.

39 ¶ Then Moses tolde all these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them vp into the toppes of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse ye thus the commandment of the Lord? it wil not so come wel to passe.

42 So not vp (for the Lord is not among you) lest ye be ouerthrowen befoie your enemies.

43 For the Amalekites and the Canaanites are there befoie you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also wil not be with you.

44 Yet they presumed obstinately to goe vp to the top of the mountaine: but the Arche of the covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwell in that mountaine, came downe and smote them, and consumed them vnto Ioymah.

CHAPTER XV.

¶ The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

1 And the Lord spake vnto Moses, saying,

2 ¶ Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And wil make an offering by fire vnto the Lord, a burnt offering of a sacrifice * to fulfill a vow, or a free offering, or in your feastes, to make a sweeter savour vnto the Lord of the herbe, or of the flocke,

4 Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flour, mingled with the fourth part of an e Min of oyle.

5 Also thou shalt prepare the fourth part of an e Min of wine to be powred on a lambe, appointed for the burnt offering of any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine flour, mingled with the thirde part of an e Min of oyle.

7 And for a drinke offering, thou shalt offer the thirde part of an e Min of wine, for a sweeter savour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of three tenth deales of fine flour, mingled with halfe an e Min of oyle.

10 And thou shalt bring for a drinke offering halfe an e Min of wine, for an offering made by fire of a sweet savour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweet savour vnto the Lord.

14 And if a stranger sojourneth with you, or whosoener be among you in your generations, and will make an offering by fire of a sweet savour vnto the Lord, as ye doe, so ye shall doe.

Leuit. 23. 29. a Into the Land of Canaan.

Leuit. 22. 27. b Or, separate. Exod. 29. 31.

Leuit. 3. 5.

b Reade Exod. 29. 40.

c The liquor was so called, because it was powred on the offering that was offered.

* Or, three Omers.

d Euery sacrifice of beasts must haue their meat offering & drinke offering, according to this proportion.

15 * One

¶ They could not be stayed by any means.

Deut. 1. 44.

Leuit. 23. 29.

a Into the Land of Canaan.

Leuit. 22. 27.

b Or, separate. Exod. 29. 31.

Leuit. 3. 5.

b Reade Exod. 29. 40.

c The liquor was so called, because it was powred on the offering that was offered.

* Or, three Omers.

d Euery sacrifice of beasts must haue their meat offering & drinke offering, according to this proportion.

¶ They confessed they sinned by rebelling against God, but consider not they offended in going vp without Gods commandment.

Exod. 12. 49.
chap. 34. 4.

- 15 * One ordinance shalbe both for you of the Cōgregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, lo shall the stranger be before the Loide.
- 16 One lawe and one manner shall serue both for you and for the stranger that sojourneth with you.
- 17 ¶ And þe Lord spake vnto Moses, saying,
- 18 Speake vnto the children of Israel, & sape vnto them, When ye be come into the land, to the which I bring you,
- 19 And when ye shal eat of the bread of the land, ye shal offer an heaue offering vnto the Lord.
- 20 Þe shal offer by a cake of the first of your dowe for an heaue offering: * as the heaue offering of the barne, so ye shal lift it by.
- 21 Of the first of your dowe ye shall giue vnto the Lord an heaue offering in your generations.
- 22 ¶ And if ye haue erred, and not obserued all these commaundementes, which the Lord hath spoken vnto Moses,
- 23 Euen all that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commaunded Moses, and hence forwarde among your generations:
- 24 And if so be that ought be committed ignorantlie of the Cōgregation, then all the Cōgregation shall giue a bullock for a burnt offering, for a sweete sauour vnto the Lord, with the meat offering & drinke offering thereto, according to the manner, and an hee goate for a sinne offering.
- 25 And the Priest shall make an atonement for all the Cōgregation of þe children of Israel, & it shalbe forgiven the: for it is ignorance: and they shal bring their offering for an offering made by fire vnto the Loide, and their sinne offering before the Lord for their ignorance.
- 26 Then it shalbe forgiven all the Cōgregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.
- 27 ¶ But if any one person sinned through ignorance, then he shal bring a shee goat of a pere olde for a sinne offering.
- 28 And the Priest shall make an atonement for the ignorant person, whē he sinneth by ignorance before the Loide, to make reconciliation for him: and it shalbe forgiven him.
- 29 He that is borne among the children of Israel, & the stranger that dwelleth among them, shal haue both one lawe, who so doth sinne by ignorance.
- 30 ¶ But the person that doth ought presumptuously, whether he be borne in the land, or a stranger, þe same blasphemeth the Loide: therefore that person shalbe cut of from among his people,
- 31 Because he hath despised the worde of the Loide, and hath broken his commaundement: that person shall be vnto

- terly cut of: his iniquitie shalbe vpon him.
- 32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.
 - 33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Cōgregation.
 - 34 And they put him in ward: for it was not declared what should be done vnto him.
 - 35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the holte, and stoned him with stones, and he dyed, as the Lord had commaunded Moses.
 - 37 ¶ And the Lord spake vnto Moses, saying,
 - 38 Speake vnto the children of Israel, & bid them that they make their fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a reband of blew lilke.
 - 39 And ye shall haue the fringes, that whē ye looke vpon them, ye may remember all the commaundementes of the Loide, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a whoring.
 - 40 ¶ What ye may remember and do all my commaundementes, & be holy vnto your God.
 - 41 ¶ I am the Lord your God, which brought you out of þe land of Egypt, to be your God: I am þe Lord your God.
- CHAP. XVI.
- 1 The rebellion of Korah, Dathan and Abiram. 32 Korah & his companie perisheth. 41 The people the next day murmure. 49. fourscore thousand & seven hundred are slain for murmuring.
 - 1 N Dwe* Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:
 - 2 And they rose by* against Moses, with certaine of the children of Israel, two hundred and fiftie captaines of the assembly, famous in the Cōgregation, and men of renowne.
 - 3 Who gathered them selues together against Moses, and against Aaron, and saide vnto them, Ye take too much vpon you, seeing all the Cōgregation is holie, euerie one of them, and the Lord is among them: wherefore then lift ye your selues above the Cōgregation of the Lord?
 - 4 But when Moses heard it, he set vpon his face,
 - 5 And spake to Korah & vnto all his company, saying, To morow the Lord will shew who is his, & who is holie, & who

e Which is made of the first come ye gather.
Leuit. 13. 4.

f As by oversight or ignorance, reade Le. 4. 2, 13.

g Some reade, from the eyes of the Cōgregation: that is, which is hid from the Cōgregation.
Le. 4. 1.

Le. 4. 27.

* Or, with an high hand: that is, in contempt of God.

Le. 24. 11.

Deut. 22. 28. mat. 23. 5.

i By leauing Gods commaundements and following your owne fantasies.

Chap. 27. 30. eccles. 45. 18. iude 11. Or, tooke othe with him.

* Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you: meaning, to haue abused the thus long.

b All are ahyke holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To be the Priest and to offer.

d Helayeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in y Congregation, as in the versé before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched y land, beleue that they sawe not that which they sawe:

h At the doore of the Tabernacle.

i All that were of their faction.

ought to approche nere vnto him: and whom he hath chosen, he will cause to come nere to him.

6 ¶ This do therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lorde to morowe: and the man whom the Lord doth chuse, the same shal be holie: ^d ye take to much vpon you, pe sonnes of Leui.

8 ¶ Againe Moses said vnto Korah, Heare,

9 I pray you, pe sonnes of Leui. Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you nere to him selfe, to do the seruice of the Tabernacle of the Lorde, and to stand before the Congregation and to minister vnto them?

10 ¶ He hath also taken thee to him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that pe murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eshab: who answered, We will not come vp.

13 Is it a small thing y thou hast brought vs out of a lande that floweth with milke and honie, to kil vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 ¶ Who thou hast not brought vs vnto a land that floweth with milke & honie, neither giuen vs inheritance of fields & vineyardes: wilt thou spout out the eyes of these men? we will not come vp.

15 ¶ Then Moses wared verie angry, and said vnto y Lorde, * I looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt anie of them.

16 ¶ And Moses said vnto Korah, Be thou and all thy companie ^h before the Lorde: both thou, they, and Aaron to morowe:

17 And take euerie man his censer, & put incense in them, and bring ye euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euerie one his censer.

18 So they tooke euery man his censer, & put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 ¶ And Korah gathered al the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once,

22 And they fell vpon their faces & saide,

¶ God the God of the spirites, " of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And y Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you alway from about the Tabernacle of Korah, Dathan and Abiram.

25 ¶ Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 ¶ And he spake vnto the Congregation, saying, Depart, I praye you, from the tentes of these wicked men, and touche nothing of theirs, lest ye perishe ^k in all their sinnes.

27 So they gate them alway fro the Tabernacle of Korah, Dathan & Abiram on euerie side: and Dathan & Abiram came out and stood in the doore of their tentes with their wives, & their sonnes, and their litle children.

28 ¶ And Moses said, Hereby ye shal know that the Lord hath sent me to do al these workes: for I haue not done the ofinite owne minde.

29 ¶ If these men die the common death of all men, or if they be visited after the visitation of all men, the Lorde hath not sent me.

30 ¶ But if the Lord make ^m a new thing, and the earth open her mouth, & swale lowe them vp with all that they haue, & they go downe quicke into ⁿ the pit, the pe shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soon as he had made an end of speaking al these wordes, ruf the ground claued asunder that was vnder them,

32 And the earth ^o opened her mouth, & swallowed the vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alme into the pit, and the earth couered them: so they perished from among the Congregation.

34 ¶ And all Israel that were about them, stood at the crye of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 ¶ But there came out a fire from the Lorde, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, y sone of Aaron the Priest, that he take vp the censers out of the burning, & scatter the fire besyde the altar: for they are halowe,

38 The censers, I say, of these sinners, that destroyed ^p them selues: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shal be holie, and they shall be ^q a signe vnto the children of Israel.

39 ¶ ¶ The Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offered, and made broad plates of them for a covering of the Altar,

Or, of euerie creature.

k With them that haue committed so manie sinnes.

l I haue not forgotten them of mine owne braine.

m Or, shewe a strange sight.

n Or, hell. Or, deepe and darke places of the earth.

o Chap. 27. 9. dent. 22. 6. psal. 106. 17.

o Which were the occasion of their owne death.

p Of Gods iudgments against rebelles.

q Who presumed about his vocation.

a Or fled: to wit, Moses and Aaron.

r For it was not lawful to take any other fire, but of the Altar of burnt offerings, Levit. 10. 1.

s God had begun to punish the people.

t God drew backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 27. 17.

b To be the chiefe Priest.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lorde, that he be not like ^q Korah and his compaignes, as the Lord said to him by the hand of Moses.

41 But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, We haue killed the people of the Lorde.

42 And when the Congregation was gathered against Moses & against Aaron, then they^r turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glorie of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you by from among this Congregation: for I will consume them quickly: then they fel vpon their faces.

46 And Moses saide vnto Aaron, Take the censur & put fire thereon of the Altar, and put therein incense, & goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, & ran into the middes of the Congregation, & behold, the plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when he stood betwene the dead, and them that were aliuie, the plague was stayed.

49 So they died of this plague fourtene thousand & seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 The twelue rodde of the twelue princes of the tribes of Israel. 2 Aarons rodde buddeth, and beareth blossoms, 3 For a testimonie against the rebellious people.

1 And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Levi: for euery rod shalbe for ^h head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

5 And the mans rod, whome I^b chuse,

shal blossom: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rod, one rod for euery Prince, according to the houses of their fathers, euen twelue rods, and the rod of Aaron was among their rods.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lorde saide vnto Moses, ¶ Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, & thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lorde had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever cometh nere, or appoacheth to the Tabernacle of the Lorde, shal die: shal we be consumed and die?

CHAP. XVIII.

1 The office of Aaron & his sonnes, 2 With the Levites. 3 The Priests part of the offerings. 40 God in their portion. 45 The Levites haue the tithes, and offer the tenthes thereof to the Lord.

1 And the Lorde saide vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Levi of the familie of thy father, which shalbe ioyued with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepe thy charge, euery charge of all the Tabernacle: but they shal not come nere ^h instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

4 And they shalbe ioyued with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come nere vnto you.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shal fall no more wrath vpon the children of Israel.

6 For lo, I haue ^a taken your brethren the Levites from among the children of Israel,

c Though Iosephs tribe was deuicided into two in the distribution of the land, yet here it is but one, and Levi maketh a tribe. d To declare that God did chuse the house of Levi to serue him in the Tabernacle.

e Grudging that Aaron should be hie Priest. f The Chaldee text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

b That is, the things, which are committed to thee: or, which thou dost enioyne them.

c Which was not of the tribe of Levi.

Chap. 3. 45.

Or, a gift.

d As the first fruit, first borne, and the tenthes.

e That which was not burned, should be the Priests.

f That is, in the Sanctuaries, betwene the court and the Holiest of all.

g Reade Levit. 20. 14.

h That is, the chiefest, or the best.

Leuit. 27. 28.

Exod. 13. 9. and 22. 29. leuit. 27. 26. chap. 13.

Exod. 30. 23. leuit. 27. 25. chap. 13. 47.

ezek. 45. 12. i Because they are appointed for sacrifice.

Exod. 29. 26. leuit. 7. 30.

Israel, which as a gift of poures, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priestes office for all things of the altar, & within the vailer: therefore shal ye serue: for I haue made your Priestes office: an office of seruice: therefore the stranger that commeth nere, shalbe slaine.

8 ¶ I gaue the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shalbe thine of the most holy things, reserved from the fire: all their offering of all their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euery male shal eate of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a duetie for euer: all the cleane in thine house shal eate of it.

12 All the fat of the oyle, and all the fat of the wine, & of the wheat, which they shall offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shal eate of it.

14 ¶ Euery thing separate from the common ble in Israel, shalbe thine.

15 All that first openeth the matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, & the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of six shekels, after the shekel of β Sanctuary, which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shalbe thine, as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offerings of holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, & thy daughters with thee,

to be a duetie for euer: it is a perpetual covenant of salt before the Lord, to thee and to thy seede with thee.

20 ¶ And the Lord saide vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come nere the Tabernacle of the Congregation, lest they susteine sinne, and die.

23 But the Levites shal doe the seruice in the Tabernacle of the Congregation, and they shal beare their sinne: it is a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue sayd vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shal ye take an heaue offering of that same for the Lord, even the tenth part of the tithes.

27 And your heaue offering shalbe reckened vnto you, as the come of the barne, or as the abundance of the wine as the fruit of the presse.

28 So ye shal also offer an heaue offering vnto the Lord of all your tithes, which ye shal receiue of the children of Israel, and ye shal giue thereof β Lordes heaue offering to Aaron the Priest.

29 Ye shal offer of all your gifts all the Lordes heaue offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shalbe counted vnto the Levites, as the increase of the come floor, or as the increase of the wine presse.

31 And ye shall eate it in all places, ye and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offered the fat of it: neither shal ye pollute β holy things of the children of Israel, lest ye die.

k That is, sure, stable, and incorruptible.

l Of Canaan. Dent. 10. 9. and 18. 2. Josh. 13. 43. 24. 28.

m To serue therein: for the Levites are put in their place.

n If they faile in their office, they shalbe punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade vers. 12.

r As in the 13. verse.

s Ye shall not be punished therefore.

t The offerings which the Israelites haue offered to God.

CHAP. XIX.

The sacrifice of the red kowe. 1 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

1 And

Add the Lorde ſpake unto Moſes, and ſaid to Aaron ſaying,
 2 **T**his is the ordinance of the law, which the Lorde hath commanded, ſaying, ſpeake unto the children of Iſrael that they bring thee a red kow without blemiſhe, wherein is no ſpot, vpon the which neuer came poke.
 3 And he ſhall giue her vnto Eleazar the Prieſt, that he may bring her without the holie, and cauſe her to be ſlaue before his face.
 4 The ſhal Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuē times,
 5 And cauſe the kowe to bee burnt in his ſight: with her * kenne, and her fleſh, and her blood, and her dounge ſhall hee burne her.
 6 Then ſhall the Prieſt take cedar wood, and hyſſope and Karle lace, & caſt them in the middes of the fire where the kow burneth.
 7 The ſhal the Prieſt waſh his clothes, and he ſhal waſh his fleſh in water, and then come into the hoſte, and the Prieſt ſhal be vnclane vnto the euen.
 8 Alſo he that burneth her, ſhall waſhe his clothes in water, & waſh his fleſh in water, and be vnclane vntill euen.
 9 And a man, that is cleane, ſhall take up the albes of the kow, & put them without the hoſte in a cleane place: & it ſhall be kept for the Congregation of the children of Iſrael for a ſprinkling water: it is a ſanie offering.
 10 Therefore he that gathereth the albes of the kowe, ſhall waſh his clothes, and remaine vnclane vntill euen: and it ſhal be vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.
 11 Ye that toucheth the dead bodie of any man, ſhall bee vnclane euen ſeuē dayes.
 12 Ye ſhal purifie himſelfe therewith the third daye, and the ſeuenth day he ſhall be cleane: but if he purifie not himſelfe the third day, then the ſeuenth daye he ſhal not be cleane.
 13 Whoſoever toucheth the corpes of any man that is dead, and purgeth not himſelf, deſileth the Tabernacle of the Lorde, and that perſon ſhal be cut of from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhall be vnclane, and his vnclannes ſhal remaine ſtill vpon him.
 14 This is the lawe, When a man dyeth in a tent, al that come into the tent, and all that is in the tent, ſhall be vnclane ſeuē dayes,
 15 And all the veſſels that be open, which haue no * couering faſtened vpon them, ſhal be vnclane.
 16 Alſo whoſoever toucheth one that is ſlaue with a ſword in the field, or a dead perſon, or a bone of a deade man, or a graue, ſhal be vnclane ſeuē dayes.

Therefore ſayd for an vnclane perſon that ſhal take of the burnt albes of the ſinne offering, and pure water ſhall be put thereto in a beſſel.
 18 And a cleane perſon ſhal take hyſſope and dip it in the water, & ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaue, or the dead, or the graue.
 19 And the cleane perſon ſhal ſprinkle vpon the vnclane the third day, and the ſeuenth day, and he ſhal purifie himſelfe the ſeuenth day, and waſh his clothes, and waſh himſelfe in water, and ſhal be cleane at euen.
 20 But the man that is vnclane & purifieth not himſelf, that perſon ſhal be cut of from among the Congregation, becauſe he hath deſiled the Sanctuary of the Lorde: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhal he be vnclane.
 21 And it ſhall be a perpetuall lawe vnto them, that he that ſprinkleth the ſprinkling water, ſhal waſh his clothes: alſo he that toucheth the ſprinkling water, ſhal be vnclane vntill euen.
 22 And whatſoever the vnclane perſon toucheth, ſhal be vnclane: and the perſon that toucheth him, ſhal be vnclane vntill the euen.

CHAP. XX,

Miriam dyeth. 1 The people murmure. 2 They haue water out of the rocke. 3 Edom deſtroyeth the Iſraelites paſſage. 25. 33 The death of Aaron, in whoſe roome Eleazar ſucceedeth.
 1 **T**he children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt moneth, & the people abode at Kadeth: where Miriam dyed, and was buried there.
 2 But there was no water for the Congregation, & they aſſembled themſelues againſt Moſes and againſt Aaron.
 3 And the people chode with Moſes, and ſpake, ſaying, Would God we had perished, * when our brethren dyed before the Lorde.
 4 * Why haue ye thus brought the Congregation of the Lorde vnto this wilderness, that both we, and our cattell ſhould dye there?
 5 Wherefore now haue ye made vs to come vp from Egypt, to beying vs into this miſerable place, which is no place of ſeede, nor figgs, nor vines, nor pomegranates: neither is there any water to drinke.
 6 Then Moſes and Aaron went from the aſſemble vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lorde appeared vnto them.
 7 And the Lorde ſpake vnto Moſes, ſaying, Take the rod, and gather thou & thy brother Aaron the Congregation together, & ſpeake ye vnto the rocke before their eyes, & it ſhal giue forth his water, and thou ſhalt drinke thou, and the ſea.

a According to this law & ceremony, ye ſhal ſacrifice the red kowe.
 Heb. 13. 12.
 b By another Prieſt.
 Heb. 9. 13.
 Exod. 29. 14. leuit. 4. 11.
 c Meaning Eleazar.
 d The inferior Prieſt who killed her and burned her.
 e Or the water of ſeparation, becauſe that they that were ſeparated for their vnclannes, were ſprinkled therewith and made cleane, Cha. 8. 7. It is alſo called holy water, becauſe it was ordeined to an holy uſe, Cha. 5. 17. f With ſprinkling water.
 g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.
 * Ebr. A couering of cloth.

h Of the red kowe burnt for ſinne.
 i Water of the fountaine or river.
 k One of the Prieſts which is cleane.
 l Becauſe he had bene among the that were vnclane: or elſe had touched the water, as verſ. 21.
 m That is vnclane.
 a This was fourtie yerres after their departure fro Egypt.
 b Moſes and Aarons ſiſter.
 c Another rebellion was in Raphidim, Exod. 17. and this was in Kadeth, Chap. 11. 33. Exod. 17. 2.

and thou shalt bring them water out of the rock: so thou shalt give the Congregation, and their beasts drinke.

9 Then Moſes took the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rock, and Moſes ſaid unto them, Heare now, ye rebels: ſhal we bring you water out of this rock?

11 Theſe Moſes liſt by his hand, & with his rod he ſmote the rock twice, & the waſter came out abundantly: ſo the Congregation, and their beaſts dranke.

12 ¶ Again, the Lord ſpake unto Moſes, and to Aaron, Becauſe ye beſeured me not, to ſanctifie mee in the preſence of the children of Iſrael, therefore ye ſhall not bring this Congregation into the land which I have given them.

13 This is the water of Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh unto the king of Edom, ſaying, Thus ſaſeth thy brother Iſrael, Thou knoweſt all the trouble we have had, yowe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evil and our fathers.

15 But when we cryed unto the Lord, he heard our voyce, and ſent an Angel, & hath brought vs out of Egypt, and beſhold, we are in the cite Kadeſh, in thine utmost border.

16 I praye thee that wee maye paſſe through thy countrey: we will not goe through the ſeldes nor the vineyardes, neyther will we drinke of the water of the welles: we will goe by the Kings waye, and neither turne unto the right hande nor to the left, untill wee be paſt thy borders.

17 And Edom answered him, Thou ſhalt not paſſe by me, leaſt I come out againſt thee with the ſword.

18 Then the children of Iſrael ſayd unto him, We wil go by by the hie way: and if I ſee my cattell drinke of thy water, I will then pay for it: I wil only (without any harme) goe through on my feete.

19 He answered againe, Thou ſhalt not goe through. Then ¶ Edom came out againſt him with much people, & with a mighty power.

20 Thus Edom demped to give Iſrael paſſage through his countrey: wherefore Iſrael turned away from him.

21 ¶ And when the childre of Iſrael had deſtroyed the waye came unto the mount Hor.

22 And the Lord ſpake unto Moſes and Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

23 Aaron ſhalbe gathered unto his people: for he ſhall not enter into the lande, which I have given unto the childre of Iſrael, becauſe he diſobeyed my commandement at the water of Meribah,

24 Take Aaron & Eleazar his ſonne, and Chap. 33. 38. bring them by into the mount Hor, Dent. 32. 50.

25 And cauſe Aaron to put of his garments and put them vpon Eleazar his ſonne: for Aaron ſhalbe gathered to his fathers, and ſhal dye there.

26 And Moſes did as the Lord had commanded: and they went by into the mount Hor, in the ſight of all the Congregation.

27 And Moſes put of Aarons clothes, & put them vpon Eleazar his ſonne: * ſo Aaron dyed there in the toppes of the mount: and Moſes and Eleazar came downe from of the mount.

28 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael wept for Aaron thirrie dayes.

Deut. 10. 6 & 32.

Or, mourned.

CHAP. XXI.

Iſrael vanquiſheth King Arad. 6 The ſerie ſerpents are ſent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tel that Iſrael came by the way of the ſpies, the fought he againſt Iſrael, and tooke of them priſoners.

2 So Iſrael bowed a bow unto the Lord, and ſaide, If thou wilt deliuer and giue this people into mine hand, then I will utterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, and deliuered them the Canaanites: and they utterly deſtroyed them & their cities, and called the name of the place Horonah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to beſeepe the land of Edom: and the people were ſore grieved becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue pee brought vs out of Egypt, to dye in the wilderness? for here is neither bread nor water, and our ſoule logeth this light bread.

6 ¶ Wherefore the Lord ſent a ſerie ſerpents among the people which ſtung the people: ſo that many of the people of Iſrael dyed.

7 Therefore the people came to Moſes, and ſaid, We have ſinned: for we haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſaid unto Moſes, Make thee a ſerie ſerpent, and ſet it vp for a ſigne, that as many as are bitten, may looke vpon it and liue.

9 ¶ So Moſes made a ſerpent of braſſe, & ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and liued.

10 ¶ And the children of Iſrael departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Iie Abarim, in the wilderness, which is before Moab on the Eaſt ſide.

Chap. 33. 40.

a By that way which their ſpies, that ſearched the dagers, found to be moſt ſafe.

Or, deſtruction, iudg. 1. 17.

b For they were forbidden to deſtroy it, Deu. 2. 5.

Chap. 11. 6.

c Meaning Manna, which they thought did not nourish.

VVid. 26. 13.

1. cor. 10. 9.

d For they that were ſtung therewith, were ſo inflamed with the heate thereof, that they dyed.

Or, upon a pole.

2. King 11. 4.

John 3. 14.

Or, recovered.

Chap. 33. 43.

Or, in the heaps of Abarim, or, hill.

e The puniſhment which followed hereof, declared that Moſes & Aaron beleueed not the Lords promes, & appeareth verſ. 12.

f That the children of Iſrael ſhould beleue & acknowledge my power, & ſo honour me.

g Or, ſtrife, and cōtention, chap. 27. 14.

h By ſhewing himſelfe almighty and maintaining his glorie.

i Becauſe Iacob or Iſrael was Eſaus brother, who was called Edom.

Or, hie way.

Or, come not.

Or, the Edomites.

k To paſſe by another way. Chap. 33. 37.

l Reade Gen. 25. 8.

Or, reſeſt.

Or, ſtrife.

12 ¶ They remoued thence, and pitched vpon the riuer of Arad.

13 ¶ Thence they departed, & pitched on the other side of Arnon, which is in the wilderness, & cometh out of the coails of the Amorites: (for Arnon is the border of Moab, betwene the Moabites & the Amorites)

14 Wherefore it shalbe spoken in þe booke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth down to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ° Kite by well, ° sing þe vnto it.

18 The pynners digged this well, the captains of the people digged it, eue þe law giuer, with their stauers. And from the wilderness they came to Battanah,

19 ¶ And from Battanah to Jahaliel, & from Jahaliel to Bamoth.

20 ¶ And fro Bamoth in the valley, that is in the plaine of Moab, to the toppe of Pisgah that looketh toward Ieshonon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 *Let me go through thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the welles: we will go by þe kings way, vntill we be past thy countrey.

23 *But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, & went out against Israel into the wilderness: & he came to Jahob, and fought against Israel.

24 *But Israel smote him with the edge of the sword, & conquered his land, fro Arnon vnto ° Jahob, eue vnto the children of Ammon: for the border of the children of Ammon was ° strong.

25 And Israel toke all these cities, & dwelt in all the cities of the Amorites in Ieshbon, and in all the ° villages thereof.

26 For ° Ieshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, & had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore that that sake in prouerbes, say, Come to Ieshbon, let the cite of Sihon be built and repaired:

28 For a fire is gone out of Ieshbon, and a flame from the cite of Sihon, & hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.

29 We be to thee, Moab: O people of Mehemoth, thou art undone: he hath suffered his souldes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their ° empire also is lost from Ieshbon vnto Dibon, and we haue destroyed

them vnto Hophah, which reacheth vnto Hebeha.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they toke the tokens belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned & went by toward Balhan: and Og the king of Balhan came out against them, he, and all his people, to fight at Edrei. Deut. 3. 2 & 29. 7.

34 The the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, & his land: *and thou shalt do to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Ieshbon.

35 They smote him therefore, and his souldes, and all his people, vntill there was none left him: so they conquered his lande.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 11 The Lord forbiddeth him to goe.

21 The Angell of the Lord meeteth him, and his asse speaketh. 28 Balaam protesteth that he wil speake nothing, but that which the Lord putteth in his mouth.

¶ After, the children of Israel departed and pitched in the plaine of Moab on the ° other side of Ior:

2 ¶ Now Balak þe sonne of Zipor saw yond Iorden: al þe Israel had done to the Amorites, but where the

3 And the Moabites were sore afrayed of the people, because they were many, of the people, because they were many, it was on this and Moab ° fretted against the children side.

4 Therefore Moab said vnto the ° Elders of Midian, Howe shall this multitude

of Midian, Howe shall this multitude heade and go-licke by all that are round about vs, as an ore licketh by the grasse of the field: a Balak the sonne of Zipor was king of the Moabites at that time.

5 ¶ He sent messengers therfore vnto Balak þe sonne of Zipor to Pethor (which

is by the ° riuer of the lande of the children of his folke) to call him, saying, Be- hold, there is a people come out of E- gypt, which couer the face of the earth, and he ouer against me.

6 Come now therefore, I pray thee, and curse me: this people (for they are strong- ger then I) so it may be that I shall be able to smite them and to drine them out of the lande: for I knowe that he, whom thou bleisest, is blessed, & he who thou cursest, shalbe cursed.

7 And the Elders of Moab, & the Elders of Midian departed, hauing ° the rewarde of the soothsaying in their hande, & they giues to curse came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Tarie here this night, and I will giue you an answer, as the Lord shall say vnto me. So ° the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, & said, What men are these with thee?

J.ii.

10 And King,

eWhich seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

° Or, (How God destroyed) Vahab (the cite) with a whirle winde, and the valleys of Arnon.

° Or, Spring.

f Ye that receiue the commoditie thereof, giue praye for it.

g Moses & Aaron heads of the

people only smote the rocke

with the rod or staffe, which

gaue water as a well that were

deepe digged,

Deut. 3. 26.

Iudg. 11. 19.

Deut. 29. 7.

Iosh. 13. 2.

psal. 135. 11.

47101. 7. 9.

h Theriuer,

i For the people

were tall and

strong like gy-

ants, Deut. 2. 20.

° Ebr. daughters.

k For if it had

bene the Mo-

abites, the Isra-

elites might not

haue possessed

it, Deut. 2. 9.

l Meaning war.

m Chemoh was the idole of

the Moabites, 1.

King. 11. 33: who

was not able to

defend his wor-

shippers, which

tooke the idole

for their father.

° Ebr. light.

Deut. 3. 2 & 29. 7.

psal. 135. 11.

a Being at Ie-

richo, it was be-

yond Iorden:

but where the

Israelites were,

it was on this

side.

° Or, was vexed,

b Which were y

heades and go-

licke by all that

are round about

vs, as an ore

licketh by the

grasse of the

field: this city

Pethor.

c To wit, Eu-

phrases, vpo the

which flood

d Thinking to

bribe him with

giues to curse

the Israelites.

e Whom before

he called Elders:

meaning the go-

uerneours, and

after calleth the

seruantes: that is,

subiects to their

f He warned him by a dreame that he should not consent to the kings wicked request. g Els he shewed himselfe wil- ling, couetous- nes had fo blinded his heart.

h The wicked seeke by all meanes to fur- ther their naughtie enterprises, though they know that God is against them, Chap. 24. 13.

i Because he tempted God to require him con- trarie to his com- mandement, his petition was gra- ted, but it turned to his owne condemnation,

k Mooued rather with coue- tousnes, then to obey God. 2 Pet. 2. 16. Jude 11.

l The seconde time.

- 10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,
- 11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to dyeine them out.
- 12 And God^f said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.
- 13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Re- turne vnto your lande: for the Lord hath refused to giue me incelle to goe with you.
- 14 So the princes of Moab rose vp, and went vnto Balak, & said, Balaam hath refused to come with vs.
- 15 ¶ Balak yet sent againe more princes, and more honourable then they.
- 16 Who came to Balaam, and saide to him, Thus saith Balak the sonne of Zippor, ¶ Be not thou stayed, I praye thee, from coming vnto me.
- 17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou shalt say vnto me: come therefore, I pray thee, curse me this people.
- 18 And Balaam answered, and said vnto p seruants of Balak, ¶ If Balak would giue me his house full of silver and gold, I cannot goe beyond the woorde of the Lord my God, to do lesse or more.
- 19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me.
- 20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.
- 21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.
- 22 And the wrath of God was kindled, because he^k went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants were with him.
- 23 And^l when the asse saw the Angel of the Lord stand in the way, & his sword drawne in his hande, the asse turned out of the way and went into the fieelde, but Balaam smote the asse, to turne her into the way.
- 24 ¶ Again the Angel of the Lord stood in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.
- 25 And when the asse saw the Angel of the Lord, she thrust her selfe vnto the wall, & dashed Balaams foote against the wall: wherefore he smote her againe.
- 26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.
- 27 And when the asse sawe the Angel of

- the Lord, she lay down vnder Balaam: therefoe Balaam was very wroth, and smote the asse with a staffe.
- 28 Then the Lord^m opened the mouth ofⁿ the asse, and shee layde vnto Balaam, power to speake. What haue I done vnto thee, that thou hast smitten me now three times?
- 29 And Balaam layd vnto the asse, Because thou hast mocked me: I woulde there were a sword in mine hande, for now woulde I kill thee.
- 30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon^o since thy first time vnto this day? haue I bled at any time to do thus vnto thee? Who said, Jap.
- 31 And the Lord^p opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: the he bowed himselfe, and fell flat on his face.
- 32 And the Angel of the Lord sayde vnto him, Wherefoe hast thou now smitten thine asse three times? beholde, I came out to wrighten thee, because thy rwar is not straight before me.
- 33 But the asse sawe me, and turned from me now three times: for els, if shee had not turned from me, surely I had euen now slaine thee, and laid her allue.
- 34 Then Balaam layd vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the waye^q against me: now therefore if it displease thee, I will turne^r home againe.
- 35 But the Angel said vnto Balaam, Go with p men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.
- 36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the^s border of Arnon, euen in the vtmost coast.
- 37 Then Balak layd vnto Balaam, Did I not send for thee to call thee? Wherefoe comest thou now vnto me? am I not able in derde to promote thee vnto honour?
- 38 And Balaam made answer vnto Balak, lo, I am come vnto thee, and can I now say^t any thing at all? the word that God putteth in my mouth, that shall I speake.
- 39 So Balaam went with Balak, and they came vnto the citie of^u Buzorh.
- 40 Then Balak offered bullocks, & sheepe, and sent thereof to Balaam, and to the princes that were with him.
- 41 And on the morow Balak tooke Balaam, and brought him vp into the high places of^v Baal, that thence he might see the vtmost part of the people, CHAP. XXIII.
- 1 Balaam causeth seven Altars to be built, 2 God teacheth him what to answer. 3 In stead of cursing he blesteth Israel. 4 God is not like man. 5 Ad Balaam here sent vnto Balak, Build me here seven altars, & prepare me here seven bullockes, and seven rammes.

Or sell.

Gane her

n Since thou hast bene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt and thine enterprise wicked.

q Or, before me, or, to meete me.

r Ebr. I will re- turne to me.

s Because his heart was euill his charge was renewed, that he should not pre- tend ignorance.

t Nere the place where the Israe- lites camped.

u Of my selfe I can speake no- thing: only what God reueileth, that will I utter, seeme it good or bad.

v Or, of breeches: or a populous citie.

w Where the i- dolo Baal was worshipped.

a For among the Gentiles of times vied to sacrifice, as did the Priests

b Or, went up hier, b Appeared vnto him.

c Taught him what to say.

d Or, prophesie, d Or, Syria,

e Cause that all men may hate & detest them.

f But shall have religion & lawes apart.

g The infinite multitude, as the dust of y earth.

h The feare of Gods iudgemets caused him to wish to be ioynded to the houshold of Abrahā: thus the wicked haue their consciences wounded when they consider Gods iudgements.

i Or, into the fields of them that spied: to wit, lest the enemy should approach.

Chap. 22. 33.

j Gods enemies are compelled to confesse that his gouernment is iust, constant, & without change or repentance.

2 And Balak did as Balaam sayd, and
a Balak and Balaam offered on euery altar a bullocke and a ramme.
3 Then Balaam said vnto Balak, Stāde by the burnt offering, & I wil go, it is so that the Lord wil come & meeete mee: and whatsoeuer he sheweth mee, I will tell thee: so he went forth alone.
4 And God^b met Balaam, and Balaam sayde vnto him, I haue prepared seuen altars, and haue offered vpo euery altar a bullocke and a ramme.
5 And the Lord^c put an answer in Balaams mouth, and sayde, Go againe to Balak, and say on this wise.
6 So when he returned vnto him, so he stood by his burnt offering, he, and all the princes of Moab.
7 Then he vttered his^d parable, & said, Balak the king of Moab hath brought me from^e "Urain out of the moitaines of the East, saying, Come, curse Iakob for my sake: come, and^f detest I Israel.
8 How shal I curse, where God hath not cursed? or howe shal I detest, where the Lord hath not detested?
9 For from the top of the rocks I did see him, and from the hilles I did beholde him: so, the people shall dwell by themselves, and shal not be reckened among the^g nations.
10 Who can tell the^h bust of Iakob, and the nōber of the fourth part of I Israel? Let me see die the death of the righteous, and let my last ende be like his.
11 The Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde, thou hast blessed them altogether.
12 And he answered, & sayde, Must I not take heede to speake that, whichⁱ the Lord hath put in my mouth?
13 And Balak sayde vnto him, Come, I pray thee, with me vnto another place, whence thou maiest see them, and thou shalt see but the vnnest part of them, & shalt not see them all: therefore curse the out of that place for my sake.
14 ¶ And he brought him into^j "Sede-sophim to the top of Pisgah, and built seuen altars, and offered a bullocke, and a ramme on euery altar.
15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meeete the Lord pōder.
16 And the Lord met Balaam, and^k put an answer in his mouth, and said, Go againe vnto Balak, and say thus.
17 And when he came to him, beholde, he stood by his burnt offering, & the princes of Moab with him: so Balak sayde vnto him, What hath the Lord said?
18 And he vttered his parable, and sayde, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.
19^h God is not as man, that he should lye, neither as the sonne of mā that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commande- ment to blese: for he hath blessed, and I can not alter it.
21 He seeth none iniquitie in Iakob, nor seeth no traigression in I Israel: the Lord his God is with him, and theⁱ iopfull house of a King is among them.
22 God brought the out of Egypt: their strength is as an vnicorne.
23 For there is no forticrie in Iakob, nor foothlaping in I Israel: ^k according to this time it shall be sayd of Iakob & of I Israel, What hath God wrought?
24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a pōg lyon: he shall not lye downe, till he eate of the prae, and till he drinke the blood of the slayne.
25 ¶ Then Balak said vnto Balaam, Accuse their curse, nor blese them at all.
26 But Balaam answered, and said vnto Balak, Colde not I thee, saying, All that the Lorde speaketh, that must I doe?
27 ¶ Againe Balak sayde vnto Balaam, Come, I pray thee, I wil bring thee vnto another^l place, if so be it will please God, that thou maiest thence curse the for my sake.
28 So Balak brought Balaam vnto the top of Peor, & looketh toward Ierusalem.
29 The Balaam said vnto Balak, Make me here seuen altars, and prepare mee here seuen bullockes, and seuen rams.
30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

1 Balaam prophesied of the great prosperitie that should come vnto I Israel: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.
1 **W**hen Balaam saw that it pleased the Lord, to blese I Israel, then he went not, ^a as certaine times before, to set diminutions, but let his face toward the^b wilderness.
2 And Balaam lift vp his eyes, and looked vpo I Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.
3 ¶ And he vttered his parable, and said, Balaam the sonne of Beor hath sayde, and the mā, whose eyes^c were shut vp, hath sayd,
4 He hath said, which heard the wordes of God, and saw the vision of the Almighty, & falling in a trance had his eyes opened.
5 ¶ How goodly are thy tents, O Iakob, and thine habitations, O I Israel?
6 As the vallis, are they stretched forth, as gardens by the riuers side, as the^d "aloe trees, which the Lorde hath planted, as the cedars, beside the waters.
7 The^e water dropbeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then^f "Agag, & his kingdome shalbe exalted.
8 God brought him out of Egypt: his strength

i They triumph as victorious Kings ouer their enemies,
k Considering what God shall worke this time for the deliuerance of his people, all the world shal wonder.
l Thus the wicked imagine of God, that, that which he wil not graunt in one place, he wil doe in another.
a Where the I Israelites camped.
b His eyes were shut vp before in respect of the cleare visions which he sawe after: some read, were open.
c Though he lay as in a sleepe, yet the eyes of his mind were open.
d His prosperitie & posteritie shal be very great.
e Which name was common to the Kings of Amalek.

Strength shalbe as an unicorne: he shall
 eate the nations his enemies, & bruyde
 their bones, and shoote them throug
 with his arrowes.

The people committeth fornication with the daugh-
 ters of Moab. 9 Phinehas killeth Zimri & Coz-
 bi. 11 God maketh his covenant with Phinehas. 17
 God commandeth to kill the Midianites.

Nom. 33. 49.

a With the wo-
 men.

b Worshipped
 the idole of the
 Moabites, which
 was in the hill
 Peor.

Deut. 4. 9.
 10th. 22. 17.

* Or, to the Lord.

c Openly in the
 sight of all.
 d Let him see
 execution done
 of them that are
 vnder his charge

e Repenting
 that they had
 offended God.

Psal. 106. 30.
 17. mac. 2. 5. 4.

* Or, ianeling.

* Or, in her tent.
 Chald. and Greeke
 in her secrets.
 1. Cor. 10. 20.

Psal. 106. 30.

f He was zelous
 to mainteine my
 glorie.

Eccles. 4. 5. 24.
 1. mac. 2. 5. 4.

g He hath paci-
 fied Gods wrath.

* Ebr. of the house
 of the father.

Chap. 37. 2.

h Causing you
 to commit both
 corporal & spiri-
 tual fornication
 by Balaams coun-
 sel, Chap. 31. 16.
 as reul. 2. 14.

Gen. 49. 9.

f In token of
 anger.

g Thus the wic-
 ked burden God
 when they can
 not compasse
 their wicked en-
 terprises.

* Ebr. counsell.

h He gaue also
 wicked counsell
 to cause the Isra-
 elites to sinne,
 that thereby God
 might forsake
 them, Cha. 31. 16

i Meaning,
 Christ.

k That is, the
 princes.

l He shal subdue
 all that resist for
 of Sheth came
 Noah, and of
 Noah all the
 worlde.

m Of the Edo-
 mites.

n The Amale-
 kites first made
 warre against
 Israel, as Chap.
 24. 45.

o Midianites.

o Make thy selfe
 as strong as thou
 canst.

* Or, those Kain
 shalt.

p Some reade,
 Oh, who shal not
 perish, when the
 enemies, that is,
 Antichrist, shall
 see him selfe vp
 as Gods

q The Grecians,
 and Romanes,

r Meaning Eber,
 or the Iewes, for
 rebelling against
 God.

10 Then Balak was very angry wth Ba-
 laam, & smote his hands together: so
 Balak said vnto Balaa, I sent for thee
 to curse mine enemies, & behold, thou
 hast blessed them now three times.

11 Therefore now hee fleeth vnto thy place: I
 thought surely to promote thee vnto
 honour, but lo, the Lord hath kept thee
 backe from honour.

12 The Balaa answered Balak, Told
 I not also thy messengers, which thou
 sentest vnto me, saying,

13 If Balak would giue me his house ful
 of silver and golde, I can not passe the
 commandement of the Lord, to do either
 good or bad of mine owne minde: what
 the Lord shal command, that same will
 I speake.

14 And now behold, I go vnto my peo-
 ple: come, I will ^b aduertise thee what
 this people shall doe to thy folke in the
 later dayes.

15 And he uttered his parable, and sayd,
 Balaam the sonne of Beor hath sayde,
 and the man whose eyes were shut vp,
 hath sayd.

16 He hath sayde that heard the wordes
 of God, and hath the knowledge of the
 most high, and sawe the vision of the
 Almighty, and falling in a trance had
 his eyes opened:

17 I shall see him, but not now: I shall
 beholde him, but not nere: there shall
 come a ^c starre of Iacob, and a scepter
 shall rise of Israel, and shall smite the
^d coastes of Moab, and destroie all the
 sonnes of I Sheth.

18 And Edom shall be possessed, and Seir
 shalbe a possession to their enemies: but
 Israel shal doe valiantly.

19 He also that shal haue dominion shalbe
 of Iacob, & shal destroy the remnant
 of the ^e citie.

20 ¶ And when he looked on Amalek, he
 uttered his parable, & said, Amalek, was
 the ^f first of the nations: but his latter
 ende shal come to destruction.

21 And he looked on the Kenites, and
 uttered his parable, and saide, Strong
 is thy dwelling place, and ^g put thy nest
 in the rocke.

22 Nevertheless, ^h Kenite shalbe spoiled
 vntill I shur eare thee away captiue.

23 Again he uttered his parable, & said, As
 Ias, who his alline wh^e God both thy:
 24 The hippees also shall come from the
 coastes of I Chittim, & subdue Asshur,
 and shal subdue Eber, and ⁱ ye also shal
 come to destruction.

25 Then Balaam rose vp, and went and
 returned to his place: and Balak also
 went his way.

¶ And whiles Israel abode in ^a Shit-
 tim, the people began to commit
 whoredome with the ^a daughters
 of Moab:

2 Which called the people vnto the sacri-
 fice of their gods, and the people ate, &
 bowed downe to their gods.

3 And Israel ^b coupled himselfe vnto
 Baal Peor: wherefore the wrath of the
 Lord was kindled against Israel:

4 And the Lord said vnto Moyses, * Take
 all the heads of the people, & hang them
 vp ^c before the Lord: against the sinne,
 that the indignation of the Lords wrath
 may be turned from Israel.

5 Then Moyses sayd vnto the Iudges of
 Israel, Euery one slaye his ^d men that
 were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Is-
 rael came & brought vnto his brethren
 a Midianitish woman in the sight of
 Moyses, and in the sight of all the Con-
 gregation of the children of Israel, who
 wept before the doore of the Tabernacle
 of the Congregation.

7 ¶ And when Phinehas the sonne of Ele-
 azar the sonne of Aarⁿ the Priest saw
 it, he rose vp from the mids of the Congre-
 gation, and tooke a ^e speare in his hand,

8 And followed the man of Israel into the
 tent, and thrust them both throug:
 to wit, the man of Israel, & the woman,
 through her belly: so the plague ceased
 from the children of Israel.

9 ¶ And there dyed in that plague, foure
 and twentie thousand.

10 The Lord spake vnto Moyses, saying,

11 ¶ Phinehas the sonne of Eleazar, the
 sonne of Aaron the Priest, hath turned
 mine anger away from the children of
 Israel, while he ^f was zealous for my
 sake among them: therefore I haue not
 consumed the children of Israel in my
 ielousie.

12 Wherefore say to him, Behold, ^g I giue
 vnto him my covenant of peace,

13 And he shal haue it, and his seede after
 him, euen the covenant of the priests of-
 fice for euer, because he was zealous for
 his God, and hath made an ^h atonement
 for the children of Israel.

14 And the name of the Israelite thus
 slayne, which was killed with the Mi-
 dianitish woman, was Zimri the sonne
 of Salu, prince ⁱ of the familie of the
 Simeonites.

15 And the name of the Midianitish wo-
 man ^j was slayne, was Cozbi the daugh-
 ter of Zur, who was head ouer the peo-
 ple of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moyses,
 saying,

17 ¶ Were the Midianites, & smite them:
 18 For they trouble you wth their ^k wiles,
 wherewith they haue beguiled you,

as concerning **Deoy**, and as concerning their sister **Qozbi** daughter of a prince of **Midian**, which was slain in the day of the plague because of **Deoy**.

CHAP. XXVI.

1 The Lord commandeth to number the children of **Israel** in the plains of **Moab**, from twenty years old and above. **57** The Levites and their families. **64** None of them, that were numbered in **Sinai**, go into **Canaan**, save **Caleb** and **Ioshua**.

a Which came for their whore-dome and idolatry.
Chap. i. 3.

1 And so after the plague, the Lord spake unto **Moses**, & to **Eleazar** the son of **Aaron** the Priest, saying, **2** Take the number of all the congregation of the children of **Israel** from twenty years old and above throughout their fathers' houses, all that go forth to war in **Israel**.

b Where the river is nere to Jericho.
Chap. i. 10.

3 So **Moses** & **Eleazar** the Priest spake unto them in the plains of **Moab**, by **Jordan** toward **Jericho**, saying, **4** From twenty years old and above ye shall number the people, as the Lord had commanded **Moses**, and the children of **Israel**, when they came out of the land of **Egypt**.

Gen. 46. 1.
Exod. 6. 14.
1. Chron. 5. 7.
† **Reuben**.

5 ¶ **Reuben** the first borne of **Israel**: the children of **Reuben** were: **Hanoch**, of whom came the familie of the **Hanochites**, and of **Ballu** the familie of the **Balluinites**:

6 Of **Yefron**, the familie of the **Yefronites**: of **Caru**, the familie of the **Caruinites**.

7 These are the families of the **Kenbenites**: and they were in number three and fourtie thousande, seven hundredeth and thirtie.

8 And the sonnes of **Ballu**, **Etiab**:

9 And the sonnes of **Etiab**, **Ammuel**, and **Dathan**, & **Abiram**: this **Dathan** & **Abiram** were famous in the congregation, and strove against **Moses** & against **Aaron** in the assembly of **Korah**, when they strove against the Lord.

Chap. 16. 1.
c In that rebellion whereof **Korah** was head.

10 And the earth opened her mouth, and swallowed them up with **Korah**, when the Congregation died, what time the fire consumed two hundredeth and fiftie men, who were 4 for a signe:

11 And without standing, all the sonnes of **Korah** died not.

12 ¶ And the children of **Reuben** after their families were: **Ammuel**, of whom came the familie of the **Ammuelites**: of **Jamin**, the familie of the **Jaminites**: of **Jachin**, the familie of the **Jachinites**:

13 Of **Zerah**, the familie of the **Zarithes**: of **Shaul**, the familie of the **Shaulites**.

14 These are the families of the **Reubenites**: two and twenty thousand and two hundredeth.

15 ¶ The sonnes of **Gad** after their families were: **Zephon**, of whom came the familie of the **Zephonites**: of **Uaggi**, the familie of the **Uaggites**: of **Shuni**, the familie of the **Shunites**:

16 Of **Dyni**, the familie of the **Dynites**: of **Eri**, the familie of the **Erites**:

† **Gad**.

17 Of **Arub**, the familie of the **Arubites**: of **Arel**, the familie of the **Arelites**.

18 These are the families of the sonnes of **Gad**, according to their numbers, fourtie thousand and nine hundredeth.

19 ¶ The sonnes of **Judah**, **Er** and **Onan**: but **Er** and **Onan** died in the land of **Canaan**.

† **Judah**.

20 So were the sonnes of **Judah** after their families: of **Shelah** came the familie of the **Shelahites**: of **Pharez**, the familie of the **Pharazites**, of **Zerah**, the familie of the **Zarithes**.

c Before **Iaakob** went into **Egypt**, Gen. 38. 37, 10, and 46. 12.

21 And the sonnes of **Pharez** were: of **Yefron**, the familie of the **Yefronites**: of **Hanul**, the familie of the **Hanulites**.

Gen. 46. 15.

22 These are the families of **Judah**, after their numbers, seientie & five thousand and nine hundredeth.

23 ¶ The sonnes of **Issachar**, after their families were: **Tola**, of whom came the familie of the **Tolaites**: of **Pua**, the familie of the **Puinites**:

24 Of **Jashub**, the familie of the **Jashubites**: of **Shimon** the familie of the **Shimonites**.

25 These are the families of **Issachar**, after their numbers, three score and foure thousand and three hundredeth.

26 ¶ The sonnes of **Zebulun**, after their families were: of **Sered**, the familie of the **Sardites**: of **Eton**, the familie of the **Etonites**: of **Jahleel**, the familie of the **Jahleelites**.

† **Zebulun**.

27 These are the families of the **Zebulunites** after their numbers, three score thousand and nine hundredeth.

28 ¶ The sonnes of **Joseph**, after their families were **Manasseh** and **Ephraim**.

† **Manasseh**, 1. Josh. 17. 10.

29 The sonnes of **Manasseh** were: of **Manasseh**, the familie of the **Manassehites**: and **Manasseh** begate **Gilead**: of **Gilead** came the familie of the **Gileadites**.

30 These are the sonnes of **Gilead**: of **Jeser**, the familie of the **Jeserites**: of **Helek**, the familie of the **Helekites**:

31 Of **Asriel**, the familie of the **Asrielites**: of **Shechem**, the familie of the **Shechemites**.

32 Of **Shemida**, the familie of the **Shemidaites**: of **Jephher**, the familie of the **Jephherites**.

33 ¶ And **Manasseh** the sonne of **Jephher** had no sonnes, but daughters: and the names of the daughters of **Manasseh** were: **Manasseh**, and **Manasseh**, and **Manasseh**, and **Manasseh**, and **Manasseh**.

Chap. 17. 1.

34 These are the families of **Manasseh**, & the number of them, two & fiftie thousand and seven hundredeth.

35 ¶ These are the sonnes of **Ephraim** after their families: of **Shuthelah** came the familie of the **Shuthelahites**: of **Becher**, the familie of the **Becherites**: of **Tahan**, the familie of the **Tahanites**.

† **Ephraim**.

36 And these are the sonnes of **Shuthelah**: of **Eran** the familie of the **Eranites**.

37 These are the families of the sonnes of **Ephraim** after their numbers, two

Exod. 1. 1. & 6. 20.

Levit. 10. 3.
chap. 3. 4.

1.chro.24.2.

g Wherein ap
peareth y grea
power of God,

that lo wonder
fully increased
his people.
Chap. 14. 28, 29.
1 COR. 10. 5, 6.

•

Chap. 36. 33. and
2 36. 11.

Josh. 17.3.

2
= f
,

Chap. 4:25. and
26. 64. 65.

a According a

al men die, for-
asmuch as they

are sinners.

b That is, their
matter to be

judged, to know
what he should

determine, as he
did all hard mat-
ters,

8 2015

8 Also thou shalt speake vnto the childre of Israel, saying, If a man dye & haue no sonne, then ye shal turne his inheritance vnto his daughter.
 9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.
 10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.
 11 And if his father haue no brethren, ye shal giue his inheritance vnto his next kinsman of his familie, and he shal possesse it: & this shalbe vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moyses.

12 ¶ Again the Lord said vnto Moyses, * Goe vp into this mount of Abarim, & behold the land which I haue giue vnto the children of Israel.

13 And when thou shalt seee it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For ye were * disobedient vnto my word in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of * Meribah in Kadesh in þ wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let þ Lord God of * þ spirits of al flesh appoint a man vnto the Congregation,

17 Who map * go out and in before the, & lead them out and in, that the Congregation of the Lord be not as theepe, which haue not a shepheard.

18 And the Lord said vnto Moyses, Take thee Joshua þ sonne of Nun, in whom is the Spirit, and * put thine handes vpon him,

19 And let him before Eleazar þ Priest, & before al the Congregation, and giue him a charge in their sight.

20 And * giue him of thy glory, that all the Congregation of the children of Israel map obey.

21 And he shall stande before Eleazar þ Priest, who shall aske counsell for him * by the * iudgement of Vnn before the Lord: at his word they shal go out, and at his word they shal come in, both he, and al the children of Israel with him and all the Congregation.

22 So Moyses did as the Lord had commaunded him, and he tooke Joshua, & set him before Eleazar the Priest, & before al the Congregation.

23 Then he put his handes vpon him, & gaue him a charge, as the Lord had spoken by the hand of Moyses.

CHAP. XXV III.

4 The daily sacrifice, 9 The sacrifices of the Sabz bath, 17 Of the Month, 16 Of the Passouer, 26 Of the first frutes.

1 And the Lord spake vnto Moyses, saying,

2 Command þ children of Israel, & say vnto them, Ye shal obserue to offer vnto me in their due season mine offering and * my bread, for my sacrifices

made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire which ye shal offer vnto the Lord, two lambs of a pere olde without spot, dapir, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, & the other lambe shalt thou prepare at euen.

5 * And þ tenth parte of an Ephah of fine flour for a * meat offering mingled with þ fourth part of an * Yin of beate ople.

6 This shal be a dapir burnt offering, as was made in the mount Sinai for a sweet sauour: it is a sacrifice made by fire vnto the Lord.

7 And þ drinke offering thereof the fourth part of an Yin for one lambe: in the holy place cane to poure the drinke offering vnto the Lord.

8 And þ other lambe thou shalt prepare at eue: as the meat offering of the morning, & as þ drinke offering thereof shalt thou prepare this for an offering made by fire of sweete sauour vnto the Lord.

9 ¶ Vnto the Sabbath day ye shal offer two lambs of a pere old, without spot, & two tenth deales of fine flour for a meat offering mingled with ople, & the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monthes, ye shal offer a burnt offering vnto the Lord, two pong bullockes, & a ram, and seven lambs of a pere olde, without spot,

12 And thre tenth deales of fine flour for a meat offering mingled with ople for one bullocke, & two tenth deales of fine flour for a meat offering, mingled with ople for one ramme,

13 And a tenth deale of fine flour mingled with ople for a meat offering vnto one lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their * drinke offerings shalbe half an Yin of wine vnto one bullocke, & the third parte of an Yin vnto a ram, & the fourth part of an Yin vnto a labe: this is the burnt offering of euery month, throughout the monthes of the pere.

15 And one hee goat for a sime offering vnto the Lord shalbe prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first month is the Passouer of the Lord.

17 And in the fifteenth day of the same month is the feast: seven dayes shall beleauened bread be eaten.

18 In the * first day shalbe an holp * conuocation, þe that do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two pong bullocks, one ram, and seven lambs of a pere old: see that they be without

Exod. 16. 36.

Leuit. 2. 1.

Exod. 29. 40.

b The meat of.

fringe and drinke

offering of the e-

uening sacrifice.

c Of the measure

Ephah.

d Which was

offred euery day

at morning & at

euening.

e That is, the

wine that shalbe

powred vpon

this the sacrifice.

Exod. 12. 18. and

23. 15.

Leuit. 23. 5.

f Or solemn

assembly.

c Meaning an ordinance to iudge by.
Deut. 1. 4. 2.

Chap. 30. 24.

Chap. 20. 12.

Exod. 17. 7.

* Or, strife.

d Who as he hath created, so he gouerneth þ heartes of all men,

e That is, gouerne them, and doe his duetie, as 2. Chro. 1. 10. f And so appoint him gouernour.

g Commend him to the people as meeet for the office, & appointed by God. Exod. 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but y which he knewe to be the wil of God.

i How he should gouerne himself in his office.

a By bread, he meaneth al manner of sacrifice.

without blemish.

20 And their meat offering shalbe of fine flour mingled with oyle: three tenth deales that ye prepare for a bullocke, & two tenth deales for a ram:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seven lambes.

22 And an hee goat for a sin offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seven daies, for the maintaining of the offering made by fire for a sweete saour vnto the Lord: it shal be done beside the continuall burnt offering and drinke offering therof.

25 And in the seventh day ye shal haue an holp conuocation, wherein ye shal do no seruile worke.

26 ¶ Also in the day of pour first frutes, when ye bring a new meat offering vnto the Lord, according to s pour weeks ye shal haue an holp conuocation, and ye shal do no seruile worke in it:

27 But ye shal offer a burnt offering for a sweete saour vnto the Lord, two pong bullockes, a ram, & seven lambes of a pere old,

28 And their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seven lambes,

30 And an hee goat to make an atonement for you:

31 (Ye shal do this besides the continuall burnt offering, & his meat offering: see they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feasts: of the seventh moneth: 10 viz. the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

¶ **M**oyses, in the first day of the seventh moneth ye shal haue an holp conuocation: ye shal doe no seruile worke therein: * it shal be a day of blowing the trumpets vnto you.

2 And ye shal make a burnt offering for a sweete saour vnto the Lord: one pong bullocke, one ram, and seven lambes of a pere old, without blemish.

3 And their meat offering shalbe of fine flour mingled with oyle, three tenth deales vnto the bullocke, & two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambes,

5 And an hee goat for a sinne offering to make an atonement for you.

6 Beside the burnt offering of the seventh moneth, & his meat offering, and the continuall burnt offering, & his meat offering & the drinke offerings of the same, according to their maner, for a sweete saour: it is a sacrifice made by fire vnto the Lord.

7 And ye shal haue in the tenth day of

the seventh moneth, an holp conuocation: Which is the seventh moneth, an holp conuocation: & ye shal * humble your soules, and feast of reconciliation: shal not do any worke therein: *Leuit. 16. 29.*

8 But ye shal offer a burnt offering vnto the Lord for a sweete saour: one pong bullocke, a ram, and seven lambes of a pere old: see they be without blemish.

9 And their meat offering shal be of fine flour mingled with oyle, three tenth deales to a bullocke, & two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seven lambes,

11 And hee goat for a sinne offering, (beside the sin offering to make the atonement and the continuall burnt offering & the meat offering therof) and their drinke offerings.

12 ¶ And in the fifteenth day of the seventh moneth ye shal haue an holp conuocation: ye shal do no seruile worke therein, but ye shal keepe a feast vnto the Lord seven daies.

13 And ye shal offer a burnt offering for a sacrifice made by fire of sweete saour vnto the Lord, thirtene pong bullocks, two rams, & fourtene lambes of a pere old: they shal be without blemish.

14 And their meat offering shal be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtene bullocks, two tenth deales to either of the two rammers,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

17 And the seconde day ye shal offer twelue pong bullocks, two rams, fourtene lambes of a pere old without blemish.

18 With their meat offering & their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering (beside the continuall burnt offering & his meat offering) and their drinke offerings.

20 ¶ Also the third day ye shal offer eleue bullocks, two rams, & fourtene lambes of a pere old without blemish.

21 With their meat offering & their drinke offerings, for the bullocks, for the rams, and for the lambes, after their number according to the maner,

22 And an hee goat for a sinne offering, beside the continuall burnt offering, & his meat offering and his drinke offering.

23 ¶ And the fourth day ye shal offer ten bullocks, two rams, & fourtene lambes of a pere old without blemish.

24 Their meat offering & their drinke offerings, for the bullocks, for the rams, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the fifth day also ye shal offer nine bullocks, two rams, and fourtene lambes

e That is, offered euery morning and evening.

f Meaning the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

† The third day,

g According to the ceremonies appointed thereunto.

† The fourth day.

† The fifth day

"Ebr. bread.

g In counting seven weekes from the Passouer to Witson-tide, as *Leuit. 23. 15.*

"Ebr. they shalbe to you.

a Which conteineth part of September, and part of October.

Leuit. 23. 34.

b Which must be offered in the beginning of euery moneth.

c Which is for morning & evening.

Leuit. 16. 30, 31. & 23. 17.

lambs of a pere old without blemish,
 27 And their meate offering and their
 drinke offerings for þe bullockes, for the
 rams, and for the lambs according to
 their number, after the maner,
 28 And an hee goat for a sinne offering, be-
 side the continuall burnt offering, & his
 meate offering and his drinke offering.

† The sixt day.

29 ¶ And in the first day ye shall offer
 eight bullocks, two rams, & fourteene
 lambs of a pere old without blemish,
 30 And their meate offering, & their drinke
 offerings for the bullocks, for the rams,
 and for the lambs according to their
 number, after the maner,

† The seventh
 day.

31 And an hee goat for a sinne offering,
 beside the continuall burnt offering, his
 meate offering and his drinke offerings.

32 ¶ In the seventh day also ye shall offer
 seiten bullocks, two rams & fourteene
 lambs of a pere olde without blemish,

33 And their meate offering and their
 drinke offerings for the bullocks, for the
 rams, and for the lambs according to
 their number, after their maner,

34 And an hee goat for a sinne offering,
 beside the continuall burnt offering, his
 meate offering and his drinke offering.

† The eight day.

Lewi. 23. 36.

35 ¶ In the eighth day, ye shall haue * a
 solemne assemblee: þe shall doe no ser-
 uile worke therein,

36 But ye shall offer a burnt offering, a
 sacrifice made by fire for a sweet sauour
 vnto the Lord, one bullocke, one ram, &
 seuen laves of a pere old without blemish,

37 Their meate offering and their drinke
 offerings for the bullocke, for the ram, &
 for the lambs according to their num-
 ber, after the maner,

38 And an hee goat for a sinne offering,
 beside the continuall burnt offering, and
 his meate offering, & his drinke offering.

39 These things þe shall doe vnto the
 Lord in your feasts, beside your vowes
 and your free offerings, for your burnt
 offerings, and for your meate offerings,
 and for your drinke offerings and for
 your pease offerings.

CHAP. XXX.

3 Concerning vows. 4 The vowe of the mai-
 de, 7 Of the wife, 10 Of the widow, or divorced.

1 ¶ Then Moses spake vnto the childre
 of Israel according to all that the
 Lord had commanded him,

2 Moses also spake vnto the headres of
 the tribes * concerning the children of
 Israel, saying, This is the thing which
 the Lord hath commanded,

3 Whosoever voweth a vow vnto the
 Lord, or sweareth an othe to binde him
 selfe by a bonde, he shall not * brea-
 ke his promises, but shall doe according to
 all that procedeth out of his mouth,

4 If a woman also vow a vow vnto the
 Lord, and binde her selfe by a bonde, be-
 ing in her fathers house, in the time of
 her youth,

5 And her father heare her voice and
 bonde, wherewith the hath bound her
 selfe, and her father holde his peace

concerning her, then all her vowes shall
 stand, and euery bonde, wherewith the
 hath bound her selfe, shall stand,

6 But if her father * disallowe her the
 same day that he heareth all her vowes
 and bonde, wherewith the hath bound
 her selfe, then shall not be of value, & the
 Lord will forgive her, because her father
 disallowe her,

7 And if he haue an husband when she
 voweth, or if a pronomeeth ought with
 her lips, wherewith the bindeth her selfe,
 or solemne pro-
 mes,

8 If her husband heard it, and holdeth
 his peace concerning her, the same day
 he heareth it, then her vowe shall stand,
 and her bonde wherewith the bindeth
 her selfe shall stand in effect,

9 But if her husband disallowe her the
 same day that he heareth it, then shall
 he make her vowe which shee hath
 made, and that that the hath pronoun-
 ced with her lippes, wherewith the
 bound her selfe, of none effect: & the
 Lord will forgive her,

10 But euery vowe of a widow, & of her
 that is diuorced (wherewith shee hath
 bound her selfe, shall stand in effect to her,

11 And if the vowed in her husband's
 house, or bound her selfe straightly with
 an othe,

12 And her husband hath heard it, and
 held his peace concerning her, nor dis-
 allowing her, then all her vowes shall
 stand, and euery bonde, wherewith she
 bound her selfe, shall stand in effect,

13 But if her husband disallowed them,
 the same day that he heard them, no-
 thing that proceeded out of her lippes
 concerning her vowes, or concerning
 her bondes, shall stand in effect: for her
 husband hath disallowed them: and the
 Lord will forgive her,

14 So euery vowe, & euery othe or bonde,
 made to humble the soule, her husband
 may stablish it, or her husband may
 breake it,

15 But if her husband holde his peace
 concerning her from day to day, then
 he stablisheth all her vowes and all her
 bondes which the hath made: he hath
 confirmed the because he held his
 peace concerning her the same day that
 he heard them,

16 But if he breake them after that he
 hath heard them, then shall he beare
 her iniquite,

17 These are the ordinances which the
 Lord commanded Moses, betwene a
 man and his wife, and betwene the fa-
 ther and his daughter, being pong in
 her fathers house,

CHAP. XXXI.

8 Five Kinges of Midian and Balaam are slaine,
 13 Only the maidens are reformed aliuie, 27 The
 pray is equally deuided, 49 A precept giue of Israel.

¶ And the Lord spake vnto Moses,
 saying,

* Reuenge the children of Israel
 of the Midianites, and afterward shalt
 thou be gathered vnto thy people.

3 And

h Beside the sa-
 crifices that you
 shall vow or of-
 fer of your owne
 mindes.

* Ebr. Moses.

a Because they
 might declare
 them to the Is-
 raelites.

* Ebr. his soule.

* Ebr. violate his
 worde.

b For in so do-
 ing, he doeth ap-
 proue her,

c Bynot appro-
 uing or confen-
 ding to her vow.

d Either by oth,
 or solemne pro-
 mes.

e For she is in
 subiection of her
 husband, & can

performe no-
 thing without
 his consent.

f For they are
 not vnder the
 autoritie of the
 man.

g Her husband
 being aliuie.

* Ebr. she bondes
 of her soule.

h To mortifie
 her selfe by ab-
 stinence, or other
 bodily exercises.

i And warne
 her not the
 same day that he

heareth it, as
 ver. 9.

k Not the same
 day he heard
 them but some
 day after, the

sinne shalbe im-
 purd to him
 and not to her.

Chap. 25. 27.

Chap. 27. 13.

a As he had commanded, Chap. 25.17: declaring also that the iniurie done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25.13.

Iosh. 17.21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

"Or, palaces and gorgeous buildings.

d As the women and little children.

e Asthough he said, Ye ought to haue spared none.

Chap. 25.3.

2. Pet. 2.15.

f For worshipping of Peor.

Iudges 11.17.

g That is, all the men children.

Chap. 19.21.

- 3 And Moses spake to the people, saying, I haue some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.
- 4 A thousand of euery tribe thorough out all the tribes of Israel, shall pe send to the warre.
- 5 So there were taken out of þ thousandes of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.
- 6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre, and the holy instruments: that is, the trumpets to blowe were in his hand.
- 7 And they warred against Midian, as the Lord had commanded Moses, and slue all the males.
- 8 They slue also the kings of Midian as among them that were slaine: * Em and Achen, and Zur, and Hur, and Reba fine kings of Midian, & they slue Balaam the sonne of Beor with the sword.
- 9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled at their cattell, and all their flockes, and all their goods.
- 10 And they burnt all their cities, wherein they dwelt, & at their villages with fire.
- 11 And they rooke all the spoile, and all the pray both of men and beastes.
- 12 And they brought the captiues and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iordan toward Jericho.
- 13 ¶ Then Moses & Eleazar the Priest, and all the princes of the Congregation went out of the campe to meeete them.
- 14 And Moses was angrie with the captiues of the holte, wth the captiues ouer thousands, & captiues ouer hundreds, which came from the warre & battell.
- 15 And Moses said vnto them, What haue ye saued all the women?
- 16 Bejorab, * they caused the children of Israel through the counsel of Balaam to commit a trespassse against þ Lord, as concerning Peor, & there came a plague among the Congregation of the Lord.
- 17 Nowe therefore, * slay all the males among the children, & kill all the women that haue known man by carnall copulation.
- 18 But al the women children that haue not known carnall copulation, keepe aliae for your selues.
- 19 And ye shall remaine without the holte seuen daies, all that haue killed a ny person, * & all that haue touched any dead, & purifie both your selues & your prisoners the thirde day & the seuenly.
- 20 Also ye shall purifie euery garment & all that is made of skins & all worke of goats heare, & all things made of wood.
- 21 ¶ And Eleazar the Priest saide vnto

- the men of warre, which went to the battell, This is the ordinance of the law which þ Lord commanded Moses, As for gold, and siluer, brasse, yron, tyenne, and leade:
- 23 Euen all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet, it shalbe purified with the water of purification: & all that suffreth not the fire, ye shall caule to passe by the water.
- 24 Ye shall wash alie your clothes the seuenly day, and ye shalbe cleane: and afterwarde ye shall come into the holte.
- 25 ¶ And the Lord spake vnto Moses, saying,
- 26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.
- 27 And deuide the pray || betweene the souldiers that went to the warre, & all the Congregation.
- 28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of fife hundredy, both of the persons, and of the beaues, of the asses, and of the sheepe.
- 29 Ye shall take it of their halfe and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.
- 30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beaues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.
- 31 And Moses and Eleazar the priest did as the Lord had commanded Moses.
- 32 And the bootie, to wit, the rest of the pray which the men of warre had spoiled, was fife hundredy seuentie and fife thousand sheepe,
- 33 And seuentie & two thousand beaues,
- 34 And thre score & one thousand asses,
- 35 And two & thirtie thousand persons in al, of women þ had lye by no man.
- 36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was thre hundredy seuen & thirtie thousand, & fife hundredy.
- 37 And the Lords tribute of the sheepe was fife hundredy and seuentie & fife thousand, whereof the Lordes tribute was seuentie and two.
- 39 And the asses were thirtie thousand and fife hundredy, whereof the Lordes tribute was thre score and one.
- 40 And of persons fiftene thousand, whereof the Lordes tribute was two and thirtie persons.
- 41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.
- 42 And of the halfe of the children of Israel, which Moses deuided from the men of warre,
- 43 (For the halfe that pertepned vnto the

"Or, contained in the lawe. Chap. 19.12.

h The third day and before it be molten. Chap. 19.9.

i It shalbe washed.

|| The pray is first deuided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftie paid one to the Lord: and the souldiers one of euery fife hundredy.

"Ebr. not knowne the bed of man.

m This is the portion that the souldiers gaue to the Lord.

n Meaning of the maydes, or virgins which had not companied with man.

o Of that parte which was giuen vnto them, in deuiding the spoile the

the Congregation, was three hundred
thirtie and seven thousand sheepe and
five hundred,

44 And five and thirtie thousand becoes,

45 And thirtie thousand asses, and five
hundred,

46 And threene thousand persons)

47 Moses, I say, tooke of the halfe that
perpetued unto the children of Israel,
one taken out of fittie, both of the per-
sons & of the cattel, & gaue them into
the Leuites, which haue the charge of
the Tabernacle of the Lord, as y^e Lord
had commanded Moses.

48 ¶ Then the captaiues which were
ouer thousands of the host, & captaiues
ouer the thousandes, & the captaiues
ouer the hundredes came vnto Moses:

49 And said to Moses, Thy seruantes
haue taken the summe of the men of
warre which are vnder our auctori-
tie, and there lacketh not one ma of vs.

50 ¶ We haue therfore brought a present
vnto the Lord, what euery man founde
of iewels of golde, bracelets, & chaines,
rings, eare rings, & ornaments of the
legs, to make an atonement for our
soules before the Lord.

51 And Moses and Eleazar the Priest
tooke the gold of them, and al wrought
iewels.

52 And all the golde of the offering that
they offered vnto the Lord (of the cap-
taines ouer thousandes and hundredes)
was threene thousand seven hundred &
fittie shekels,

53 (For the men of warre had spoyled,
euery man for him selfe)

54 And Moses & Eleazar the Priest took
the gold of the captaiues ouer y^e thou-
sandes, & ouer the hundredes, & brought
it into the Tabernacle of the Congre-
gation, for a memoriall of the children
of Israel before the Lord.

CHAP. XXXII.

¶ The request of the Reubenites and Gadites, 16 And
their promes vnto Moses. 20 Moses graunteth
their request. 22 The Gadites, Reubenites, & halfe
the tribe of Manasseh, conquer and build cities on
this side Iordan.

¶ Now the children of Reuben, and
the children of Gad had an excee-
ding great multitude of cattel: and
they saw the land of Jazer, and the lād
of Bashan, that it was an apt place
for cattel.

2 Then the children of Gad, & the childre
of Reuben came, & spake vnto Moses
and to Eleazar the Priest, and vnto the
princes of the Congregation, saying,

3 The land of Mt. Aroth, & Dibon, & Jazer,
and Ainrah, & Heshbon, & Elealeh, &
Shebam, and Bebo, and Beon,

4 Which countrey the Lord smote be-
fore the Congregation of Israel, is a
lande meete for cattel, and thy seruantes
haue cattel:

5 Wherefore, said they, if we haue found
grace in thy sight, let this land be giuen

vnto thy seruants for a possession, and
bring vs not ouer Jordan.

6 And Moses said vnto the children of
Gad, and to the children of Reuben,
Shall your brethren go to warre, & ye
tary here?

7 Wherefore now? discourage ye the
heart of the childre of Israel, to go ouer
into the land, which the Lord hath gi-
uen them?

8 Thus did your fathers when I sent the
from Madeth-barira to see the land.

9 For when they went by euen vnto the
rner of Ethol, & saw the land: they
discouraged the heart of the children of
Israel, that they would not go into the
land, which the Lord had giuen them.

10 And the Lordes wrath was kindled
the same day, & ye did sweare, saying,

11 None of the men that came out of
Egypt from twentie yere olde and a-
bout, shal see y^e lād for y^e which I sware
vnto Abraham, to Ishak, and to Ja-
akob, because they haue not wholy
followed me:

12 Except Caleb the sonne of Iephu-
neh the Kenetite, and Joshua the sonne
of Nun: for they haue constantly folo-
wed the Lord.

13 And the Lord was very angry with
Israel, and made them wander in the
wildernesse fourtie yeres, untill all the
generation that had done euill in the
sight of the Lord were consumed.

14 And behold, ye are risen vp in your
fathers stead as an increas of sinful me,
still to augment the fierce wrath of the
Lord, toward Israel.

15 For if ye turne away from following
him, he wil per againe leaue the people
in the wildernes, and ye shal destroye
all this folke.

16 And they went neere to him, and said,
We wil build shepescolds here for our
sheepe, and for our cattel, and cities for
our children.

17 But we our selues wil be readie ar-
med to go before the children of Israel,
untill we haue brought them vnto their
place: but our children shall dwell in
the defenced cities, because of the inha-
bitants of the land.

18 We wil not returne vnto our houses,
untill the children of Israel haue inhe-
rited euerie man his inheritance.

19 Neither wil we inherit with them
beyond Jordan & on that side, because
our inheritance is fallen to vs on this
side Jordan Eastward.

20 ¶ And Moses said vnto them, If
ye will do this thing, & go armed be-
fore the land to warre:

21 And will go euerie one of you in har-
ners ouer Jordan before the Lord, untill
he hath cast out his enemies from his
sight:

22 And untill the land be subdued before
the Lord, then ye shall returne and be
innocent toward the Lord, & toward
Israel: and this land shal be your pos-
session

p Which had
not bene at
warre.

22 Ebr. vnder our
hands.

q The captaiues
by this free of-
fing acknow-
ledge the great
benefite of God
in preserving his
people.

r And gaue no
portion to their
captaiues.

s That the Lord
might remem-
ber the children
of Israel.

a Reuben came
of Leah, & Gad
of Zilpah her
handmaid.

b Which moun-
taine was so na-
med of the heape
of stones that
Iaakob made as
a signe of the co-
uenant betweene
him and Laban,
Gen. 31. 47.

22 Ebr. bracke.

Chap. 13. 23.
Or, valley.

22 Ebr. if any of the
men.
Chap. 14. 28, 29.

Or, persevered
and continued.

c Because they
murmured, nei-
ther would be-
lieue their report
which told the
truth, as concer-
ning the land.

d By your occa-
sion.

e In the land of
Canaan.

Ioth. 1. 13.

f Before the
Arke of the
Lord.

g That is, the in-
habitants of the
land.

h The Lord will grant you this land which ye require, Iosh. 1. 15.

i Ye shal assuredly be punished for your sinne.

Iosh. 4. 12.

k Moses gaue charge th at his promise made to the Reubenites & others should be performed after his death, so that they brake not theirs.

l That is attributed to y Lord which his messenger speaketh.

Deut. 3. 12.
Iosh. 13. 8. and 27. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of the that inhabited beyond Iorden.

Gen. 30. 23.

Deut. 34. 4.

session b before the Lord.

23 But if ye wil not do so, behold, ye haue sinned against the Lord, & be sure, that your sinne will bring you out.

24 Build pou then cities for your children: & foldes for your sheepe, & do that ye haue spoken.

25 Then the children of Gad & the children of Reuben spake vnto Moyses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wiues, our sheepe, & all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will go euerie one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Moyses k commanded Eleazar the priest, & Iehua the sonne of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moyses said vnto them, If the children of Gad, and the children of Reuben, wil go with you ouer Iorden, al armed to fight before the Lord, then when the lande is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they wil not go ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so wil we do.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 * So Moyses gaue vnto them, euen to the children of Gad, and to the children of Reuben, & to halfe the tribe of Manasse the sonne of Joseph, the kings doime of Sihon King of the Amorites, & the kingdoime of Og, King of Basan, the land with the cities thereof and coastes, euen the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Arooth, and Aroer,

35 And Atroth, Shophan, & Jazer, and Jogbehah,

36 And Beth-nunrah, and Beth-haran, defended cities: also the shepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-huim,

38 And Bebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto p cities which they built.

39 And the children * of Machir p sonne of Manasse went to Gilead, & tooke it and put out the Amorites that dwelt therein.

40 Then Moyses gaue Gilead vnto Machir the sonne of Manasse: and he dwelt therein.

41 * And Jair p sonne of Manasse went & tooke the small townes thereof, and

called them * Hauloth Tair.

42 Also Shobab went and tooke Kenath, with the villages thereof and called it Shobab, after his owne name.

CHAP. XXXIII.

Two and fourtie townes of Israel are nombred, 52 They are commanded to kill the Canaanites.

1 These are the iournes of the children of Israel, which went out of p land of Egypt according to their habdes under p hand of Moyses & Haron, 2 And Moyses wrote their going out by their iournes according to the commandement of the Lord: so the a re p iournes of their going out.

3 Now they * departed from Rameses the first month, euen the fifteenth day of the first moneth, on the morow after p Passouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 (For p Egyptians buried all their first borne, which the Lord had smitten among them: vpon their b gods also the Lord did execution.)

5 And the children of Israel remoued fro Rameses, and pitched in Succoth,

6 And they departed from * Succoth, & pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned againe vnto c Bi-habiroth, which is before Baal-zephon, & pitched before Migdol.

8 And they departed from before Jahi-roth, and * went through the middes of the Sea into the wilderness, and went three daies iourney in the wilderness of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, & seuentie paine trees, and they pitched there.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tentes in Dophkah.

13 And they departed from Dophkah & lay in Alush.

14 And they remoued from Alush, & lay in * Kephidim, where was no water for the people to drinke.

15 And they departed from Kephidim, & pitched in the * wilderness of Sinai.

16 And they remoued from the desert of Sinai, and pitched * in Kibroth Hataaauh.

17 And they departed fro Kibroth Hataaauh, and lay at * Hazeroth.

18 And they departed from Hazeroth, & pitched in Kithmah.

19 And they departed from * Kithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Iitah.

n That is, the villages of Iair.

a From whence they departed, and whether they came.

Exodus. 37.

b Either meaning their Idoles or their men of auricite, Exodus. 13. 20.

c At the commandement of the Lord, Exodus. 14. 2.

Exodus. 15. 22.

Exodus. 15. 27.

Exodus. 16. 1.

Exodus. 17. 1.

Exodus. 19. 1.

Chap. 11. 34.

Chap. 11. 35.

Chap. 13. 5.

- 22 And they journeyed from Kishah, & pitched in Kishelathah.
- 23 And they went from Kishelathah, & pitched in mount Shapher.
- 24 And they remoued from mount Shapher, and lay in Haradah.
- 25 And they remoued from Haradah, & pitched in Makheloth.
- 26 And they remoued frō Makheloth, & lay in Tahath.
- 27 And they departed from Tahath, & pitched in Tarah.
- 28 And they remoued from Tarah, and pitched in Mithkah.
- 29 And they went from Mithkah, and pitched in Hashmonah.
- 30 And they departed frō Hashmonah, and lay in Moseroth.
- 31 And they departed from Moseroth, & pitched in Bene-iaakan.
- 32 And they remoued from Bene-iaakan, and lay in Hor-hagidgab.
- 33 And they went from Hor-hagidgab, and pitched in Jorbarthah.
- 34 And they remoued from Jorbarthah, and lay in Ebronah.
- 35 And they departed from Ebronah, and lay in Zion-gaber.
- 36 And they remoued from Zion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.
- 37 And they remoued from Kadesh, & pitched in mount Hor, in the edge of the land of Edom.
- 38 * (And Aaron the Priest went by into mount Hor at the commandment of the Lord, & died there, in d fourthieth yeare after the children of Israel came out of the land of Egypt, in the first day of the ^d fiftieth moneth.
- 39 And Aaron was an hundred, and thiee and thientie yeere olde, when he dyed in mount Hor.
- 40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the coming of the children of Israel.
- 41 And they departed frō mount * Hor, and pitched in Zalmonah.
- 42 And they departed from Zalmonah, and pitched in Punon.
- 43 And they departed from Punon, & pitched in Oboth.
- 44 * And they departed from Oboth, and pitched in He-abarim, in the borders of Moab.
- 45 And they departed from He-abarim, and pitched in Dibon-gad.
- 46 And they remoued from Dibon-gad, and lay in Amon-diblathaim.
- 47 And they remoued from Amon-diblathaim, and pitched in the mountaines of Abarim before Isebo.
- 48 And they departed from the mountaines of Abarim, and pitched in the ^b plaine of Moab, by Iorden towards Jericho.
- 49 And they pitched by Iorden, from Beth-ichimoth vnto * Abel-Gittim in the plaine of Moab.

- 50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Jericho, saying,
- 51 Breake vnto the children of Israel, & say vnto the, * When ye are come ouer Iorde to enter into the land of Canaan,
- 52 Ye shall then dye out althe inhabitants of the land before you, & delroy all their * pictures, and breake alunder all their images of metall, and plucke downe all their hie places.
- 53 And ye shall possesse the land & dwell therein: for I haue giuen you the land to possesse it.
- 54 And ye shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, & to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.
- 55 But if ye will not dye out the inhabitants of the land before you, then those which ye let remaine of them, shall be * ^c prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.
- 56 Moreover, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

C H A P. XXXIIII.

- 3 The coastes and borders of the land of Canaan. 76
Certaine men are assigned to deuide the land.

- 1 And the Lord spake vnto Moses, saying,
- 2 Commande the children of Israel, and say vnto them, Whē ye come into the lande of Canaan, this is the ^a land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.
- 3 * And your Southquarter shall bee from the wilderness of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:
- 4 And the border shall compasse you from the South * to Magaleh-akrabe him, and reach to Zin, and go out from the South to Kadish-barnea: thence it shall stretch to Iazar-abbad, and goe along to Azmon.
- 5 And the border shall compasse from Azmon vnto the ^b river of Egypt, and shall go out to the sea.
- 6 And your Westquarter shall be the great sea: euen that border shall be your West coast.
- 7 And this haue your Northquarter: ye shall marke out your border from the great sea vnto mount ^d Hor.
- 8 From mount Hor ye shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.
- 9 And the coast shall reach out to Ziphon, and go out at Iazar-eman. This shall be your Northquarter.
- 10 And ye shall marke out your Eastquarter frō Iazar-eman to Shepham.
- 11 And the coast shall goe downe from Shepham.

Deut. 7. 2.
Josh. 11. 17, 18.

c Which were set vp in their hie places to worship.

Chap. 26. 53, 54.

Leuit. 23. 33.
Iudg. 3. 3.

Or, kynes.

Chap. 10. 12.

Chap. 10. 35.
Deut. 31. 50.

d Which the Ebrewes cal Ab, and answereth to part of Iuly and part of August.

Chap. 21. 4, 10.

Chap. 21. 21.

Or, fildes.

Chap. 25. 4.

a Meaning the description of the land.

Leuit. 15. 25.

Or, ascending up of scorpions.

b Which was Nilus, or, as some thinke, Rhinocorua.

c Which is called Mediterraneum.

d Which is a mountaine nere Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

e Which in the Gospell is called the lake of Gen- nazereth.

Chap. 33. 10th. 14. 25.

f One of the heades or chiefe men of euerie tribe.

g And be iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

Shepham to Kiblah, & from the East side of Aun; and the same border shall descend and go out at the side of the sea of Chinnereth Eastward.

12 Also that border shall goe downe to Jordan, and leane at the salt Sea. this shall be your land with the coasts thereof round about.

13 ¶ Then Moyses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto nine tribes and half: the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Jericho full East.

16 ¶ Again the Lord spake to Moyses, saying,

17 These are the names of the men which I haue deuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

18 And ye shall take also a prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simen, Shemuel the sonne of Amunihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Yamniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Zabulun, the prince Elizaphan, the sonne of Barnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Whihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Nebael, the sonne of Amunihud.

29 These are they, whom the Lord commanded to deuide the inheritance vnto the children of Israel, in the lande of Canaan.

CHAP. XXXV.

a Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The Lawe of murder. 30 For one mans witness shall no man be condemned.

1 And the Lord spake vnto Moyses in the plaine of Moab by Jordan, toward Jericho, saying,

2 * Commande the children of Israel,

that they giue vnto the Leuites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattel, and for their substance, and for all their beastes.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, shall be a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie shall be in the middes. this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo.

7 All the cities which ye shall giue to the Leuites, shall be eight and fourty cities: the shall ye giue to their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moyses, saying,

10 Speake vnto the children of Israel, & say vnto them, * When ye be come ouer Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, to the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge from the auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint three: on this side Jordan, and ye shall appoint three cities in the lande of Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, & for him that dwelleth among you, that euery one which killeth any person vnwares, may flee thither.

16 * And if one smite another with an instrument of iron so he die, he is a murderer, & the murderer shall die the death.

17 Also if he smite him by casting a stone, wherewith he may be slaine, & he die, he is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hande weapon of wood, wherewith he may

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered through all the land, because the people might be preferred by them in the obedience of God and his lawe.

c So that in all were three thousand: and in the copasse of these two thousand they might plant and sowe.

Dent. 4. 41. 10th. 21. 3. and 20. 2.

Exod. 21. 13. deut. 19. 2. 10th. 20. 2.

d Meaning, from the next of the kinred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. 10th. 30. 7. * Ebr. among the.

f Wittingly, and willingly.

g That is, with a big and dangerous stone: in Ebr. with a stone of his hand.

10th. 21. 2.

be slaine, if he dye, he is a murderer, & the murderer that dye the death.

19 The reuenger of the blood himselfe shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he churth him * of hate, or hurle at him by laping of wapte, that he dye, 21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if he pushed him * vnadvisedly, & * not of hatred, or cast vpon him any thing, without laping of wapte,

23 Or any stone (whereby he might be slayne) and saw him not, or caused it to fall vpon him, and he dye, & was not his enemy, neither fought him any harme,

24 Then the Congregation shall iudge betwene the slayer and the * auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restore him vnto the cite of his refuge, whither he was fled: and he shall abide there vnto the death of the * hie Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the cite of his refuge, & the reuenger of blood slay the * murderer, he shall be guiltles,

28 Because he should haue remayned in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a * law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, the Iudge shall slay the murderer, through * witness: but * one witness shall not testify against a persō to cause him to die.

31 Whocouer ye shall take no recompence for the life of the murderer, which is * worthy to die: but he shall bee put to death.

32 Also ye shall take no recompence for him that is fled to the city of his refuge, that he should come againe, and dwell in the lande, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for * blood defileth * land: and the lande can not be * cleansed of the blood that is shedde therein, but by the blood of him that shed it.

34 Therefore not therefore the land which ye shall inhabit, for I dwell in the mides thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be given

from one tribe to another.

Then the chiefe fathers of the familie of the sonnes of Euead, the sonne of Bachir the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moyses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded by Moyses to give the lande to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe wherof they shall be: so shall it be taken away from the lotte of our inheritance.

4 Also when the * Iubile of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe wherof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moyses commanded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, only to the familie of the tribe of their father shall they marie:

7 So shall not the inheritance of the children of Israel remoue fro tribe to tribe, for every one of the children of Israel shall iopne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any * inheritance of the tribes of the children of Israel, shall be wife vnto one of the familie of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moyses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, & Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remayned in the tribe of the familie of their father.

13 These are the * commandements and lawes which the Lord commanded by the hand of Moyses, vnto the children of Israel in the plaine of Moab, by Jordan toward Jericho.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Joseph proposed the matter to Moyses.

chap. 27. 1. 10. 17. 3. b Meaning, Moyses.

c Signifying * at no tyme it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others

e When there is no male to inherit.

Chap. 27. 1.

f Touching the ceremoniall and iudicial lawes.

Deut. 29. 17.

* Or, suddenly. Exo. 21. 13. * Else, instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our finnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A law to iudge murders done, either of purpose or vnadvisedly.

Deut. 17. 6. and 19. 15. Mat. 18. 16. 1. cor. 13. 1. Which purposely hath committed murder.

* Or, murder. n So God is mindfulfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

THE ARGUMENT.

THe wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of fourty yeres, Deu. 9. 7. they had deserved to haue bene cut off from the number of his people, & for euer to haue bene deprived of the vse of his holy word, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes, & goods, & exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare & obey the Lord, to embrace & keepe his law without adding therunto or diminishing therefrom. For by his word he would be knowne to be their God, & they his people: by his worde he would gouerne his Church, and by the same they should learne to obey him: by his worde he would discerne the false Prophet from the true, light from darkenes, ignorance from knowledge, & his owne people from all other nations & infidels: teaching them thereby to refuse & detest, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of this worde, & preservation of his Church: giuing vnto the an especiall charge for the executing thereof: whome therefore he willeth to exercise themselves diligently in the continuall studie & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes & vice, & whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spiritual seruice, & also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes & ordinances, which either concerne his Diuine seruice, or else are necessarie for a common weale: appoynting vnto euery estate and degree their charge and dutie: as well, howe to rule and liue in the feare of God, as to nourish friendship towards their neyghbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

C H A P. I.

2 Abriefe rehearse of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproveth the people for their incredulitie. 44 The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.

These be the wordes which Moses spake vnto all Israel, on this side Iord in the wilderness, in þe playne, ^b ouer against the red Sea, betwene Paran & Tophel, and Laba, and Hazeroth, and Di-zahab.

2 There are eleven dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of þe eleuenth moneth, in the fortieth pere, that Moses spake vnto the childre of Israel according vnto all that the Lord had giuen him in commandement vnto them.

4 After that he had sayde, * Sibon the King of the Amorites which dwelt in Heshbon, & Og King of Bashan, which dwelt at Ashtaroth in Ezer.

5 On this side Iorden in the land of Moab began Moses to declare this lawe, saying,

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you & depart, and goe vnto the mountaine of the Amorites, & vnto all places nere therunto: in the playne, in þe mountaine, in þe balley: both South-

ward, & to the Sea side, to the lande of the Canaanites, & vnto the libanon: euen vnto the great riuier, the eufrat.

8 Behold, I haue set the land before you: go in and possesse that lande which the Lord sware vnto your fathers, Abrahā, Ishaq, and Iaakob, to giue vnto them and to their seede after them.

9 And I spake vnto you þe same time, saying, I am not able to beare you myselfe alone:

10 The Lord your God hath multiplied you: and behold, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12 How can I alone beare your crueltie and your charge, & your thrife?

13 Wilt you men of wilddoime and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and sayde, The thing is good that thou halt commanded vs to do.

15 So I toke þe chief of your tribes wise and knowen men, & made them rulers ouer you, captaynes ouer thousands, & captaynes ouer hundreds, & captaynes ouer fiftie, and captaynes ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies betwene your brethren, & iudge righteously betwene euery man & his brother, and the stranger that is with him.

* Or, Euphrate.

Gen. 15. 18. & 17. 7, 8.

g By the counsel of Iethro my father in lawe, Exod. 18. 19. h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people. k Whose godlines & vprightness is knowen.

l Declaring what sort of me ought to haue a publike charge, reade Exod. 18. 21,

Iohn. 7. 34.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Law: and this booke is a commentarie or exposition of the ten commandments.

a In the country of Moab. b So that wilderness was betwene the Sea & this playne of Moab.

c In Horeb, or Sinai, fourty yeres before this law was giuen: but because all y were then of age & iudgement

were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.

d By these examples of Gods fauour their mindes are prepared to receiue the Law.

e 2om. 2. 24.

f The second time.

g In the seconde yere, and second moneth, No. 10. 11

- Leuit. 19. 15.**
chap. 6. 19.
1. sam. 16. 7.
prou. 24. 23.
eccles. 42. 10.
1. sam. 2. 7.
m. And you are his Lieutenants.
- a** So that the fault was in the felues that they did not sooner possesse the inheritance promised.
- o** Read Nom. 13. 13.
- Nom. 13. 24.**
Or, valley of the cluster of grapes.
- p** Towit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.
- q** Such was the Iewes vnthankfulness, that they counted Gods especial loue harred.
- r** The other ten, not Caleb and Ioshua.
- Nom. 13. 29.**
- s** Declaring that to renounce our owne force, and constantly to followe our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.
- Exod. 13. 11.**
- 17 **pe** shall haue no respect of person in iudgement, but shall heare the small as well as the great: **pe** shall not feare the face of man: for **pe** iudgement is Gods: and the cause that is to harde for you, bying vnto me, and I will heare it.
- 18 **Allo** I commanded you the same time all the things which **pe** should do.
- 19 **Then** we departed from Iord, and went thorough all that great and terrible wilderness (as **pe** haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.
- 20 **And** I said vnto you, **pe** are come vnto the mountaine of **pe** Amorites, which the Lord our God doth giue vnto vs.
- 21 Beholde, the Lord thy God hath lapt the land before thee: go vp and possesse it, as the Lord **pe** God of thy fathers hath said vnto thee: feare not, neither be discouraged.
- 22 **Then** **pe** came vnto me euerie one, and said, We will send men before vs, to search vs out the lande and to bring vs word againe, what way we must go by by, and vnto what cities we shall come.
- 23 So the saying pleased me wel, and I tooke twelue men of you, of euerie tribe one.
- 24 **Who** departed, and went by into the mountaine, and came vnto the "ruer Eshcol, and searched out the land,
- 25 And tooke of the fruite of the lande in their handes, and brought it vnto vs, and brought vs word againe, and **pe** said, It is a good land, which the Lord our God doeth giue vs.
- 26 **Notwithstanding**, **pe** would not go by, but were disobedient vnto the commandement of the Lord your God,
- 27 And murmured in your tentes, & sayd, Because the Lord **q** hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.
- 28 **Whither** shal we go by? our brethren haue discouraged our heartes, saying, The people is greater, & taller then we: the cities are great and walled by to heauen: and moreover we haue seene the finnes of the "Anakims there.
- 29 **But** I said vnto you, Dread not, nor be afraid of them.
- 30 The Lord your God, who goeth before you, he shall fight for you, according to all that he did by you in Egypt before your eyes,
- 31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which **pe** haue gone, vntill **pe** came vnto this place.
- 32 **Yet** for all this **pe** did not beleue the Lord your God,
- 33 **Who** went in the way before you, to search you out a place to pitch your tentes in, in fire by night, that **pe** might see what way to go, & in a cloud by day.
- 34 **Then** the Lord heard the voyce of your wordes, and was wroth, & sware, saying,
- 35 **Surely** there shall not one of these men of this frowarde generation, see that good land, which I sware to giue vnto your fathers,
- 36 **Save** Caleb the sonne of Iephunneh: he shall see it, and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.
- 37 **Allo** the Lord was angrie with me for your sakes, saying, "Thou also shalt not go in thither,
- 38 **But** Ioshua the sonne of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.
- Moreover**, your children, which **pe** should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, & they shall possesse it.
- 40 **But** as for you, turne backe, & take your iourney into the wilderness by the way of the red Sea.
- 41 **Then** **pe** answered and said vnto me, We haue sinned against the Lord, & we will go by, and fight, according to all that the Lord our God hath commanded vs: and **pe** armed you euery man to the warre, and were ready to go by into the mountaine.
- 42 **But** the Lord said vnto me, Say vnto them, Go not by, neither fight, (for I am not among you) lest **pe** fall before your enemies.
- 43 **And** when I tolde you, **pe** would not heare, but rebelled against the commandement of the Lord, & were presumptuous, and went by into the mountaine.
- 44 **The** Amorites which dwelt in that mountaine came out against you, & chased you (as bees vse to do) & destroyed you in Beir, even vnto Hormah.
- 45 **And** when **pe** came againe, **pe** wept before the Lord, but the Lord would not **pe** heare your voice, nor incline his eares vnto you.
- 46 So **pe** abode in Kadesh a long time, according to the time that **pe** had remayned before.

CHAP. II.

Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon King of Hebbon is discomfited.

- Then** we turned, & tooke our iourney into the wilderness, by the way after that God of the red sea, as the Lord spake vnto me: and we compassed mount Beir to the north.
- pe** long time.
- And** the Lord spake vnto me, saying,
- pe** haue compassed this mountaine long enough: turne you Northward.
- And** warne thou the people, saying, **pe** second time: for shall go through the coast of your brethren before they had then the children of Esau, which dwell caused the Israel in Beir, and they shall bee afraid of elites to returne,
- pe** Which were vnder twentie yere olde, as Nomb. 14. 31.
- Which** minisheth vnto thee,
- Which** declareth mans nature, who will do that which God forbiddeth, and wil not do which he commandeth.
- Signifying** that man hath no strength, but when God is at hand to helpe him.
- Because** ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your finnes.
- Eight** & thirtie yeres, as verse 14.
- This** was the second time: for before they had then the children of Esau, which dwell caused the Israel in Beir, and they shall bee afraid of elites to returne,
- pe** you; Nomb. 20. 21.

Gen. 36. 8.

d And giuen thee means wherewith thou mayest make recompence: also God will direct thee by his providence, as he hath done.

^{Or, wilderness.}

^{Or, besiege.}

e Which were Moabites and Ammonites.

f Signifying that as these gyants were driuen out for their sinnes: so the wicked whē their sinnes are ripe, cannot auoyd Gods plagues.

Gen. 36. 20.

Num. 11. 12.

g He sheweth hereby, that as God is true in his promises: so his threatnings are not in vaine.

h His plague & punishment to destroy all that were twentie yere olde and aboue.

i Who called themselves Re-phaim: that is, preferuers, or physicians to heale and reforme vices: but were in deede Zamzumims, that is, wicked & abominable.

you: take ye good heed therefore.

5 Ye shall not prouoke them: for I will not giue pou of their land so much as a fode breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buye meat of them for money to eat, & ye shall also purchase water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yere, & thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, through the way of the plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 The Lord said vnto me, Thou shalt not * bere Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen it vnto the children * of Lot for a possession.

10 The Emims dwell therein in times past, a people great, and maine, and tall, as the Anakims.

11 They also were taken for gyants as the Anakims: whome the Moabites call Emims.

12 The Horims also dwell in Seir before time, whome the children of Esau chased out and destroyed them before them, & dwell in their steads: as Israel shall do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get pou ouer the river * Zered: and we went ouer the river Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill we were come ouer the river Zered, was eight and thirtie yeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord swore vnto them.

15 For in deede the hande of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and deade from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt go through it the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon anie possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyants: for gypsies dwelt therein aforetime, whō the Ammonites called Zamzumims.

21 ¶ People that was great, and many, and

tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, & dwelt in their stead:

22 As hee did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Amims which dwell in Hazerim euen vnto * Azzah, the Egyptian which came out of Egypt: destroyed them, and dwelt in their stead.

24 Rise vp therefore, said the Lord: take your iourney, and passe ouer the river Arnon: behold, I haue giuen into thy hand Sihon, king of Heshbon, and his land: begin to possess it & prouoke him to battell.

25 This day wil I begin to send thy feare and thy dread vpon al people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 The I sent messengers out of wilderness of Redmont vnto Sihon king of Heshbon, with wordes of peace, saying,

27 ¶ Let me passe through thy land: I will go by the hye way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: only I wil go through on my foote,

29 As the children of Esau which dwell in Seir, and the Moabites which dwell in it, did vnto me) vntill I be come asuer Jordan, into þe land which the Lord our God giueth vs,

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had * hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hande, as appeareth this day.

31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possess and inherit his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery cite, men, and women, and children: we let nothing remaine.

35 And the cattel we tooke to our selues, & the spoyle of the cities which we tooke.

36 From Aroer, which is by the banke of the river of Arnon, and from the cite that is vpon the river, euen vnto Gilead: there was not one cite that escaped vs: for the Lord our God deliuered by all * before vs.

37 And vnto the land of the children of Ammon thou camest not, nor vnto any place of the river Jabbok, nor vnto

^{Or, Gaza.}

k According to his promises made to Abraham, Gen. 15. 22.

l This declareth that the hearts of men are in Gods handes either to be made faint, or bolde.

Num. 21. 21.

m Because neither intreatie nor examples of others coulde moue him, he could not complaine of his iust destruction.

n God, in his election and reprobation doeth not only appoint the ends, but the means tending to the same.

Num. 21. 23.

^{Ebr. before vs.}

o God had cursed Canaan and therefore hee would not that any of the wicked race should be preferred.

^{Or, into our hand.}^{Or, fords.}

to the cities in the mountains, nor unto
to whatsoeuer the Lord our God for
habe vs.

CHAP. III.

3 Og King of Bashan is slain. 21 The signes of his
bed. 28 The Reubenites & Gadites are commanded
to go ouer Iordan armed before their brethren. 28
Joshua is made captain. 27 Moses is permitted to
see the land, but not to enter, albeit he desired it.

1 When we turned, and went by by the
way of Bashan: * and Og King of
Bashan came out against vs, he, &
all his people to fight at Edrei.

2 And the Lord said vnto me, feare him
not, for I will deliuer him, & all his peo-
ple, and his lande into thine hande, and
thou shalt do vnto him, as thou biddst
vnto * Sihon King of the Amorites,
which dwelt at Heshbon.

3 So the Lord our God deliuered also
vnto our hand, * Og the King of Bashā,
and all his people: and we smote him,
vntill none was left him alive,

4 And wee tooke all his cities the same
time, neether was there a citie which
we tooke not from them, euen thre score
cities, & all the countrey of Argob, the
kingdome of Og in Bashan.

5 All these cities were fenced with hye
walles, gates and barres, beside^b vns-
walled towncs a great many.

6 And we ouerthrew them, as we did
vnto Sihon King of Heshbon, destroy-
ing euery citie, with men, & women, and
children.

7 But all the cattell and the spoyle of the
cities we tooke for our selues.

8 Thus we tooke at that time out of the
hand of two kings of the Amorites, the
lande that was on this side Iordan frō
p riuier of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call
Sirion, but the Amorites call it Sye-
nir)

10 All the cities of the plaine, and all Gila-
d, and al Bashan vnto Salchah, and
Edrei, cities of the kingdome of Og in
Bashan.

11 For only Og King of Bashan remain-
ed of the remnant of the giants, whose
bed was a bed of piron: is it not at Rab-
bath among the children of Ammon?
the length thereof is nine cubites, and
four cubites the breadth of it, after the
cubite of a man.

12 And this lande which we possessed at
that time, from Aroer, which is by the
riuier of Arnon, & halfe mount Gilead,
* and the cities thereof, gaue I vnto the
Reubenites and Gadites.

13 And the rest of Gilead, and al Bashan,
the kingdome of Og, gaue I vnto the
halfe tribe of Manasse: eue al the coun-
treyp of Argob with all Bashan, which
is called, The land of giants.

14 Jair the sonne of Manasse tooke all
the countrey of Argob, vnto the coastes
of Geshuri, and of Maachathi: and cal-
led them after his owne name, Bashan,
* Yaaothi Jair vnto e this day.

15 And I gaue part of Gilead vnto Ma-
chir.

16 And vnto the Reubenites & Gadites
I gaue the rest of Gilead, & vnto the ri-
uier of Arnon, halfe the riuier & the boy-
ders, euen vnto p riuier * Jabbok, which

17 The plaine also and Jorden, and the
borders frō Eimmereth euen vnto the
Sea of the plaine, to wit, the salt Sea
vnder p springs of Pithag Eastward.

18 * And I commaunded s pou the same
time, saying, The Lord your God hath gi-
uen pou this land to possesse it: pe shal
go ouer armed before your brethren the
children of Israel, all men of warre.

19 Pour wines onely, and pour children,
and pour cattell (for I knowe that pe
haue much cattell) shal abide in your ci-
ties, which I haue giuen pou,

20 Vntill the Lord haue giuen rest vnto
your brethren as vnto pou, & that ther
also possesse the lande, which the Lord
your God hath giuen the beyond Jor-
den: then shal pe * returne euery mā vnto
his possessiō, which I haue giue pou.

21 I * And I charged Joshua the same
time, saying, Thine eyes haue seene all
that p * Lord your God hath done vnto
these two kings: so shal p Lord do vnto
all the kingdomes whither thou goest.

22 Pe shall not feare them: for the Lord
your God, he shal fight for pou.

23 And I brought the Lord the same
time, saying,

24 O Lord God, thou hast begun to shewe
thy seruant thy greatnes & thy mightie
hand: for where is there a God in hea-
uen or in earth, that can * doe like thy
workes, and like thy * power?

25 I pray thee let me go ouer and see the
good land that is beyond Jordan, that
goodly^k mountaine, and I Lebanon.

26 But the Lord was angry with me for
pour sakes, & would not heare me: & the
Lord sayde vnto me, let it suffice thee,
speake no more vnto me of this matter.

27 Get thee vp into the top of Pithag, &
I lift vp thine eyes Westward, & North-
ward, and Southward, and Eastward,
and beholde it with thine eyes, for thou
shalt not go ouer this Jordan:

28 But charge Joshua, & incourage him,
and bolden him: for he shall go before
this people, and he shal deuide for inhe-
ritance vnto them, the land which thou
shalt see.

29 So we abode in p valley ouer against
Beth Peon.

CHAP. IIII.

1 An exhortation to observe the lawe without ad-
ding thereto or diminishing. 6 Therein standeth
our wisdom. 9 VV e must teach it to our childre.

21 No image ought to be made to worshippe. 26
Threatnings against them that forsake the lawe of
God. 37 God chose the seede because he loued their
fathers. 43 The three cities of refuge.

1 N Dwe therefore hearken, O Israel,
vnto the ordinances & to the lawes
which I teache pou to * do, that pe ledge, but in

f Which separa-
teth the Ammo-
nites from the
Amorites.

* Or, at Asdath-
pishah.

g That is, the
Reubenites, Ga-
dites, and halfe
Manasseh, as
Nom. 32. 21.

Iosh. 22. 4.

Nom. 27. 18, 19, 21.
h So that the vi-
stories came not
by your owne
widome, strenght
or multitude.

Iosh. 1. 5. & 10. 8.
25.

i He speaketh
according to the
common & cor-
rupt speech of
them which at-
tribute y power
vnto idoles that
only appertey-
neth vnto God.

* Or, wonderi.

k Hemeaneeth
Zion, where the
temple should
be built, & God
honoured.

l As before he
saw by the spirit
of prophesie the
good mountaine
which was Zion:
so here his eyes
were lifted vp a-
boue the order
of nature to be-
hold al the plen-
tiful land of Ca-
naan.

a For this do-
ctrine standeth
not inbare know-
ing but in
map practise of life.

Nom. 21. 31.
chap. 19. 7.

a Therefore be-
side the coman-
dement of the
Lord, they had
iust occasion of
his part to fight
against him.

Nom. 21. 34.

Nom. 21. 32.

b As villages &
small townes.

c Because this
was Gods ap-
pointment, there-
fore it may not
be iudged cruel.

d The more ter-
rible that this
giant was, the
greater occasion
had they to glo-
rifie God for the
victorie.

Nom. 32. 33.

Nom. 32. 47.
e Meaning whe
he wrote this
historie.

may liue and go in, and poffeffe the land, which the Lorde God of your fathers giueth you.

b Thinkenotto be more wife then I am.
c God wil not be ferued by halues but will haue full obedience.
d Gods iudgements executed vpon other idolaters ought to ferue for our inſtruction, reade Num. 35. 34.
e And were not idolaters.

f Becauſe al men naturally deſire wiſedome, he ſheweth how to attaine vnto it.
*Or, ſurely.

g Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all theſe words to ſhew that we can neuer be careful ynough to keepe the law of God, and to teach it to our poſteritie.

i The law was giuen with fearful miracles, to declare both y^e God was y^e author thereof, and alſo that no fleſh was able to abide the rigor of the fame.

k God ioyneth this condition to his covenant.
*Or, words.
*Ebr. ſoules.

l Signifying that deſtruction is prepared for all them that make any image to reſent God.

2 He ſhall put nothing vnto the worde which I command you, neither ſhal pe take ought therefrom, that pee may keepe the commandements of the Lorde your God which I command you.
3 Your eies haue ſene what y^e Lorde did becauſe of Baal-Peor: for all the men that followed Baal-Peor, the Lorde thy God hath deſtroyed euery one from among you.

4 But pe that bid cleane vnto the Lorde your God, are allie euery one of you this day.

5 Behold, I haue taught you ordinances, & lawes, as the Lorde my God commanded mee, that pe ſhould doe euen ſo with in the land whither pe go to poſſeſſe it.

6 Keepe them therefore, and do them: for that is your wiſedome, & your vnderſtanding in the ſight of the people, which ſhal heare all theſe ordinances, and ſhal ſay, "Welch this people is wiſe, & of vnderſtanding and a great nation.

7 For what nation is ſo great, vnto who the gods come ſo nere vnto them, as the Lorde our God is: & nere vnto vs, in all that we call vnto him for?

8 And what nation is ſo great, that hath ordinances and lawes ſo righteous, as all this lawe, which I ſet before you this day?

9 But take heede to thy ſelfe, and keepe thy ſoule diligently, that thou forget not the things which thine eies haue ſene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy ſonnes, & thy ſonnes ſonnes:
10 Forget not the day that thou ſtoodeſt before the Lorde thy God in Horeb, when the Lorde ſaid vnto me, Gather me the people together, and I will cauſe them heare my wordes, that they may learne to feare me all the dayes that they ſhall liue vpon the earth, and that they may teach their children:

11 Then came you nere and ſtoode vnder the mountaine, and the mountaine burnt with fire vnto the midde of heauen, and there was darkeneſſe, clowdes and miſt.

12 And the Lorde ſpake vnto you out of the middeſ of the fire, and ye heard the voyce of the wordes, but ſaw no ſimilitude, ſawe a voyce.

13 Then he declared vnto you his covenant which he commanded you to doe, euen the ten commandementes, and wrote them vpon two tables of ſtone.

14 And the Lorde commanded me that ſame time, y^e I ſhould teach you ordinances & lawes, which ye ſhould obſerue in the land, whither ye go, to poſſeſſe it.

15 Take therefore heed heede vnto your ſelues: for ye ſaw no image in the daye that the Lorde ſpake vnto you in Horeb out of the middeſ of the fire:

16 That ye corrupt not your ſelues, and

make you a grauen image or representation of any figure: whether it be the likenes of male or female,

17 The likenes of any beaſt that is on earth, or y^e likenes of any fethered foule that flyeth in the ayre:

18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fiſhe that is in the waters beneath the earth,

19 And leaſt thou liſt by thine eyes vnto heauen, & when thou ſeeſt the ſunne & the moone & the ſtarres with all the hoſt of heauen, thou deſt be diuine to worſhip them & ſerue them, which the Lorde thy God hath distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the y^e pion fornaſe: out of Egypt to be vnto him a people & inheritance, as appeareth this day.

21 And the Lorde was angrie with me for your wordes, and ſware that I ſhould neare goe Iordan, and that I ſhould not goe in vnto that good land, which the Lorde thy God giueſh thee for an inheritance,

22 For I muſt die in this land, & ſhal not go ouer Iordan: but ye ſhall go ouer, and poſſeſſe that good land.

23 Take heed vnto your ſelues, leſt ye forget the covenant of the Lorde your God which he made with you, and leaſt ye make you any grauen image, or likenes of any thing, as the Lorde thy God hath charged thee,

24 For the Lorde thy God is a conſuming fire, and a ielous God.

25 When thou ſhalt beget children and childrens children, & ſhalt haue remaned long in the land, if ye corrupt your ſelues, and make any grauen image, or likenes of any thing, and worke euill in the ſight of the Lorde thy God, to y^e uoke him to anger,

26 I call heauen and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land, wherunto ye goe ouer Iordan to poſſeſſe it: pee ſhall not prolong your dayes therein, but ſhall vicerly be deſtroyed.

27 And the Lorde ſhal ſcatter you among the people, & ye ſhall be left ſeue in number among the nations, whither the Lorde ſhal bring you:

28 And there ye ſhal ſerue gods, euen the worke of mans hand, wood, & ſtone, which neither ſee, nor heare, nor eat, nor ſnell.

29 But if from thence thou ſhalt ſeek the Lorde thy God, thou ſhalt finde him, if thou ſeek him with all thine heart, and with all thy ſoule.

30 When thou art in tribulation, & al theſe things are come vnto thee, at the laſt if thou returne to the Lorde thy God, and be obedient vnto his voyce,

31 (For the Lorde thy God is a mercifull God) he will not forſake thee, neptier deſtroye thee, nor forget the covenant of

m He hath appointed the ſor to ſerue man.

n He hath deliuered you out of moſt miſerable ſlauerie, & freely choſen you for his children,

o Moſes good affection appeareth, in that that he, beynge deprived of ſuch an excellent treaſure, doeth not enuie them that muſt enioy it.

p To thoſe that come not vnto him with loue and reuerence, but rebel againſt him, Hebr. 12. 29.

q Meaning hereby al ſuperſticio and corruption of the true ſeruice of God.

r Though men would abſolue you, yet the inſenſible creatures ſhal be witneſſes of your diſobedience.

s So that his curſe ſhall make his former bleſſings of none effect.

t Not with outward ſhew or ceremony, but with a true conſeſſion of thy faultes.

u Ebr. in the latter dayes.

■ To certifie the
the more of the
assurace of their
saluation.

x Mans negli-
gence is partly
caused that he
knoweth not
God.

y By so manifest
proofes y none
could doubt
thereof.

z He sheweth y
cause why God
wrought these
miracles.

a Freely, & not
of their desertes.

b God promi-
seth reward not
for our merites,
but to encour-
age vs, and to
assure vs that
our labour shall
not be lost,

Josh. 22. 1.

c The articles
and pointes of
the covenant.

of thy fathers, which he sware unto
thein.
32 For inquire now of the daies that are
past, which were before thee, since y day
that God created man vpon the earth,
& aske from the one end of heauen un-
to the other, if there came to passe such
a great thing as this, or whether any
such like thing hath bene heard.
33 Did euer people heare the voice of God
speaking out of the middes of a fire, as
thou hast heard, and lued?
34 Did heathen God assayed to go & take him
a nation from among nations, by reu-
lations, by signes, and by widders, and
by warre, and by a mightie hande, and
by a stretched out arme, and by great
feare, according vnto all that the Lorde
poure God did vnto pou in Egypt be-
fore pour spee?
35 Vnto thee it was shewed, y thou might-
rest knowe, that the Lorde he is God,
and that there is none but he alone.
36 Out of heauen he made thee heare his
voyce to instruct thee, and vpon earth
he shewed thee his great fire, and thou
heardst his voyce out of the middes of
the fire.
37 And because he loued thy fathers, there-
fore he chose their seede after them, and
hath brought thee out of Egypt in his
fight, by his mightie power.
38 To thinke out nations greater & might-
ier then thou, before thee, to bring thee
in, and to giue thee their land for inheri-
tance: as appeareth this day.
39 Understand therefore this day, & con-
sider in thine heart, that the Lorde, he is
God in heauen aboue, and vpon the
earth beneath: there is none other.
40 Thou shalt keepe therefore his ordi-
nances, and his commandements which I
command thee this day, that it may be
well with thee, and with thy children af-
ter thee, and that thou mayest viouling
thy daies vpon the earth, which the
Lorde thy God giueth thee for euer.
41 ¶ Then Moses separated these cities
out this side of Iordan toward the summe
rising:
42 That the Saper shoulde flee thither,
which had killed his neighbour at vi-
wares, and hated him not in time past,
might flee, I say, vnto one of those ci-
ties, and liue:
43 That is, Bezec in the wilderness, in the
plaine country of the Reubenites: and
Ranoth in Gilead among the Gadites:
and Sotam in Bashan among them of
Manasseh.
44 ¶ So this is the law which Moses set
before the children of Israel.
45 These are the witnesses, and the ordi-
nances, & the lawes which Moses de-
clared to the childre of Israel after they
came out of Egypt.
46 In this side Iordan, in the balley ouer
against Beth-peor, in the land of Sibon
king of the Amoxites, which dwelt at
Jeshbon, whither Moses and the childre

of Israel s knote, after they were come
out of Egypt:
47 And they possessed his land, & the land
of Sog King of Bashan, two kings of
the Amoxites, which were on this side
Jordan toward the summe rising:
48 From Arer, which is by the banke of
the ruer Arnon, eue vnto mount Zion,
which is Hermon,
49 And al the plaine by Iorde Eastward,
euen vnto the Sea, of the plaine, vnder
the * syngs of Pisgah.
C H A P. V.
Moses is the meane betwene God and the people.
6 The Law is repeated. 33 The people are a-
frayed at Gods voyce, 39 The Lord wisheth that
the people would feare him. 32 They must neither
decline to the right hand nor left.
I Then Moses called all Israel, and
said vnto them, Heare y Israel the
ordinances & the lawes which " I " Ebr. I speake in
propose to pou this day, that ye may
learne them, and take heede to obserue
them.
2 ¶ The Lord our God made a covenant
with vs in Ioyzel.
3 The Lorde made not this couenant a
with our fathers, only, but with vs, eue
with vs all here aline this day.
4 The Lord talked with pou face to face
in the Mount, out of the middes of the
fire.
5 At that time I stood betwene the Lord
and pou, to declare vnto pou the worde
of the Lord: for ye were afraid at y sight
of the fire, and went not by into the
mount) and he said,
6 ¶ I am the Lord thy God, which haue
brought thee out of the land of Egypt,
from the house of y bondage.
7 Thou shalt haue none c other gods
before my face.
8 Thou shalt make thee no grauen i-
mage, or any likeness of that is in
heauen aboue, or which is in the earth
beneath, or that is in the waters vnder
the earth.
9 Thou shalt neither bowe thy selfe vnto
them, nor serue them: for I the Lorde
thy God am a ielous God, visiting the
iniquitie of the fathers vpon the child-
ren, euen vnto the thirde and fourth ge-
neration of them that hate me:
10 And shewing mercie vnto thousandes
of them that loue me, and keepe my co-
mandements.
11 Thou shalt not take the Name of the
Lorde thy God in vaine: for the Lorde wil
not holde him guiltlesse, that sanctify
his Name in vaine.
12 Keepe the Sabbath day, to sanctifie
it, as the Lord thy God hath commaun-
ded thee.
13 Sixe daies thou shalt labour, & shalt
do all thy worke:
14 But the seventh day is the Sabbath
of the Lord thy God: thou shalt not do
labours, that we
any worke therein, thou, nor thy sonne, ought willingly
nor thy daughter, nor thy man servant, to dedicate the
nor thy maid, nor thine oxe, nor thine
seuenth to serue
him wholly,

20m. 21. 24.
chap. 1. 4.

20m. 21. 38.
chap. 3. 30.

d That is, the
salt sea.
Chap. 3. 170

a Some reade,
God made not
this couenant,
that is, in such
ample fort and
with such signes
and wonders.

b So plainly
that you neede
not to doubt
thereof.

Exod. 20. 2.
Leuit. 26. 2.
psal. 97. 7. 9.

Or, seruants.
c God bindeth
vs to serue him
onely, without
superstition and
idolatric.

Exod. 34. 7.
Iere. 32. 18.

d That is, of his
honour, not per-
mitting it to be
giuen to other.

e The first de-
gree to keepe y
commandemets
is, to loue God,

f Meaning, since
God permitte

asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde maye rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, & that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes maye be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou comit adulterie.

19 * Neither shalt thou steale.

20 * Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou count thy neighbours wife, neither shalt thou desire thy neighbours house, his felde, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darknes, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darknes, (for þe moystaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glorie and his greatness, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doth talk with man, and he is with us.

25 Now therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God as he saith, we shall die.

26 For what? For he was there ever, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 So thou receiue and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God hath sayd vnto thee: and we will heare it, & do it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: & the Lord saide vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Wh^h that there were such an heart in them to feare me, and to keepe all my commandements alwaie: that it might go well with them, and with their children for ever.

30 So, say vnto them, Returne you into your tents,

31 But stand thou herewith me, and I will tell thee all the commandements, & the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye do as the Lord your God hath commaunded you: turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye maye liue, and that it may go well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteined in the Law.

These now are the commandements, ordinances, and lawes, which the Lord your God commaunded me to teach you, that ye might do them in the land whither ye go to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, & thy sonne, & thy sonnes sonne all the dayes of thy life, euen that thy dayes maye be prolonged.

3 Heare therefore, O Israel, & take heede to do it, that it may go well with thee, & that ye may increase mightily in the land that floweth with milk and honie, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, & with all thy soule, and with all thy might.

6 * And these wordes which I commaund thee this day, shall be in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes.

9 Also thou shalt write them vpon thy posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the lande, which he sware vnto thy fathers, Abraham, Isaac, and Iacob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goodes, which thou filledst not, & wells digged which thou diggedst not, vineyards & olive trees which thou plantedst not, & when thou hast eaten and art full,

12 Beware least thou forget the Lord, which brought thee out of the lande of euill out of Egypt, miserie.

I Ye shall neither adden nor diminish, Chap. 4. 2. m As by obedience, God giueth vs all felicity: so of disobedience God proceede all our miseries.

"Or, iudgements.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

b Which hath abundance of all things apperteyning to mans life.

Mat. 22. 37. mar. 12. 29. 30. luke. 10. 37. Chap. 11. 18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deeply in memorie.

"Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not welch and ease cause thee forget gods mercies, where- by thou wast deliuered out of Egypt, miserie.

g Not for a shew, but with true obedience, and due reuerence.

Mat. 5. 21. Luke. 11. 30. Rom. 13. 9.

h He speaketh not only of that resolute wil, but that there be no motion or affection.

i Teaching vs by his example to be content wth his worde, and adde nothing thereto.

Exod. 19. 29.

Chap. 4. 33.

o Or, man.

Exod. 20. 19.

k He requirith of vs nothing but obedience, shewing also that of our felues we are vnwilling thereunto.

Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt sweare by his Name.

14 He shall not walke after other gods, after any of the goddesses of the people which are round about you,

15 For the Lord thy God is a ielous God among you: lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 Thou shalt not tempt the Lord your God, as he did tempt him in the wilderness.

17 But he shall keepe diligently the commaundementes of the Lord your God, & his testimonies, & his ordinances which he hath commaunded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that thou maiest prosper, & that thou maiest go in, & possesse that good land which the Lord thy God hath sworn to thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When the Lord thy God shall aske thee in time to come, saying, What meane these testimonies, & ordinances, and lawes, which the Lord our God hath commaunded you?

21 Then shalt thou saie vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And he brought vs out from thence, to bring vs in, & to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commaunded vs, to do all these ordinances, & to feare the Lord our God, that it may goe euell with vs, & that he may preserve vs aliuie as at this present.

25 Moreover, these shall be our rightes oultes before the Lord our God, if we take heede to keepe all these commaundementes, as he hath commaunded vs.

CHAP. VII.

1 The Israelites maye make no covenant with the Gentiles, 5 They must destroye the idoles, 8 The election dependeth on the free loss of God, 19 The experience of the power of God ought to consume vii. 39 To auoide all occasion of idolatry.

1 When the Lord thy God shall bring thee into the land whither thou goest to possesse it, & thou shalt roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou

shalt make no covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither shalt thou giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from me, & to serue other gods: then will the wrath of the Lord be kindled against you, and destroy thee utterly.

5 But thus he shall deale with thee, he shall ouerthrowe their altars, & breake downe their pillars, and he shall cut downe their grones, and burne their graven images with fire.

6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee, to be a precious people vnto him selfe, above all people that are vpon the earth.

7 The Lord did not let his loue vpon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because the Lord loued you, and because he would keepe the othe which he had sworn vnto your fathers, the Lord hath brought you out by a mighty hand, & deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou maiest knowe, that the Lord thy God, he is God, the faithful God which keepeth covenant and mercie vnto them that loue him & keepe his commaundementes, euen to a thousand generations,

10 And rewardeth them to their face: that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him, to his face.

11 Therefore thou therefore the commaundementes, and the ordinances, & the lawes, which I commaunde thee this day to doe them.

12 For if ye hearken vnto these lawes, and obserue & do them, then the Lord thy God shall keepe with thee the covenant, and the mercie which he swore vnto thy fathers.

13 And he wil loue thee, and blesse thee, and multiply thee: he wil also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle and the increase of thy kine, and the flockes of thy sheepe in the land, which he swore vnto thy fathers to giue thee.

14 Thou shalt be blessed above all people: there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all iniquities, and will put none of the euill diseases of Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee:

Exod. 23. 22. and 34. 12.

Or, arise of them.

b God would haue his seruice pure without all idolatrous ceremonies and superflitions, Chap. 12. 3.

Chap. 14. 2. and 26. 18, 19. Exod. 19. 5. 14. 2. 20.

c Freely, finding no cause in you more then in others so to do.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

Exod. 23. 26.

Exod. 9. 4. & 25. 26.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By douting of his power, refusing lawfull meanes, and abusing his graces.

h Heere he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may see forth his glorie.

k Nothing ought to moue vs more to true obedience then great benefites which we haue receiued of God. l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

Chap. 31. 8.

a Into thy power.

g We ought not to be merciful where God commandeth severity. *Exod. 23. 33.*

thee: s thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I call them out?

18 Thou shalt not feare them, but remember what the Lorde thy God did vnto Pharaoh, and vnto all Egypt:

19 The great tentations which thine eyes sawe, & the signes and wonders, and the mighty hand & stretched out arme, wherby h Lorde thy God brought thee out: so shall the Lorde thy God do vnto all the people, whose face thou fearest.

20 * Whouer, the Lorde thy God will send h voyces among them untill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for h Lorde thy God is among you, a God mightie and dreadfull.

22 And the Lorde thy God wil roote out these nations before thee by litle and litle: thou maiest not consume them at once, least the beasts of the field increase vnto thee.

23 But the Lorde thy God shal giue them before thee, and shal destroy them with a mighty destruction, until they be brought to nought.

24 And he shal deliuer their kings into thine haude, & thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, untill thou hast destroyed them.

25 The graue images of their gods shall pe * burne with fire, and * couet not the silver and gold, that is on them, nor take it vnto thee, least thou be snared therewith: for it is an abomination before the Lorde thy God.

26 Wng not therefore abomination into thine house, lest thou be accursed like it, but bitterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

2 God humbled the Israelites to trie what they haue in their heart. 3 God chastiseth them as his children. 4 The heart ought not to be proud for Gods benefites. 5 The forgetfulness of Gods benefites causeth destruction.

1 Y & shall keepe all the commandements which I commaunde thee this day, for * to do them: that pe may liue, and be multiplied, & go in, and possesse the land which the Lorde swaue vnto your fathers.

2 And thou shalt remember all the way which the Lorde thy God led thee this forty yere in the wilderness, for to humble thee & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, & made thee hungry, & fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee

that man liueth not by bread onely, but by euery worde that proceedeth out of h mouth of the Lorde, both a man liue.

4 Thy raiment waxed not olde vpon thee, neither did thy foote swell those fourtie yeres.

5 Know therefore in thine heart, that as a man nourieth his sonne, so the Lorde thy God nourieth thee.

6 Therefore shalt thou keepe the commandements of the Lorde thy God, that thou maiest walke in his wapes, and feare him.

7 For the Lorde thy God bringeth thee into a good lande, a lande in the which are riuers of water and fountaines, & depthes that fyng out of balleis and mountaines:

8 A land of wheate & barley, and of vine: parden, and figtres, & pomegranates: a land of ople olive and honey:

9 A lande wherin thou shalt eat bread without scarcetie, neither shalt thou lacke any thing therein: a land whose stones are iron, & out of whose mountaynes thou shalt dig brasle.

10 And when thou shalt eaten and filled thy selfe, thou shalt blesse the Lorde thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lorde thy God, not keeping his commandments, & his lawes, and his ordinances, which I commaund thee this day:

12 Lest when thou shalt eaten & filled thy selfe, & hast built goodly houses & dwelt therein,

13 And thy beasts, and thy sheepe are increased, & thy silver and gold is multiplied, & all that thou hast is increased,

14 Then thine heart shall be lifted vp, and thou forget the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were fip serpents, & scorpions, & brought, where was no water, * who brought forth water for thee, out of the rocke of flint:

16 Who fed thee in the wilderness with * M A N, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at the latter ende.

17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lorde thy God: for it is he which giueth thee power to get substance to establish his covenant which he swaue vnto thy fathers, as appeareth this day.

19 And if thou forget the Lorde thy God, & walke after other gods, & serue them, and worship them, I will reasse vnto you this day that pe shal surely perish.

20 As the nations which the Lorde destroyed before you, so pe shal perishe, because pe would not be obedient vnto the voyce of the Lorde your God.

CHAP.

c Man liueth not by meate onely but by the power of God, which giueth it strength to nourish vs.

d As they that go bare footed.

e So that his afflictions are signes of his fatherly loue toward vs.

* Or, mercie.

f Where there are mines of metal.

g For to receiue Gods benefites, and not to be thankfull, is to contemne God in them.

h By attributing Gods benefites to thine owne wisdom & labour, or to good fortune.

Nomb. 20. 11.

Exod. 16. 15.

i If things concerning this life proceede onely of gods mercie: much more spiri- tual gifts and life euerlasting. k Or, take to winnes the hea- ven & the earth, as Chap. 4. 26.

* Or, plagues, or tri- als, as Chap. 29. 3. *Exod. 15. 25. And. 16. 4.*

Exod. 23. 28. 30. 34. 12. h There is not so smal a crea- ture, which I wil not arme to fight on thy side against them.

i So that it is your commodi- tie that God ac- complish not his promises so soone as you would wish.

Chap. 12. 3. Exod. 23. 24. Josh. 7. 12. 2. Mac. 12. 40. k And be inticed to idolatrie.

Chap. 13. 17.

a Shewing that it is not inough to heare the word, except we expresse it by example of life.

b Which is de- clared in afflic- tions, either by patience, or by grudging a- gainst Gods vi- sitation.

C H A P. IX.

4 God doth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinners. 17 The two tables are broken. 26 Moses prayeth for the people.

1 **H**ear O Israel, Thou shalt passe Houer Jordan * this day, to go in & to possesse nations greater and mightier then thy selfe, & cities great and walled vp to heauen,

2 A people great and tall, even the children of the Anakims, who thou knowest, & of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy the societies, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousness, or for thy by-right heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might perforce the worde which the Lord thy God saith vnto thy fathers, Abraham, Ishak, and Iacob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiffnecked people.

7 Remember, & forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horeb ye provoked the Lord to anger: so that the Lord was wroth with you, euen to destroy you.

9 When I was gone by into the mount, to receiue the tables of stone, the tables I say, of the covenant, which the Lord made with you: I abode in the mount fourty dayes & fourty nights, & neither ate bread nor yet dranke water:

10 Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was conteyned according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourty dayes & fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables I say, of the covenant.

12 And the Lord said vnto me, * Wile, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their waies:

they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermoie, the Lord spake vnto me, saying, I haue seene this people, & beholde, it is a stiffnecked people.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, & I will make of thee a mighty nation, & greater then they be.

15 So I returned, & came downe from the Mount (and the Mount burnt with fire, and the two tables of the covenant were in my two handes)

16 Then I looked, and behold, ye had sinned against the Lord your God: for ye had made you a molten calfe, & had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two tables, & cast them out of my two handes, & brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourtie nightes, as before: I neither ate bread nor dranke water, because of all your sinnes which ye had committed, in doing wickedly in the sight of the Lord, in that ye provoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, eue to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which ye had made, & burnt him with fire, & stamped him and ground him small, euen vnto very dust: & I cast the dust thereof into the riner, that descended out of the Mount.

22 Also in Taberah, and in * Massah * and in Ribbothhattaauah ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go by, and possesse the land which I haue giuen you, then ye rebelled against the commandement of the Lord your God, and heeded him not, nor hearkened vnto his voice.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord * fourty dayes and fourty nightes, as I fell downe before, because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, & said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnes, who thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Ishak, and Iacob: looke not to the stubbornnes of this people, nor to their wickednes, nor to their sinne,

28 Least the countrey, whence thou broughtest thee, say, * Because the Lord was not able to bring them into the land

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition,

l Whereby he sheweth what danger they are in, that haue authorities, and resist not wickednesse.
m Horeb, or Sinai.
Nomb. 11. 1. 31.
Exod. 17. 7.
Nomb. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promises, and confesse their sinnes.
Nomb. 1. 41. 6.

a Meaning, shortly.

b By the report of the spies, Nomb. 13. 29.
c To guide thee & gouerne thee.

d Man of him selfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercy.

e Like stubborn oxen which will not endure their masters yoke. f He proueth by the length of time, that their rebellion was most great, and intolerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

Exod. 32. 7. h So soone as man inclineth from the obedience of God, his wayes are corrupt.

land which he promised them, or because he hated them, he carped them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

CHAP. X.

1 The second tables put in the Arke. 2 The tribe of Levi is dedicate to the service of the Tabernacle. 12 What the Lord requieth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 In the same time the Lord said unto me, ^a Yeeve thee two tables of stone like unto the first, and come by unto me into the Mount, and make thee an Arke of wood,

2 And I will write upon the Tables the wordes that were upon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of ^a Shittim wood, & helved two Tables of stone like unto the first, and went by into the Mountaine, and the two Tables in mine hand.

4 Then he wrote upon the Tables according to the first writing (the ten commandments, which the Lord spake unto you in the Mount out of the mids of the fire, in the day of the ^b assemble) and the Lord gave them unto me.

5 And I departed, and came downe from the Mount, & put the Tables in the Arke which I had made: & there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Jaakan to Wólera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 I from thence they departed unto Gudgadah, and from Gudgadah to Jotbath a land of running waters.

8 In the same time the Lord separated the tribe of Levi to beare the Arke of the covenant of the Lord, & to stand before the Lord, to minister unto him, & to blesse in his name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, forty daies & fourty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said unto me, Write, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware unto their fathers to give unto them.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandments of

the Lord, & his ordinances, which I command thee this day, for thy wealth.

14 Beholde, heauen, and the heauen of heauens is the Lordes thy God, and the earth, with all that therein is.

15 & Notwithstanding, the Lord set his delight in thy fathers to loue them, & did chooseth their seed after them, even pou aboute all people, as appeareth this day.

16 Circumcise therefore the foreskinne of your hearte, & harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lordes, a great God, mighty, and terrible, which accepteth no persons, nor taketh reward:

18 Who doth right unto the fatherlesse and widowe, and loueth the stranger, giuing him foode and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleane unto him, and shalt sweare by his name.

21 He is thy praise, & he is thy God, that hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt with fewentie persons, & now the Lord thy God hath made thee, as the starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it unto the children. 26 Blessing, and cursing.

1 Therefore thou shalt loue the Lord thy God, & shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnes, his mightie had, & his stretched out arme,

3 And his signes & his actes, which he did in the mids of Egypt unto Pharaoh the King of Egypt, & unto all his land:

4 And what he did unto the hoste of the Egyptians, unto their horses, and to their charrets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, & the Lord destroyed them unto this day:

5 And what he did unto you in the wilderness, untill he came unto this place:

6 And what he did unto Dathan, and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, & all their substance that they had in the mids of all Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe all the commandments, which I command you

Psal. 124.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut of all your euill affections, Ier. 4. 4.

2 Chron. 19. 7.

Job. 34. 19.

rom. 2. 11.

Chap. 6. 13.

mat. 4. 10.

i Reade Chap. 6. 13.

Gen. 46. 37.

exod. 1. 5.

Gen. 15. 5.

Exod. 34. 1.

a Which wood is of long continuance.

b When you were assembled to receive the law.

c This mountaine was also called Hor, Nom. 20. 28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

f For all our finnes and transgressions God requieth nothing but to turne to him & obey him

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of the.

b Aswell concerning his benefites, as his corrections.

"Ebr. was at their feete.

c Because ye haue felt both his chastisements and his benefites.

this day, that ye may be strong, and go in and possesse the lande whither ye go to possesse it:

9 Also that ye may prolong your dayes in the lande, which the Lord swaue vnto your fathers, to giue vnto them and to their seede, euen a lande that floweth with milke and hony.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, fro whence ye came, where thou sowest thy seede, & wateredst it with thy footte as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountaynes & valleys, and brynketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yere, euen vnto the ende of the yere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I commaund pon this day, that ye loue the Lord your God and serue him with al your heart, & with al your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, that thou maiest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fieldes for thy cattel, that thou maiest eat, and haue plough.

16 But beware lest your heart deceiue you, & lest ye turne aside, & serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, & he shut vp the heauē, that there be no raine, & that your land perishe not her fruit, and ye perish quickely from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay by these my wordes in your heart and in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betwene your eyes,

19 And ye shall teach them your children, speaking of them, when thou sleepest in thine house, & when thou walkest by the way, & when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the daies of your children, in the land which the Lord swaue vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these commandements, which I commaund you to do: that is, to loue the Lord your God, to walke in al his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 ¶ All the places whereon the soles of your feete shall tread, shall be yours: your coast shall be from the wilderness & from Lebanon, and from the Iuier, euen the river Perath, vnto the breest moit Sea.

25 No man shall stand against you: for the Lord your God shall call the feare and dread of you vpon al the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 The blessing, if ye obey the commandements of the Lord your God which I commaund pon this day:

28 And the curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commaunde pon this day, to go after other gods, which ye haue not known.

29 ¶ When the Lord thy God therfore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, & the curse vpon mount Ebal.

30 ¶ Are they not beyond Jordan on that parthe, where the summe goeth downe in the lad of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the groue of Moreh?

31 For ye shall passe ouer Jordan, to goe in to possesse the land, which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye do all the commandements and the lawes, which I set before pon this day.

CHAP. XII.

To destroy the idolatrous places, & to serue God where he commaundeth, and as he commaundeth, and not as mens fantasie. 10 The Leuites must be nourished. 31 Idolaters burnt their childre to their gods. 32 To adde nothing to Gods worde.

¶ These are the ordinance and the lawes, which ye shall obserue and doe in the lande (which the Lord God of your fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 ¶ Ye shall utterly destroy al the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaynes & vpon the hilles, & vnder euery greene tree.

3 ¶ Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their grones with fire: and ye shall hew downe the grane images of their gods, and abolish their names out of that place.

4 ¶ Ye shall not so doe vnto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall chuse out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your

1osh. 1. 2. h This was accomplished in Davids and Salomons time. i Called Mediterraneum.

Chap. 2. 3. and 30. 1.

Chap. 2. 8. 1. 5. 6.

k He reproveth malice of men which leaue that which is certeine, to followe that which is vnertaine.

Chap. 27. 1. 1. 3. 1osh. 8. 33. l Meaning in Samaria.

Or, plaine.

Chap. 5. 32.

a Whereby they are admonished to seeke none other God. Chap. 7. 5.

Iudg. 2. 7.

b Wherin they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions.

1. King. 8. 29. 2. chro. 6. 5. and 7. 12. 6.

Or, labour. d As by making gutters for the water to come out of the river Nilus to water the land.

e In the seede time, & toward haruest.

f By deuising to your selues foolish deuotions according to your owne fantasies.

Chap. 6. 5. 9.

Chap. 4. 10. and 6. 6. 7.

g As long as the heauens endure.

d Meaning the first fruits,

e Where his Arke shalbe.

f Not that they sacrificed after their fantasies, but that GOD would be serued more purely in the land of Canaan.

g It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

^aOr, that which ye chuse out for your wives.

Chap. 11. 9.

h As was declared euer by the placing of the Arke, as in Shiloh 243.

yeres, or as some write, more then 300 yeres, and in other places til the temple was built.

i As God hath giuen thee power and abilitie.

k Euerie one might eate at home as well the beast appointed for sacrifice as he other.

l Meaning, what soeuer was offered to y^e Lorde, might not be eaten, but where he had appointed.

Exclus. 7. 31.

tithes, & the offering of your hands, & your bowes, and your free offerings & the first borne of your kine and of your sheepe.

7 And there ye shall eat before y^e Lorde your God, and ye shall reioyce in al that ye put your hande vnto, both pre, and your households, because the Lorde thy God hath blessed thee.

8 Ye shall not do after all these thinges that we doe here this day: that is, euery man what former seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

10 But when ye go ouer Iordan, & dwell in the land, which the Lorde your God hath giuen you to inherit, and when he hath giuen you rest from al your enemies round about, and ye dwell in safetie.

11 When there shalbe a place which the Lorde your God shall chuse, to cause his name to dwell there, thither shall ye bring al y^e command you: your burnt offerings, and your sacrifices, your tithes, & the offering of your handes, & all your special bowes which ye vow vnto the Lorde.

12 And ye shall reioyce before the Lorde your God, ye, & your sonnes and your daughters, and your seruants, & your maidens, and the Leuite that is within your gates: for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which the Lorde shall chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do al that I command thee.

15 Norwithstanding thou maiest kill and eate fleshe in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lorde thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, but poure it vpon the earth as water.

17 If thou maiest not eate within thy gates the¹ title of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy bowes which thou boldest, nor thy free offerings, nor the offering of thine handes.

18 But thou shalt eate it before the Lorde thy God, in the place which the Lorde thy God shall chuse, thou, & thy sonne, and thy daughter, and thy seruant, and thy mayde, & the Leuite, that is within thy gates: & thou shalt reioyce before the Lorde thy God, in al that thou puttest thine hand to.

19 Beware, that thou forsake not the Leuite, as long as thou dwelleth vpon the earth.

20 Why the Lorde thy God shall enlarge thy border, * as hee hath promised thee, and thou shalt say, I will eat fleshe, (because thine heart longeth to eate fleshe) thou maiest eat fleshe, whatsoeuer thine heart desireth.

21 If the place which the Lorde thy God hath chosen to put his name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eat them: both the vncleane & the cleane shall eat of them alike.

23 Onely be sure that thou eate not the blood: for the blood is the life, and thou maiest not eat the life with the fleshe.

24 Therefore thou shalt not eat it, but poure it vpon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lorde.

26 But thine holp things which thou hast, & thy bowes thou shalt take up, & come into the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the fleshe, and of the blood vpon the altar of the Lorde thy God, & the blood of thine offerings shalt be poured vpon the altar of the Lorde thy God, and thou shalt eat the fleshe.

28 Take heede, & heare al these wordes which I commande thee, that it may goe well with thee, and with thy children after thee for euer, when thou dost that which is good & right in the sight of the Lorde thy God.

29 When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, & thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in a snare after them, after that they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lorde thy God: for al abomination, which the Lorde hateth, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commande you, take heede you do it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

The inciters to idolatrie must be slayne, some they neuer so holy, & So neere of kindred or friendship, as Or great in multitude or power.

Gen. 21. 9.

chap. 9. 1.

^aEbr. be strong, or constant.

^bBecause the life of beastes is in their blood.

^cThat which thou wilt offer in sacrifice.

^dGod by promes bindeth him selfe to do good to them that obey his wordes.

^eBy folowing their superstitions and idolatries, and thinking to serue me thereby.

^fThey thought nothing to deare to offer to their idoles.

Chap. 4. 2.

iosh. 1. 7.

psalm. 30. 6.

rom. 12. 18.

a Which saith, that he hath things reueiled vnto him in dreames.
b He sheweth whereunto the false prophets tende.
c God ordeineth all these things that his may be knowen.

d Being convicted by testimonies, and condemned by the iudge.

e All naturall affections must giue place to Gods honour.
f Whome thou louest as thy life.

g As the witness is charged, Chap. 17. 7.

h Which are appointed to see faultes punished.

1 If these arise among you a prophet of a dreamer of dreames, (and giue thee a signe or wonder,
2 And the signe & the wonder, which he hath tolde thee, come to passe) saying, Let vs goe after other gods, which I haue not known, and let vs serue them,
3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God * proueth you, to knowe whether ye loue the Lord your God with all your heart, and with all your soule.
4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.
5 But that prophet, or that dreamer of dreames, he shall * be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commaunded thee to walke: to shall thou take the euil away forth of the middes of thee.
6 ¶ If * thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosome, or thy friend, which is as thine owne soule, intrice thee secretly, saying, Let vs goe & serue other gods, (which I haue not knowne, & I say, not thy fathers)
7 Any of the gods of the people which are round about you, nere vnto thee, or farre off from thee, from the one ende of the earth vnto the other:
8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shewe mercy, nor keepe him secret:
9 But thou shalt euil kill him: & thine hand shall be first vpon him to put him to death, & then the hands of all the people.
10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)
11 That * all Israel may feare & feare, and do no more any such wickednesse as this among you.
12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)
13 Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods, which wee haue not knownen,
14 Then * thou shalt seeke, and make search and enquire diligently: & if it be true, & the thing certaine, that such abominations is wrought among you,
15 Thou shalt euil slap the inhabitants of that citie with the edge of the sword: destroy it utterly, and all that is therein, and the cattell thereof with the edge

of the sword.
16 And thou shalt gather all the spoyle of it into the middes of the street thereof, and burne with fire the citie and all the spoyle thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer: it shall not be built againe.
17 And there shall cleane nothing of the * damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, & shewe thee mercie, & haue compassion on thee and multiply thee, as he hath sworne vnto thy fathers:
18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements which I commaund thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

The maners of the Gentiles in marking them selues for the dead, may not be followed. 4. ¶ What meates are cleane to be eaten, and what not. 29. The tythes for the Leuite, stranger, fatherlesse, and widow.

1 YE are the childre of the Lord your God. * Ye shall not cut your selues, nor make you any baldnesse betwene your eyes for the dead.
2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto him selfe, aboue all the people that are vpon the earth.
3 ¶ Thou shalt eate no maner of abomination.
4 These are the beasts, which ye shall eate, the heefe, the sheepe, and the goat,
5 The hart, and the roe bucke, & the buegle, and the wilde goate, & the vnicorne, and the wilde ore, and the chamois.
6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eate.
7 But these ye shall not eate, of the that chewe the cud, & of them that deinde & cleaue the hoofe only: the camel, nor the hare, nor the cony: for they chewe the cudde, but deinde not the hoofe: therefore they shall be vncleane vnto you:
8 Also the swyne, because he deuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eate of their fleshe, nor touch their dead carcases.
9 ¶ These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.
10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.
11 ¶ Of all cleane birdes ye shall eate:
12 But these are they, whereof ye shall not eat: the eagle, nor the goshawke, nor the osprey,
13 Nor the glead, nor the kite, nor the vulture, after their kinde,
14 Nor all kinde of sauens,
15 Nor the ostriche, nor the night crowe,

i Signifying, that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.
k Of the spoile of that idolatrous and cursed citie, Reade Chap. 7. 26. and iosh. 7. 11.

Chap. 7. 6. and 26. 15. 10.
a Therefore thou oughtest not to followe the superstitions of the Gentiles.
b This ceremonial Law instructed the Iewes to seeke a spirituall purenesse, euen in their meate & drinke.

Leuit. 27. 9.

Or, cuckow.

nor the "fennelwe, nor the hauke after her kinde,

16 Neither the litle owle, nor the great owle, nor the rebhauke,

17 Nor the pellicane, nor the swanne, nor the coumant :

18 The stoke also, and the heron in his kinde, nor the lapwing, nor * the backe.

19 And euery creeping thing that flyeth, shall be vncleane vnto you : it shall not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shall eat of nothing that *dieth as loue, but thou shalt giue it vnto the stranger that is within thy gates, that he may eat it : or thou maist sell it vnto a stranger : for thou art an holy people vnto the Lord thy God. Thou shalt not *see the a kid in his mothers milke.

22 Thou shalt * giue the tithe of all the increase of thy feede, that cometh forth of the field pere by pere.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwell there) the tithes of thy come, of thy wine, and of thyne oyle, and the first borne of thy kpyne and of thy sheepe, that thou maist learne to feare the Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to carry it, because the place is far from thee, where the Lord thy God shall chuse to let his Name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth : whether it be ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth : and shalt eat it there before the Lord thy God, & reioyce, both thou, and thine household.

27 And the Levite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 ¶ At the end of thre yeeres thou shalt bring forth all the tythes of thine increase of the same yeere, and lay it by within thy gates.

29 Then the Levite shall come, because he hath no part nor inheritance with thee, and the stranger, & the fatherles, & the widow, which are with thy gates, & shall eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

C H A P. XV.

¶ The yere of releasing of debts. 5 God blesseth the that keepe his commandments. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattel must be offered to the Lord.

1 ¶ At the terme of seuen yeeres thou shalt make a freedome.

2 And this is the manner of the freedome: euery * creditour shall quite the lone of his hand which he hath lent

to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yere of the Lords freedome is proclaimed.

3 Or a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 ¶ Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: & * thou shalt lend vnto many nations, but thou thy selfe shalt not borrowe, & thou shalt reigne ouer many nations, & they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore * within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand fro thy poore brother:

8 ¶ But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seventh yere, the yere of freedome is at hand: therefore * it grieveth thee to looke on thy poore brother, & thou giuest him nought, & he cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 ¶ Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt * open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.

12 ¶ If thy brother an Ebrew sell him self to thee, or an Ebrewesse, & serue thee six yeere, euen in the seventh yere thou shalt let him go free from thee.

13 And when thou sendest him out free fro thee, thou shalt not let him go away emptye,

14 But shalt giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that where with the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take a naule, & perce his eare through against the doore, & he shall be thy seruant for euer: & vnto thy mayd seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest

b For if thy detor be rich, he may be constrained to pay.

Chap. 28. 12.

* Or, any of thy cities.

Mat. 5. 40. Luk. 6. 34.

* Ebr. to bline eye is euill.

* Ebr. Let not thine heart be euill.

c To trie your charitie, Matth. 26. 11.

d Thou shalt be liberal.

Exod. 21. 7. iere. 34. 14.

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

f To the yere of Iubile, Leuit. 25. 40.

test

Leuit. 11. 19.

c Because their blood was not shed, but remaneth in them.
d Which is not of thy religion.
Exod. 23. 19. and 34. 26.

e The tythes were ordained for the maintenance of the Levites, which had none inheritance.

f When he shall giue thee abilitie.
* Or, kinde vp.

g After the Priest hath receiued the Lords part.

h Besides the yerely tythes that were giuen to the Levites, these were layed vp in store for the poore.

a He shall one-ly release his debtors, which are not able to pay for that yere

g For the hired
seruant serued
but three yerres,
and he fixe.
Exod. 34. 19.

h For they are
the Lords.

Leuit. 22. 20, 21.
chap. 17. 1.
ecclus. 35. 12.

i Thou shalt as
well eat them, as
the roe bucke,
and other wilde
beastes.

a Reade Exod.
13. 4.

b Thou shalt
eat the Easter
Lambe.
Chap. 13. 5.

Exod. 13. 14, 15.

c Which signi-
fied that afflic-
tion, which thou
hadt in Egypt.

d This was
chiefly accom-
plished, whe the
Temple was
built.

e Which was
institute to put
them in remem-
brance of their
delinuerance out
of Egypt: and to
continue them
in the hope of
Iesus Christ, of
whom this labe
was a figure.

f Beginning at
the next morn-
ning after the
passouer, Leui.
23. 15. exod. 13. 4

test him: go out frée frō frō thée: for he hath
serued thee six yerres, which is the double
worth of e an hired seruant: and the
Loid thy God shall blesse thee in al that
thou doest.

19 ¶ All the first borne males that come
of thy cattell, and of thy sheepe, thou
shalt sanctifie vnto the Loid thy God.
b Thou shalt do no worke with thy first
borne bullock, nor sheare thy first borne
sheepe.

20 Thou shalt eate it before the Loid thy
God pere by pere, in the place which the
Loid thy God chuse, both thou, and thine
householde.

21 ¶ But if there be any blemish therein,
as if it be lame, or blind, or haue any euil
fault, thou shalt not offer it vnto the
Loid thy God.

22 But shalt eate it within thy gates: the
uncleane, and the cleane shall eat it alike,
as the roe bucke, and as the hart.

23 Only thou shalt not eat þ blood thereof,
of, but poyue it vpon the ground as
water.

CHAP. XVI.

r Of Easter, 20 VVith fountide, 13 And the feast of
Tabernacles, 18 VVhat officers ought to be or-
dered, 21 Idolatrie forbidden.

1 Thou shalt keepe þ moneth of Abib,
and thou shalt celebrate the Passes-
ouer vnto the Loid thy God: for in
the moneth of Abib the Loid thy God
brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passes-
ouer vnto the Loid thy God, of sheepe
and bullockes * in the place where the
Loid shall chuse to cause his Name to
dwel.

3 Thou shalt eat no leauened bready with
it: but seven dayes shalt thou eate un-
leauened bread therewith, euen þ bread
of tribulation: for thou camest out of
Egypt in haste, that thou maist re-
member the day when thou camest out
of the land of Egypt, all the dayes of
thy life.

4 And there shalbe no leauen sene with
thee in all thy coastes seven dayes long:
neither shalt there remaine þ night any
of the feasty untill the morning which
thou offerdest the first day at euen.

5 Thou maist not offer the Passouer
within any of thy gates, which þ Loid
thy God giueth thee:

6 But in the place which the Loid thy
God shall chuse to place his Name,
there thou shalt offer the Passouer at
euen, about the going downe of the
sunne, in the season that thou camest
out of Egypt.

7 And thou shalt roste and eate it in the
place which þ Loid thy God shall chuse,
and shalt returne on the morow, and
goe vnto thy tentes.

8 Sixe dayes shalt thou eate unleauened
bread, and the seventh day shalbe a so-
lemne assemblie to the Loid thy God:
thou shalt do no worke therein.

9 ¶ Seven weekes shalt thou number

vnto thee, & shalt begin to number the
seven weekes, when thou beginnest to
put the sickel to the comie.

10 And thou shalt keepe þ feast of weekes
vnto the Loid thy God, euen a free gift
of thine hand, which thou shalt giue
vnto the Loid thy God, as the Loid thy
God hath blessed thee.

11 And thou shalt reioyce before the Loid
thy God, thou and thy sonne, and thy
daughter, and thy seruant, & thy maide,
and þ leuite that is within thy gates,
and the stranger, and the fatherlesse,
and the widow, that are among you, in
the place which the Loid thy God shall
chuse to place his name there,

12 And thou shalt remember that thou
wast a seruant in Egypt: therefore thou
shalt obserue and do these ordinance.

13 ¶ Thou shalt obserue the feast of the
Tabernacles seven dayes, when thou
hast gathered in thy comie, & thy wine.

14 And thou shalt reioyce in thy feast,
thou, and thy sonne, and thy daughter,
and thy seruant, and thy maide, and the
leuite, and the stranger, and the fatherlesse,
and the widow, that are within thy
gates.

15 Seven dayes shalt thou keepe a feast
vnto the Loid thy God in the place
which the Loid hath chuse: when þ Loid
thy God shall blesse thee in all thine in-
crease, and in all the workes of thine
hands, thou shalt in any case be glad.

16 ¶ Three times in the yere shall all the
males appeare before the Loid thy God
in the place which he shall chuse: in the
feast of the unleauened bread, and in the
feast of the weekes, and in the feast of
the Tabernacles: and thy shal not ap-
peare before the Loid empty.

17 Euery man shall giue according to the
gift of his hand, and according to the
blessing of the Loid thy God, which he
hath giuen thee.

18 ¶ Judges & officers shalt thou make
thee in al thy cities, which the Loid thy
God giueth thee, throughout thy
tribes: and thy shal iudge the people
with righteous iudgement.

19 Wiest not thou the Lawe, nor respect
any person, neither take reward: for the
reward blindeth the eyes of the wise,
and peruerteth the words of the iust.

20 That which is iust and right shalt
thou follow, that thou maifest iustice,
and possesse the land which the Loid thy
God giueth thee.

21 ¶ Thou shalt plante thee no grove of
any trees neere vnto þ altar of the Loid
thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which
thing the Loid thy God hateth.

CHAP. XVII.

2 The punishment of the idolater, 9 Hard contro-
uersies are brought to the Priest and the Iudge.
11 The contemner must die. 15 The election of
the King. 16, 17. VVhat things he ought to
auoyd, 18 And what he ought to embrace.

i. i.

1 Thou

"Or, as thou art a-
ble, willingly.

g That is, the
15 day of the se-
uenth moneth,
Leuit. 23. 34.

Exod. 13. 15. and
34. 23.

Ecclus. 35. 4.

h According to
the abilitie that
God hath giuen
him.

i He gaue auc-
toritie to that
people for a time
to chuse them-
selues magi-
strates.

k The magi-
strate must con-
stantly followe
the tenor of the
Lawe, and in no-
thing decline
from iustice.

"Or, iudge.

Thou shalt offer vnto the Lord thy God no bullocke nor sheepe where in is^a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his commandment,

And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of þ^e hoste of heauen, which I haue not commanded,

And if he be tolde vnto thee, & thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

¶ At the mouth^a of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness, he shall not die.

The handes of the^d witnesses shall be first vpon him, to kill him: and afterwards the handes of all the^e people: so thou shalt take the wicked away from among you.

¶ If there rise a matter to hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God hath chuse.

And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that shalbe in those dayes, and aske, & they shall shew thee þ^e sentence of iudgement.

And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, & thou shalt obserue to doe according to all that they informe thee.

According to the Law, which they shal teach thee, and according to the iudgements which they shal tel thee, shalt thou doe: thou shalt not decline from þ^e thing which they shal shew thee, neither to the right hand, nor to the left.

And that man that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

¶ To all the people that heare and feare, and do no more presumptuously.

¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

Then thou shalt make him King ouer

thee, whom þ^e Lord thy God shal chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not let a stranger ouer thee, which is not thy brother.

In any wise he shall not prepare him many horses, nor bring the people againe to^a Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth go no more againe that way.

Neither shal he take him many wines, lest his heart^a turne away, neither shall he gather him much siluer and gold.

And when he shall sit vpon the throne of his kingdom, then shall he write him this^a Lawe repeated in a booke, by the^a Priests of the Leuites.

And it shalbe with him, & he shall read therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this Lawe, and these ordinances, for to do them:

¶ That his heart be not lifted vp above his^a brethren, & that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sonnes in the mides of Israel.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuite coming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowne.

The Priests of the Leuites, and all the tribe of Leui^a shal haue no part nor inheritance with Israel, * but shal eate the offerings of the Lord made by fire, and his inheritance.

Therefore shall they haue no inheritance among their brethren: for þ^e Lord is their inheritance, as he hath said vnto them.

And this shalbe the Priests duetie of the people, that they, which offer sacrifices, whether it be bullocke or sheepe, shal giue vnto the Priest the^b shoulder, and the two cheekes, and the mawle.

The first frutes also of thy come, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

For þ^e Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with^a al the desire of his heart vnto the place, which the Lord shal chuse,

He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there beside the Lord.

They shall haue like portions to eate beside that which cometh of his sale of his patrimonie,

^a Or, mayst not.

ⁱ Who is not of thy nation, least he change true religion into idolatrie, and bring thee to flauerie, k To reuenge their iniuries, & to take them of their best horses 1. King. 10. 28.

^l From the Law of God.

^m Meaning, the Deuteronomie, n He shal cause it to be written by them, or, he shal write it by their example.

^o Whereby is ment, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

^a Numb. 18. 26.

^b Chap. 10. 9.

^c 1. cor. 9. 13.

^d That is, the Lords part of his inheritance.

^b The right shoulder, Nom. 18. 18.

^c Meaning, to serue God vnfaignedly, and not to seeke ease.

^d Not constrained to liue of himselfe.

9 When

^a Chap. 15. 31.

^a Thou shalt not serue God for factions sake, as hypocrites do. b Shewing that the crime cannot be excused by the frailtie of the person.

^e Whereby he condemneth all religion and seruing of God which God hath not commanded.

^a Num. 35. 30.

^b Chap. 19. 15.

^c Mat. 18. 16.

^d 1. cor. 13. 1.

^e Ebr. of two witnesses or three witnesses.

^d Whereby they declared that they testified the truth.

^e To signifie a common consent to main taine Gods honour & true religion.

^f Who shal giue sentence as the Priests counsell him by the Lawe of God.

^g Thou shalt obey their sentence as the controuersie may haue an end.

^h So long as he is the true minister of God, and pronounceth according to his word.

9 When thou shalt come into the lande
 which the Lord thy God giueth thee,
 thou shalt not learne to doe after the
 abominations of those nations.
 10 Let none be found among you that maketh
 his sonne or his daughter to goe
 through the fire, or that vseth witchcraft,
 or a regard of fumes, or a murther of
 the flying of fowles, or a sorcerer,
 11 Or a charmer, or that counselleth
 with spirits, or a soothsayer, or that
 asketh counsell at the dead.
 12 For all that doe such thinges are abominations
 vnto the Lord, and because of
 these abominations the Lord thy God
 hath cast them out before thee.
 13 Thou shalt be vnpignt therefore with
 the Lord thy God.
 14 For these nations which thou shalt
 possesse, hearken vnto those that regard
 the times, and vnto sorcerers: as for
 thee, the Lord thy God hath not suffe-
 red thee so.
 15 ¶ The Lord thy God will raise vp vnto
 thee a Prophet like vnto me, from
 among you, euen of thy brethren: vnto
 him ye shall hearken.
 16 According to all that thou desiredst of
 the Lord thy God in Horeb, in the day
 of his assemblie, when thou saidst, * Let
 me heare the voyce of my Lord God no
 more, nor see this great fire any more,
 that I die not.
 17 And the Lord sayd vnto me, They haue
 well spoken.
 18 ¶ I will raise them vp a Prophet from
 among their brethren like vnto thee,
 and will put my words in his mouth,
 and he shall speake vnto them all that I
 shall command him.
 19 And whosoever will not hearken vnto
 my words, which he shall speake in my
 name, I will require it of him.
 20 But the prophet that shall presume to
 speake a word in my name, which I
 haue not commanded him to speake, or
 that speaketh in the name of other gods,
 euen the same prophet shall die.
 21 And if thou thinke in thine heart, How
 shall we know the word which the Lord
 hath not spoken?
 22 When a prophet speaketh in the name
 of the Lord, if the thing follow not nor
 come to passe, that is the thing which
 the Lord hath not spoken, but the pro-
 phet hath spoken it presumptuously:
 thou shalt not therefore be afraide of
 him.
 CHAP. XIX.
 1 The franchised townes. 14 Not to remoueth
 neighbours boundes. 15 The punishment of him
 that beareth false witness.
 1 When the Lord thy God shall
 route out the nations, whose
 land the Lord thy God D giueth
 thee, and thou shalt possesse them, and
 dwell in their cities, & in their houses,
 2 ¶ Thou shalt separate three cities for
 thee in the middes of thy land, and which the
 Lord thy God giueth thee to possesse it.
 3 Thou shalt * prepare the way, and
 denide the coales of the land, which the
 Lord thy God giueth thee to inherite,
 into three partes, that euery man may
 flee thither.
 4 ¶ This also is the cause wherefore the
 manslayer shall flee thither, and liue:
 who so killeth his neighbour ignorant-
 ly, and hated him not in time past:
 As he that goeth vnto the wood with
 his neighbour to helue wood, and his
 hand striketh with a axe to cut downe
 the tree, if the head slip from the helue,
 and hit his neighbour that he dieth, the
 same shall flee vnto one of the cities,
 and liue.
 5 Least the * auenger of the blood followe
 after the manslayer, while his heart is
 chafed, and ouertake him, because the
 way is long, and slay him, although he
 be not worthy of death, because he ha-
 ted him not in time past.
 6 Wherefore I command thee, saying,
 Thou shalt appoint out three cities for
 thee.
 7 And when the Lord thy God enlarge
 thy coastes (as he hath sworne vnto
 thy fathers) and giueth thee all the
 land which he promised to giue vnto
 thy fathers,
 8 ¶ If thou keepe all these command-
 ments to doe them, which I command
 thee this day: to wit, that thou loue the
 Lord thy God, and walke in his wayes
 for euer: then shalt thou adde three ci-
 ties mo for thee besides those three,
 9 That innocent blood be not shed with-
 in thy land, which the Lord thy God
 giueth thee to inherite, lest blood be
 upon thee.
 10 ¶ But if a man hate his neighbour,
 and lay waite for him, and rise against
 him, and smite any man that he die, and
 flee vnto any of these cities,
 11 ¶ Then the Elders of his citie shall
 send and fette him thence, and deliuer
 him into the handes of the auenger of
 the blood, that he may die.
 12 ¶ Thine eye shall not spare him, but
 thou shalt put away the crie of inno-
 cent blood from Israel, that it may goe
 with thee.
 13 ¶ Thou shalt not remoue thy neigh-
 bours marke, which they of olde time
 haue set in thine inheritance, that thou
 shalt inherite in the land, which the
 Lord thy God giueth thee to possesse
 it.
 14 ¶ One witness shall not rise against a
 man for any trespass, or for any crime,
 or for any fault that he offendeth in,
 * but at the mouth of two witnesses or
 at the mouth of three witnesses shall the
 matter be established.
 15 ¶ If a false witness rise vp against a
 man to accuse him of trespass,
 16 ¶ Then both the men which true test-
 ther, shall stand before the Lord, euen
 before the Iudges and the Iudges,
 which shall be in those dayes,
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- 18 And the Iudges shall make diligent inquisition: and if the witnesse be founde false, and hath giuen false witnesse against his brother,
- 19 * Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.
- 20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.
- 21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When a thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amazed, nor afeard of them:

4 For the Lord your God ^b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake into the people, saying, What man is there that hath built a newe house, and hath not dedicated it: let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath ^d not eaten of the fruite: let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

7 And what man is there that hath betrothed a wife, and hath not taken her: let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faine hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make capitaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe ^e peaceably, and open vnto thee, then let all the people that is found therein, be tribu-

aries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and al that is in the citie, even all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto al the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sime against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an are into them: for thou must eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the trees of the ficke is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If one be found ^a slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knownen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that citie, which is next vnto the slaine man, take out of the draue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ^b stonie ^b valley, which is neither eared nor sowed, and strike of the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen

Josh. 8. 30.

For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, Chap. 7. 1.

g Some reade, For man shall be in stead of the tree of the ficke, to come out in the siege against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole country shalbe punished except a remedie be found.

b Or, rough.

b That y blood shed of the innocent beast in a solitarie place, might make them abhorre to the fact.

Prou. 19. 5.
dan. 1. 3. 62.

Exod. 21. 23.
Leuit. 24. 20.
mat. 5. 38.

a Meaning, vpon iust occasion: for God permitte th his people to fight whē it seemeth good to them.

Chap. 28. 7.

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.
d The Hebrew word signifieth to make comon or prophane.
Leuit. 19. 25.
Eul. 7. 30.

Numb. 21. 22.
chap. 2. 26.
e It accept peace.

to minister, and to klesse in the name of the Lord shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that citie that came nere to the flame man, shall washe their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent bloud to the charge of thy people Israel, and the bloud shall be forgiven them.

9 So shalt thou take away the crie of innocent bloud from thee, whē thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to war against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall haue her head, and pare her nailles,

13 And she shall put of the garment that she was taken in, and she shall remaine in thine house, and beliaue her father and her mother a moneth long: and after that shalt thou go in vnto her, and marrie her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou maist let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that he hath: for he is the first of his strength, and to him longeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he wil not obey our ad-

monitiō: he is a rotour, & a bunkard. 21 ¶ Then all the men of his citie shall stone him with stones vnto death: so shall take away euill from among you, that all Israel may heare it, and feare. 22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree, 23 His bodie shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curse of God is on him that is hanged. Desire not therefore thy land, which the Lord thy God giveth thee to inherit.

CHAP. XXII.

He commandeth to haue care of our neighbours goods. 1 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wise not being found a virgine. 22 The punishment of adulterie.

1 ¶ Thou shalt not see thy brothers ore nor his sheepe go astray, and with draw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not nere vnto thee, or if thou knowe him not, thy thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse, and so shalt thou do with his raiment, and shalt so do with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not with draw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his ore fall downe by the way, and with draw thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that do so, are abominations vnto the Lord thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be pong or egges, & the dam sitting vpon the pong, or vpon the egges, thou shalt not take the dam with the pong, but shalt in any wise let the dam go and take the pong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy rooffe, that thou lap not bloud vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the fruite of the vineyard.

10 ¶ Thou shalt not plowe with an ore and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sortes, as of wollen and linnen together.

12 ¶ Thou shalt make thee fringes vpon

1 Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible. m For Gods law by his death is satisfied, and nature abhorreth crueltye. Gal. 3. 12.

Exod. 22. 9. a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not only to them that dwell nere vnto vs, but also to them which are farre of.

c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, & to despise God,

e If God detect crueltye done to little birdes, how much more to man, made according to his image?

f The tenor of this Lawe is, to walke in simplicitie, and not to be curious of new inventions.

Nom. 15. 38.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before they could be ioyned to the people of God.

e As hauing renounced parents and country.

f This only was permitted in the warres: otherwise the Israelites could not marry strangers. g This declarereth that the pluralitie of wiues came of a corrupt affectio. h Or, while the sonne of the hated beeth.

h As muchas to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne. k For it is the mothers due tie to instruct her children.

the foure quarters of thy bestire, where
with thou couerest thy selfe.

13 ¶ If a man take a wife, and when he
hath lien with her, hate her,

14 And lay slanderous things vnto her
charge, & bring vp an euill name vpon
her, and lay, I tooke this wife, & when
I came to her, I found her not a maid,

15 Then shall the father of the maide and
her mother take and bring the signes of
the maidens virginite vnto the Elders
of the cite to the gate.

16 And the maidens father shall lay vnto
the Elders, I gaue my daughter vnto
this man to wife, and he hath her:

17 And so, he layeth slanderous things
vnto her charge, saying, I found not thy
daughter a maide: to, these are the to-
kens of my daughters virginite: and
they shall spreade the bestire befoze the
Elders of the cite,

18 Then the Elders of the cite shall take
that man and chastise him,

19 And shall condemne him in an hun-
drieth shekels of silver, and giue them
vnto the father of the maide, because he
hath brought vp an euill name vpon a
maide of Israel: and he shall be his wife,
& he may not put her away all his life.

20 ¶ But if this thing be true, that the
maide be not found a virgine,

21 Then they shall bring forth the maide
to the doore of her fathers house, & the
men of her cite shall stone her with
stones to death: for she hath wrought
follic in Israel, by playing the whoze in
her fathers house: so thou shalt put euil
away from among you.

22 ¶ If a man be found lying with a
woman married to a man, then they
shall die euen both twaine: to wit, the
man that lay with the wife, & the wife:
so thou shalt put away euill fro Israel.

23 ¶ If a maide be betrothed vnto an hus-
band, and a man finde her in the towne
and lye with her,

24 Then shall ye bring them both out vnto
the gates of the same cite, and shall
stone them with stones to death: the
maide because she cryed not, being in the
cite, & the man, because he hath hum-
bled his neighbours wife: so thou shalt
put away euil from among you.

25 ¶ But if a man finde a betrothed maide
in the field, and force her, and lie with
her, then the man that lay with her, shall
die alone:

26 And vnto the maide thou shalt do no
thing, because there is in the maide no
cause of death: for as when a man ris-
eth against his neighbour and wound-
eth him to death, so is this matter.

27 For he found her in the fields: the be-
trothed maide cryed, and there was no
man to succour her.

28 ¶ If a man finde a maide that is not
betrothed, and take her, and lye with
her, and they be found,

29 Then the man that lay with her, shall
giue vnto the maidens father fifty she-

kels of silver: and he shall be his wife, be-
cause he hath humbled her: he cannot
put her away all his life.

30 ¶ So a man shall take his fathers wife,
nor shall he couer his fathers skirt.

CHAP. XXIII.

1 ¶ What men might not be admitted to office,
2 ¶ What they ought to auide when they go to
warre. 15 Of the fugiue seruants. 17 To flee
all kinde of whoredome. 19 Of vsurie. 21 Of
vowes. 24 Of the neighbours vine and corne.

1 ¶ One that is hurt by bursting, or
that hath his prime member cut
off, shall enter into the Congrega-

tion of the Lord.
2 ¶ A bastard shall not enter into the Co-
gregation of the Lord: euen to his tenth
generation shall he not enter into the
Congregation of the Lord.

3 ¶ The Ammonites and the Moabites
shall not enter into the Congregation of
the Lord: euen to their tenth generation
shall they not enter into the Congrega-
tion of the Lord for euer,

4 Because they met you not with bread
and water in the way, when ye came
out of Egypt, and because they layed
against thee Balaam the sonne of Be-
or, of Bethor in Aram-naharaim, to
curse thee.

5 Neuertheless, the Lord thy God would
not hearken vnto Balaam, but the
Lord thy God turned the curse to a
blessing vnto thee, because the Lord thy
God loued thee.

6 ¶ Thou shalt not seeke their peace nor
their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edo-
mite, for he is thy brother: neither shalt
thou abhorre an Egyptian, because
thou wast a stranger in his land.

8 The children that are begotten of
them in their third generation, shall en-
ter into the Congregation of the Lord.

9 ¶ When thou goest out with the holte
against thine enemies, keepe thee then
from all wickednes.

10 ¶ If there be among you any that is
vncleane by that which cometh to
him by night, he shall go out of the host,
and shall not enter into the holte.

11 ¶ But at euen he shall wash himselfe with
water, and when the sunne is downe,
he shall enter into the holte.

12 ¶ Thou shalt haue a place also with-
out the holte whither thou shalt resort,
and thou shalt haue a paddy among
thy weapons, and when thou wilt
sit downe without, thou shalt digge
therewith, & returning thou shalt co-
uer thine erements.

14 ¶ For the Lord thy God walketh in the
mids of thy campe to deliuer thee, and
to giue thee thine enemies before thee:
therefore thine holte shall be holy, that
he see no filthie thing in thee and turne
away from thee.

15 ¶ Thou shalt not deliuer the seruant
vnto his master, which is escaped from
his religion.

1 ¶ He shall not lye
with his stepmo-
ther: meaning
hereby all other
degrees forbid-
den, Leuit. 18.

a Either to
beare office, or
to marie a wife.
b This was to
cause them to
liue chastly, that
their posteritie
might not be re-
jected.

Rehe. 13. 1.

c Hereby he
condemneeth all
that further not
the children of
God in their vo-
cation.

Nomb. 22. 5, 6.

d Thou shalt
haue nothing to
do with them.

e If the fathers
haue renounced
their idolatrie,
and receiued cir-
cumcision.

f For the neces-
sity of nature.

g Meaning here
by that his peo-
ple should be
pure both in
soule and bodie.
h This is ment
of the heathen,
who fled to
their masters
crueltie and im-
braced the true
religion.

h Meaning the
sheete, wherein
the signes of her
virginite were.

i For the faulte
of the childre re-
doundeth to the
shame of the pa-
rents: therefore
he was recom-
pensed when she
was faultles.

Leuit. 20. 10.

Or, defiled.

Or, no sinne wor-
thie death.
k Meaning, that
the innocent
cannot be puni-
shed.

Exod. 22. 28.

his matter vnto thee.

16 He shall dwell with thee, even among
you, in what place he shall choole, in one
of thy cities whereto it liketh him best:
thou shalt not burre him.

17 ¶ There shall be no whore of the daugh-
ters of Israel, neither shall there be a
whore keeper of the daughters of Israel.

18 Thou shalt neither bring the hire of a
whore, nor the price of a dogge into
the house of the Lord thy God for any
bowl: for euery both these are abomi-
nation vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to
thy brother: as vsurie of money, vsurie
of meate, vsurie of any thing that is
put to vsurie.

20 Vnto a stranger thou maiest lende
vpon vsurie, but thou shalt not lend vpon
vsurie vnto thy brother, that the
Lord thy God may blesse thee in all
that thou testest thine hand to, in the
land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto
the Lord thy God, thou shalt not be
slacke to pay it: for the Lord thy God
will surely require it of thee, and so it
shold be finite vnto thee.

22 But when thou abstainest from vowing,
it shall be no finite vnto thee.

23 That which is gone out of thy hippos,
thou shalt keepe and performe, as
thou shalt vowed it willingly vnto the
Lord thy God: for thou hast spoken it
with thy mouth.

24 ¶ When thou comest vnto thy
neighbours vineyard, then thou maiest
eate grapes at thy pleasure, as much
as thou wilt: but thou shalt put none
in thy becke.

25 ¶ When thou comest into thy neigh-
bours corne, then maiest plucke the
eares with thine hand, but thou shalt
not moue a sickle to thy neighbours
corne.

CHAP. XXIIII.

1 Divorcement is permitted. 5 He that is newly
married is exempted from warre. 6 Of the pledge.
14 VVages must not be retained. 16 The good
must not be punished for the bad. 17 The care of
the stranger, fatherlesse and widow.

¶ **W**hen a man taketh a wife, & mar-
rieth her, it is to be the kinde no fa-
mour in his eyes, because he hath
espied some filthinesse in her, & then let
him write her a bill of divorcement, and
put it in her hand, and send her out of
his house.

2 And when she is departed out of his
house and gone her way, and marrie
with another man,

3 And if the latter husband hate her, and
write her a letter of divorcement, and
put it in her hand, and send her out of
his house, or if the latter man die which
rooke her to wife:

4 Then her first husband, which sent her
away, may not take her againe to be
his wife, after that she is defiled: for
that is abomination in the sight of the

Lord, and thou shalt not cause the land
to sinne, which the Lord thy God doth
giue thee to inheritance.

¶ **W**hen a man taketh a new wife, he
shall not goe a warfare, neither shall
be charged with any businesse, but shall
be free at home one yeere, and reioyce
with his wife which he hath taken.

¶ **N**o man shall take the nether nor the
upper millstone to pledge: for this gage
is his living.

¶ **I**f any man be found stealing any of
his brethrens or childrens of Israel, and
inacheth marchandise of him, or selleth
him, that thiefe shall die: so shalt thou
put euill away from among you.

¶ **T**ake heede of the plague of lepro-
sie, that thou obserue diligently, and doe
according to all that the Priestes of the
Leuites shall teach thee: take heede pe-
dore as I commaunded thee.

¶ **R**emember what the Lord thy God
did vnto * Miriam by the way after
that pee were come out of Egypt.

¶ **W**hen thou shalt aske againe of thy
neighbour any thing lent, thou shalt not
goe into his house to fet his pledge.

¶ **B**ut thou shalt stand without, and the
man that borrowed it of thee, shall bring
the pledge out of the doores vnto thee.

¶ **F**urthermore if it be a poore bodie,
thou shalt not sleepe with his pledge,

¶ **B**ut shalt restore him the pledge when
the sunne goeth downe, that he may
 sleepe in his rayment, and blesse thee:
and it shall be righteousness vnto thee,
before the Lord thy God.

¶ **T**hou shalt not oppresse an hired ser-
uant that is nerdie and poore, neither of
thy brethren, nor of the stranger that is
in thy land within thy gates.

¶ **T**hou shalt giue him his hire for his
day, neither shalt thou let the sunne goe downe
vpon it: for he is poore, and therewith
sustaineth his life: lest he cry against
thee vnto the Lord, and it be finite vnto
thee.

¶ **T**he fathers shall not be put to
death for the children, nor the children
put to death for the fathers, but euery
man shall be put to death for his owne
sinne.

¶ **T**hou shalt not peruert the right of
the stranger, nor of the fatherlesse, nor
take a widows rayment to pledge.

¶ **B**ut remember that thou wast a ser-
uant in Egypt, and holde the Lord thy
God delivered thee thence. Therefore
I commaund thee to doe this thing.

¶ **W**hen thou cuttist downe thine
haruest in thy felde, and hast forgotten
a sheafe in the felde, thou shalt not goe
again to fet it, but it shall be for a stran-
ger, for the fatherlesse, & for the widow:
that the Lord thy God may blesse thee
in all the workes of thine hands.

¶ **W**hen thou beattist thine olive tree,
thou shalt not goe ouer the boughes as
gaue, but it shall be for the stranger, for
the fatherlesse, and for the widow.

For gates.

Forbidding
hereby that anie
gaue gotten of
euill things
should be appli-
ed to the ser-
uice of God,
Micah 1.7.
Exod. 22. 25.
Leuit. 19. 36.

This was per-
mitted for a
time for the
hardnes of their
heart.

If thou shewe
thy charitie to
thy brother,
God will declare
his loue toward
thee.

If the vowe
be lawfull and
godly.

Being hired
for to labour.

To bring
home to thine
house.
Mat. 23. 6.

Hereby God
approveth not
that light di-
uorcement, but
permitted it to
auoide further
inconuenience,
Mat. 19. 7.

Seeing that
by dimittig
her, he iudged
her to be vn-
cleane and defi-
led.

That they
might learne to
know one ano-
thers conditions
and so afterwar-
d liue in godly
peace.
2. Not anie
thing, whereby
a man getteth
his liuing.

Leuit. 19. 36.

Nomb. 11. 30.

As though
thou wouldest
appoint what to
haue, but shalt
receiue what he
may spare.

Though he
would be vn-
thankfull, yet
God will not
forget it.
Leuit. 19. 36.
106. 4. 14.

2. King. 14. 6.
2. Chro. 25. 4.
1. Iere. 31. 29. 30.
2. Chro. 28. 20.

Because the
world did least
esteem these
sorts of people,
therefore God
hath most care
ouer them.
Leuit. 19. 9.
and 23. 33.

Or, gathereth
thine olives.

Or, the grapes of thy vineyard.
 h God iudged them not mindfull of his benefice, excepte they were beneficiall vnto others,
 21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shalbe for the stranger, for the fatherlesse, and for the widow.
 22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

8 The beating of the offenders. 9 To raise up Steele to the kinsman. 11 In what case a womans hand must be cut off. 12 Of iust weightes and measures. 13 To destroy the Amalekites.

1 When there shall be strife betwene men, and they shall come vnto iudgement, a sentence shall be giuen vpon them, & the righteous shall be iustified, and the wicked condemned.
 2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespasses, vnto a certaine number.

3 If fourtie stripes shall he cause him to haue and not past, lest if he should exceede and beate him aboute that with many stripes, thy brother should appeare despised in thy sight.

4 Thou shalt not mouell the eye that treadeth out the corne.

5 If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without: that is, vnto a stranger, but his kinsman shall goe in vnto her, and take her to wife, and do the kinsmans office to her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe his office of a kinsman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answer, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shoe is put off.

11 When men strite together, one with another, if his wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine epe shall not spare her.

13 Thou shalt not haue in thy bagge two manner of weightes, a great and a small,

14 Neither shalt thou haue in thine house diuers measures, a great and a small:
 15 But thou shalt haue a right and iust weight: a perfit and iust measure shalt thou haue, that thy daies may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrightheously, are abomination vnto the Lord thy God.

17 Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, al that were feeble behinde thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

The offering of the first fruites. 1 What they must protest when they offer them. 12 The rithe of the third yeere. 13 Their protestation offering it. 16 To what honour God preferreth them which acknowledge him to be their Lord.

1 Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and go vnto the place, which the Lord thy God shall chioose to place his name there.

3 And thou shalt come vnto the Priest, that shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe beside the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, a Syrian was my father, who being ready to perishe for hunger, went downe into Egypt, and sojourned there with a final companie, and grew there vnto a nation great, mightie, and full of people.

6 And the Egyptians hated vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out

"Ebr. Ephah and ephah: reads Exo. 16.36.

Exod. 17.8.

f This was partly accomplished by Saul, about 450.yeres after-ward.

a By this ceremonye they acknowledged the land of Canaan as a free gift of God.
 b To be called vpon, serued, and worshipped spiritually, Chap. 12.5.

c Meaning Iakob, who serued 20.yeres in Syria.

d Onely by Gods mercie, and not by their fathers desertings.

e Alledging the promises made to our fathers, Abraham, Izhak and Iakob.

a Whether there be a plain-tife or none, the magistrates ought to trie out fautes and punish according to crime.
 b When the crime deserueth not death.
 c The Iewes of superstition after-ward tooke one away,
 2. Cor. 11.24.
 1. Cor. 9.9.
 1. Tim. 5.18.
 Ruth. 4.3.
 Mat. 23.24.
 Luke 20.28.

d Because the Hebrew word significeth not the natural brother, and the word, that significeth a brother, is taken also for a kinsman: it seemeth that it is not ment that the naturall brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.

e This laue importeth, that godly shamefastnesse be persecuted: for it is an horrible thing to see a woman past shame.
 "Ebr. stone and stone.

out arime, with great terriblenes, both in signes and wonders.

9 And he hath brought vs into this place, and hath giue vs this land, euen a land that floweth with milke and honie.

10 And now, lo, I haue brought the first frutes of the land which thou, O Lord, hast giuen me, and thou shalt let it befoze the Lord thy God, and worship besioie the Lord thy God:

11 And thou shalt reioice in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, & the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the thirde pere, which is the pere of tithing, & hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widow, that they may eate within thy gates, & be satisfied,

13 Then thou shalt h^a say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy^a commandements which thou hast commanded me: I haue transgressed none of thy commandementes, nor forgotten them.

14 I haue not eate thereof in my^a mourning, nor suffered ought to perishe^a through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done^a me after all that thou hast commanded me.

15 Looke downe from thine holic habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou wast vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lord thy God doth command thee to do these ordinances, and lawes: keepe them therefore, and do them with^a all thine heart, and with all thy soule.

17 Thou shalt let by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee by this day, to be a^a precious people vnto him (as he hath promised thee) & that thou shouldst keepe all his commandementes,

19 And to make thee^a high aboue all nations (which he hath made) in praye, & in name, and in glorie, * and that thou shouldst be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

^a They are commanded to write the Lawe upon stones for a remembrance, v. Also to builde an altar. ^a The eu'sings are giuen on mount Ebal.

1 ¶ Ten Moses with the Elders of Israel^a commanded the people, saying, Keepe al the commandements, which I commande pou this day.

2 And when ye shall^a passe ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3^b And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maist go into the land which the Lord thy God giueth thee: a land that floweth with milke & honie, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones, which I commande pou this daie in mount Ebal, and thou shalt plaister the with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, euen an altar of stones: thou shalt list none^a piron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, & shalt eate there and reioice before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, well and plainely.

9 ¶ And Moses vnto all the Priests of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this daie thou art become the people of the Lord thy God.

10 Thou^a shalt hearken therefore vnto the voyce of the Lord thy God, & do his commandements and his ordinances, which I commande thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Leui, and Iudah, & Issachar, and Joseph, & Benjamin.

13 And these shall stand vpon mount Ebal to curse: Reuben, Gad, and Acher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make anie carued or molten^a image, which is an abomination vnto the Lord, the worke of the handes of the crafterman, and putteth it in a secreete place: And all the people shall answer, and say: So be it.

16 Cursed be he that^a curseth his father & his mother: And all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours^a mark: And all the people shall say: So be it.

^a As Gods minister and charged with the same. *Lev. 19. 12.*

^b God would that his Lawe should be set vp in the borders of the lande of Canaan, that all that looked thereon, might knowe that the lande was dedicate to his seruice.

Exod. 20. 19. ^a Lev. 1. 32.

^c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

^d That euerie one may well reade it, and vnderstand it.

^e This condition God hath hold thee vnto that if thou wilt be his people, thou must keepe his lawes.

^f Meaning Ephraim and Manasseh.

^g Signifying y^e if they would not obey God for loue, they should be made to obey for feare. ^h Vnder this he cōteineth al the corruption of Gods seruice, & the transgression of the first table.

ⁱ Or, contemne: and this apperteineth to the second table. ^k He condemneth all iniuries and extorsions.

^f In token of a thankfull heart, and mindfull of this benefite.

^g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

^h Without hypocrisie.

Chap. 24. 37.

ⁱ Of malice and contempt.

^k Or, for anie necessitie. ^l By putting them to anie prophane vse. ^m As farre as my sinfull nature would suffer: for else, as David and Paul say, there is not one iust. *Psalmc 14. 3. rom. 3. 10.*

^m With a good and simple conscience.

ⁿ Signifying that there is a mutual bonde betwene God & his people. *Chap. 7. 6. & 14. 2. Chap. 4. 7. & 28. 1. Chap. 7. 6. & 14. 2.*

1 Meaning, that helpeth not and counseleth not his neighbour.

m In comitting villenie against him, Lewi. 20. 11. chap. 22. 30. cick 22. 10.

n Meaning his wifes mother.

o For God, that seeth in secret, will reuenge it, Ezek. 22. 12.

Galat. 3. 10.

Lewi. 26. 3.

a He will make thee the moste excellent of all people.

b When thou thinkest thy self forsaken.

c Thou shalt haue wealthily. d Thy children, and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will bless vs, if we do our dutie, and not be idle.

h In that he is thy God, and thou art his people.

- 18 Cursed be he that maketh the ¹ blinde go out of the way: And all the people shall say: So be it.
- 19 Cursed be he that hindreth the right of the stranger, the fatherles, and the widow: And all the people shall say: So be it.
- 20 Cursed be he that lieth with his fathers wife: for he hath vncovered his fathers ^o skirt: And all the people shall say: So be it.
- 21 Cursed be he that lieth with any beast: And all the people shall say: So be it.
- 22 Cursed be he that lieth with his sister, the daughter of his father, or his daughter of his mother: And all the people shall say: So be it.
- 23 Cursed be he that lieth with his ^o mother in law: And all the people shall say: So be it.
- 24 Cursed be he that smiteth his neighbour ^o secretly: And all the people shall say: So be it.
- 25 * Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shall say: So be it.
- 26 * Cursed be he that confirmeth not all the wordes of this Lawe, to do the: And all the people shall say: So be it.

CHAP. XXVIII.

a The promises to them that obey the commandements. 15 The threatnings to the contrarie.

- 1 **I**f ^a thou shalt obey diligently the voyce of the Lord thy God, & obserue and do all his commandements, which I commaunde thee this day, then ^b the Lord thy God will ^c let thee on high aboue all the nations of the earth.
- 2 And all these blessings shall come on thee, and ^b ouertake thee, if thou shalt obey the voyce of the Lord thy God.
- 3 Blessed shalt thou be in the ^c citie, and blessed also in the field.
- 4 Blessed shall be the fruite ^d of thy bodie, and the fruite of thy ground, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.
- 5 Blessed shall be thy basket & thy bough.
- 6 Blessed shalt thou be, when thou ^e comest in, and blessed also when thou goest out.
- 7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: thy shall come out against thee one way, and shall flee before thee ^f in seven wayes.
- 8 The Lord shall commaund the blessing to be with thee in thy store houses, and in all that thou setteth thine ^g hand to, and will bless thee in the land which ^h the Lord thy God giueth thee.
- 9 The Lord shall make thee an holy people vnto him selfe, as he hath sware vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.
- 10 Then all people of the earth shall see that the name of the Lord is called

- byon ouer thee, and they shall be afrayd of thee.
- 11 And the Lord shall make thee plentesous in goods, in the frunt of thy body, & in the frunt of thy cattell, & in the frunt of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.
- 12 The Lord shall open vnto thee his good treasure, euen the ⁱ heauen to giue raine vnto thy lande in due season, & to blesse all the worke of thine handes: and thou shalt kende vnto manie nations, but shalt not borowe thy selfe.
- 13 And the Lord shall make thee the head, and not the ^j tayle, and thou shalt be as bone onely, and shalt not be beneath, if thou obey the commandements of the Lord thy God, which I commaunde thee this day, to keepe and to do them.
- 14 But thou shalt not decline from auiue of the wordes, which I commaunde you this day, eyther to the ^k right hande or to the left, to go after other goddes to serue them.
- 15 ^j But if thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commandements and his ordinances, which I commaunde thee this day, then all these curses shall come bys on thee, and ouertake thee.
- 16 Cursed shalt thou be in the towne, and cursed also in the fieelde.
- 17 Cursed shall thy basket be, and thy ^l bough.
- 18 Cursed shall be the fruite of thy bodie, and the frunt of thy lande, the increase of thy kine, and the flockes of thy sheepe.
- 19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.
- 20 The Lord shall sende byon thee cursing, trouble, and shame, in all that which thou setteth thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy works whereby thou hast forsaken me.
- 21 The Lord shall make the pestilence cleane vnto thee, vntill he hath consumed thee from the lande, whither thou goest to possesse it.
- 22 * The Lord shall smite thee with a consumption, and with the feauer, & with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the midliue, and they shall pursue thee vntill thou perishest.
- 23 And thine heauen that is ouer thine head, shall be ^m blasse, and the earth that is vnder thee, prou.
- 24 The Lord shall giue thee for the raine of thy lande, dust and ashes: euen from ⁿ heauen shall it come downe vpon thee; vntill thou be destroyed.
- 25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be scattered through all the kingdomes of the earth.

i For nothing is the earth is profitable, but when God sendeth his blessings from heauen.

chap. 15. 6. Or, the lowest.

Iosh. 22. 6.

Lewi. 26. 14. lament. 2. 2. 17. malac. 2. 2. baruch. 4. 20.

Or, store.

Or, rebuke.

Lewi. 26. 16.

Or, drought. k It shall giue thee no more moyleure then if it were of brasse.

Or, out of the ayre, as dust raised with a winde.

l Some reade, thou shalt be a terror & feare, when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life & in thy death: for the buriall is a testimonye of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

o Ebr. make it. common.

o When they shal returne fro their captiuitie.

p As he did Manasseh, Ioaachim, Zedechias and others.

Leue. 24. 9. & 25. 9. c. king. 9. 7.

Micah. 6. 15. hagg. 1. 6.

q Or, be shaken before they be ripe.

26 And thy carkers shalbe meate vnto all foules of the ayre, & vnto the beasts of the earth, and none shal frap them away.

27 The Lorde will smite thee with the botch of Egypt, & with the emeroids, and with the scab, and with the itche, that thou canst not be healed.

28 And the Lorde shall smite thee with mabnes, and with blindness, and with a stomping of heare.

29 Thou shalt also grope at none daies, as the blinde properly in darkness, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed by wrong and be powled enermore, and no man shal succour thee.

30 Thou shalt betrothe a wife, and another man shall lie with her: thou shalt build an house, & shalt not dwell therein: thou shalt plant a vineyard, & shalt not eat the fruite.

31 Thine eyes shall be flaine before thine eyes, and thou shalt not eat thereof: thine arte shalbe violently taken away before thy face, and shal not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shal rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes shal stil looke for them, euen til they fall out, and there shalbe no power in thine hand.

33 The fruite of thy lande and all thy labours shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt be mad for a sight which thine eyes shal see.

35 The Lord shal smite thee in the knees, and in thy thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the toppe of thine head.

36 The Lord shal huing thee & thy King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,

37 And thou shalt be a wonder, a prouerbe and a common talke among all people, whither the Lorde shall carie thee.

38 Thou shalt carie out much seede into the field, and gather but little in: for the grasshoppers shal destroy it.

39 Thou shalt plant a vineyard & drinke it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine oliues shal fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shal goe vnto captiuitie.

42 All thy trees and fruite of thy land

q Vnder one kinde he contendeth all the vermine, which destroy the frutes of the land: and this is an euident token of Gods curse.

r Gods plagues shalbe euident signes that he is offended with thee.

s Or, barbarous, cruel, or impudent.

t Or, first borne of thy bullockes.

u Or, gates.

v Leuit. 26. 29. 2. king. 6. 29.

w Ierem. 4. 19. baruch. 2. 2.

x Chap. 15. 9.

y As came to passe in the daies of Ioram, King of Israel, 2. king. 6. 29, & when the Romanes besieged Ierusalem,

e Hunger shall
so bice her, that
she shalbe ready
to eat her childe
before it be de-
livered.

u For he that of-
fendeth in one,
is guiltie of all,
Iain. 2.10.

x Declaring that
God hath infi-
nite means to
plague the wic-
ked, besides the
that are ordina-
rie or written.
Chap. 10. 22.

y Signifying that
it is a singular
gift of God to be
in a place where
as we may wor-
ship God purely,
and declare our
faith & religion.

o Or, thou shalt be
in doubt of thy life.

z Because they
were vnmindfull
of that miracle,
when the Sea
gaue place for
them to passe
through.

57 And at her^a afterbirth (that shal come
out from betwene her feet) and at her
children, which the shal beare: for when
all things lacke, the shal eate them les-
cretly, during the sicke and straitnes,
wherewith thine enemye shal besiege
thee in thy cities.

58 ¶ If thou wilt not keepe and doe^a all
the wordes of this Lawe (that are writ-
ten in this booke) and feare this glori-
ous and feareful Name THE LORD
THY GOD,

59 Then the Lord wil make thy plagues
wonderful, and the plagues of thy seed,
even great plagues and of long continu-
ance, and sore diseases, and of long du-
rance.

60 Whosoever he will bring vpon thee all
the diseases of Egypt, wherof thou
wast afraid, & they shal cleaue vnto thee.

61 And euery sickness, and euery plague,
which is not^a written in the booke of
this Lawe, will the Lord heape vpon
thee, vntill thou be destroyed.

62 And pe shall be left fewe in number,
where pe were as the^a starres of heauen
in multitude, because thou woudst
not obey the voice of the Lord thy God.

63 And as the Lord hath reioiced ouer
you, to doe you good, and to multiplie
you, so he will reioyce ouer you, to de-
stroy you, and bring you to nought, and
pe shalbe rooted out of the land, whither
thou goest to possesse it.

64 And the Lord shal scatter thee among
all people, from the one end of p^a world
vnto the other, and there thou shalt
serue other gods, which thou hast not
known nor thy fathers, euen wood and
stone.

65 Also among these nations thou shalt
finde no rest, neither shall the sole of thy
foote haue rest: for the Lord shal giue
thee there a trembling heart, and look-
ing to returne till thine eyes fall out, and
a sorrowful minde.

66 And thy life shall^a hang before thee,
and thou shalt feare both night and
day, and shalt haue none assurance of
thy life.

67 In the morning thou shalt say, Would
God it were evening; & at evening thou
shalt say, Would God it were morning,
for the feare of thine heart, which thou
shalt feare, & for the sight of thine eyes,
which thou shalt see.

68 And the Lord shal bring thee into Eg-
ypt againe with^a shippes by the way,
wherof I said vnto thee, Thou shalt
see it no more againe: and there pe shall
sell your selues vnto your enemies for
bondmen and bondwomen, and there
shalbe no tyer.

CHAP. XXIX.

3 The people are exhorted to obserue the comman-
dments. 10 The whole people from the hiest to
the lowest are comprehended vnder Gods cove-
nant. 19 The punishment of him that flattereth
him selfe in his wickednes. 24 The cause of Gods
wrath against his people.

These are the^a wordes of the cove-
nant which the Lord commanded
Moyses to make with the children
of Israel in the land of Moab beside the
covenant which hee had made with
them in^b Horeb.

2 ¶ And Moyses called all Israel, and said
vnto them, Ye haue seene all that the
Lord did before your eyes in the land of
Egypt vnto Pharaoh and vnto all his
seruants, and vnto all his land,

3 The^c great tentations which thine
eyes haue seene, thole great miracles
and wonders:

4 Yet the Lord hath not^d giuen you an
heart to perceiue, and eyes to see, and
eares to heare, vnto this day.

5 And I haue led you fourtie yere in the
wildernes: your clothes are not waxed
olde vpon you, neither is thy shoe wax-
ed olde vpon thy foote.

6 Ye haue eaten no bread, neither drunke
wine, nor strong drinke, that ye might
know, howe that I am the Lord your
God.

7 After, ye came into this place, & Sihon
King of Heshbon, and Og King of Bas-
shan came out against vs vnto battell,
and we slew them,

8 And tooke their land, and gaue it for an
heritance vnto the Kenenites, and to the
Gadites, and to the halfe tribe of
Manasseh.

9 ¶ Keepe therefore the wordes of this co-
uenant and doe them, that ye may pros-
per in all that ye shal doe.

10 ¶ I stand this day^a before one of you be-
fore the Lord your God: your heads
of your tribes, your Elders and your
officers, euen all the men of Israel:

11 Your children, your wives, & thy stran-
ger p^a is in thy campe from the helver of
thy wood, vnto p^a diuer of thy water.

12 That thou shouldest passe into the co-
uenant of the Lord thy God, and into
his othe which the Lord thy God maketh
with thee this day.

13 For to establish thee this day a people
vnto him selfe, and that he may be vnto
thee a God, as he hath said vnto thee,
and as hee hath sware vnto thy fa-
thers, Abraham, Ishak, and Iaakob.

14 Neither make I this covenant, & this
othe with you onely,

15 But aswell with him that standeth here
with vs this day before the Lord our
God, as with him^b that is not here
with vs this day.

16 For ye know, how we haue dwelt in
the land of Egypt, and howe we passed
through the muddes of the nations,
which ye passed by.

17 And ye haue seene their abominations
and their idols (wood, and stone, silver,
and gold) which were among them,

18 That there should not be among you
man nor woman, nor familie, nor tribe,
which should turn his heart away this
day from the Lord our God, to goe and
serue the gods of these nations, and that
there

b At the first gi-
uing of the law,
which was four-
tie yeres before.

c The proofes of
my power.

d He sheweth
that it is not in
mans power to
vnderstand the
mysteries of
God, if it be not
giuen him from
aboue.
e Made by mans
arte, bur manna,
which is called
the bread of
Angels.

Chap. 4. 6.
1. King. 1. 3.

f Who knoweth
your hearts, and
therefore ye may
not thinke to
dissemble with
him.
g Alluding to
them, that when
they made a iure
covenant, deuied
a beast in
twaine, and past
betweene the
parts deuied,
Gen. 35. 10.

h Meaning, their
posteritye.

i Such sinne, as the bitter fruite thereof might choke and destroy you.

Act. 8. 23.
* Or flatter.

k For as he that is thirftie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet can not be satisfied.

l Gods plagues upon them that rebell against him, shalbe so strange, that all ages shalbe astonished.

Gen. 19. 24, 25.

2. King. 9. 8.
Isa. 33. 5.

* Or, which had not given them a land to possesse.

m Moses hereby reproveth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not y, which God had reueiled vnto them, as the Lawe.

there should not be among you¹ anie roote that bringeth forth² gall & wormes wood.

19 So that when he heareth the wordes of this curse, he³ blesse him selfe in his heart, saying, I shall haue peace, although I walke according to the stubbes of mine owne hearte, thus adding⁴ byunkennes to thirt.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord & his ielousie shall smite against him, and euerie curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Lawe.

22 So that the¹ generation to come, euen your children, that shall rise vp after you, and the stranger, that shall come from a farr land, shall say, when they shall see the plagues of this land, & the diseases thereof, wherewith the Lord shall smite it:

23 (For al that land shall burne with brimstone and salt: it shal not be sowne, nor bring forth, nor any grasse shall growe thereon, like as in the ouerthrowing of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

24 Then shall all nations saie, * Wherfore hath the Lord done this vnto this land? howe fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought the out of the lande of Egypt.

26 And went and serued other gods and worshipped them: euen goddes which they knew not, and which had given them nothing,

27 Therefore the wrath of the Lord was ed hot against this land, to bring vpon it euerie curse that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in great indignation, and hath cast them into another lande, as appeareth this day.

29 The¹ secret things belong to the Lord our God, but the things reueiled belong vnto vs, and to our children for euer, that we may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed vnto they repent. 6 The Lord doth circumsise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them 20. The Lord is their life which obey him.

x Nowe when all these things shall come vpon thee, either the blessing or the curse which I haue set be-

fore thee, & thou shalt¹ turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commaunde thee this day: thou, and thy children with all thine² heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the lts most part of³ heauen, from thence will the Lord thy God gather thee, and fro thence will he⁴ take thee,

5 And the Lord thy God will bring thee into the lande which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiplie thee aboute thy fathers.

6 And the Lord thy God wil⁵ circumsise thine heart, and the hearte of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

7 And the Lord thy God will lap all these curses vpon thine enemies, and eu them, that hate thee, and that persecute thee.

8 I⁶ returne thou therefore, and obey the voyce of the Lord, and do all his commandements, which I commaunde thee this day.

9 And the Lord thy God will make thee plerous in euerie worke of thine hand, in the fruite of thy body, & in the fruite of thy cattell, and in the fruite of the lande for thy welth: for the Lord will turne againe and⁷ reioyce ouer thee to do thee good, as he reioiced ouer thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine hearte and with all thy soule.

11 If for this commandement which I commaund thee this day, is⁸ not hid fro thee, neither is it farr of.

12 It is not in heauē, that thou shouldest say, * Who shal go by for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyonde the Sea, that thou shouldest say, * Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14 But the⁹ worde is very neere vnto thee: euen in thy mouth and in thine heart, for to¹⁰ do it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaunde thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes,

By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocricie.

c Euen to the worlds ende.

d And bring thee into thy country.

e God wil purge all thy wicked affections: which thing is not in thine owne power to do.

f If we will haue God to worke in vs with his holie Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this manner of speache to declare the loue that he beareth vnto vs.

h The Lawe is so euident that none can pretend ignorance.

i By heauen and the sea he meaneth places most farr distant.

k Euen the law and the Gospel.

l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.

Rem. 10. 6.

a He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

lawes, that thou shalt *line & be multiplied, and that the Lord thy God may blesse thee in the lande, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other goddes, & serue them,

18 I pronounce vnto you this day, that ye shall surely perishe, ye shall not prolong your dayes in the lande, whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. therefore * chuse life, that both thou and thy seed map liue,

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou mapst dwell in the lande which the Lord sware vnto thy fathers, Abraham, Izzhak and Iaakob, to giue them.

CHAP. XXXI.

2. 7. Moses preparing him selfe to dye, appointeth Joshua to rule the people. 9 He giueth the Lawe to the Levites, that they should reade it to the people. 19 God giueth them a song as a witness betwene him and them. 29 God confirmed Joshua. 29 Moses sheweth them that they will rebell after his death.

1 Then Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundredth and thirtie yere olde this day: I can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not go ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he will destrope the nations before thee, and thou shalt possesse the. * Joshua, he shal go before thee, as the Lord hath said.

4 And the Lord shall do vnto them, as he did to * Sihon and to 9g kings of the Amorites, and vnto their lande whom he destrope.

5 And the Lord shall giue them b before you that ye map do vnto them according vnto euery * commandement, which I haue commanded you.

6 Blucke b p your heartes therefore, and be strong: dreade not, nor be afraide of them: for the Lord thy God him selfe doth go with thee: he wil not faile thee, nor forsake thee.

7 And Moses called Joshua, and saide vnto him in the sight of all Israel, Be c of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sware vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord him selfe doeth d go before thee: he wil be with thee: he wil not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 And Moses wrote this Lawe, and des

liuered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euery seuenth yere e when the yere of freedom shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare e before the Lord thy God, in the place which he shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they map learne, and feare the Lord your God, and keepe, and obserue all the wordes of this Lawe,

13 And that their children which f haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iorden to possesse it.

14 ¶ Then the Lord said vnto Moses, Bes hoid, thy dayes are come, that thou must die: Call Ioshua, and stande pe in the Tabernacle of the Congregation: I may giue him a charge. So Moses Or, commanded, and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the g pillar of the cloude stoode ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Bes hoid, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange lãd (whither they go to dwell therein, and will forsake me, and breake my couenent which I haue made with them).

17 Wherefore my wrath will waite hote against them at that day, and I will forsake them, and will b hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Were not these troubles come vpon me, because God is not with me?

18 But I wil surely hide my face in that day, because of all the euil, which they shall commit, in that they are turned vnto other gods.

19 Moses therefore wrote pe this i song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witness against the children of Israel.

20 For I wil bring them into the lande (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill their selues, and ware fatte: k then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

21 And then when manie aduersities and tribulations shall come vpon them, this

Nehem. 8. 2. Chap. 25. 11.

e Before the Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Lawe was giuen.

Or, commanded.

g In a cloude that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

i To preserue you and your children from Idolatrie, by remembering Gods benefites.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod,

Chap. 4. 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his electe.

a I can no longer execute mine office. Nomb. 20. 11. chap. 3. 26.

Nomb. 27. 16.

Nomb. 21. 24.

b Into your hands. Chap. 7. 2.

c Or, be of good courage.

e For he that must gouerne y people, hath neede to be valiant to repress vice, & constant to mainteine vertue.

d Signifying y man can neuer be of good courage, except he be perswaded of Gods fauour & assistance.

1 That these e- uils are come vpon them, be- cause they for- sooke me.

Israh. 6.

m Of thine inf- idelitie, when thou shalt turne away from the doctrine contened therein.

n As gouerners, judges, and mag- istrates.

o By Idolatrie, and worshipping Images, which are the worke of your hands.

n As witnesses of this peoples ingratitude. b He desireth that he may speake to Gods glorie, and that the people, as y greene grasse, may receiue the dewe of his doc- trine.

c The Ebrewe word is rocke: noting that God onely is mighty, faithful, & con- stant in his pro- mises.

this song shall I answere them to their face as a witnes: for it shal not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the lande which I swaue.

22 ¶ Moyses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, & said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I swaue vnto them, & I will be with thee.

24 ¶ And when Moyses had made an end of writing the wordes of this lawe in a booke vntill he had finished them,

25 Then Moyses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this lawe, and put ye it in the side of the Arke of the coue- nant of the Lord your God, that it may be there for a ^m witnes against thee.

27 For I know thy rebellion, & thy stiffe necke: beyolder, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will utterly be corrupt and turne from the way, which I haue commanded you: therefore euel wil come vpon you at the length, because ye will commit euil in the sight of the Lord, by promo- king him to anger through the ^o worke of your hands.

30 Thus Moyses spake in the audience of all the Congregation of Israel, h wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moyses containing 7 Gods benefites to- ward the people, 15 and their ingratitude toward him. 30 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moyses comma- ndeth to teach the Lawe to the children. 49 God forewarneth Moyses of his death.

1 Harken ye, heauens, & I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speech shall stee as the dewe, as the shower vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glorie vnto our God.

4 Perfect is the worke of the mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous is he.

5 They haue corrupted them selues to- ward him by their vice, not being his children, but a froward and crooked ge- neration.

6 Doe ye to reward the Lord, O foolish pro- ple and vnwise: is not he thy father, that hath bought thee? he hath ^d made thee, and proportioned thee.

7 Remember the dayes of olde: con- sider the peres of so many generations: aske thy father, and he wil shewe thee: thine Elders, and they wil tel thee.

8 When the most hie God deuised to the na- tions their inheritance, when he se- parated the sonnes of Adam, he ap- pointed the borders of the ^e people, ac- cording to the number of the children of Israel.

9 For the Lotbes portion is his people: Iacob is the lot of his inheritance.

10 He found him in the land of the wil- dernes, in a waste, and roaring wilder- nes: he led him about, he taught him; and kept him as the apple of his eye.

11 As an eagle stretcht by her nest, ^f stoote- reth ouer her birdes, stretcheth out her winges, taketh them, and beareth them on her winges,

12 So the Lord alone led him & there was no strange god with him.

13 He carried him vp to the hie places of the searth, that he might eate the fruits of the fields, and he caused him to sucke ^h home out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the grannes of wheate, & the red ⁱ licour of the grape hast thou drunke.

15 ¶ But he that should haue bene i hye right, when he waxed fat, burned with his heele: thou art fat, thou art grosse, thou art laden with faines: therefore he forsooke God that made him, & regarded not the strong God of his saluation.

16 They prouoked him with ^k strange gods: they prouoked him to anger with abominations.

17 They offered into deuils, not to God, but to gods whom they knew not: new gods that came newly by, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saue it, & was angrie, for the prouocation of his ^m sonnes and of his daughters.

20 And he said, I will hide my face from them: I wil see what their end shalbe: for they are a froward generation, chil- dren in whom is no faith.

21 They haue moued me to ielousie with char which is not God: they haue prouo- ked me to anger with their vanities: * and I will moue them to ielousie with those which are no ⁿ people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, & shal burne vnto the bottem of hel, and shal consume the earth with her increase, and set on fire the foundations of the mountaines.

d Not accor- ding to the com- mon creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence deuised y world, he lent for a time that portio to the Canaa- nites, which should after be an inheritance for all his people Israel.

f To teach the to flie.

g Or, god of strange nation.

h Meaning of the land of Canaan, which was hie in respect of Egypt.

i That is, abun- dant of al things euen in the very rockes.

k Ebr, blood.

l He sheweth what is the prin- cipall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture cal- leth new, what- soeuer man in- venteth, be the error neuer so olde.

m He calleth them Gods chil- dren, not to ho- nour them, but to shewe them from what dig- nity they are fallen.

Rem. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.
24 They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both þ pong man and the pong woman, the sucking with the man of gray heare.

26 I haue laid, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Haue that I feared the furie of the enemy, lest their aduersaries should reuenge proud, and lest they should say, Our he hand and not the Loyde hath done all this.

28 For they are a nation void of counsel, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their later end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, and the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the bines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the popson of dragons, and the cruel gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Loyde shall iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, they mightie God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, & there is no gods with me: * I kill, and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I lue for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drinke with blood, and my sword shall eat flesh for the blood of the flame, and of the cap-

sties, when I begin to take vengeance of the enemy.

43 * He nations, praye his people: for he will auenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be merciful vnto his land, and to his people.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and * Hosea the sonne of Nun.

45 When Moses had made an ende of speaking all these wordes to all Israel,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I re- stifie against you this day, that ye map commande them vnto your children, that they map obserue and doe all the wordes of this Lawe.

47 For it is no * haine word concerning you, but it is your life, and by this word shall you prolong your dayes in the land, whither ye go ouer Iordan to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Pebo, which is in the land of Moab, that is ouer against Jericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people: * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because ye * trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I mine honour, meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blessing all the tribes of Israel. 26 There is no God like to the God of Israel. 29 Nor any people like vnto him.

1 N Owe this is the * blessing which the Lord gave vnto the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran: & he came with ten thousand of Saints, and at his right hand a fire Lawe for them.

3 Though he loue the people, yet * all thy Saints are in thine hands: and they are humbled at thy feete, to receive thy wordes.

4 Moses commanded vs a Lawe for an inheritance of the Congregation of Jaakob.

5 Then he was among the * righteous people, as King, when the heads of the people, and the tribes of Israel were assembled,

Rom. 15. 10. n Whether the blood of Gods people be shed for their finnes, or triall of their faith, he prometh to reuenge it.

* Or, Ioshua.

Chap. 6. 8. and 11. 18.

x For I will per- forme my prope- mnto you,

Isa. 55. 10.

Numb. 27. 12.

Gen. 25. 3.

Nomb. 20. 21, 28.

and 33. 38.

Nomb. 10. 12, 13.

and 27. 12.

* Or, of strife.

y Ye were not earnest and con-

stant to maintaine

a This blessing conteyneth not onely a simple

praiser, but an as-

surance of the effect thereof.

b Meaning infinite Angels.

c Ebr. his Saints,

that is, the chil-

dren of Israel.

d As thy disci-

ples.

e To vs and our successors.

* Or, Moses.

* Or, Israh.

o They shall be slaine both in the field & at home.

p Reioycing to see the godly afflicted, & attributing that to them felues which is wrought by gods hand.

q They would consider the felicity y was prepared for them, if they had obeyed God.
* Or, deliuered them to their enemy, Iosh. 23. 10.

r The fruites of the wicked are as payson, detestable to God and dangerous for man.
Eccles. 2. 1. rom. 2. 15. bevr. 10. 30.

* Or, change his minde.
f When neither strong nor weak in a maner remaine.

s Sam. 2. 6. Job. 13. 2. VVij. 16. 13.

z That is, I sweare, reade Gen. 14. 22.

F Reuben shall be one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but small.

g Signifying that he should hardly obtaine Iacob's promise, Gen. 49. 8.

h He preferred Gods glorie to all natural affection, Exod. 32. 29.

i He declared that the ministers of God haue manie enemies, and therefore haue neede to be praised for.

k Because the temple shoulde be built in Zion, which was in the tribe of Benjamin, he sheweth that God should dwell with him there.

Or, fountaines.

l Which was, God appearing vnto Moses, Exod. 3. 2.

Or, strength.

m In thy prosperous viages vpon the sea, Gen. 49. 13.

Or, mount Zion.

n The Tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iordē was Gods, though it was not knowne.

6 **I** Let Reuben liue, and not die, though his men be a final number.

7 **A**nd thus he blessed Judah, and said, **H**ear, O Lord, the voice of Judah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

8 **A**nd of Levi he said, Let thy * Thun-
der & thine Drum be with thine holy
one, whom thou didst proue in Massah,
and didst cause him to strue at the wa-
ters of Meribah.

9 **W**ho said vnto his father and to his mother, **I** haue not sene him, neither
knewe he his brethren, nor knewe his
owne children: for they obserued thy
word, and kept thy covenant.

10 **T**hey shall teach Iacob thy iudge-
ments, and Israel thy lawe: they shall
put incens before thy face, & the burnt
offring vpon thine altar.

11 **B**lessed, O Lord, his substance, and ac-
cept the worke of his handes: **I** sinite
through the lapines of them that rise a-
gainst him, and of them that hate him,
that they rise not againe.

12 **O**f Benjamin he said, The beloned
of the Lord shall dwell in safetie by him:
the Lord shall couer him all the day long,
and dwell betwene his shoulders.

13 **A**nd of Ioseph he said, Blessed of the
Lord is his land for **p** sweetenes of hea-
uen, for the dewe, and for the **p** depth ly-
ing beneath,

14 **A**nd for the swēte increase of **p** sunne,
and for **p** swēte increase of the income,

15 **A**nd for the sweetenes of the top of the
Ancient mountaines, and for the sweet-
nes of the olde hilles,

16 **A**nd for the sweetenes of the earth, and
abundance thereof: and the good wil of
him that dwelt in the **p** bulke, shall come
vpon the head of Ioseph, and vpon the
top of the head of him that was **p** sepa-
rated from his brethren.

17 **H**is beautie shall be like his first borne
bullocke, and his **p** hogues as the hogues
of an vnicorne: with them he shall smite
the people together, euen the endes of
the world: these are also the tenthous-
sands of Ephraim, and these are the
thousandes of Manasseh.

18 **A**nd of Zebulun he said, Reioyce,
Zebulun, in thy **p** going out, and thou,
Issachar, in thy tentes.

19 **T**hey shall call the people vnto the
mountaine: there they shall offer the sa-
crifices of righteousness: for **p** they shall
sucke of the abundance of the sea, & of
the treasures hid in the land.

20 **A**nd of Gad he said, Blessed be he
that enlargeth Gad: he dwelleth as a
lion, that catcheth for his praye **p** arme
with the head.

21 **A**nd he looked to himselfe at the begin-
ning, because there was a portion of
the **p** lawe giuer hid: yet he shall come
with the heads of the people, to execute
the iustice of the Lord, and his iudges
ments with Israel.

22 **A**nd of Dan he said, Dan is a lions
whelp: he shall leape from Bashan.

23 **A**nd of Naphtali he said, **N**aphtali,
satisfied with fauour, and filled
with the blessing of the Lord, possesse
the West and the South.

24 **A**nd of Asher he said, **A**sher shall be
blessed with children: he shall be accep-
table vnto his brethren, and shall dippe
his foot in oyle.

25 **T**hy shoes shall be **p** iron and brass,
and thy strength shall continue as long
as thou liuest.

26 **T**here is none like God, **O** righte-
ous people, which rideth vpon the hea-
uens for thine helpe, and on the clouds
in his gloie.

27 **T**he eternal God is thy refuge, and vn-
der his armes thou art for euer: he shall
cast out the enimie before thee, and will
say, Destroy them.

28 **T**hen Israel the fountaine of Iaa-
keb shall dwell alone in safetie in a land
of wheat and wine: also his yeauens
shall drop the dewe.

29 **B**lessed art thou, O Israel: who is like
unto thee, **O** people saved by the Lord,
the shield of thine helpe, and which is
the sword of thy glorie: therefore thine
enemies shall be in subiection to thee,
and thou shalt tread vpon their hic pla-
ces.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan. **5** He dieth.

8 Israel weepeth. **9** Joshua succeedeth in Moses
roune. **10** The praise of Moses.

Then Moses went from the plaine
of Moab vnto mount **p** Abarim
to the top of Pisgah that is ouer a-
gainst Iericho: and the Lord shewed
him **p** all the land of Gilead, vnto Dan,

2 **A**nd all Naphtali and the land of E-
phraim and Manasse, and all the land
of Iudah, vnto the vtmost **p** sea:

3 **A**nd the South, and the plaine of the
valley of Iericho, the citie of palmes
trees, vnto Zoar.

4 **A**nd the Lord said vnto him, **T**his is
the lande which **I** sware vnto Abra-
ham, to Isaac and to Iacob, saying,
I will giue it vnto thy seed: **I** haue cau-
sed thee to see it with thine eyes, but
thou shalt not goe ouer thither.

5 **S**o Moses the seruant of the Lord dyed
there in the land of Moab, according to
the word of the Lord.

6 **A**nd he buried him in a balley in the
land of Moab ouer against Beth-peor,
but no man knoweth of his sepulchre
vnto **p** this day.

7 **M**oses was now an hundred and
twentie yere old when he died, his eye
was not dimme, nor his naturall force
abated.

8 **A**nd the children of Israel wept for
Moses in the plaine of Moab thirte
dayes: so the dayes of weeping and
mourning for Moses were ended.

9 **A**nd Joshua the sonne of Nun was
full of the spirit of wisdom: for Moses
had

p Meaning,
neere the sea.

q Thou shalt be
strong, or thy
countrey full of
metal. It see-
meth that Sime-
on is left out be-
cause he was vn-
der Iudah, and
his portion of
his inheritance,
Josh. 19. 9.

r Who was
plentifull in issue
as a fountaine.

s Thine enemies
for feare shall lie
and faine to be
in subiection.

a Which was a
part of mount
Abarim, Nom.

Chap. 3. 27.

2. mar. 4. 4.

b Called Med-
terraneum.

Gen. 12. 7. & 13. 10.

c To wit, the
Angel of the
Lord, Jude 9.

d That **p** Iewes
might not haue
occasion thereby
to commit Ido-
latrie.

e Hereby ap-
peareth the fa-
uour of God **p**
leaueth not his
Church desti-
tute of a gouer-
nour.

Gods commanded to inuade the land, Ioshua. 1
 had put his hands vpon him. And the 11 In all the miracles & wonders which
 children of Israel were obedient vnto the Lord sent him to do in the lande of
 him, and did as the Lord had comma- Egypt before Pharaoh and before all
 ded Moses. his seruantes, and before all his laud, g Meaning, the
 10 But there arose not a Prophet since power of God
 in Israel like vnto Moses (whom the working by Mo-
 Lord knew face to face) that great feare, which Moses wrought ses in the wil-
 in the sight of all Israel, demes.

THE BOOKE OF Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophete should be raysed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18, 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he rayseth vp Ioshua to be ruler and gouernour ouer his people, that neyther they should be discouraged for lacke of a capitaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which eyther belonged to a valiant capitaine or a faithfull minister. So he ouercometh all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ieshua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576.yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576.yeres.

CHAP. I.

- 3 The Lord encourageth Ioshua to inuade the land.
- 4 The borders and limites of the land of the Israelites.
- 5 The Lord promiseth to assist Ioshua, if he obey his word.
- 11 Ioshua commandeth the people to prepare themselves to passe ouer Iordan, and exhorteth the Reubenites to execute their charge.



After the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

- 1 * Moyses my seru-
nant is dead: now
therefore arise,
go ouer this Iordan,
thou, and all this people,
vnto the land which I
gine them, that is, to the
children of Israel.
- 3 * Cherie place that the
sole of your foote
shal tread vpon, haue I
giuen you, as I said vnto
Moses.
- 4 * From the wilderness
and this Ierihon
euen vnto the great
Iauke, the river
* Perath: all the land
of the Hittites,
euen vnto the great
sea toward the
going downe of the
sunne, shal be
your coast.
- 5 There shal not a man
be able to with-
stand thee all the
dayes of thy life: as
I was with Moses,
so wil I be with thee.
- 6 * I wil not leaue thee,
nor forsake thee.
- * Be strong & of a good
courage: for vnto

to this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

- 7 Only be thou strong,
& of a most balli-
ant courage, that thou
maiest obserue &
do according to all
the Law which Mo-
ses my seruant hath
commanded thee:
thou shalt not turne
a wape from it to
the right hand, nor
to the left, that thou
maiest prosper whither
soeuer thou goest.
- 8 Let not this booke
of the Law depart out
of thy mouth, but meditate
therein day & night,
that thou maiest
obserue & do according
to all that is written
therein: for then shalt
thou make thy wape
prosperous, and then
shalt thou haue good
success.
- 9 Haue not I com-
manded thee, saying,
Be strong & of a good
courage, feare not, nor
be discouraged: for I
the Lord thy God wil be
with thee, whither
soeuer thou goest.
- 10 ¶ Then Ioshua
commanded the offi-
cers of the people, say-
ing,
- 11 Passe through the
holste, & commande
the people, saying,
Prepare you vi-
tailes: for after three
dayes ye shall passe
ouer this Iordan, to
go in to possesse the
land, which the Lord
your God giveth you
to possesse it.
- 12 ¶ And vnto the
Reubenites, and to the
Gadites, and to halfe
the tribe of Manasse
spake Ioshua, say-
ing,
- 13 * Remember the
word, which Moyses
the seruant of the Lord
commanded you, say-
ing, The Lord your
God hath giuen you
rest, & hath giuen you
this land.
- 14 ¶ Your

"Or, growe stronger and stronger.

Deut. 5. 32. & 25. 14.

e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continual studie of Gods word.

"Or, gouerne wisely.

g Meaning from the day that this was proclaimed, Chap. 3. 2.

Nomb. 3. 20.

h Which belonged to Sihon the King of the Amorites, and Og King of Bashan.

f Vnto whom the Lord did reueile himselfe so plainly, as Exodus 33. 11.

a The beginning of this booke depedeth on the last Chapter of Deut. which was writtē by Ioshua as a preparation to his historie.

Chap. 1. 4. 9.

Deut. 11. 24.
b Of Zin, called Kadesh & Paran.
c Or, Suprater.
d Meaning the whole land of Canaan.
e Called Mediteraneum.
f Heb. 2. 3. 5.
Deut. 31. 23.

^o Or, beyond Iordan from Iericho.

ⁱ By your request, but yet by Gods secret appointment, Deut. 33. 21.

^k They do not onely promise to obey him so long as he is with him: but to helpe to punish all that rebell against him.

^a Which place was in the plaine of Moab neere unto Iordan. Heb. 11. 31.

^o Or, chambers house, or hostelle.

^b Though the wicked see the hand of God vpon them, yet they repent not; but seeke howe they may by their power and policie resist his working.

^c Meaning vpon the house: for then their houses were flat a boues, so they might do their businesse there-vpon.

^d For so God promised, Deut. 28. 7. chap. 5. 1.

14 ^f Your wiues, your children, and your cattell shall remaine in the land which Moises gaue you on ^h this side Iordan: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,

15 ⁱ Untill the Lord haue giuen your brethren rest, as well as to you, and untill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shall possesse it, which land Moises the Lordes seruant ⁱ gaue you on this side Iordan toward the sunne rising.

16 ^j Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoever thou send vs, we will goe.

17 ^k As we obeyed Moises in all things, ^k so will we obey thee: onely the Lord thy God ^o be with thee, as he was with Moises.

18 ^l Whosoever shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong and of good courage,

CHAP. II.

^a Ioshua sendeth men to spy Iericho, whom Rahab hideth. 11 She confisseth the God of Israel: 1 She requirith a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

1 ^Then Ioshua the sonne of Nun sent out ^a ^b Shittim two men to spy secretly, saying, Goe, viewe the land, and also Iericho: and they went, and ^c came into a ^d harlots house, named Rahab, and lodged there.

2 ^e Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spy out the countrey.

3 ^f And the king of Iericho sent unto Rahab, saying, ^g Being forth the men that are come to thee, and which are entered into thine house: for they be come to search out all the land.

4 ^h (But the woman had taken the two men, and hid them): Therefore said she thus, There came men vnto me, but I wiste not whence they were.

5 ⁱ And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shall ouertake them.

6 ^j (But she had brought them vp to the ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

7 ^o And certaine men purshed after them, the way to Iordan, vnto the fourdes, and as soone as they which purshed after the, were gone out, they shut ^p the gate.

8 ^q And before they were a sleepe, she came vp vnto them vpon the rooofe,

9 ^r And said vnto the men, I knowe that the Lord hath giuen you the land, and that the ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

and that all the inhabitants of the land faint because of you,

10 ^g For we haue heard, howe the Lord ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf}

24 Also they said vnto Joshua, Surely the Lord hath deliuered into our hands all the land: for euery at the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Joshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Joshua before the people. 9 Joshua exhortation to the people. 16 The waters part asunder whyles the people passe.

Then Joshua rose verie early, & they remoued from Shittim, and came to ^a Jordan, he, and all the children of Israel, and lodged there, before they went ouer.

2 And after ^b three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the Couenant of the Lord pour God, and the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 For there shall be a space betwene you and it, about ^c two thousand cubites by measure: ye shall not come nere vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Joshua had saide vnto the people, * Sanctifie your selues: for to morrowe the Lord will do wonders among you)

6 Also Joshua spake vnto the Priests, saying, Take by the Arke of the Couenant, and goe ouer before the people: so they tooke by ^d the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord saide vnto Joshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of ^e the Couenant, saying, When ye are come to the brink of the waters of Jordan, ye shall stand still in Jordan.

9 ¶ Then Joshua saide vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Joshua saide, ^f Hereby ye shall knowe that the living God is among you, and that he will certainly call out before you the Canaanites, and the Hittites, and the Hittites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the Couenant of the Lord of all the world passeth before you into Jordan.

12 Now therefore take from among you ^g twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall step in the waters of Jordan, the waters of Jordan shall be cut of: for the waters that come from aboue, * shall stand still vpon an heape,

14 ¶ Then when the people were departed from their tentes to goe ouer Jordan, the Priests bearing the Arke of the Couenant, went before the people.

15 And as they that bare the Arke came vnto Jordan, and the feete of ^h the Priests that bare the Arke were dipped in the brink of the water, (* for Jordan beeth to fill all his ⁱ bankes all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut of: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood by within Jordan ready prepared, and all the Israelites went ouer by, vntill all the people were gone cleane ouer through Jordan.

CHAP. IIII.

1 God commanded Joshua to set vp twelve stones in Jordan. 18 The waters returne to their old course. 20 Other twelve stones are set vp in Gilead.

21 This miracle must be declared to the posteritie.

And when all the people were wholely past ouer Jordan, (after ^j the Lord had spoken vnto Joshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Jordan, out of the place where the Priests stood in a readines, twelve stones, which ye shall take away with you, and leaue them in the ^k lodging, where you shall lodge this night)

4 Then Joshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Joshua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Jordan, and take by euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut of before the Arke of the Couenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut of: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did eue so, as Joshua had commanded, and tooke by twelue stones out of the middes of Jordan, as the Lord had said vnto Joshua, according to the number of the tribes of the children of Israel, and carried them away with them vnto the lodging, and laid them downe there.

9 And

Abi. 1. 48.

2. Chron. 22. 15.

eccles. 24. 30.

f Because the riuier was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or, as some read, sure, as though they had bene vpon the drie land.

Deut. 27. 2.

a As Chap. 3. 17.

b Meaning, the place where they should campe.

c God commandeth that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

a Which according to the Brewers was in March, & about 40. dayes after Moses death. b Which time was giuen for to prepare them vitales, Chap. 1. 11.

* Or, a myle.

Leuit. 20. 7. nomb. 11. 18. chap. 7. 13. 1. sam. 16. 5.

Chap. 5.

c Euen in the chanel, where the streame had run, as verse 17. d By this miracle in deuiding the water.

e Which should set vp twelue stones in remembrance of the benefite.

2. sam. 12. 4. 5.

d Besides the twelve stones which were carried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.
2 Cor. 12:17, 18.

f That is, before the Arke.

Or, revered him.

g Because the Arke testified Gods presence, and the tables of the lawe contained therein, signified Gods will toward his people.

h Called Abib or Nisan, containing part of March, and part of April.

Exod. 17. 25.
i Gods benefites serue for a further condemnation to the wicked, and stirre vp his to reverence him, and obey him.

9 And Joshua set by ^d twelve stones in the mides of Iorden, in ^e place where the feete of the Priests, which bare the Arke of the couenant, stood, and there haue they continued vnto this day.
10 ¶ So the Priests, which bare the arke, stood in the mides of Iorden, vntill euery thing was finished that the Lord had commaunded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people halted and went ouer.
11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.
12 * And the sonnes of Reuben, and the sonnes of Gad, a halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.
13 Euen fourty thousand prepared for warre, went before the Lord vnto batel, into the plaine of Jericho.
14 That day the Lord magnified Joshua in the sight of all Israel, and they ^f feared him, as they feared Moses at daies of his life.
15 And the Lord spake vnto Joshua, saying,
16 Communde the Priests that beare this Arke of the testimonie, to come by out of Iorden.
17 Joshua therfore commaunded ^g the Priests, saying, Come ye by out of Iorden.
18 And when the Priests that bare the Arke of the couenant of the Lord were come by out of the mides of Iorden, and assoone as the soles of the Priests feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.
19 ¶ So the people came by out of Iorden the tenth day of the ^h first moneth, and pitched in Gilgal, in the Eastside of Jericho.
20 Also the twelve stones, which they tooke out of Iorden, did Joshua pitch in Gilgal.
21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?
22 Then ye shall shew your children, and say, Israel came ouer this Iorden on dry land:
23 For the Lord your God dyed by the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea, * which he dyed by before vs, till the waters were gone ouer,
24 That all the people of the world may know that the hande of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites.
2 Circumcision is commaunded the second time.
3 The Passouer is kept. 12 Manna eateth.
13 The Angel appeareth vnto Joshua.

NOW when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried by the waters of Iorden before the children of Israel vntill they were gone ouer, their heart faunted: and there was no courage in them any more because of the children of Israel.
2 ¶ That same time the Lord said vnto Joshua, * Make thee sharpe knives, and returne, and circuncise the sonnes of Israel the second time.
3 Then Joshua made him sharpe knives and circuncised the sonnes of Israel in the hill of the foreskinnes.
4 And this is the cause why Joshua circuncised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.
5 For all the people that came out were circuncised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were ^a not circuncised.
6 For the children of Israel walked fourty yeres in the wilderness, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord sware, that he would not shew them the lande, * which the Lord had sworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and honey.
7 So their sonnes whom he raped by in their steade, Joshua circuncised: for they were vncircuncised, because they circuncised them not by the way.
8 And when they had made an ende of circuncising all the people, they abode in the places in ^b campe till they were whole.
9 After, the Lord said vnto Joshua, This day I haue taken away the ^c shame of Egypt from you: wherefore he called the name of ^d place Gilgal, vnto this day.
10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plaine of Jericho.
11 And they did eate of the corne of the land, on the morow after the Passouer, vntill leavened bread, and parched corne in the same day.
12 And the MAN crept on the moztowe after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of ^e fruite of the lande of Canaan that yere.
13 ¶ And when Joshua was by Jericho, he lift by his eyes & looked: and behold, there stood a ^f man against him, hauing a sword drawen in his hand: & Joshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?
14 And he said, Nay, but as a captaine of

a The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.
b For now they had left it about 40. yeres.
c Gilgal was so called, because they were there circuncised.
d For they looked daily to remove at the Lords commandment: which thing they that were new circuncised, could not do without great danger.
e For their sore was so grievous that they were not able to remove.
f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or ^g foreskinne, whereby you were like to the Egyptians.
Exod. 23. 23.

g In that that Ioshua worshipeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords capitaine, he declareth himselfe to be Christ.

the holste of the Lord am I now come: then Ioshua fel on his face to the earth, and s did worship, and said unto him, What saith my Lord unto his servant? And the capitaine of the Lord's holste said unto Ioshua, * Loose thy shoe of thy foot: for the place whereon thou standest, is holy: and Ioshua did so.

Exod. 3.5. ruth. 4.7. altes. 7.33.

CHAP. VI.

3 The Lord instructeth Ioshua what he should doe, as touching Iericho. 6 Ioshua commandeth the Priestes and warriors what to do, 20 The walles fall. 22 Rahab is saved. 23 All is burnt saue gold and metal, 26 The curse of him that buildeth the citie.

1 Now Iericho was shut up, & closed, because of p children of Israel: none might go out nor enter in.

2 And the Lord laid unto Ioshua, Behold, I haue giuen into thine hand Jericho & the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie: once: thus shall you do five dayes:

4 And seuen Priestes shall beare seuen trumpets of rams hornes before the Arke: and the seuenth day ye shall compass the citie seuen times, & the Priestes shall blow with the trumpets.

5 And when they make a long blast to the rams home, & ye beare the sound of the trumpet, all p people shall shoute with a great shoute: then shall the wal of p citie fall downe flat, and the people shall ascend vp, euery man straight before him.

6 ¶ Then Ioshua p some of him called the Priestes & said unto them, Take vp the Arke of the covenant, and let seuen Priestes beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said unto p people, Go & compass the citie: & let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken unto the people, the seuen Priestes bare the seuen trumpets of rams hornes, & went forth before the Arke of the Lord, and blew with the trumpets, & the Arke of the covenant of p Lord followed them.

9 ¶ And p men of armes went before the Priestes, that blew the trumpets: then the gathering host came after p Arke, as they went and blew the trumpets.

10 ¶ Now Ioshua had commanded the people, saying, Ye shall not shoute, neis ther make any noise with your voice, neither shall a word proceed out of your mouth, untill the day that I say unto you, shoute, then shall ye shoute.

11 So the Arke of the Lord compassed the citie, and went about it: once: then they returned into the holste, and lodged in the campe.

12 And Ioshua rose early in p morning, & the Priestes bare the Arke of the Lord:

13 Also seuen Priestes bare seuen trumpets of rams hornes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering host came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the holst: thus they did five dayes.

15 And when the seuenth day came, they rose early, euery with p dawning of the day, & compassed the citie after the same manner: seuen times: onely that day they compassed the citie seuen times.

16 And when the Priestes had blown the trumpets the seuenth time, Ioshua said unto the people: Shoute: for the Lord hath giuen you the citie.

17 And p citie shall be an execrable thing, both it, and all that are therein, unto the Lord: onely Rahab the harlot shall liue, she, & all that are with her in the house: for she hid the messengers p we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the holste of Israel execrable, and trouble it.

19 But all silver, and gold, and vessels of brass, and yron shall be consecrate vnto the Lord, & shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: & the wall fell downe flat: so the people went vp into the citie, euery man straight before him: & they toke the citie.

21 And they utterly destroyed all that was in the citie, both man & woman, yong, and old, and ore, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said unto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath: as p sware to her.

23 So p yong men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the holste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the silver, and the golde, and the vessels of brass, and yron, they put into the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, & her fathers household, & all that she had, and she dwelt in Israel euery unto this day, because she had hid p messengers, which Ioshua sent to spie out Jericho.

26 ¶ And Ioshua ware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Jericho: & he shall lay the foundation thereof in his eldest sonne, & in his yongest.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoever was left of others,

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholly to be destroyed.

Chap. 2.4.

Leuit. 27.28. nom. 21.2.

dent. 13.15, 17. m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11.30. 2. Mac. 12.35, 36.

Chap. 2.14. hebr. 11.31.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning the Tabernacle. p For he was married to Salmon prince of the tribe of Iudah, Mat. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

a That none could go out. b That none could come in. c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by p Reubenites, Gadites, and half p tribe of Manasseh.

g Meaning the reward, wherein was the standard of the tribe of Dan, Nomb. 10.25.

h For that day.

16. n He declareth
that this is Gods
iudgement, be-
cause he had of-
fended, and cau-
sed others to be

4 Then, to suffer wickednesse unpunished, is to refuse God willingly.

Q. iii. turned flame.

turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Joshua sitteth upon an altar. 32 He writeth the law upon stones, 35 And readeth it to all the people.

1 After, the Lorde saide vnto Joshua, **A*** Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: be hold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai and to the King thereof, as thou didst vnto * Jericho and to the King thereof: neuertheless the spoyle thereof and * the cattell thereof shalt thou take vnto pou for a pray: thou shalt lie in waite against the citie on the * backside thereof.

3 ¶ Then Joshua arose, and all the men of warre to goe by against Ai: and Joshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Besiege, pe ^b shall lie in waite against the citie on the backside of the citie: go not very farre from the citie, but be all in a readinesse.

5 And I and all the people that are with me, will appoach vnto ^p citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and ^c despoyle the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: be hold, I haue charged you.

9 ¶ Joshua then sent them forth, and they went to lie in waite, & abode betwene Beth-el and Ai, on the Westside of Ai: but Joshua lodged that night ^c among the people.

10 And Joshua rose vp early in the morning, and ^d nombed the people: and he and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him went by and drew nerre, and came against the citie, and pitched on the Southside of Ai: and there was a valley betwene them and Ai.

12 And he toke about fye thousand men, ^e and set them to be in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people set all ^f hoste that was on the Southside against the citie, and the pers in waite on the West, against

the citie: and Joshua went the same night into the ^f mids of the valley.

14 ¶ And when the King of Ai sawe it, then the men of the citie halted and rold vp early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite against him on the backside of the citie.

15 Then Joshua and all Israel ^g as beate before them, fled by the way of the wilderness.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Joshua, and were drawne away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lorde saide vnto Joshua, ^h Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Joshua stretched out the speare that he had in his hand, toward the citie.

19 And they that lay in waite, arose quickly out of their place, and came as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and halted, and set the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended by ⁱ to heauen, and they had no ^j powder to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Joshua and all Israel saw that they that lay in waite, had taken ^p citie, and that the smoke of the citie mounted by, then they turned againe & slew the men of Ai.

22 Also the ⁱ other pursued out of the citie ⁱ Which came against them: so were they in the mids out of the am- of Israel, these being on the one side, and bushe, the rest on the other side: and they slew them, so that they let none of them ^k resaine nor escape. *Dent. 7.2.*

23 And the King of Ai they tooke alive, and brought him to Joshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of ^l the sword, untill they were consumed, all the Israelites returned vnto Ai, and ^k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Joshua drew not his hand backe againe which he had stretched out with the speare, untill he had utterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoyle of the citie, Israel tooke for a pray vnto them selues, according vnto ^l word of the Lord, which he commanded Joshua.

f To the intent that they in the citie might the better discouer his armie.

g As they which fained to flee for feare.

h Or lift vp the banner, to signifie when they shall inuade the citie.

ⁱ Or, toward the heauen.
^j Or, place.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Joshua that they were entred.

Nom. 31. 16.
as verse 2.

Dent. 7. 18.

Chap. 6. 7.

Dent. 20. 14.

a Meaning on the Westside, as verse 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policy of his people.

ⁱ Or, time out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mustered them, and set them in aray.

e He sent these few, that the other which lay in ambushe might not be discouered.

1 That it could neuer be built againe.

28 And Ioshua burnt Ai, and made it an heape for^e euer, and a wilderness vnto this day.

29 And the King of Ai he hanged on a tree, vnto the evening. And as soone as the sunne was downe, Ioshua commanded^m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, & * lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lorde God of Israel, in moit Ebal.

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is writte in p^r * booke of the law of Moses, an altar of whole stone, ouer which no man had lift an incense: and they offered thereon burnt offerings vnto the Lord, & sacrificed peace offerings.

32 Also he wrote there vpon the stones, aⁿ rehearsal of the Law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lorde) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lorde had commanded before, that they should blesse the people of Israel.

34 Then afterward he read all the wordes of the Law, the blessings and curings, according to all that is writen in the booke of the Lawe.

35 There was not a worde of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, * as well before^e the women and the children, as the stranger that was conueriant among them.

5 And olde shos and clouted vpon their secte: also the raiment vpon them was olde, and all their prouision of breade was dyed, and moulded.

6 So they came vnto Ioshua into p^r host to Gilgal, and saide vnto him, and vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel saide vnto the dⁱ Huites, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua saide vnto the, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruantes are come for^e the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two Kinges of the Amorites that were be^ond Jordan, to Sihon King of Mithibuni, and to Og King of Bashan, which were at Ashtatoh.

11 Wherefore our elders, and all the inhabitants of our countrey spake to vs, saying, Take vitayles, * with you for the iourney, and go to meete them, and sape vnto them, We are your seruants: now therefore make pe a league with vs.

12 This our^e bread we tooke it hote with vs for vitayles out of your houses, the day we departed to come vnto you: but now behold, it is dyed, & it is moulded.

13 Also these bottels of wine which we filled, were new, and lo, they be rent, & these our garments and our shos are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted theire tale concerning their vitayles, and consiled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with the, that he would suffer them to lue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of thye dayes, after they had made a league with them, they heard that they were their neighbours and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the thyrd day, and their cities were Gzbeon, and Ghepirah, and Beeroth and Kiriath-icarim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had swome vnto them by^e the Lorde God of Israel: wherefore all the Congregation murmured against the princes.

19 Then all the Princes said vnto all the Congregation, We haue swome vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will do to them, & let them lue, least the wrath be vpon vs because of the oath which we sware vnto them.

21 And p^r princes said vnto them againe, Let

d. For the Gibeonites and the Huites were all one people.

e. Euen the idolaters for feare of death will pretend to honor the true God & receive his religio.

f. The wicked lack no arte nor spare no lies to set forth their policie, when they will decieve the seruants of God.

g. Some thinke that the Israelites are of their vitayles, and so made a league with them.

h. From Gilgal.

i. Fearing lest for their fault the plague of God should haue light vpon them all.

k. This doth not establishe rather othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

m According as it was commanded, Deut. 21. 23. Chap. 7. 25, 26.

Exod. 29. 25. deut. 27. 5.

n Meaning the ten commandments, which are the summe of the whole Lawe.

Deut. 11. 29. & 27. 12, 13.

Deut. 31. 15. o So neyther yong nor olde, man nor woman were exempted fro hearing the word of the Lord.

a In respect of the plaine of Moab. b The maine sea called Mediterraneanum.

* Ebr. one month. 2 Sam. 21. 1.

c Because they were all worne.

CHAP. IX.

1 Diuers Kinges assemble themselves against Ioshua. 2 The craft of the Gibeonites. 3 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slaverye.

1 And when all the Kinges that were beyond Jordan, in the moitaynes & in the valles, & by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, p^r Berizites, the Huites, and the Jebusites) heard thereof, 2 They gathered them selues together, to fight against Ioshua, and against Israel with oneⁿ accorde. 3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai. 4 And therefore they wrought craftily: for they went, and sayned thei selues embassadors, and tooke olde sackes vpon their asses, & old bottels for wine, both rent and^e bound vp,

1 For the vses of the Tabernacle, and of the temple when it shall be built.

Deut. 7. 18.

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the Temple, as ver. 23.

Let them liue, but they shal helpe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Joshua then called the, & talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre fro you, when ye dwelt among vs?

23 Nowe therefore ye are cursed, & there shal none of you be freed from being bondme, & hewers of wood, & drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was told thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceedingly feareful for our liues at his presence of you, and haue done this thing.

25 And behold, now we are in thine hand: do as it seemeth good and right in thine eyes to do vnto vs.

26 Then so did he vnto them, and belivered them out of the m hande of the children of Israel, that they slew them not.

27 And Joshua appointed the that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five Kings make warre against Gibeon whom Joshua did compasseth. 11 The Lord rained hailstones and slew manie. 22 The sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Manie mo cities and kings are destroyed.

1 **N**OWE when Adoni-zedek King of Ierusalem had heard howe Joshua had taken Ai and had destroyed it, (*for as he had done to Jericho & to the King thereof, so he had done to *Ai and to the King thereof) and howe the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royal cities: for it was greater then Ai, and all the men there were mighty.

3 Wherefore * Adoni-zedek king of Ierusalem sent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come ye vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Joshua & with the children of Israel.

5 Therefore the five Kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, & the king of Eglon gathered them selues together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Joshua, euen to the holte of Gilgal, saying, Withdawe not thine hand fro thy seruants: come vp to vs quicklie, and saue vs, & helpe vs: for all the kings of the A-

morites which dwelt in the mountains, are gathered together against vs.

7 So Joshua ascended from Gilgal, he, & all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Joshua, Feare them not: for I haue giuen them into thine hande: none of them shall stande against thee.

9 Joshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chafed them along the waie that goeth vp to Beth-hojon, and smote them to Azekah and to Bakkedah.

11 And as they fled fro before Israel, and were in the going down to Beth-hojon, the Lord cast downe great stones from heauen vpon them, until Azekah, & they died: they were more that dyed with the d haplestones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he spake in the sight of Israel, * Summe, slay thou in Gibeon, and thou Abime, in the valley of Sialon.

13 And the sunne abode, and the moone stood still, vntill the people auenged them selues vpon their enemies: (Is not this written in the booke of * Iasher) so the sunne abode in the mids of the heauē, & halted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord hearde the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Joshua returned, and all Israel with him vnto the campe to Gilgal.

16 But the five Kings fled and were hid in a caue at Bakkedah.

17 And it was tolde Joshua, saying, The five Kings are found hid in a caue at Bakkedah.

18 Then Joshua said, Koutre great stones vpon the mouth of the caue, & set men by it for to keepe them.

19 But stand ye not still: folow after your enemies, and smite all the hindmost, suffer the not to enter into their cities: for the Lord your God hath giuen them into your hande.

20 And when Joshua and the children of Israel had made an ende of slaying the with an exceeding great slaughter tūl they were consumed, and the rest that remayned of them were entred into walled cities,

21 Then all the people returned to the campe, to Joshua at Bakkedah in peace: no man moued his tongue against the children of Israel.

22 After, Joshua saide, Open the mouth of the caue, & bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five

c Least Joshua should haue thought? God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strēghtheneth him.

d So we see that all things serue to execute gods vengeance against the wicked. Isa. 25. 21. eccles. 46. 4, 5.

e Some read, in the booke of the righteous, meaning Moses, the Chaldee text readeth in the boke of the Law: but it is like that it was a book thus named, which is now lost.

f By taking away the enemies hearts and destroying them with haylestones.

g Ebr. cut of all their traine, or worde.

n That is, Lorde of justice: so tyrants take to the selues glorious names, when in deede they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

five kings unto him south of the cane, even the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, & the king of Eglon.

24 And when they had brought out those kings unto Joshua, Joshua called for all the men of Israel, and said unto the chiefs of the men of warre, which went with him, Come neere, let pour feete vpon the neckes of these kings: and they came neere and let their feete vpon their neckes.

25 And Joshua saide unto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees until the evening.

27 And at the going downe of the sunne, Joshua gaue commandement, that they should take * them downe of the trees, and cast them into the cane (wherein they had bene hid) and they layd great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Joshua tooke † Pakkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the king of Pakkedah as he had done vnto the king of Jericho.

29 Then Joshua went from Pakkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also & the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the * soules that were therein: he let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Jericho.

31 ¶ And Joshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Joshua smote him and his people, vntill none of his remained.

34 And from Lachish Joshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

35 And they tooke it the same day, & smote it with the edge of the sword, and all the soules that were therein he utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Joshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they

smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 ¶ So Joshua returned, and all Israel with him to Debir, & fought against it.

39 And when he had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 ¶ So Joshua smote all the hill countreys, and the South countreys, and the valleys, & the † hill sides, & all their kings, and let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Joshua smote them from Kadeshbarnea euen vnto Wzzah, & all the countrey of Goshen, euen vnto Sihon.

42 And all these kinges, & their land did Joshua take at † one time, because † Lord God of Israel fought for Israel.

43 Afterward, Joshua & all Israel with him returned vnto the campe in † Gulgath.

CHAP. XI.

2 Diners Kings and cities, and countreys overcome by Joshua. 15 Joshua did all that Moses had commanded him. 20 God had dreven the enemies heartes that they might be destroyed.

1 AND when Jabim king of Hazor had heard this, then he sent to Jobab king of Midian, & to the king of Shimon, & to the king of Achishaph,

2 And vnto the kinges that were by the North in the mountaines, and plaines toward the Southside of † Canereth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amouites, and Gittites, and Perizzites, and Jebusites in the mountaines, and vnto the Hittites vnder † Gernon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people as the sande that is on the sea shore for multitude, with horses & charres exceeding many.

5 So all these kinges met together, and came & pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Joshua, Be not afraid for the: for to morrow about this time will I deliuer them all before Israel: thou shalt † hough their horses, & burne their charres with fire.

7 Then came Joshua and all the men of warre to him against them by † waters of Merom suddenly, and fel vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, & chased them

† Debir is taken.

i Some reade, Ashdod, which signifieth the descents of the hills.

k In one battell. 1 Where the Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, & more the wicked rage against it. b Which the Evangelists call the lake of Genesareth, or Tiberias.

c Which was mount Sihon, as Deut. 4.48.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

h Signifying what should become of the rest of Gods enemies seeing that kings them selues were not spared.

Deut. 31. 27. chap. 8. 29.

† Joshua taketh Makkedah. * Or, euery person.

Chap. 6. 12.

† Libnah is taken.

* Or, persons.

† Lachish is taken.

† The King of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

e Which signifieth, hot waters, or, according to some, brine pits.

them unto great Zidon, & unto ^e Gilead, ^e repothmann, and unto the valley of ^e Shippah Eastward, and smote them until they had none remaining of them.

9 And Ioshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ At that time also Ioshua turned backe, andooke Hazor, and smote the King thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover, they smote all the persons that were therein with the edge of the sword, utterly destroying all, leaving none alive, & he burnt Hazor with fire.

12 So all the cities of those kings, and all the Kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, * as Moses the servant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Ioshua burnt.

14 And all the people of these cities and the cattell the children of Israel tooke for their pray, but they smote every man with the edge of the sword, until they had destroyed them, not leaving one alive.

15 ¶ As the Lord * had commanded Moses his servant, so did Moses * command Ioshua, and so did Ioshua: he left nothing undone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, & the low countrey, and the plaine, & the mountaine of Israel, and the low countrey of the same,

17 From the mount ^k Halak, that goeth up to Seir, even unto ^k Baal-gad in the valley of Lebanon, under the mount Hermon: and all their Kings he tooke, and smote them, and slewe them.

18 Ioshua made warre long time with all those Kinges,

19 Neither was there any city that made peace with the children of Israel, * save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to ^l harden their hearts that they should come against Israel in battell to the intent that they should destroy them utterly, and slewe them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Asazah, ^m in Gath, and in Ashdod, were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said unto Moses: and Ioshua gave it for an inheritance unto Israel * according to their portions through their tribes: the the land was at rest without warre.

CHAP. XII.

1. 7 What Kinges Ioshua and the children of Israel killed on both sides of Jordan, 2. V Which were in number thirtie and one.

1 **A**ND these are the Kinges of the land, which the children of Israel smote and possessed their land, on the ^a other side Jordan toward the rising of the sunne, from the river Arnon, where Ioshua vnto mount Hermon, and al the plaine camped. Eastward.

2 * Sihon King of the Amorites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, & from the middle of the river, and from halfe Gilead unto the river Jabbok, in the border of the children of Ammon.

3 And from the plaine unto ^b sea of Enzereth Eastward, & unto the sea of the plaine, even the salt sea Eastward, the way to Bethelshimoth, and from the South under the ^c Springs of * Disgah.

4 ¶ They conquered also the coast of Og King of Bashan of the remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maaschathites, & halfe Gilead, even the border of Sihon King of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: * Moses also the servant of the Lord gave their land for a possession unto ^b Reubenites, and unto the Gadites, and to halfe the tribe of Manasse.

7 ¶ These also are the Kinges of the countrey, which Ioshua and the children of Israel smote on this side Jordan, Westward, from Baal-gad in the valley of Lebanon, even unto the mount ^b Halak that goeth up to Seir, and Ioshua gave it unto ^b tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the balleis, and in the plaines, and in the ^b hill sides, and in the wildernesses, & in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Jebusites.

9 ¶ The King of Jericho was one: * the King of Ai, which is beside Beth-el, one:

10 The * King of Jerusalem, one: the King of Hebron, one:

11 The King of Jarmuth, one: the King of Lachish, one:

12 The King of Gelong, one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Cedar, one:

14 The King of Hozmah, one: the King of Arad, one:

f Both men, women and children.

¶ Rom. 33. 32. deat. 7. 1.

g Which were strong by situation and not hurt by warre.
h All mankind.

Exod. 34. 11. Deut. 7. 2.

i That is, Samaria.
k So called, because it was bare and without trees.
l Or, the valley of Gad.

Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17. 4.

Nomb. 26. 13, 55.

Nomb. 32. 24. deat. 3. 6.

* Or, wilderness.

* Or, hill sides.

Deut. 3. 17. and 4. 49.

Deut. 32. 18. chap. 13. 20.

Nomb. 32. 29. deat. 3. 12.

chap. 13. 8.

b Reade Chap. 11. vers. 17.

* Or, in Ashdod.

Chap. 6. 2.

Chap. 8. 29.

Chap. 10. 23.

Chap. 10. 39.

Chap. 10. 39.

- Chap. 10. 39, 40. 15 The * King of Libnah, one: the King of Shilim, one:
- Chap. 10. 41. 16 The * King of Hakkedah, one: the King of Beth-el, one:
- Chap. 11. 1. 17 The King of Tappuah, one: the King of Hopher, one:
- 18 The King of Aphek, one: the King of Asharon, one:
- 19 The King of Hadon, one: the * King of Hazor, one:
- 20 The King of Shunron-meron, one: the King of Melhaph, one:
- 21 The King of Canaah, one: the King of Megiddo, one:
- 22 The King of Kedesh, one: the King of Jokneam of Carmel, one:
- 23 The King of Dor, in the country of Dor, one: the King of the * nations of Gilead, one:
- 24 The King of Tirzah, one, all the Kings were thirtie and one.

^b Or, neere unto Carmel.
^c Gen. 14. 1.

CHAP. XIII.

The borders and coastes of the lande of Canaan. 1 The possessions of the Reubenites, Gadites, and of half the tribe of Manasseh. 14 The Lord u the inheritance of Levi. 22 Balaam was slayne.

- 1 **N**OW when Joshua was olde, and stricken in yeeres, the Lord said vnto him, Thou art old and "growe in age, and threeremanet exceeding much land to be^d possessed:
- 2 This is the lande that remaineth, all the * regions of the Philistines, and all Geshur,
- 3 From * Philis which is " in Egypt, asuen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen five lordships of the Philistines, the Uzzihtites, and the Ashdodites, the Ekkelonites, the Gittites, & the Ekronites, and the Ainites:
- 4 From the South, all the lande of the Canaanites, and the * caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:
- 5 And the lande of the Gibeites, and all Lebanon, toward the fume rising from Bahal-gad vnder mount Hermon, vntill one come to Hamath:
- 6 All the inhabitants of the mountaynes from Lebanon vnto Misrephothmaim, & all the Sidonians, I will cast the out from before the children of Israel: onely deuide thou it by lot vnto þ Israelites, to inherit, as I haue commaunded thee.
- 7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.
- 8 For with halfe thereof the Reubenites & the Gadites haue receiued their inheritance, * which Moyses gaue them berond Jordan Eastward, euen as Moyses the seruant of the Lord had giuen them,
- 9 From Aroer that is on the binke of the riuer Arnon, and from the cite that is in the middes of the * riuer, and all the plaine of Debeka vnto Dibon,
- 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the childre of Ammon,

- 11 And Gilead, and the borders of the Geshurites and of the Maachathites, and al mozt Hermon, with all Balhan vnto Salcah:
- 12 All the kingdome of Og in Balhan, which reigned in Ashtaroth and in Edier: (who remained of the * rest of the gyants) for these did Moyses smite, and cast them out.
- 13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.
- 14 Snelv vnto the tribe of Levi he gaue none inheritance, but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said vnto him.
- 15 ¶ Moyses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
- 16 And their coast was from Aroer, that is on the binke of the riuer Arnon, and from the cite that is in the middes of the riuer, and all the plaine which is by Debeka:
- 17 Heshbon with all the cities thereof, that are in the plaine: Dibon and * Basemoth-baal, and Beth-baal-meon:
- 18 And Jahazah, and Kedemoth and Hephath:
- 19 Kirathaim also, and Sibmah, & Zerethshahar in the mount of * Enak:
- 20 And Beth-peor, & * Ashboth-piggah, & Beth-ielhmoth:
- 21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moyses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Keba, the dukes of Sihon, dwelling in the countrey.
- 22 And Balaam the sonne of Beor the soothsaier did the children of Israel slay with the sword, among them that were name.
- 23 And the border of the children of Reuben was Jordan with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.
- 24 ¶ Also Moyses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.
- 25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Kabbah:
- 26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir.
- 27 And in þ valley Beth-aram, a Beth-nunrah, & Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Jordan and the borders euen vnto the Sea coast of Emmereth, & beropse Jordan Eastward.

^d Deut. 3. 11.
^e Chap. 12. 4.

^d Because they destroyed not al as God had commanded, they that remained, were snares and prickes to hurt them, Nom. 33. 55. chap. 23. 13. Judges. 2. 3. ^e Levi shall liue by the sacrifices, Nom. 18. 21.

^{Or, his places of Baal.}

^{Or, the valley Deut. 3. 17.}

^{Nom. 31. 8.}

^f So that both they which obeyed wicked counsell and the wicked counsellor perished by the iust iudgement of God.

^a Being almost an hundred and ten yeere olde.
^b Ebr. commen into yeeres.
^c After that the enemies are overcome.
^d Or, borders.
^e Ebr. Shiloh.
^f Ebr. upon the face of Egypt.

^{Or, Mearah.}

^{Or, the plaine of Gad.}

^c Reade Chap. 1. 8.

^{Nomb. 30. 33. deut. 3. 13. chap. 22. 4.}

^{Or, valley.}

^g That is, in the land of Moab.

29 ¶ Also Moses gaue inheritance vnto þe halfe tribe of Manasse; and this belongeth to the halfe tribe of the children of Manasse according to their families.

30 And their border was from Mahanaim, euen all the way vnto, to wit, all the kingdome of Og King of Bashan, and all the townes of Jair which are in Bashan, three score cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, *were giuen vnto the childre of Machir the sonne of Manasse, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab besyde Iordē, toward Jericho Eastward.

33 But vnto þe tribe of Levi Moses gaue none inheritance: for the Lord God of Israel is their inheritance, *as he said vnto them.

CHAP. XIII.

^a The lande of Canaan was deuised among the nine tribes and the halfe. ^b Caleb requirith the heritage that was promised him. ^c Hebron was giuen him.

1 These also are the places which the children of Israel inherited in the lande of Canaan, *which Eleazar the Priest, and Joshua the sonne of Nun & the chiefe fathers of the tribes of þe children of Israel, distributed to them,

2 *þe lot of their inheritance, as the Lord had commaunded by the hande of Moses, to giue to the nine tribes, & the halfe tribe.

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyond Iordan: but vnto the Levites he gaue none inheritance among them.

4 For the children of Joseph were two tribes, Manasse and Ephraim: therfore they gaue no part vnto the Levites in the land, save cities to dwell in, with the suburbs of þe same for their bestes and their substance.

5 *As the Lord had commaunded Moses, so the children of Israel did when they deuided the lande.

6 ¶ Then the childre of Judah came vnto Joshua in Gilgal: and Caleb þe sonne of Iephunneh the Kenizite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concernyng me and thee in Kadesh-barnea.

7 Fourtie peere olde was I, when Moses the seruant of the Lord sent me fro Kadesh-barnea to espie the lande, and I brought him wordes againe, as I thought in mine heart.

8 But my brethren that went by with me, discouraged the heart of the people: yet I folloved still the Lord my God.

9 Wherefore Moses swaie the same day, saying, Certainly the lande whereon thy feete haue troden, shalbe thine inheritance, and the childrens for euer, because thou hast folloved constantly the

Lord my God.

10 Therefore behold now, the Lord hath kept me aline, as he promised: this is the fourtie and fitt peere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now lo, I am this day fourescore and fitt peere olde:

11 And yet am I *strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernement.

12 Now therefore giue me this mountaine wherof the Lord spake in that day (for thou heardest in that day, howe the Anakims were there, and the cities great and walled): *if so be the Lord will be with me, that I may dye them out, as the Lord said.

13 Then Joshua blessed him, and gaue vnto Caleb þe sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenizite, vnto this day: because he folloved constantly the Lord God of Israel.

15 And the name of *Hebron was before time, Kirjath-arba: which Arba was a great man among the Anakims: thus the lande ceased from warre.

CHAP. XIV.

^a The lotte of the children of Judah, and the name of the cities and villages of the same. ^b Caleb's portion. ^c The request of Achish.

1 This then was the lot of the tribe of the children of Judah by their families: euen *to þe border of Edom and the wilderness of *Zin, Southward on the Southcoast.

2 And their South border was the salte Sea coast, from the point that looketh Southward.

3 And it went out on the South side toward Maaleth-akrabim, and went along to Zin, and ascended by on the South side vnto Kadesh-barnea, and went along to Iezrom, and went by to Eldar, and set a compassse to Arkah.

4 From thence went it along to Zimon, and reached vnto the riuier of Egypt, & the end of that coast was on the West side: this shalbe þe Southcoast.

5 Also the Eastborder shalbe the salte Sea, vnto the ende of Iordan: and the border on the North quarter from the point of the Sea, and from the riuier of Iordan.

6 And this border goeth by to Beth-hogla, and goeth along by the North side of Beth-arabah: the border fro thence goeth by to the stone of Bohan the sonne of Reuben.

7 Againe this border goeth vnto Debir from the valley of Achor, and Northward, turning toward Gilgal, þe lieth before the going by to Adinim, which is on þe South side of the riuier: also this border goeth by to the waters of *En-gheon, and endeth at *En-rogel.

8 Then

Ecclus. 46.9.

"Ebr. to go out & come in.

"Or, giants.

c This he spake of modeltie, and not of doubting.

Chap. 31. 33. 1. mac. 2. 36.

Chap. 13. 15.

f Either for his power or portion.

Nomb. 34. 31. Nomb. 33. 36.

a The Ebrewe worde signifieth tongue, whereby is meant either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the Sea.

b Meaning, the mouth of the riuier where it runneth into the salt Sea.

c Which was a marke to part their countreys.

"Or, the fontaine of the founte.

1. King. 1. 37.

Nom. 32. 39. h Meaning, his nephewes and posteritie.

Chap. 18. 7.

Nomb. 18. 20.

Nomb. 34. 37.

Nomb. 26. 55. and 33. 54.

a As Reuben & Gad and halfe the tribe of Manasse, Nom. 32. 33.

b So though Levi lacked, yet were there still twelue tribes by this meane.

Nomb. 33. 2. chap. 18. 23.

c Which was, that they two only should enter into the land, Nomb. 14. 24.

d Which were the ten other spies.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Jerusalem. also this border goeth up to the top of the mountaine that lyeth before the valley of Hinnom Westward, which is by the end of the valley of the "grants Northward.

9 So this border compasseth from the top of the mountaine unto the fountain of the water of Shephoth, & goeth out to the cities of mount Ephraim: and this border shalweth to Baalah, which is "Kiriath-earim.

10 Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Hebron, which is Chebron on the Northside: so it cometh downe to Beth-Helech, and goeth to Timnah.

11 Also this border goeth out unto the side of Ekron Northward: and this border shalweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are to the ^d Sea.

12 And the Westborder is to the great sea: so this border shalbe the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the sonne of Jephunneh did Joshua give a part among the children of Judah, as the Lord commanded him, even "Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb drone thence three sonnes of Anak, Sheshai, & Ahiman, and Thalmari, the sonnes of Anak.

15 And hee went by thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, Ife that suereth Kiriath-sepher, and taketh it, even to him will I give Achlah my daughter to wife.

17 And Othniel the sonne of Kenaz, the "brother of Caleb toke it: and he gaue him Achlah his daughter to wife.

18 And as he went in to him, hee moned him, to aske of her father a field: & the lighted of her asse, and Caleb saide unto her, What wilt thou?

19 Then she answered, " Give me a blessing: for thou hast given me the South countrey: give me also springs of water. And he gaue her the springs aboue and the springs beneath.

20 This shalbe the inheritance of the tribe of the children of Judah according to their families.

21 And the utmost cities of the tribe of the children of Judah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iakur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Gazor, and Bethnan,

24 Ziph, and Telem, and Bealoth,

25 And Gazor, Gadattah, and Keriath,

Hebron (which is Gazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Yehimon,

28 And Hazar-shual, and Bertheba, and Bizmoth,

29 Baalah, and Tim, and Arim,

30 And Etolab, and Cheil, " and Goshul, which before

31 And Ziglag, and Madmanna, & Sarath, which before

32 And Lebaoth, and Shilhim, and Anin, and Kinnon: all these cities are twentie

33 ¶ In the lowe countrey were Eshcol, and Tozeah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gedera, & Gederothaim: fourtene cities

37 Zenan, and Hadadshah, and Migdal-gad,

38 And Dileam, and Gizzeah, and Tokath,

39 Lachish, and Bosphath, and Eglon,

40 And Gabbon, and Lahman, & Lathish,

41 And Gederoth, Beth-dagon, & Hazor, & Makkeedah: sixtene cities

42 Lebonah, and Ether, and Ashan,

43 And Jiphthah, and Ashnah, & Jezib,

44 And Heilah, and Jezib, & Marehah: nine cities

45 Ekron with her "townes and her " Ebr. daughters.

46 From Ekron, even unto the Sea, all that lyeth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azah with her townes and her

48 ¶ And in the mountaines were Shashim, and Jattir, and Socoh,

49 And Dimnah, and " Kiriath-sannah, (which is Debir)

50 And Anab, and Mithmeh, and Anin,

51 And Gethen, and Helon, and Giloh: eleven cities

52 Arab, and Dumah, and Elthean,

53 And Janum, and Beth-tappuah, and Apherah,

54 And Humtah, & " Kiriath-arba, (which is Hebron) and Zior: nine cities

55 Maon, Carmel, and Ziph, & Tattah,

56 And Izreel, and Jokdeam, & Zanoah,

57 Kain, Gibeah, and Timnah: ten cities

58 Bethul, Beth-sur, and Gedor,

59 And Maarah, and Beth-anoth, & Ektehon: five cities

60 Kiriath-baal, which is Kiriath-earim, & Kabbah: two cities

61 ¶ In the wilderness were Beth-arabah, Middin, and Secacah,

62 And

" Ebr. Zephaim.

" Or, the ciste of woodes.

d Meaning, toward Syria.

Chap. x v.

e This was done after the death of Joshua, 1. 10, 20.

" Or, cousin.

f Because her husband carryed too long.

g Or, grant me this petition.

g Because her countrey was barren, the desired of her father a field that had springs, Iudg. i. 14, 15.

h Which before was called Zephath, Iud. i. 17.

i Meaning Nilus, as chap. 13. 3.

k Which is also called Kiriath-sepher, verse. 15.

Chap. x v.

h According to
my father Iaa-
kobs prophecies
Gene. 48. 19.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded

k So that thou shalt enlarge thy portion thereby.

a For they had now remoued it from Gilgal and set it vp in Shiloh

b As Eleazar, Ioshua and the heads of the tribes had done to Iudah, Ephraim & halfe of Manassch.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritance already appoynted.

e Before ¶ Arke of the Lord.
f That is, the sacrifices and offerings, Chap. 13.
14.

g By writing the names of euery country and citie.

grants, if mount Ephraim be to narrowe for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charrets of piron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cutte it downe: and the ends of it shall be thine, and thou shalt call out the Canaanites, though they haue piron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 12 The lot of the children of Benjamin.

1 **A**ND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the ^a Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whome ^b they had not deuided their inheritance.

3 Therefore Ioshua sayde vnto the children of Israel, How long are ye to slack to enter and possesse the lande which the Lord God of your fathers hath giuen you?

4 Cūe from among you for euery tribe three men, that I may sende them, and that they may rife, & walke through the land, & distribute it according to ^c their inheritance, and returne to me.

5 And that they may deuide it vnto them into seuen partes, Iudah shall abide in his coast at the South, and the house of Ioseph shall ^d stande in their coastes at the North

6 He shall describe the land therefore into seuen parts, and shal bring them hither to mee, and I will cast lots for you here before the ^e Lord our God.

7 But the Leuites shall haue no part among you: for the ^f Duethood of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastwarde, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their waye: and Ioshua charged them that went to describe the lande, saying, Depart, and go through the land, and ^g describe it, and returne to me, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, & passed through the lande, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh,

10 ¶ Then Ioshua ^h cast lots for them in Shiloh before the Lord, & there Ioshua deuided the lande vnto the children of Israel, according to their portions: ⁱ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went by to the side of Jericho on the Northpart, and went by through the mountaines Westward, and the ends thereof are in the wilderness of Beth-ancur:

13 And this border goeth along fro thence to Luz, euen to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lyeth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lyeth before Beth-horon Southward: and the ends thereof are at Kirith-baal (which is Kirith-earim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the end of Kirith-earim, and this border goeth out ^l Westwarde, and cometh to the fontaine of waters of Shephthoah.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ^m grants Northward, and descendeth into the valley of Hinnom by the side of ⁿ Jebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to ^o En-themesh, and directeth to Geliloth, which is toward the going by vnto Adummim, and goeth down to the ^p stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northwarde, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the ends thereof, that is, of the border, reach to the point of ^q salt Sea Northward, & to the ^r end of Iorden Southward: this is the Southcoast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Jericho, & Beth-hoglah, and the valley of Keiz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Ainun, and Parah, and Ophrah,

24 And Chephar, Ammonai, & Onnu, & Gaba: twelue cities to their villages.

25 Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, & Chephirah, & Morah,

h That euery one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph,

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

^l Or, to the Sea.

^m Or, Rephaim.

ⁿ Or, Terephaim.

^o Which is in the tribe of Ephraim.
Chap. 15. 6.

^p To the very strait, where the river runneth into the salt Sea.

h Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

- 27 And Bechem, and Arpeel, & Taralah,
28 And Zela, Eleph, and Jebusi, (which is ^h Jerusalem) Gibeath, and Kirjath: fourteen cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

- 1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The possession of Ioshua.

1 **A**ND the second lot came out to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was in the middes of the inheritance of the children of Judah.

- 2 Nowe they had in their inheritance, Beer-sheba, and Hebra, and Moladah,
3 And Hazar-shual, & Balah, and Azem,
4 And Etolad, and Berhul, & Honnah,
5 And Kiklag, and Beth-marcaboth, & Hazar-susah,
6 And Beth-lebaoth, & Sharuhen: thirteene cities with their villages.

7 And Be'er-sheva, and Beer, & Ashan: four cities with their villages.

8 And all the villages that were rounde about these cities, unto Baalath-beer, & Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the parte of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth by ^e westward, even to Maralah, and reacheth to Dababath, & meeteth with the river that lyeth besyde Joknean.

12 And turneth fro Sarid Eastward toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Taphia,

13 And from thence goeth along Eastward toward the sunne rising to Sitah-hespher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Raah.

14 And this border compasseth it on the Southside to Hamathon, and the ends thereof are in the valley of Jiphthah-el.

15 And Kartath, & Mahallai, & Shunro, and Dabalah, and ^d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, even for the children of Issachar according to their families.

18 And their coast was Jezreel, & Chesulloth, and Shunem,

19 And Naphtali, & Shion, and Nimharath,

20 And Harabith, & Kishion, and Abiez,

21 And Keneeth, and ^e En-gannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shalashunath, and Beth-hemelech, and the ends of their coast reach to Jordan: thirteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities, and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Melchath, & Hali, and Beten, and Michahab,

26 And Mammelech, and Manab, & Mishleah, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to Jezreel, and to the valley of Jiphthah-el, toward the Southside of Beth-emek, and Meiel, and goeth out on the left side of Cabul,

28 And to Ebion, & Rehob, & Hammon, and Kanah unto great Zidon.

29 Then the coast turneth to Ramah and to the strong cite of Zor, and this border turneth to Hothah, and the ends thereof are at the Sea from Habel to Achib,

30 Dinmah also & Naphek, & Rehob: thow and thowente cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families: that is, these cities and their villages.

32 ¶ The first lot came out to the children of Naphtali, even to the children of Naphtali according to their families.

33 And their coast was from ^b Heleph, & from Alton in Zaananun, & Adammekel, and Jabneel, even to Lakuni, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Minoth-tabor, & goeth out from thence to Hukkok, & reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Judah ^h by Jordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, & Hamnath, Rakkath, & Ginnereth,

36 And Adamah, & Ramah, and Hazer,

37 And Kedesh, & Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-hemelech: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaoi, and Ir-hemelech,

42 And Shaalabbin, and Mualon, and Zebul,

43 And Elon, & Tinnathah, & Ekron,

44 And

e There was another cite of this name in the tribe of Judah: for vnder diuers tribes certain cities had al one name, and were distinguished by the tribe onely.

f Joyneth to the tribe of Zebulun, which lay more Eastward

g Which was Tyre a strong cite in the Sea

h These cities were in the country of Zaananun.

i Or, even unto Jordan.

i Of the which the lake of Genezareth had his name.

a According to Iakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

b Or, Ramathnegeb.

b But this large portion was given them by Gods providence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Judah.

44 And Elekef, and Giddehon, and Baalah,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-tarkon, and Akkion, with the border that lieth before^k Japho.

47 But the coaſtes of the children of Dan fell out too little for them: therefore the children of Dan went up to fight ag- gainſt Lehem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſh- m. ¹ Dan, after ^p name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, theſe cities and their villages.

49 ¶ When they had made an ende of deviding the lande by the coaſtes thereof, then the children of Iſrael gave an inheritance unto Joſhua ^p ſonne of Nun among them.

50 According to the worde of the Lorde they gave him the citie which hee asked, even¹ Timnath-ſerah in mount Ephraim: and he built the citie & dwelt therein.

51 ¶ Theſe are the heritages which Eleazar the Prieſt, and Joſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael divided by lot in Hebron before the Lorde at the doore of the Tabernacle of the Congregation: ſo they made an ende of deviding the countrey.

CHAP. XX.

1 The Lord commanded Joſhua to appoint cities of refuge. 3 The uſe thereof. 7 And their names.

1 The Lorde alſo ſpake unto Joſhua, ſaying,

2 Speake to the children of Iſrael, and ſay, ¶ Appoynt you cities of refuge, wherof I ſpake unto you by the hande of Moſes,

3 That the ſlayer that killeth anie perſon ^a by ignorance, and unwittingly, maye flee thither, and they ſhal have pour refuge from the avenger of blood.

4 And he that doeth flee unto one of theſe cities, ſhall ſtande at the entreing of the gate of the citie, and ſhal ſhew his cauſe ^a to the Elders of the citie: and they ſhal receyve him into the citie unto them, and give him a place, that he may dwell with them.

5 And if the ^a avenger of blood purſue after him, they ſhal not deliver the ſlayer into his hande becauſe hee ſmote his neighbour ignorantly, neither hated he him beforetime:

6 But he ſhall dwell in that citie untill he ſtand before the Congregation in iudgement, ^a or untill ^p death of the hie Prieſt that ſhal be in thoſe dayes: then ſhal the ſlayer returne, and come unto his owne citie, and unto his owne houſe, even unto the citie from whence he fled.

7 ¶ Then they appointed Hebron in^a Ma-

in mount Ephraim, and Hebron in mount Ephraim, and Hebron in mount Ephraim, and Hebron in mount Ephraim, (which is Hebron) in the mountain of Judah.

8 And on the other ſide Jordan towarde Jericho Eaſtwaide, they appointed Bezer in the wilderness by the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, & for the ſtranger that ſojourned among them, that whoſo ſocuer killed anie perſon ignorantly, might flee thither, & not die by the hand of the avenger of blood, until he ſtood before the Congregation.

CHAP. XXI.

41 The cities given to the Levites, in number eight and ſourte. 44 The Lord according to his promiſe gave the children of Iſrael theſe.

1 Then came the^a principall fathers of the Levites unto Eleazar ^p Prieſt, and unto Joſhua the ſonne of Nun, and unto the chiefe fathers of the tribes of the children of Iſrael,

2 And ſpake unto them at Hebron in the land of Canaan, ſaying, ¶ The Lord commanded ^a by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattell.

3 So the children of Iſrael gave unto the Levites, out of their inheritance at the commandement of the Lord theſe cities with their ſuburbs.

4 And the lot came out for the families of the ^b Kohathites: and the children of Aaron the Prieſt, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin ^c thirtene cities.

5 And the reſt of the children of Kohath had by lot out of ^p families of the tribe of Ephraim, & out of the tribe of Dan, and out of the halfe tribe of Manaſſeh, ten cities.

6 Alſo the children of Gershon had by lot out of the families of the tribe of Iſaſachar, & out of the tribe of Aſſer, and out of the tribe of Naphtali, and out of the halfe tribe of Manaſſeh in Baſhan, thirteene cities.

7 The children of Merari according to their families had out of ^p tribe of Reuben, & out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the children of Aaron being of the families of the Kohathites, & of the ſonnes of Levi, (for theirs was the firſt lot)

^d Out of ^f halfe tribe of Manafſeh beyond Jordan.

^e Before the iudges.

^a Or, the chiefe of the fathers.

^b By Moſes, by whole miniſterie God ſhewed his power.

^b He meaneth them that were Prieſts: for ſome were but Levites.

^c Everie tribe gave mo or fewer cities according as their inheritance was great or little, Nom. 35. 8.

^d For Aaron came of Kohath and therefore the Prieſts office remained in that familie.

¹ According as Iaakob had prophesied, Gen. 49. 17. Ind. 1. 39.

Chap. 14. 30.

Nom. 34. 17.

Exod. 17. 13. nom. 35. 6, 11, 14. deut. 19. 3.

^a At vnwares, & bearing him no grudge.

^a Ebr. in the earre of the Elders.

^b That is, the neereſt kinsman of him that is ſlaine.

^c Till his cauſe were proved. Rom. 35. 25.

^a Or, Gilead.

11 So they gave the Kirjath-arba of the father of Anok (which is Hebron) in the mountaine of Judah, with $\bar{h}$ suburbs of the same round about it.

12 (But the land of the citie, & the villages thereof, gaue they to * Gath the sonne of Jephunneh to be his possession)

13 ¶ Thus they gaue to the * children of Aaron the Priest, a citie of refuge for $\bar{h}$ flayer, even Hebron with her suburbs, and Libnah with her suburbs,

14 And Gath with her suburbs, and Ashtemoa, and her suburbs,

15 And Holon with her suburbs, & Debir with her suburbs,

16 And Ain with her suburbs, & Futtah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue Gibeah with her $\bar{h}$ suburbs, Gaba with her suburbs,

18 Anathoth with her suburbs, & Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbs,

20 ¶ But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the flayer, $\bar{h}$ Shechem with her suburbs in mount Ephraim, & Gezer with her suburbs,

22 And Ribzain with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibeon with her suburbs,

24 Almon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the $\bar{h}$ halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were ten with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Levites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the flayer, $\bar{h}$ Golan in Baschan with her suburbs, and Beershterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kisshon with her suburbs, Dabereh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the flayer, Kedesh in

$\bar{h}$ Galil with her suburbs, and Hammoth-dor with her suburbs, & Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, were thirtene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the rest of the Levites, they gaue out of the tribe of Zebulun, Joknean with her suburbs, and Kartah with her suburbs,

35 Dunah with her suburbs, Ra-habim with her suburbs: foure cities.

36 And out of the tribe of Reuben, $\bar{m}$ Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the flayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Yeshbon with her suburbs, and Jaser with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.

41 And all the cities of the Levites $\bar{h}$ within the possession of the children of Israel, were eight and fourtie with their suburbs.

42 These cities laye enerie one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had swoyne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest rounde about according to all $\bar{h}$ he had swoyne vnto their fathers: & there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hands.

45 * There sayde nothing of all the good things, which the Lord had sayde vnto the house of Israel, but all came to passe.

CHAP. XXII.

Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions, 10 They builde an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

¶ Then $\bar{a}$ Joshua called the Reubenites, and the Gadites, & the halfe tribe of Manasseh,

2 And saide vnto them, We haue kept all that Moses the seruant of the Lord $\bar{b}$ commaunded you, and haue obeyed in euery thing in all that I commaunded you:

3 For we haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commaundement of the Lord your God.

$\bar{o}$ Or, Galile.

1 They are here called the rest, because they are last nombred, & Merari was the yongest brother, Gene. 46. 11. m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

n Thus according to Iacob's propheticie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

a After that the Israelites enjoyed the land of Canaan.

b Which was to go armed before their brethren, Nom. 32. 29.

Chap. 14. 11.

1 chron. 6. 56.

e That is, the Priest of the familie of the Kohathites, of who Aaron was chief.

f The suburbs were a thousand cubites from the wall of the citie round about, Nomb. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder $\bar{y}$ Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites,

Num. 37. 33.
chap. 17. 1.

Deut. 10. 12.

e He sheweth wherein consisteth the fulfilling of the law. d He commended them to God and prayed for them.

e Which remained at home & went not to the warre, Nomb. 31. 27. 1. sam. 30. 24.

f Ebr. Gileoth, which country also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iordan: for sometime the whole countrey on both sides of Iordan is meant by Canaan.

g Such now was their zeale, that they would rather lose their lives, then suffer the true religion to be changed or corrupted.

h Or, multitude.

- 4 And now the Lord hath given rest unto your brethren as he promised them: therefore now returne ye and go to your tentes, to the lande of your possession, which Moyses the servant of the Lord * hath given you beyond Iorden.
- 5 But take diligent heede, to do the commandment & lawe, which Moyses the servant of the Lord commanded you: that is, * that ye love the Lord your God, and walke in all his wayes, and keepe his commandementes, & cleave unto him, and serve him with all your heart and with all your soule.
- 6 So Joshua * blessed them & sent them away, and they went unto their tentes.
- 7 He solve unto one halfe of the tribe of Manasseh Moyses had given a possession in Bashan: & unto the other halfe thereof gave Joshua among their brethren on this side Iorden Westward: therefore when Joshua sent them away unto their tentes, and blessed them,
- 8 Thus he spake unto them, saying, I returne with much riches unto your tents, and with a great multitude of cattell, with silver and with golde, with brasie and with iron, & with great abundance of rayment: divide the spoyle of your enemies with your brethren.
- 9 I So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go unto the countrey of Gilead to the lande of their possession, which they had obtayned, according to the word of the Lord by the hand of Moyses.
- 10 And when they came unto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, & the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.
- 11 When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh have builded an altar in the forefront of the lande of Canaan upon the borders of Iorden at the passage of the children of Israel:
- 12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe by & to warre against them.
- 13 Then the children of Israel sent unto the children of Reuben, & to the children of Gad, & to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,
- 14 And with him ten princes, of euerie chiefe house a prince, according to all the tribes of Israel: for euerie one was chiefe of their fathers householde among the thousands of Israel.
- 15 So they went unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, unto the

- lande of Gilead, and spake with them, saying,
- 16 Thus saith the whole Congregation of the Lord, What transgression is this that the princes, but ye haue transgressed against the God of Israel, to turne away this daye from the Lord, in that ye haue builded an altar for to rebel this day against the Lord?
- 17 I haue we to little for the wickednes * of you, whereof we are not * cleared unto this daye, though a plague came vpon the Congregation of the Lord?
- 18 Ye also are turned away this daye from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.
- 19 Notwithstanding if the lande of your possession be * vncleane, come ye ouer to the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but rebel not against the Lord, nor rebel not against vs in building you an altar, beside the altar of the Lord our God.
- 20 Did not Achan the sonne of Zerah trespass grieuouse in the execrable thing, & with fell on * all the Congregation of Israel? and this man alone * perished not in his wickednes.
- 21 Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,
- 22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall knowe: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.
- 23 If we haue built vs an altar to return away from the Lord, eether to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord * him selfe require it.
- 24 And if we haue not rather done it for feare of this thing, saying, In tyme to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?
- 25 For the Lord hath made Iorden a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children cease from fearing the Lord.
- 26 Therefore we sayd, We will not go about to make vs an altar, nor for burnt offering, nor for sacrifice,
- 27 But it shalbe a * witness betwene vs & you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, & in our sacrifices, & in our peace offerings, and that your children should not saye to our children in time to come, Ye haue no part in the Lord.
- 28 Therefore sayd we, If so be that they should say to vs, or to our generations in time to come, then will we answer, Behold the facion of the altar of the Lord, which we haue builded.

Not only of the princes, but also of the common people, as no punishment can be sufficient for such wickednes and idolatrie.

In your iudgement.

To vse any other seruice then God hath appointed, is to rebel against God.

1. Sam. 15. 23.

Chap. 7. 1. 5.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish vs.

o Or to turne backe from the true God.

Gen. 31. 48.

chap. 24. 27.

vers. 34.

p They signifie a wonderful care yf they bare towards their posteritie, that they might liue in the true seruice of God.

m, m, the

the Lorde, which our father made, not for burnt offering nor for sacrifice, but it is a witnes betwene vs and you.

29 God forbid, that ye shoulde rebell against the Lord, & turne this day away fro the Lord to build an altar for burnt offering, or for meat offering, or for sacrifice, saie the altar of the Lord our God, that is before his Tabernacle.

30 And when Phinehas the Priest, and the princes of the Congregation & heads ouer the tribes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, & the children of Manasse spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the childre of Reuben and to the children of Gad, and to the children of Manasse, This day we perceiue, that the Lorde is among vs, because ye haue not done this trespassse against the Lorde: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the childre of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against them in battel, for to destroye the lande, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar Ed: for it shalbe a witnes betwene vs, that the Lorde is God.

CHAP. XXIII.

Joshua exhorteth the people, that they reioyce not themselves to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 **A**fter a long season after that the Lord had giuen rest vnto Israel from all their enemies rounde about, and Joshua was old, and stricken in age,

2 Then Joshua called all Israel, & their Elders, and their heads, & their iudges, and their officers, and saide vnto them, I am olde, and stricken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations before you, howe the Lord your God himselfe hath fought for you.

4 Behold, I haue deuised vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Jordan, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

5 And the Lord your God shal expell by the force of you, and cast them out of your sight, & ye shal possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to

obserue and do al that is written in the booke of the Lawe of Moyses, * that ye turne not therefrom to the right hande nor to the left,

7 Neither company with these nations: that is, with them which are left with you, neyther * make mention of the name of their gods, nor cause to swear by them, neither serue them nor bowe vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stand before your face hitherto.

10 One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good hede therefore vnto your selues, that ye loue the Lord your God,

12 Els, if ye go backe, and cleaue vnto the rest of these nations: that is of them that remaine with you, and shal make marriages with them, and go vnto them, and they to you,

13 Knowe ye for certaine, that the Lord your God wil cast out no more of these nations from before you: but they shal be a snare and destruction vnto you, & a whippe on your sides, and thornes in your eyes, vntill ye perishe out of this good lande, which the Lord your God hath giuen you.

14 And behold, this day do I enter into the way of all the world, and ye knowe in all your hearts & in all your soules, that nothing hath failed of all the good things which the Lord your God promised you, but al are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, which he haue destroyed you out of this good land, which the Lord your God hath giue you.

16 When ye shal transgresse the couenant of the Lord your God, which he commanded you, and shal go, & serue other gods, and bowe your selues to them, then shal the wrath of the Lord beare hote against you, & ye shal perish quickly out of the good lande which he hath giuen you.

CHAP. XXIII.

Joshua rehearseth Gods benefites, 15 & exhorteth the people to feare God. 25 The league renewed betwene God & the people. 39 Joshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

1 **A**fter Joshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, & their heads, and their Iudges, and their officers, and they presented themselves before God.

2 Then Joshua said vnto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyond the flood in olde tyme, euen Terah the father of Abraham, and the father of Nachor,

And not yet

of the subdued.

Let not the

Judges admit an

othe, which any

shal sweare by

their idoles.

Leuit. 26. 8.

deut. 32. 30.

Ebr. foules.

Or, be of their af-

fectie.

Or, haue comers-

sation with them.

Exod. 23. 33.

nom. 33. 55.

deut. 7. 6.

e Meaning, they

shal be a continual

griefe vnto you,

and so the cause

of your destruc-

tion.

f I die according

to the course of

nature.

g Most certainly

chap. 21. 45.

Or, promise.

Or, threatening.

chap. 24. 20.

h He sheweth

that no euill can

come vnto man,

except he offend

God by disobe-

dience.

a That is, y nine

tribes and the

halfe.

b Before y Arke,

which was

brought to She-

chem, whẽ they

went to bury I-

osephs bones.

Gen. 50. 26.

Gen. 50. 26.

Gen. 50. 26.

Gen. 50. 26.

Gen. 50. 26.

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Gen. 50. 26.

Gen. 50. 26.

Gen. 50. 26.

Gen. 50. 26.

q By preferring vs and gouerning vs. r Whome if ye had offended, he wold haue punished with you.

Or, pressed. Ebr. said.

Or, witness.

Ebr. commeth to you.

a Your eyes bearing witness. b Or, ouerthrowen these nations.

c Ebr. at the sunne sit. d Which yet remaine and are not overcome, as chap. 13. 2.

and serued other gods.
 3 And I tooke your father Abraham from be-
 yond the flood, & brought him through
 all the land of Canaan, and multiplied
 his seed, and ^{Gen. 22. 2.} gave him Ishak.
 4 And I gave vnto Ishak, ^{Gen. 25. 36.} * Jaakob &
 * Esau: and I gave vnto * Esau mount
 Seir, to possesse it: but ^{Gen. 36. 8.} * Jaakob & his
 children went downe into * Egypt.
 5 I sent Moses also & Aaron, and I plas-
 tied * Egypt: and when I had done
 among them, I brought you out.
 6 So I brought your fathers out of *
 Egypt, and ye came vnto the Sea, and
 the Egyptians pursued after your fa-
 thers with chariots and horsemen vnto
 * the red Sea.
 7 Then they cried vnto the Lord, and
 he put ^{Exod. 13. 27.} a darknesse betwene you and
 the Egyptians, and brought the Sea
 vpon them, and covered them: so your
 eyes haue seene what I haue done in
 * Egypt: also ye dwelt in the wilderness
 a long season.
 8 After I brought you into the lande of
 the Amorites, which dwelt beyond Jor-
 dan, * and they fought with you: but I
 gaue them into your hand, & ye posses-
 sed their country, and I destroyed them
 out of your sight.
 9 * Also Balak the sonne of Zippor King
 of Moab arose & warred against Israel,
 and sent to call Balakam the sonne of
 Beor for to curse you,
 10 But I would not heare Balak: there-
 fore he blessed you, and I deliuered you
 out of his hand.
 11 And ye went ouer Jordan, and came
 vnto Jericho, and the * men of Jericho
 fought against you, the Amorites, and
 the Perizzites, and the Canaanites, &
 the Hittites, and the Girgashites, &
 the Hiuites, and the Jebusites, and I deli-
 uered them into your hand.
 12 And I sent * hornets before you, which
 cast them out before you, even the two
 kings of the Amorites, and not with thy
 sword, nor with thy bow.
 13 And I haue giuen you a land, wherein
 ye did not labour, and cities which ye
 built not, and ye dwell in them, and eat
 of the vineyards & olive trees, which ye
 planted not.
 14 Now therefore feare the Lord, & serue
 him in vprightnes and in truth, & put
 away the gods, which your fathers ser-
 ued beyond the flood and in Egypt,
 and serue ye the Lord.
 15 And if it seeme euill vnto you to serue
 the Lord, chuse you this day whome ye
 will serue, whether the gods which
 your fathers serued (that were beyond
 the flood) or the gods of the Amorites,
 in whose land ye dwell: but I and mine
 house will serue the Lord.
 16 Then the people answered & said, God
 forbid, that we should forsake the Lord,
 to serue other gods.
 17 For the Lord our God, he brought vs
 and our fathers out of the lande of E-

gypt, & out of the house of bondage, and he
 did those great miracles in our sight, &
 preferred vs in all the way that we went,
 & among all the people through whom
 we came.
 18 And the Lord did cast out before vs all
 the people, euen the Amorites, which
 dwelt in the land: therefore will we also
 serue the Lord, ^h for he is our God.
 19 And Joshua said vnto the people, Ye
 can not serue the Lord: for he is an holie
 God: he is a ielous God: he will not
 pardon your iniquitie nor your finnes,
 by whome ye
 20 If ye forsake the Lord & serue strange
 gods, then he will returne and bring e-
 redemption of
 will vpon you, and consume you, after
 that he hath done you good.
 21 And the people said vnto Joshua, Nay,
 but we will serue the Lord.
 22 And Joshua said vnto the people, Ye
 are witnesses against your selues, that i
 ye haue chosen you the Lord, to serue
 him: and they said, We are witnesses.
 23 Then put away now, said he, ^h strange
 gods which are among you, & bowe you
 your hearts vnto ^h the Lord God of Israel, k
 Out of your
 24 And the people said vnto Joshua, The
 hearts & other-
 Lord our God will we serue, & his voice
 will we obey.
 25 So Joshua made a covenant with ^h l
 By ioyning
 people the same day, and gaue them an
 ordinance and law in Shechem.
 26 And Joshua wrote these wordes in
 the booke of the Lawe of God, & tooke
 a great stone, and pitched it there vnder
 an * Oke that was in the Sanctuary of
 the Lord.
 27 And Joshua said vnto all the people,
 Behold, this stone shalbe a witness vnto
 vs: for it hath heard all the wordes
 of the Lord which he spake with vs: it
 shalbe therefore a witness against you,
 lest ye deme you God.
 28 Then Joshua let the people depart, e-
 uerie man vnto his inheritance.
 29 And after these thinges Joshua the
 sonne of Nun, the seruant of the Lord
 dyed, being an hundred and ten yeres
 olde.
 30 And they buried him in the border of
 his inheritance in * Timnath-herah,
 which is in mount Ephraim, on the
 Northside of mount Gaash.
 31 And Israel serued the Lord all the daies
 of Joshua, and all the daies of the El-
 ders that ouerlived Joshua, and which
 had knowne all the workes of the Lord
 that he had done for Israel.
 32 And the bones of Joseph, which the
 child of Israel brought out of Egypt,
 buried they in Shechem in a parcel of
 ground which Jaakob bought of * the
 sonnes of Hamei the father of She-
 chem, for an hundredth pieces of silver,
 & the child of Joseph had them in their
 inheritance.
 33 Also Eleazar the sonne of Aaron died,
 whom they buried in the hill of ^h Dbi.
 * Ebr. Gibeath
 nehaz his sonne, which was giuen him
 Phinehas,
 in mount Ephraim.

e Because it was
 the chiefe citie,
 vnder it the con-
 teyneth all the
 country: else
 they of the citie
 fought not.
 Exod. 13. 18.
 deut. 7. 20.
 chap. 11. 30.

f This is y true
 vse of Gods be-
 nefices, to learne
 thereby to feare
 and serue him w
 an vpright con-
 science.
 * Ebr. if it be euill
 in your sight.

g This teacheth
 vs that if all the
 world would go
 from God, yet
 euerie one of vs
 particularly is
 bound to cleaue
 vnto him.

h How much
 more are we
 bound to serue
 God in Christ,
 by whome we
 haue receyued y
 redemption of
 our soules?
 Chap. 23. 15.

Chap. 12. 17.
 n Rather then
 mans dissimu-
 lation should not
 be punished, the
 dumme crea-
 tures shall crie
 for vengeance.

Chap. 29. 10.
 indg. 7. 9.
 n Such are the
 people comon-
 ly as their rulers
 are.

Gen. 50. 25.
 Exod. 13. 19.
 Gen. 33. 19.

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heynous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the lande of Canaan, and sawe the truth of Gods promes performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabillitie of their fate: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feelee their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raysed vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raysed vp, as it seemed best to God, for the gouernance of his people. They were fourtene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377. yeres. In this booke are many notable paynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion agaynst idolatrie and superstition: next, what great danger that common welch is in, when as God giueth not a magistrate to reteyne his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek was taken. 14 The request of Achish. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.

I



fter that Ioshua was dead, the children of Israel asked the Lord, saying, Who shal go vp for vs against the Canaanites, to fight first agaynst them?

2 And the Lord sayde, Iudah shal go vp: beholde, I haue giuen the land into his hande.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, for we may fight agaynst the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought agaynst him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek said, and they pursued after him, and caught him, & cut of the thumbs of his handes and of his feete.

7 And Adoni-bezek said, Senentie kings hauing the thumbs of their handes and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought agaynst Ierusalem, and had taken it & smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterward also the children of Iudah went down to fight agaynst the Canaanites, that dwelt in the mountaine, and toward the South, & in the lowe country.

10 And Iudah went agaynst the Canaanites, that dwelt in Hebron, which Hebron beforetime was called Kirjath-arba: and they slew Shephai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kirjath-sepher.

12 And Caleb said, He that smiteth Kirjath-sepher, & taketh it, euen to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achish his daughter to wife.

14 And when she came to him, she moned him to aske of her father a field, and she lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 And the children of Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arab, & went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, a bitterly destroyed it, and called the name of the citie Hormah.

18 Also Iudah tooke Muzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, & he possesed

Iosh. 15. 14.

f These three were gyants, and the children of Anak.

g Reade Iosh. 15. 18.

h This was one of the names of Moses father in law, read Nom. 10. 29.

Nom. 31. 3.

i These cities & others were afterward possessed of the Philistims, 1. Sam. 6. 27 possesed

a By the iudgement of Vrjm: reade Exod. 28. 30. nom. 27. 21. 1. sam. 28. 6. b Who shalbe our captaines

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

Or, the Lord of Bezek.

d This was Gods iust iudgement, as the tyrant himself confessed, that as he had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe, & possessed by the Iebusites, 2. Sam. 5. 6.

possessed the mountaines: for he could not drive out the inhabitants of the valleys, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses had said, and he expelled thence the three sons of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ They also that were of the house of Joseph, went by to Beth-el, and the Lord was with them.

23 And the house of Joseph caused to beve Beth-el (and the name of the citie beforetime was Luz)

24 And the spies sawe a man come out of the citie, & they said unto him, Shew vs, we pray thee, how way into the citie, * and we will shew thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man & all his household depart.

26 Then the man went into the lande of the Hittites, & built a citie, & called the name thereof Luz, which is the name thereof unto this day.

27 ¶ Neither did Hamath destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam to her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong, they put to the Canaanites to tribute, & expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwell in Gazer, but the Canaanites dwell in Gazer among them.

30 ¶ Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahalab, nor of Achib, nor of Helbah, nor of Aphik, nor of Achob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shean, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shean, & of Beth-anath became tributaries unto them.

34 And the Amorites dwelt the children of Dan into the mountaine: so that they suffered them not to come downe to the valley,

35 And the Amorites dwelt still in mount Heres in Bashan, and in Shalbim, & when the hand of Josephs familie prevailed, they became tributaries:

36 And the coast of the Amorites was from Baaleh-akrabim, even from P Dclah and upward,

CHAP. II.

The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Joshuas death. 14 They are delivered into the enemies hands. 16 God delivereth them by Judges. 22 Why God suffered idolaters to remaine among them.

1 And an Angel of the Lord came by from Gilgal to Bochim, and saide, I made you to go out of Egypt, & have brought you into the lande which I had sware unto your fathers, and said, I will never breake my covenant with you.

2 ¶ Ye also shall make no covenant with the inhabitants of this land, but shall breake down their altars: but ye have not obeyed my voice. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall be as thornes unto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these wordes unto all the children of Israel, the people life by their voice, and wept.

5 Therefore they called the name of that place, Bochim, and offered sacrifices there unto the Lord.

6 ¶ Now when Joshua had sent the people away, the children of Israel went euery man into his inheritance to possess the land.

7 And the people had serued the Lord all the dayes of Joshua, and all the dayes of the Elders that outliued Joshua, which had seene all the great works of the Lord that he did for Israel.

8 But Joshua the sonne of Nun the seruant of the Lord dyed, when he was an hundred and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so al that generation was gathered unto their fathers, & an other generation arose after them, which neither knewe the Lord, nor yet the works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, & serued Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the people that were round about them, and bowed unto them, & provoked the Lord to anger.

13 So they forsooke the Lord, and serued Baal, and Ashtaroth.

Or, would dwell. Meaning, when he was stronger then they. p Which was a citie in Arabia, or, as some read, from the rocke.

a That is, messenger, or prophet, as some thinke, Phinchas.

Deut. 7. 1. Deut. 12. 3.

Josh. 2. 13.

Or, snare.

b After that he had diuided to euery man his portion by lot, Josh. 24. 28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward is Se-reh, as Josh. 24. 30.

e That is, a manner of idoles. Chap. 10. 6. f These were idoles, which had the forme of an ewe or sheepe among Sidonians.

Nomb. 14. 34.

Josh. 14. 13.

and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

Gen. 28. 19.

Josh. 2. 14.

Josh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade, Chap. 3. 4. Josh. 16. 10.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

n But made the pay tribute as others did.

Or, afflicted them.

Psal. 44.1.
15. 50. 1.

g In all their en-
terprises.
h The vengeance.

"Or, Magistrates.
"Ebr. sauced.

i Meaning, from
true religion.

"Ebr. repented,
k Seeing their
cruelty.

Chap. 3. 12.
"Ebr. corrupte
them selves.

l As the Hivites,
Iebusites, Amo-
rites, &c.
m So that, both
outward ene-
mies and false
prophets are but
a tryal to proue
our faith, Deut.
13. 3. & Chap. 3. 1.

a Which were
arched by the
hand of God, &
not by y power
of man.
b For they tru-
sted in God and
he fought for
them.

14 And the wrath of the Lord was kindled against Israel, & he delivered them into the hands of their enemies round about them, so that they could no longer stand before their enemies.
15 And whithersoever they went out, the hand of the Lord was against them, as the Lord had said, and as the Lord had sworn unto them: so he punished them.
16 For withstanding, the Lord rapted by Judges, which delivered them out of the hands of their oppressors.
17 But yet they would not obey their Judges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.
18 And when the Lord had raised them by Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them).
19 Yet when the Judge was dead, they returned, and did worse than their fathers, in following other gods to serve them, & worship them: they ceased not from their owne inventions, nor from their rebellions.
20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, & hath not obeyed my voice,
21 Therefore will I no more cast out before them any of the nations, which Joshua left when he died.
22 That through them I may proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.
23 So the Lord left those nations, and drone them not out immediately, neither delivered them into the hands of Joshua.

CHAP. III.

1 The Canaanites were left to trie Israel. Othniel delivered Israel. 2 Ehud killeth King Eglon.
3 Shamgar killeth the Philistines.
I These now are the nations which the Lord left, that he might proue Israel by them (even as many of Israel as had not known all the warres of Canaan,
2 Whely to make the generations of the children of Israel to knowe, & to teache them warre, which doubtles their predecessors knew not)
3 Five princes of the Philistines, & al the Canaanites, & the Sidonians, & the Hivites that dwelt in mount Lebanon, from mount Baal-hermon untill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.
5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, & the Hivites, and the Jebusites.
6 And they tooke their daughters to be their wives, and gave their daughters to their soymes, and served their gods.
7 So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim, and Ashteroth.
8 Therefore the wrath of the Lord was kindled against Israel, & he solde them into the hand of Chushan rishathaim King of Aram-naharaim, & the children of Israel served Chushan rishathaim eight peres.
9 And when the childre of Israel cryed unto the Lord, the Lord stirred up a saviour to the children of Israel, & he named them, even Othniel the sonne of Kenaz, Caleb's younger brother.
10 And the Spirit of the Lord came upon him, and he iudged Israel, & went out to warre: and the Lord delivered Chushan rishathaim King of Aram into his hand, and his hand prevailed against Chushan rishathaim.
11 So the land had rest fourtie peres, & Othniel the sonne of Kenaz died.
12 Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord strengthened Eglon King of Moab against Israel, because they had committed wickednes before the Lord.
13 And he gathered unto him the childre of Ammon, & Amalek, and went and smote Israel, & they possessed the cite of palme trees.
14 So the children of Israel served Eglon King of Moab eightene peres.
15 But when the children of Israel cryed unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera the sonne of Jemini, a man of his right hand: and the children of Israel sent a present by him unto Eglon King of Moab.
16 And Ehud made him a dagger with two edges of a cubit length, and he did gird it under his raiment upon his right thigh.
17 And he presented the gift unto Eglon King of Moab (and Eglon was a verie fat man)
18 And when he had now presented the present, he sent away the people that bare the present,
19 But he turned againe from the quarels, that were by Gilgal, & said, I have a secret errand unto thee, O King. Who said, Kepe silence: and all that stood about him, went out from him.

c Contrarie to
Gods comman-
dement, Deut.
7. 3.

d Trees or
woods erected
for Idolatrie.

"Or, Mesopotamia.

e He was stirred
up by the Spirit
of the Lord.
"Or, Syria.

f That is, 32
under Joshua, and
eight under
Othniel.
g So that the
enemies of Gods
people have no
power over the,
but by Gods ap-
pointment.

"Or, Benjamin.
"Or, left handed.

"Or, caused a dag-
ger to be made.

h Or, as some
read, from the
places of idoles.
i Till all be de-
parted.

20 Then

- 20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,
- 21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his bellie,
- 22 So that the harte went in after the blade, & the fat closed about the blade, so that he could not drawe the dagger out of his bellie, but the dirt came out.
- 23 Then Ehud gate him out into the porch, and shut the doores of the parler vpon him, and locked them.
- 24 And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they saide, Surely he doeth his easement in his sommer chamber.
- 25 And they taried till they were ashamed: & seeing he opened not the doores of the parler, they tooke the key, & opened them, and beholde, their lord was fallen dead on the earth.
- 26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Beirath.
- 27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.
- 28 Then said he vnto them, Follow me: for the Lord hath deliuered pour enemies, euen Hoab vnto pour hand. So they went downe after him, and tooke the passages of Jordan toward Hoab, and suffered not a man to passe ouer.
- 29 And they slew of the Hoabites the same time about ten thousand men, all fed men, and all were warriors, and there escaped not a man.
- 30 So Hoab was "subdued that day, vnder the hand of Israel: and the land had rest fourescore yeres.
- 31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an oxe goade, and he also deliuered Israel.

C H A P. IIII.

- 1 Israel sime and are given into the hands of Iabin.
- 4 Deborah indgeth Israel and exhorteth Barak to deliuer the people. 15 Sisera's sleeth, 17 and is killed by Iael.

- 1 And the children of Israel " began againe to do wickedly in the sight of the Lord while Ehud was dead.
- 2 And the Lord sold them into the hand of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.
- 3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of piron, and twenty peeres he had beuered the children of Israel very sore)
- 4 ¶ And at þ time Deborah a prophes- tesse þ wife of Lapidoth iudged Israel,

- 5 And Deborah dwelt vnder a palme tree, whose name Ramah & Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.
- 6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, & said vnto him, Hath not þ Lord God of Israel comanded, saying, Go, & draw toward mount Tabor, & take wth thee ten thousand men of the children of Naphtali & of the childre of Zebulun?
- 7 And I wil draw vnto thee to the * river Kishon Sisera, the captaine of Iabin's army wth his charrets, & his multitude, & wil deliuer him into thine hand.
- 8 And Barak said vnto her, * If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.
- 9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sel Sisera into þ hand of a woman. And Deborah arose and went with Barak to Kedesh.
- 10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and " he went vp on his fecte with ten thousand men, & Deborah went vp with him.
- 11 (Now Heber the Kenite, which was of the " children of * Hobab the father in law of Moses, was departed from the " Kenites, & pitched his tent vntil þ plain of Canaan, which is by Kedesh)
- 12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.
- 13 And Sisera called for all his charrets, euen nine hundred charrets of piron, and all the people that were with him from Harosheth of the Gentiles, vnto the river Kishon.
- 14 Then Deborah said vnto Barak, * Wp: for this is the day that the Lord hath deliuered Sisera into thine hande. Is not the Lord gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.
- 15 And the Lord destroyed Sisera and all his charrets, and al his host with the edge of the sword, before Barak, so that Sisera lighted downe of his charret, & fled away on his fecte.

- 16 But * Barak pursued after the charrets, and after the host vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.
- 17 Now Deborah, Sisera fled away on his fecte to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)
- 18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she conered him with a " mantle.
- 19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thursty. And she opened a bottel of milk

d And reueiled vnto me by the spirit of prophesie.

T'salm. 83. 9, 10, Or, valley.

e Fearing his owne weakenes and his enemies power, he desired the prophesie to go with him to assure him of Gods will from time to time.

Or, led after him 10000 men.

Or, posteritie. Num. 10. 29.

Or, from Kenite.

f Meaning, that he possessed a great part of y country.

g She still encouraged him to this enterprise by assuring him of Gods fauour and aide.

P'salm. 83. 20.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioynered with Israel.

Or, blanket.

Chap. 25.

and

Or, hall.

Or, he conuerth his fecte.

Or, caused the trumpet to be blowne, North. 18. 25.

Or, strong, and big bodied. Or, humbled. k Meaning, the Israelites. l So that it is not the number, nor the means that God regardeth, when he will get the victorie.

Or, added, or continued to do euill.

a There was another Iabin, who Ioshua killed & burnt his citie Hazor, Iosh. 11. 13.

b That is, in a wood, or strong place.

c By the spirit of prophesie, resolving of controuersies, and declaring the will of God.

and gaue him drinke, and couered him.
 20 Again he laid vnto her, Stand in the
 doore of the tent, and when any man
 doeth come and enquire of thee, saying,
 Is any man here? thou shalt say,
 Nap.
 i To wit, Sifera.
 k That is, the
 pinne or stake,
 whereby it was
 fastened to the
 ground.
 21 Then Jael Hebers wife tooke a nail
 of the tent, and tooke an hammer in her
 hande, and went softly vnto him, and
 smote the nail into his temples, and
 fastened it into the ground, (for he was
 fast a sleepe, and wearie) and so he died.
 22 And behold, as Barak pursued after
 Sifera, Jael came out to meete him, &
 sayd vnto him, Come, and I will shew
 thee the man, whome thou seekst: and
 when he came into her tent, beholde,
 Sifera lay dead, and the nail in his
 temples.
 23 So God brought downe Jabin the
 King of Canaan that day before the
 children of Israel.
 24 And the hand of the children of Is-
 rael prospered, and prevailed against
 Jabin the King of Canaan, vntill they
 had destroyed Jabin King of Canaan.
 1 So he sawe
 that a woman
 had the honour,
 as Deborah pro-
 phecied.
 "Ebr. went and
 was strong.

CHAP. V.

1 The song and thankes giuing of Deborah and Ba-
 rak after the victorie.
 1 Then sang Deborah, and Barak
 the sonne of Abinoam the same
 day, saying,
 2 Praise ye the Lord for the auenging of
 Israel, and for the people that offered
 them selues willingly.
 3 Heare, ye kings, hearken ye princes:
 I, euen I will sing vnto the Lord: I
 will sing praise vnto the Lord God of
 Israel.
 4 Lord, when thou wentest out of Seir,
 when thou departedst out of the fieldes
 of Edom, the earth trembled, & the
 heauens rained, the cloudes also drop-
 ped water.
 5 The mountaines melted before the
 Lord, as did that Sinai before the
 Lord God of Israel.
 6 In the dapes of Shammgar the sonne
 of Naath, in the dapes of Jael the hie
 wapes were vnoccupied, and the tra-
 uelers walked through bywapes.
 7 The towne were not inhabited: they
 decayed, I say, in Israel, vntill Jael
 came by, which rose vp a mother in
 Israel.
 8 They chose new gods: then was warre
 in the gates. Was there a shield or
 speare seene among fourty thousand of
 Israel?
 9 Mine heart is set on the gouernours
 of Israel, and on them that are willing
 among the people: praise ye the Lord.
 10 Speake ye that ride on white asses,
 ye that dwell in Midian, and that
 walke by the wape.
 11 For the noise of the archers appaied
 among the dealers of water: there
 shall they rehearse the righteousness of
 the Lord, his righteousness of his towne
 in Israel: then did the people of the
 Lord go downe to the gates.
 12 Why Deborah, by arife, and sing a song:
 arise Barak, and leade the captiuitie
 captive, thou sonne of Abinoam.
 13 For they that remaine, haue dominie
 on ouer the mightie of the people: the
 Lord hath giuen me dominion ouer
 the strong.
 14 Of Ephraim their root arose against
 Amalek: and after thee, Ben-iannai shall
 fight against the people, O Amalek: of
 Machir came rulers, and of Zabulun
 they that handle the pen of the writer.
 15 And the Princes of Issachar were
 with Deborah, and Issachar, and also
 Barak: he was set on his feete in the
 valley: for the diuisions of Keuben
 were great in thoughtes of heart.
 16 Why abodest thou among the shep-
 foldes, to heare the bleatings of the
 flockes? for the diuisions of Keuben
 were great thoughtes of heart.
 17 Gilead abode beyond Iorden: and
 why doeth Dan remaine in shippes?
 Asher sat on the seashore, and tarped
 in his decayed places.
 18 But the people of Zabulun & Naphtali
 haue reopard their liues vnto the
 death in the hie places of the fieldes.
 19 The Kings came and fought: then
 fought the Kings of Canaan in Taanach
 by the waters of Megiddo: they
 reuenced no game of Mony.
 20 They fought from heauen, euen the
 starres in their courses fought against
 Sifera.
 21 The River Kishon sweeteneth them as
 wax, that ancient river the river Kish
 doth the filth of them, O my soule, thou hast marched
 valiantly.
 22 Then were the horse hoofes broken
 with the oft beating together of their
 mightie men.
 23 Curse ye Meroz: (sayd the Angell of
 the Lord) curse the inhabitants therof, neere Tabor,
 because they came not to helpe the where they
 Lord, to helpe the Lord against the fought,
 mightie.
 24 Jael the wife of Heber the Kenite
 shall be blessed aboue other women:
 blessed shall she be aboue women dwel-
 ling in tentes.
 25 He asked water, and she gaue him
 milke: she brought forth butter in a
 lordly dish.
 26 She put her hand to the nail, & her
 right hand to the workmans hammer:
 with the hammer smote she Sifera:
 she smote of his head, after she had
 wounded, and pearced his temples.
 27 He bowed him downe at her feete, he
 fell downe, and lay still: at her feete he
 bowed him downe, and fell: and when
 he had sunke downe, he lay there dead.
 28 The mother of Sifera, she looked out at a
 window, and cryed through the lat-
 tesse, Why is his chariot so long a com-
 ming? why tarp the wheelles of his
 chariet?
 i Joshua first
 fought against
 Amalek, & Saul
 destroyed him.
 k Euen the lear-
 ned did helpe to
 fight.
 l Euen the
 whole tribe.
 m They mar-
 uelled, that
 they came not
 ouer Iorden to
 helpe them.
 n She reproveth
 all them that
 came not to helpe
 their brethren
 in their necessity
 o Either by bea-
 ting of the Sea,
 or by mining.
 p They wanted
 nothing, but lost
 all.
 q As a besome
 doth the filth of
 the house.
 r It was a city
 neere Tabor,
 where they
 fought.
 s Some reade,
 churned milke
 in a great cup.
 "Ebr. destroyed.
 "Or feete.

t That is, ſhe comforted her ſelfe.

- 29 Her wife ladies answered her, *Pea.*
 1 Shee answered her ſelfe with her owne wordes,
 30 I haue not gotten, & thep deuilde the people: euery man hath a mayde or two. Sifera hath a ypay of diuers colourd garmentes, a ypay of ſundue colours made of needle woike: of diuers colourd of needle woike on both ſides,
 31 For the chiefe of the people.
 32 So let all thine enemies periſh, O Lord: but thep that loue him, ſhall be as the *x* ſunne when he riſeth in his might. and the lande had reſt fourtie yeres.

CHAP. VI.

- 1 *Israel is oppreſſed of the Midianites for their wickedneſſe. 1. 4. Gideon is ſent to be their deliverer. 37 He aſketh a ſigne.*

1 **A**fterward the children of *Israel* committed wickedneſſe in the ſight of *h* Lord, and the Lord gaue them into the hands of *Midian* ſeuene yeres.
 2 And the hande of *Midian* preuailed againſt *Israel*, *a* & becauſe of the *Midianites* the children of *Israel* made them dens in the mountaynes, and caues, & ſtrong holdes.

3 When *Israel* had ſoluen, then came by the *Midianites*, the *Amalekites*, & thep of the *East*, and came vpon them,
 4 And camped by them, & deſtroyed the fruite of the earth, euen til thou come vnto *b* *Wzrah*, & left no foode for *Israel*, neither ſheepe, nor ore, nor alle.

5 For thep went by, & their cattel, & came with their tentes as graſhoppers in multitude: ſo that thep & their camels were without number: and thep came into the land to deſtroy it.

6 So was *Israel* exceedingly impoueriſhed by the *Midianites*: therefore the children of *Israel* cryed vnto the Lord.

7 *And* when the children of *Israel* cryed vnto the Lord becauſe of the *Midianites*,

8 The Lord ſent vnto the children of *Israel* a Prophet, who ſayd vnto them, Thus ſayth the Lord God of *Israel*, I haue brought pou vp from *Egypt*, and haue brought pou out of the houſe of bondage,

9 And I haue deliuered pou out of the hand of the *Egyptians*, and out of the hand of al that oppreſſed pou, and haue caſt them out before pou, and giuen pou their land.

10 And I ſayd vnto pou, I am the Lord your God: feare not the gods of the *W* mountes in whoſe land pou dwell: but pou haue not obeyed my voyce.

11 *And* the Angel of the Lord came, & ſate vnder the oke which was in *W* *phiah*, that percieued vnto Joaſh the father of the *E*rites, & his ſonne *C*is deon theſhed wheate by *h* winepreſſe, to hide it from the *Midianites*.

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord is with thee, thou valiant man.

13 To whome *Gideon* answered, *d* My mp *Loide*, if the Lord be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers tolde vs of, and ſayd, Did not the Lord bring vs out of *Egypt*? but now the Lord hath forſaken vs, and deliuered vs into the hand of the *Midianites*.

14 And the Lord looked vpon him, and ſayd, Co in this thy might, and thou ſhalt ſaue *Israel* out of the handes of the *Midianites*: haue not I ſent thee?

15 And he answered him, My mp *Loide*, whereby ſhal I ſaue *Israel*? beholde, my father is poore in *Manaſſeh*, and I am the leaſt in my fathers houſe.

16 Then the Lord ſayd vnto him, I will therefore be with thee, and thou ſhalt ſaue the *Midianites*, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me a ſigne, that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come vnto thee, ſhewing mine offering, & lay it before thee. And he ſaid, I will tary until thou come agayne.

19 Then *Gideon* went in, and made ready a kid, & unleaunened bread of an *h* *Ephah* of flour, and put the fleſh in a baketh, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

20 And the Angel of God ſaid vnto him, Take the fleſh & the unleaunened bread, and lay them vpon this ſtone, & powre out the broth: and he did ſo.

21 Then the Angel of the Lord put forth the end of the ſtaffe that he held in his hande, and touched the fleſh and the unleaunened breade: and there aroſe by fire out of the ſtone, & conſumed the fleſh and the unleaunened breade: ſo the Angel of the Lord departed out of his ſight.

22 And when *Gideon* perceined that it was an Angel of the Lord, *Gideon* then ſayd, *W*as, my Lord God: * for becauſe I haue ſcene an Angel of the Lord face to face, I ſhall die.

23 And the Lord ſayd vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then *Gideon* made an altar there vnto the Lord, and called it, *Jehoiath* *shalom*: vnto this day it is in *W* *phiah*, of the father of the *E*rites.

25 *And* the ſame night the Lord ſayd vnto him, Take thy fathers pong bullocke, and an other bullocke * of ſeuene peres old, and deſtroy the altar of *Baal* that thy father hath, & cut downe the grove that is by it.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the grove, which thou ſhalt cut downe.

d This came nor of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be juſtified.
 e That is, Chriſt appearing in viſible forme.
 f Which I haue giuen thee.
 Or familiſe.

g So that we ſee how the fleſhe is enemy vnto Gods vocation, which cannot be perſwaded without ſignes.

h Of *Ephah*, read *Exod. 16.*

i By the power of God onely, as in the ſacrifice of *Helias*, 1. king 18. 38.

Exod. 33. 20. chap. 19. 22.

* Or, the Lord of ſhalom, peace.

k That is, as the Chaldee text writeth, fed ſeuene yeres.

l Which growed about Baals altar.

a For feare of the Midianites, they fled into ydennes of the mountaines.

* Or, of *Kedem*.

b Euen almoſt the whole country.

c This is the end of Gods puniſhments, to cal his to repentance that they may ſeeke for helpe of him.

a. King. 17. 35. 39. *der. 10. 3.*

* Or, to prepare his ſight.

27 Then Gideon tooke ten men of his servants, & did as the Lord bade him: but because he feared to doe it by day for his fathers household, & the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bulloche offered vpon the altar that was made.

29 Therefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie sayd vnto Joash, bring out thy sonne, that he may dye: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash sayd vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? he that wil contend for him, let him dye of the morning. If he be God, let him plead for himselfe against him: he hath cast down his altar.

32 And in that day was Gideon called Jerubbaal, that is, let Baal plead for himselfe because he hath broken down his altar.

33 Then all the Midianites & the Amalekites & they of the East, were gathered together, & went and pitched in the valley of Izeel.

34 But the Spirit of the Lord came vpon Gideon, & he blew a trumpet, & Abiezer was ioynd with him.

35 And he sent messengers throughout all Manasseh, which also was ioynd with him, and he sent messengers vnto Aher, & to Zebulun, and to Issachar, and they came up to meete them.

36 Then Gideon sayd vnto God, If thou wilt saue Israel by mine hande, as thou hast sayd,

37 Beholde, I will put a fleece of wooll in the theshing place: if the dew come on the fleece onely, & it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.

38 And so it was: for he rose by early on the morow, and thrust the fleece together, and wringing the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon sayd vnto God, Wee not angry with me, that I may speake once more: let me proue once againe, I praye thee, with the fleece: let it now be drie onely vpon the fleece, & let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

¶ The Lord commaundeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wondrous sorte, as Ori & Zib are slayne.

Then Jerubbaal (who is Gideon) rose by early and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are to many for me to giue. Midianites into their handes, lest Israel make their vaunte against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, & say, Who is timorous or fearful, let him returne, & depart early from mount Gilead. And there returned of the people which were at mount Gilead, two & twene thousand: so ten thousand remained.

4 And the Lord sayde vnto Gideon, The people are yet to many: bring the downe vnto the water, & I will trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall go with thee: and of whom I say vnto thee, This man shall not go with thee, the same shall not go.

5 So he brought down the people vnto the water. And the Lord said vnto Gideon, As many as lay the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shal bow downe his knees to drinke, put apart.

6 And the number of them that lapped by putting their handes to their mouthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, will I saue you, & deliuer the Midianites into thine hand: let all the other people go euery man vnto his place.

8 ¶ So the people tooke bitailes with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, & retained the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord sayde vnto him, Arise, & get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to go downe, then go thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken, what they say, & so shall thine hands be strong to go down vnto the hoste. The went he down & Phurah his seruant vnto the outsid of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all the people of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sande which is by the seaside for multitude.

Chap. 1. 33

"Ebr. En-harod.

"Ebr. Hammorcho.

a God will not
deprive him of
his glorie.

Deut. 20. 18.

1 Sam. 1. 16.

b wil giue thee
a proof to know
them, that shall
go with thee.

c Let them de-
part, as vnmee-
te for this enter-
prise.

d That is, the
one and thirtie
thousand, and
700. looke vers.
3, 6.

"Ebr. in their
hands.

"Or. incouraged.
e Thus the Lord
by diuers means
doth strengthen
him that he faint
not in so great
an enterprife.

Chap. 6. 11.

m Meaning, the
fat bul, which
was kept to be
offred vnto Baal.

n Thus we
ought to iustifie
them, that are
zelous of Gods
cause, though all
the multitude
be against vs.

"Ebr. clad Gideon.
Noma. 10. 3.
chap. 3. 27.
o The family of
Abiezer, whereof
he was.

p This request
proceeded not of
infidelitie, but
that he might
be confirmed in
his vocation.

Gen. 1. 31.

q Whereby he
was assured that
it was a miracle
of God.

CHAP. VIII.

13 And when Gideon was come, behold, a man tolde a dreame unto his neigbour, and said, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and saide, This is nothing els aue the swoorde of Gideon the sonne of Josiah a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, & the interpretation of the same, he was worshipped, and returned vnto the hoste of Israel, and saide, Up: for the Lord hath deliuered into your hande the hoste of Midian.

16 And he deuised the thre hundred men into thre bandes, and gaue euery man a trumpet in his hand to enypte pitchers, & lamps within the pitchers.

17 And he said vnto the, looke on me, & do likewise, when I come to the side of the beste: then as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe pe with trumpets also on euery side of the host, and say, for the Lord, & for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, and they railed by the watchmen, and they blew with their trumpets, and brake the pitchers that were in their handes.

20 And the thre companies blew with trumpets, and brake the pitchers, and helde the lampes in their left handes, & the trumpets in their right handes to blowe withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stoode, euery man in his place rounde about the hoste: and all the hoste ran, and cryed, and fled.

22 And the thre hundred blew with trumpets, and the Lord set euery mans swoorde vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-bathittah in Zecrah, and to the border of Behemohah, vnto Tabbath.

23 ¶ Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasse pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come doloue against the Midianites, & take before them the waters vnto Beth-barah, and Jordan. Then all the men of Ephraim gathered together, & tooke the waters vnto Beth-barah, & Jordan.

25 And they tooke two princes of the Midianites, Oreb & Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyond Jordan.

Ephraim murmured against Gideon, & who appeareth them. 4 He passeth the Jordan. 16 He reuengeth himselfe on them of Succoth & Peniel. 17 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons finnes & of his death.

¶ When the men of Ephraim said vnto him, Why hast thou serued vs thus that thou callest vs not, when thou wurdest to fight with the Midianites? & they chode with him sharply.

¶ To whom he said, What haue I now done in comparison of you? Is not better, then the vintage of Abiezer?

¶ God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? & whye he had thus spoke, then their spirits abated towards him.

¶ And Gideon came to Jordan to passe ouer, he, and the thre hundred men that were with him, weary, yet pursuing them.

¶ And he said vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people: that follow me (for they be weary) that I may follow after Zebah, & Zalmunna kings of Midian.

¶ And the princes of Succoth said, We re the hands of Zebah and Zalmunna now in thine handes, that we shoulde giue bread vnto thine armie?

¶ Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will the whole? teare your flesh with thornes of the wilderness and with beares.

¶ And he went by thence to Peniel, and spake vnto them likewise, and the men of Peniel answered him, as the men of Succoth answered.

¶ And he said also vnto the men of Peniel, When I come againe in peace, I will breake downe this towre.

¶ ¶ Now Zebah and Zalmunna were in Harak, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there were slaine an hundred and twentie thousand men, that beue swardes.

¶ And Gideon went through them that dwelt in tabernacles on the Eastside of Nobah and Jogbehah, & smote the host: for the hoste was careless.

¶ And when Zebah & Zalmunna fled, he followed after them, & tooke the two kings of Midian, Zebah & Zalmunna, and discomfited all the hoste.

¶ ¶ So Gideon & some of Josiah returned fro battell, the sunne being yet hie.

¶ And tooke a seruant of the men of Succoth, & inquired of him: and he wrote to him the princes of Succoth & the Elders thereof, euen sentie & seuen men.

¶ And he came vnto the men of Succoth, & said, Behold Zebah & Zalmunna, by whom ye vphrayed me, saying, We re the hands of Zebah & Zalmunna ready

a They began to caule because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe, is more famous, then the whole enterprise of one man of one family.

d Or, some for small portion. e Elr, that are as my secte.

e Because thou hast overcome an handfull, thou thinkest thou to haue overcome the whole? f Ebr, beate in pieces.

f Having gotten the victory.

g A citie Eastward beyond Jordan.

h He went by the wilderness where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

Or, described.

f Some read, a trembling noyse of barley bread: meaning, that one of no reputation shoulde make their great armie to tremble.

g Or, gaue God thanks, as it is in the Chaldee text.

h Or, firebrandes. i These weak meanes God vsed, to signifie that the whole victorie came of him. j That is, the victorie shalbe the Lords and Gideons his seruants.

k Shall destroy the enemies.

l Or, broke their army. m The Lord caused the Midianites to kill one another.

m Meaning, the passages or the soordes, that they should not escape. n These places had their names of the actes that were done there.

"Ebr. brake in
pieces, as one thre-
sheth corne.
1. King. 17. 15.

"Or, they were like
unto thee.

k We came all
out of one belly:
therefore I will
be reuenged.

l Meaning, that
they would be
rid out of their
paine at once,
or els to haue a
valiant man to
put them to
death.

"Or, collers.
m That is, thy
posteritie.

n His intent
was to shewe
him selfe
thankfull for
this victorie by
restoring of re-
ligion, which, be-
cause it was not
according as
God had com-
manded, turned
to their destruc-
tion.
"Or, sweets ballet.

o That is, such
things as per-
teined to the
use of the Taber-
cle. Of Ephod,
looke more, Exo.
28. 4. 6. & 1. Sam.
2. 18. & 2. Sam. 6.
14. & chap. 17. 5.

"Ebr. which came
out of his thigh.

ready in thine hands, that we shoulde
giue head vnto thy wearp men?
16 Then he tooke the Elders of the city,
and thornes of the withernelle and
biers, and " did teare the men of Duce-
roth with them.
17 Also he brake downe the towre of
Dennel, and slew the men of the cite.
18 ¶ Then said he vnto Zebah & Zalmu-
na, What manner of men were they,
whome ye slewe at Taboz: and they
answered, " As thou art, so were they:
every one was like the children of a
king.
19 And he said, They were my brethren,
euen my ^k mothers children: as the
Lord liueth, if he had saued their liues,
I would not slay you.
20 Then he said vnto Jether his first
borne sonne, Wy, and slay them: but
the boye dwelt not his sword: for he
feared, because he was yet young.
21 Then Zebah and Zalmunna saide,
Aske thou, and fall vpon vs: for 'as the
man is, so is his strength. And Gideon
arose, and slewe Zebah and Zalmun-
na, and tooke away the ornaments,
that were on their camels neckes.
22 ¶ Then the men of Israel saide vnto
Gideon, Reigne thou ouer vs, both
thou, and thy sonne, and thy ^m sonnes
sonne: for thou hast deliuered vs out of
the hand of Midian.
23 And Gideon saide vnto them, I will
not reigne ouer you, neither shall my
childe reigne ouer you, but the Lord shall
reigne ouer you.
24 Again Gideon saide vnto them, I
would desire a request of you, that you
would giue me euery man the earrings
of his prape (for they had golde
earrings because they were Canaanites).
25 And they answered, We will giue
them. And they layed a garment, and
did cast therein euery man the earrings
of his prape.
26 And the weight of the golde earrings
that he required, was a thousand and
seven hundredth shekels of gold, beside
collers, and iewels, and purple raimet
that was on the Kings of Midian, and
beside the cheynes that were about
their camels neckes.
27 And Gideon made an Ephod there-
of, and put it in Dophah his cite: and
all Israel went a whoying there after
it, which was the destruction of Gides-
on and his house.
28 Thus was Midian brought low be-
fore the children of Israel, so that they
lift vp their heades no more: and the
countrey was in quietnes fourty yeres
in the daies of Gideon.
29 ¶ Then Jerubbaal the sonne of Jo-
ash went, and dwelt in his stone house.
30 And Gideon had leuentie sonnes
begotten of his body: for he had ma-
ny wiues.
31 And his concubine that was in She-
chem bare him a sonne also, whose name

he called Abimelech.
32 So Gideon the sonne of Joash dyed
in a good age, & was buried in the se-
pulchre of Joash his father in Dophah,
of the father of the Ezrites.
33 But when Gideon was dead, the
children of Israel turned away & went
a whoying after Baalim, and made
4 Baal-berith their god.
34 And the children of Israel remem-
bered not the Lord their God, which had
deliuered them out of the handes of all
their enemies on euerie side.
35 Neither shewed they mercy on the
house of Jerubbaal, or Gideon, accor-
ding to all the goodnes which he had
shewed vnto Israel.

CHAP. IX.

1 Abimelech vsupeth the kingdom, and putteth
his brethren to death. 7 Jotham propoeth a
parable. 23 Hatred betweene Abimelech and
the Shechemites. 26 Gaal conspireth against him,
and is overcome. 33 Abimelech is wounded to
death by a woman.

1 THEN Abimelech the sonne of Jerub-
baal went to Shechem vnto his
mothers brethren, and commu-
ned with them, and with all the fami-
lie, and house of his mothers father,
saying,
2 Say, I pray you, in the audience of all
the men of Shechem, Whether is bet-
ter for you, that all the sonnes of Jerub-
baal, which are seuentie persons, reigne
ouer you, either that one reigne ouer
you? Remember also, that I am your
bone, and your flesh.
3 Then his mothers brethren spake of
him in the audience of all the men of
Shechem, all these wordes: and their
heartes were moued to followe Abi-
melech: for said they, He is our brother.
4 And they gaue him seuentie pieces of
silver out of the house of Baal-berith,
wherewith Abimelech hired ^a baine &
light fellows which followed him.
5 And he went vnto his fathers house
at Dophah, and slewe his brethren, the
sonnes of Jerubbaal, about seuentie per-
sons vpon one stone: per Jotham the
poungest sonne of Jerubbaal was left:
for he hid him selfe.

6 ¶ And all the men of Shechem gath-
red together with at the house of Jotham,
and came & made Abimelech king
in the plaine, where the stone was erect-
ed in Shechem.
7 And when they tolde it to Jotham,
he went and stood in the top of mount
Gerizim, and lift vp his voyce, and cry-
ed, and said vnto them, Hearken vnto
me, you men of Shechem, that God
may hearken vnto you.
8 ¶ The trees went sooth to anoint a
king ouer them, and saide vnto the
olive tree, Reigne thou ouer vs.
9 But the olive tree saide vnto them,
Should I leaue my fatnes, wherewith
by me thou honour God and man, and

p Which cite
belonged to the
familie of the
Ezrites.
q That is, Baal,
to whome they
had bound them
selues by coue-
nant.
r They were
vnmindfull of
God and vnkind
toward him, by
whome they
had receiued so
great a benefite.

a To practise
with his kinf-
folkes for the
attaining of the
kingdome.

b Of your kin-
red by my mo-
thers side.

"Or, idle fellows
and vagabonds.

c Thus tyrants
to establish their
vsurped power,
spare not the
innocent blood,
2. King. 10. 7.
d. chron. 21. 4.

e Which was
as yowne house
or common hall,
which he calleth
the tower of
Shechem, yer. 49

f By this para-
ble he declarerth,
that those that
are not ambi-
cious, are most
worthy of ho-
nour, & that the
ambitious abuse
their honour
both to their
owne destruc-
tion and others.

go to aduauince me about the trees?

10 Then the trees sayde to the figge tree,
Come thou, and be king ouer vs.

11 But the figge tree answered them,
Shoulde I forsake my sweetenes, and
my good fruite, and go to aduauince me
about the trees?

12 Then sayde the trees vnto the Vine,
Come thou, and be king ouer vs.

13 But the Vine said vnto them, Shoulde
I leaue my wyne, whereby I cheere
God and man, and go to aduauince me
about the trees?

14 Then said al the trees vnto the bryble,
Come thou and reigne ouer vs.

15 And the bryamble sayde vnto the trees,
If ye wil in dede anoint me king ouer
you, come, and put your trust vnder my
shadowe: and if not, the fire shal come
out of the bryamble, & consume the Ced-
dars of Lebanon.

16 Now therefore, if ye do truly & vnco-
ruptly to make Abimelech king, and if
ye haue dealt well with Ierubbaal and
with his house, & haue done vnto him
according to the deservynge of his handes,

17 (For my father fought for you, and
adventured his life, and deliuered you
out of the hands of Midian.

18 And ye are risen vp against my fathers
house this daye, & haue slayne his chil-
dren, about seuentie persons vpon one
stone, & haue made Abimelech the sonne
of his maid seruant king ouer the men of
Shechem, because he is your brother)

19 If ye then haue delt truly and purely
with Ierubbaal, & with his house this
day, then e reioyce ye with Abimelech,
and let him reioyce with you.

20 But if not, let a fire come out from Ab-
imelech, and consume the men of She-
chem and the house of Hillo: also let a
fire come forth from the men of She-
chem, and from the house of Hillo, and
consume Abimelech.

21 And Jorham ran away, and fled, and
went to Beer and dwelt there for feare
of Abimelech his brother.

22 So Abimelech reigned thre yere ouer
Israel.

23 But God sent an euill spirit betwene
Abimelech, and the men of Shechem:
and the men of Shechem brake their
promise to Abimelech,

24 That the crueltie toward the seuentie
sonnes of Ierubbaal and their blood
might come & be layd vpon Abimelech
their brother, which had slayne them, &
vpon the men of Shechem, which had
added him to kill his brethren.

25 So the men of Shechem set men in
waite for him in the tops of the moun-
taines: who robed al that passed that
way by them: & it wastold Abimelech.

26 Then Gaal the sonne of Ebed came
with his brethren, and they went to
Shechem: & the men of Shechem put
their confidence in him.

27 Therefore they went out into the field,
and gathered in their grapes & troade

them, and made mery, & went into the
house of their gods, and did eate and
dunke, and curied Abimelech.

28 Then Gaal the sonne of Ebed sayde,
Who is Abimelech? and who is he
them, that we should serue him? Is he
not the sonne of Ierubbaal? and Zebul
is his officer? Serue rather the men of
Hamor the father of Shechem: for why
should we serue him?

29 Nowe would God this people were
vnder mine hand: the would I put away
Abimelech, and he said to Abimelech,
Increase thine army, and come out.

30 And when Zebul the ruler of the ci-
tie heard the wordes of Gaal the sonne
of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Ab-
imelech, pryncipally saying, Behold, Ga-
al the sonne of Ebed and his brethren
be come to Shechem, and beholde, they
fortifie the cite against thee.

32 Now therefore arise by night, thou and
the people that is with thee, and lye in
waite in the field.

33 And rise early in the morning as soone
as the sunne is up, and assault the cite:
and whoe he and the people that is with
him, shall come out against thee, doe to
him what thou canst.

34 So Abimelech rose vp, and all the
people that were with him by night:
and they lay in waite against Shechem
in foure bandes.

35 Then Gaal the sonne of Ebed went
out, and stood in the entring of the gate
of the cite: and Abimelech rose vp, and
the folke that were with him, from lys-
ing in waite.

36 And whē Gaal saw the people, he sayd
to Zebul, Beholde, there come people
downe fro the tops of the mountaines:
& Zebul said vnto him, The shadow of
the mountaines seme men vnto thee.

37 And Gaal spake againe, and said, See,
there come folke downe by the middle
of the land, & another band cometh by
the way of the plaine of Doonaim.

38 Then said Zebul vnto him, Where is
nowe thy mouth, that sayd, Who is Ab-
imelech, that we should serue him? Is
not this the people that thou hast despi-
sed? Go out now, I pray thee, and fight
with them.

39 And Gaal went out before the men
of Shechem, & fought with Abimelech.

40 But Abimelech pursued him, and he
fled before him, and many were ouer-
throwen and wounded, euen vnto the
entring of the gate.

41 And Abimelech dwelt at Arumah:
and Zebul thrust out Gaal and his
brethren that they shoulde not dwell in
Shechem.

42 And on the morrow, the people went
out into the field: which was told Abi-
melech.

43 And he tooke the people, and deuised
them into three bandes, and layd waite
in the fieldes, and looked, and beholde,

k Braggingly, as
though he had
bene present, as
to his captaine
Zebul.

"Ebr. craftily.

"Ebr. what thing
hand can finde.

l Thou art a-
fraid of a shadow

"Ebr. by the namill

"Or, chaymeris

m As their cap-
taine.

n Which were
of his companie

"Or, thistle, or
brere.

f Abimelech shal
delstroy y nobles
of Shechem.

"Ebr. he cast his
life farre from him

g That he is
your king, & you
his subiects.

h Because the
people consented
with the King in
shedding innocent
blood: therefore
God! destroyeth
both the one and
the other.

i Before they
were afraid of
Abimelechs
power, and durst
not go out of
the cite.

the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bandes ranne vpon at the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, he took the citie, & slew the people that was therein, & deltopped the citie & sowed ^o salt in it.

46 ¶ And when all the men of the towne of Shechem heard it, they entered into an hold of the house of the god ^p Berith.

47 And it was tolde Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he & all the people that were with him: and Abimelech tooke axes with him & cut downe boughs of trees and took them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me do, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and folowed Abimelech, and put them to the holde, & let the holde on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebes, & besieged Tebes, and took it.

51 But there was a strong towne within the city, and thither fled all the men and women, and all the chiefe of the citie, & shut it to them, and went vp to the top of the towne.

52 And Abimelech came vnto the towne and fought against it, & went hard vnto the doore of the towne to set it on fire.

53 But a certaine woman ^a cast a piece of a millstone vpon Abimelechs head, and brake his browe panne.

54 The Abimelech called hastily his page that bare his harness, & said vnto him, Draw thy sword & slay me, that me say not of me, A woman slew him. And his page thrust him through, & he dyed.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man into his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his leuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bryng vpon their heades. So vpon them came the curse of Jorham the sonne of Jerubbaal.

CHAP. X.

^a Tola dyeth. ⁵ Iair also dyeth. ⁷ The Israelites are punished for their finnes. ¹⁰ They crye vnto God, ¹⁵ And he hath pittie on them.

1 After Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ^o Dodo, a man of Ashath which dwelt in Shamir in

monit Ephraim.

2 And he ^o iudged Israel thre & twentie yere & dyed, & was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite, and iudged Israel two & twentie yere.

4 And he had thirtie sonnes that rode on thirtie assecolts, and they had thirtie cities, which are called ^a Hanoth-Jair vnto this daye, and are in the lande of Gilead.

5 And Jair died, & was buried in Ramon.

6 ¶ And the children of Israel wrought wickednes againe in the sight of ^b Lord, and serued Baalim and ^c Ashtaroth, & the gods of Irain, and the gods of Zidon, and the gods of Moab, & the gods of the children of Ammon, and the gods of the Philistins, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, & he solde them into the hands of the Philistins, & into the hands of the children of Ammon:

8 Who from that yere beyed & oppressed the children of Israel eghtene yeres, & all the children of Israel that were beyonde Iordan, in the lande of the Ammonites, which is in Gilead.

9 Moreover, the children of Ammon wet ouer Iordan to fight agaynst Iudah, and agaynst Benjamin, and agaynst the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto ^b Lord, saying, We haue sinned against thee, men because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord ^c said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Ammonites, from the children of Ammon and from the Philistins?

12 The Zidonians also, and the Amalekites, and the Moanites did oppress you, and ye cryed to me, & I saied you out of their handes.

13 Yet ye ^d haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Soe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs: this day.

16 Then they put away the strange gods from among them, & serued the Lord: and ^e his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched to serue God in Gilead: and the children of Israel assembled themselves, and pitched in ^f Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoener wil beginne the battell agaynst the children of Ammon, the same shall be head ouer all the inhabitants of Gilead.

^o Or, gouerned.

^a Signifying, they were men of autoritie, ^o Or, the townes of Iair, ⁱⁿ Deut. 3. 14.

^b Chap. 2. 11. & 3. 7. and 4. 1. and 6. 2. and 13. 1. ^c Chap. 2. 13. ^o Or, Syria.

^o Or, deliuered.

^b As the Reubenites, Gadites, & half the tribe of Manasseh.

^c They prayed to the Lord and confessed their finnes.

^d By stirring the vp some Prophet, as Cha. 6. 8.

^o Deut. 32. 15. ^o ierem. 2. 13.

^e That is, from this present danger.

^f This is true repentance, to put away the euill, & to serue God aright. ^o Or, he pitied.

^o Chap. 22. 6.

CHAP.

^o That it should be vnfruitfull & neuer sene to any vse.

^p That is, of Baal-berith, as chap. 8. 33.

^q Meaning, that all were destroyed, as well as the towne as the other.

^a Sam. 11. 27.

^r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

^s For making a tyrant their King.

^o Or, his euill.

C H A P. XI.

1 Iphrah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vauſueth the Ammonites, 39 And ſacrificeth his daughter according to his vowe.

1 Then Gilead begate Iphrah, & Iphrah the Gileadite was " a valiant man, but the ſonne of an harlot.

2 And Gileads wife bare him ſonnes, & when the womans children were come to age, they thruſt out Iphrah, and ſent him to his father ſoule: for thou art the ſonne of a ſtrange woman.

3 Then Iphrah fled from his brethren, & dwelt in the land of Tob: and there gathered iſe fellows to Iphrah, & went out with him.

4 And in proceſſe of time the children of Ammon made warre with Iſrael.

5 And whē the children of Ammon fought with Iſrael, the Elders of Gilead wet to ſet Iphrah out of the land of Tob.

6 And they ſaid vnto Iphrah, Come & be our captaine, that we may fight with the children of Ammon.

7 Iphrah then answered the Elders of Gilead, Did not ye hate me, and eſpell me out of my fathers houſe? how then come ye vnto me now in time of your tribulation?

8 Then the Elders of Gilead ſaide vnto Iphrah, Therefore we turne againe to thee now, that thou mayeſt go with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphrah ſaide vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, if the Lord giue them before me, ſhal I be your head?

10 And the Elders of Gilead ſaid to Iphrah, The Lord " be witnes betwene vs, if we do not according to thy wordes.

11 Then Iphrah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphrah reheard all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphrah ſent meſſengers vnto the king of the children of Ammon, ſaying, What haſt thou to do with me, ſ thou art come againſt me, to fight in my lād?

13 And the king of the children of Ammon answered to the meſſengers of Iphrah, " Becauſe Iſrael took my lande, when they came by from Egypt, from Hinnō vnto Jabbok, & vnto Jordan: now therefore reſtore thoſe landes " quietly.

14 Yet Iphrah ſent meſſengers againe vnto the king of the children of Ammon,

15 And ſaid vnto him, Thus ſaith Iphrah, " Iſrael took not the lād of Moab, nor the land of the children of Ammon.

16 But when Iſrael came by frō Egypt, & walked through the wilderness vnto the Red Sea, then they came to Kadeſh.

17 And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me, I pray

thee, go through thy land: but the king of Edom would not conſent: & alſo they ſent vnto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wilderness, and compaſſed the land of Edom, and the land of Moab, & came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of a rion, " and came not within the coaſt of Moab: for Arnon was the border of Moab.

19 Alſo Iſrael " ſent meſſengers vnto Sihon, king of the Amozites, the king of Hethbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy lande vnto our " place.

20 But Sihon conſented not to Iſrael, ſe he ſhould go through his coaſt: but Sihon gathered all his people together, & pitched in Jahaz, & fought with Iſrael.

21 And the Lord God of Iſrael gaue Sihon and all his ſolke into the handes of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the lande of the Amozites, the inhabitants of that countrey:

22 And they poſſeſſed " all the coaſt of the Amozites, from Arnon vnto Jabbok, and from the wilderness euen vnto Jordan.

23 Now therefore the Lord God of Iſrael haſh caſt out the Amozites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemosh thy God gueth thee to poſſeſſe? So whomeſoever the Lord our God diueth out before vs, them will we poſſeſſe.

25 " And art thou now far better then Balak the ſonne of Zippor, king of Moab? did he not ſtrive with Iſrael & fight againſt them,

26 When Iſrael dwelt in Hethbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, thre hundredth peres? why did pee not then recouer them in that ſpace?

27 Wherefore, I haue not offended thee: but thou doeſt mee wrong to warre againſt me. The Lord the iudge be iudge this day betwene the children of Iſrael, and the children of Ammon.

28 Yea, when the king of the children of Ammon hearkened not vnto the wordes of Iphrah, which he had ſent him.

29 ¶ Then the Spirit of the Lord came vpon Iphrah, and he paſſed ouer to Gilead & to Manaſſeh, & came to Mizpeh in Gilead, & frō Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphrah " bowed a bow vnto the Lord, & ſaid, If thou ſhalt deliuer the children of Ammon into mine handes,

31 Theſe things that cometh out of the doores of mine houſe to meet me, when I come home in peace from the children of Ammon, ſhall be the Lordes, and I will offer it for a burnt offering.

32 And ſo Iphrah went vnto the children

Nom. 11. 19. and 23. 4.

Deut. 2. 26.

Or, countrey.

g He truſted them not to go thorow his countrey.

Deut. 2. 16.

h For we ought more to beleuee & obey god, theſe thou thine idols. Nom. 22. 2. deut. 29. 4. iſa. 24. 9.

i Meaning their townes.

k To puniſh the offender.

l That is, the ſpirit of ſtrength.

m As the Apoſtles commendeth

Iphrah for his worthie enterpriſe in deliue

ring the people

Heb. 11. 32. 40 by his ralh vow and

wicked performance of ſame,

his victorie was defaced: & here

we ſee that the ſinnes of the

godly do not utterly extinguiſh

of their fayth.

" Ebr. a man of mightie force. " Or, vntailer.

a That is, of an harlot, as verſe. b Where the gouernour of the countrey was called Tob. c Ioynd w him. as ſome thinke, againſt his brethren. d Or, ambaffadors, ſent for that purpoſe. e Men oft times are conſtrayned to deſire helpe of them, whom before they haue reſuſed. f Oft times theſe things, which men reiect, God chooſeth to do great enterpriſes by.

" Ebr. be the hearer.

Nom. 22. 13.

" Ebr. in peace.

Deut. 2. 9.

Nom. 30. 14. 20.

Deut. 2. 11.

"Or, the plaine.

n According to the maner after the victorie.
o Being ouer- come with blind zeale, and not cōsidering whether the vowe was lawfull or no.

p For it was counted as a shame in Israel, to die without children, & therefore they reioyced to be married.

a After they had passed Iorden.

b Thus ambition enuieeth Gods worke in others, as they did also agaynst Gideon, Chap. 8. 1.

c That is, I ventured my life, & when mans help fayled, I put my trust onely in God.

d Yeran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

of Ammon to fight against them, & the Lord deliuered them into his handes.
33 And he note them from Iheroc euen til thou come to Dimith, twentie cities, and so forth to Abel of the vineardes, is an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.
34 ¶ Now when Iphthah came to Mizpeh into his house, beholde, his daughter came out to meet him with timbels & dances, which was his onely childe: he had none other sonne, nor daughter.
35 And when he sawe her, he rent his clothes, and lapde, alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not go backe.
36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.
37 Also she said vnto her father, Doe thus much for me: suffer me two monethes, that I may go to the mountaines, & bewaile my virginitee. I and my felowes.
38 And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginitee vpon the mountaines.
39 And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had bowed, and she had knowne no man. And it was a custome in Israel:
40 The daughters of Israel went pere by pere to lament the daughter of Iphthah the Gileadite, foure daies in a pere.

CHAP. XII.

6 Iphthah killeth two and fourtie thousand Ephraimites. 8 After Iphthah succedeth Ibzan, 11 Elon, 13 And Abdon.
1 Ad the men of Ephraim gathered themselves together, & went a Northward & said vnto Iphthah, Wherefore wilst thou to fight against the childre of Ammon, & didst not call vs to go with thee? We will therefore burne thine house vpon thee with fire.
2 And Iphthah lapde vnto them, I and my people were at great strife with the children of Ammon, and when I called pon, pe deliuered me not out of their handes.
3 So when I sawe ye pe deliuered me not, I put my life in mine handes, & went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are ye come vpon me now to fight against me?
4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead note Ephraim, because they said, Pe Gileadites are runnagates of Ephraim among the Ephraimites, & among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,
6 Then saide they vnto him, Say nowe Shibboleth: and he said, Sibboleth: for e Which signified he could not so pronounce: the they tooke feth the fall of him, & slew him at the passages of Jor. waters, or an der: and there fell at that time of the Ephraimites two and fourtie thousand.
7 And Iphthah iudged Israel six pere: the died Iphthah the Gileadite, and was buried in one of the cities of Gilead.
8 ¶ After him Ibzan of Beth-lehem iudged Israel, that this was Boaz the husband of Ruth.
9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes, and he iudged Israel seue pere.
10 Then Ibzan died, and was buried at Beth-lehem.
11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten pere.
12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.
13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.
14 And he had fourtie sonnes and thirtie nephewes that rode on seauentie asses colts: and he iudged Israel eight pere.
15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the lande of Ephraim, in the Mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.
1 At the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the Philistims fourtie peres.
2 ¶ Then there was a man in Zorah of the familie of Danites, named Manoah, whose wife was barren, and bare not.
3 And the Angel of the Lord appeared vnto the woman, & said vnto her, Beholde now, thou art barren, & bearest not: but thou shalt conceive, and beare a sonne.
4 And now therefore beware: that thou drinke no wine, nor strong drinke, neys ther eate any uncleane thing.
5 For so, thou shalt conceive & beare a sonne: for so, thou shalt saye come on his head: for the childe shall be a Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.
6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding feareful, but I asked him not whence he was, neither told he me his name, the presence of
7 But Gods

Chap. 1. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying that their deliuerance came onely of God and not by mans power. Rom. 8. 2. 3.

1. Sam. 1. 11. Meaning, hee should be separated from the world and dedicated to God. If flesh be not able to abide the sight of an angel, how much lesse

d He sheweth himselfe ready to obey Gods will, & therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her wife in one day. f He calleth him mā, because he so seemed, but he was Christ the eternal word, which at his time appointed became man. g Any thing forbidden by the Law,

h Shewing that he sought not his owne honor, but gods, whose messenger he was

i Or, marvellous?

i God sent fire from heaven to consume their sacrifice, to confirme their faith in his promise. Exod. 33. 20. chap. 6. 22.

k These graces that we haue received of God, & his accepting of our obedience, are sure tokens of his louetoward vs, so that nothing can hurt vs.

7 But he sayd vnto mee, Beholde, thou shalt conceive, & beare a sonne, & now thou shalt drinke no wine, nor strong drinke, neither eat any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord & said, I pray thee, my Lord, let the man of God, who thou lentest, come againe now vnto vs, & teach vs what we shall do vnto the childe when he is borne.

9 And God heard the voice of Manoah, & the Angel of God came againe vnto the wife: as the fate in the field, but Manoah her husband was not with her.

10 And the wife made haste and came, and shewed her husband and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me to day.

11 And Manoah arose and went after his wife, & came to the man, and said vnto him, Wilt thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Howe let thy saying come to passe: but howe shal we order the childe, and do vnto him?

13 And the Angel of the Lord sayde vnto Manoah, The woman must beware of all that I said vnto her.

14 She map eate of nothing that cometh of the vine: she shall not drinke wine nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I praye thee, let vs reuerence thee, untill we haue made readie a kid for thee.

16 And the Angel of the Lord sayde vnto Manoah, Though I make me abide, I wil not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knewe not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord sayd vnto him, Why askest thou thus after my name, which is? secret?

19 The Manoah toke a kid with a meat offering, & offered it vpon a stone vnto the Lord: & the Angel did wonderously, whiles Manoah & his wife looked on.

20 For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife behelde it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah said vnto his wife, We shall surely dye, because we haue seene God.

23 But his wyfe sayde vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate

offring of our hands, neither would he haue shewed vs all these thinges, nor would now haue told vs any such.

24 And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the house of Dan, betwene Zorah, and Eshtaoel.

CHAP. XIII.

1 Samson desireth to haue a wife of the Philistines, 6 He killeth a Lyon. 12 He proposeth a riddle. 19 He killeth thirtie. 30 His wife forsaketh him and taketh another.

1 Now Samson went down to Timnath, & saw a woman in Timnath of the daughters of the Philistines.

2 And he came vp and tolde his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistines: now therefore giue me her to wife.

3 Then his father & his mother said vnto him, Is there neuer a wife among the daughters of thy brethren, & among al my people, that thou must go to take a wife of the vncircumcised Philistines? And Samson sayd vnto his father, Giue me her, for the pleasure me well.

4 But his father and his mother knewe not that it came of the Lord, that hee shoulde seeke an occasion agaynst the Philistines: for at that time the Philistines reigned ouer Israel.

5 Then went Samson & his father and his mother down to Timnath, & came to the vineyardes at Timnath: and behold, a pongion roared vpon him.

6 And the Spirit of the Lord came vpon him, & he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 And within a few dayes, when he returned to receiue her, he went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and honie in the body of the Lyon.

9 And he toke thereof in his handes, & went eating, and came to his father and to his mother, & gaue vnto them, and they did eate: but he told not them, that he had taken the honie out of the body of the Lyon.

10 So his father went down vnto his woman, and Samson made there a feast: for so used the pong men to do.

11 And wile they saw him, they brought thirtie companions to be with him.

12 Then Samson saide vnto them, I wil nowe put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and find it out, I will giue you thirtie sheetes, and thirtie change of garments:

13 But if you can not declare it me, then

Or, to come vnto him as diuers times.

a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, verif.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldenesse.

Or, to take her to his wife.

d Meaning, while he was married. e That is, her parents or friends.

f To weare at feastes, or solenne dayes.

I shall pe give me thirtie sheetes And thirtie change of garnementes. And thep answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the easter came meat, & out of the strong came sweetenes: and they could not in thye dayes expound the riddle.

Or, drew nere: for it was the fourth day.

15 And wyfe the seuenth day was come, thep saide vnto Samons wyfe, Entelle thine husbando, that he may declare vs the riddle, lest we burne thee and thy fathes house with fire. Hane pe called vs to possesse vs: is it not so?

Or, to impouerish vs.

16 And Samons wyfe wept before him, and said, Surely thou hatest mee: louest me not: for thou hast put forth a riddle vnto the children of my people, & hast not tolde it mee. And he saide vnto her, Behold, I haue not tolde it my father, nor my mother, and thal I tell it thee?

Vnto them which are of my nation.

17 Then Samons wyfe wept before him i seue dayes, while their feast lasted: and when the seuenth daye came, he tolde her, because thee was inuoluntate vpo him: so he tolde the riddle to the children of her people.

Or, to the seuenth day, beginning at the fourth.

18 And the men of the cite saide vnto him the seuenth day before the sunne went down, What is sweeter then honny: and what is stronger then a lyon? Then said he vnto the, If pe had not plowed with my beiffer, pe had not founde out my riddle.

If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe to Askelon, and slew thirtie men of them and houplesed them, and gaue change of garnementes vnto them, which expounded the riddle: and his wyath was kindled, & he went vnto his fathes house.

Which was one of the five chiefe cities of the Philistims.

20 Then Samons wyfe was given to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxes taylor. 6 The Philistims burnt his father in law and his wife. 15 Vnto the sawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

1 But within a while after, in the time of wheat harvest, Salon visited his wyfe with a kid, saying, I will geze in to my wyfe into the chamber: but her father would not suffer him to go in.

That is, I will see her as my wife.

2 And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her ponaer sister fayer then thee? take her, I pray thee, in steade of the other.

3 Then Samon said vnto the, How am I more blameles then the Philistims: therefore wil I do them displeasure.

For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

4 And Samon went out, and tooke three hundred fores, and tooke firebrands, and turned them taylor to taylor, and put a firebrande in the middes betwene taylor taylor.

5 And when he had set the brandes on fire, he sent them out into the standing

cogne of the Philistims, and burnt by both the riches and the standing cogne with the vineyards and oliues.

Or, that which was reaped and gathered.

6 Then the Philistims sayde, Who hath done this? And they answered, Salon the sonne in law of p⁴ Tinnite, because he had taken his wyfe, & giuen her to his companion. Then the Philistims came vnto & burnt her & her father with fire.

Or, the citizen d Or, the citizen he had taken his wife, & giuen her to his of Timnath.

7 And Samon said vnto them, Though pe haue done this, yet wil I be auenged of you, and then I wil cease.

e So the wicked punish not vice for loue of iustice, but for fear of danger, which els might come to them.

8 So he smote them hippe & thigh with a mightie plague: then he went & dwelt in the top of the rocke Etam.

Or, horsemen and footemen.

9 Then the Philistims came by, and pitched in Judah, and were spread as broode in Lehi.

Or, camped.

10 And the men of Judah sayd, Why are pe come by vnto vs? And they answered, To bind Samon are we come by, & to do to him as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then thre thousande men of Judah went to the top of the rocke Etam, and sayde to Samon, Knowest thou not that the Philistims are rulers ouer vs? & wherfore then hast thou done thus vnto vs? And he answered the, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged gods great benefite to be a plague vnto them.

12 Againe they sayde vnto him, We are come to binde thee, & to deliuer thee into the hand of the Philistims. And Samon sayd vnto them, Swear vnto mee, that pe wil not fall vpo me pour selues.

13 And they answered him, saying, No, but we wil binde thee & deliuer thee vnto their hande, but we wil not kill thee. And they bounde him with two nelue cordes, & brought him from the rocke.

h Thus they had rather betray their brother, then vie f means that God had giuen for their deliuerance.

14 When he came to Lehi, the Philistims shouted against him, & the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his handes.

15 And he found a newe lawebone of an asse, and put forth his hande, & caught it, and slew a thousand men therewith.

i That is, of an asse: lately slayne.

16 Then Samon said, With the lawe of an asse are heapes vpon heapes: with the lawe of an asse haue I slayne a thousand men.

17 And when he had lest speaking, he cast awap the lawebone out of his hande, & called that place, Ramath-Lehi.

Or, the rising up of the lawe.

18 And he was fore a thurst, & called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and nowe shall I dye for thurst, and fall into the handes of the wis circumsided.

k Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his country.

19 Then God brake the cheekes tooth, that was in the lawe, and water came there out: and when hee had drunke, his Spirit came againe, and he was resumed: wherfore the name thereof is called, En-hakkore, which is in Lehi vnto this day.

Or, the fountain of flum that praised.

20 And he iudged Israel in the dayes of the Philistims twentie peres.

CHAP. XVI.

1 Samson carrieth away the gates of Azazab. 11 He was deceived by Delilah. 30 He pulleth down the house upon the Philistims, and dieth with them.

a One of f five chiefe cities of the Philistims.
b That is, he lodged with her.
c Or, to the light of the morning.

1 Then went Samson to a Nazah, and sawe there an harlot, b and went in unto her.

2 And it was told to d Nazahites, Samson is come hither. And they wet about and layd wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

3 And Samson slept till midnight, & arose at midnight, and tooke the dooges of the gates of the citie, and the two postes & lift them away with the barres, & put them upon his shoulders, and caried them vp to the toppe of the mountaine that is before Hebron.

4 And after this he loned a woman by the river of Sozek, whose name was Delilah:

a Or, plaine.

5 Unto whom came the Princes of the Philistims, and saide vnto her, Entise him, and see wherein his great strength lyeth, and by what meane we may overcome him, that we may bind him, and punish him, & euery one of vs shall giue thee eleven hundredth shekels of silver.

c Of the value 1 of a shekel, read Gen. 23, 15.

6 And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt.

a Or, new wisht.

7 Samson then answered vnto her, If they bind me with seuen greene cordes, that were neuer dyed, then shall I bee weake, and be as an other man.

8 And p princes of p Philistims brought her seuen greene cordes, that were not drie, and he bound him therewith.

d Certaine Philistims in a secret chamber.

9 (And she had 4 men lying in wait with her in the chamber) Then she sayd vnto him, The Philistims be vpo thee, Samson. And he brake the cordes, as a threed of towle is broken, when it feeleth fire: so his strength was not known.

e When fire cometh nere it.

10 After Delilah said vnto Samson, See, thou hast mocked me and told me lyes. I pray thee now, tell me wherewith thou mightest be bound.

f Though her fallshood tended to make him lose his life, yet his affection so blinded him he could not beuare.

11 Then he answered her, If they bind me with new ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therfore tooke new ropes, and bound him therewith, and sayde vnto him, The Philistims be vpo thee, Samson: (and men lay in wait in the chamber) & he brake them from his armes, as a threed.

13 Afterward Delilah sayd to Samson, Whitherto thou hast beguiled me, & tolde me lyes: tell me howe thou mightest bee bound. And he said vnto her, If thou platted seuen lockes of mine head with the thredes of the woofe.

g It is impossible, if we giue place to our wicked affections, but at length we shall be destroyed

14 And he fastened it with a pimme, and sayd vnto him, The Philistims be vpo thee, Samson. And he awoke out of his

sleep, and went away with the pimme of the woofe, and the woofe.

15 Again he sayd vnto him, How canst thou say, I loue thee, when thyne heart is not with me: thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

16 And because thee was inuoyginate vpon him with her woordes continuallly, and bereed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and said vnto her, There neuer came raior vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw p he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come by once againe: for he hath shewed me all his heart. Then the Princes of p Philistims came by vnto her, & broght the money in their handes.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shau of the seuen lockes of his head, and she began to bere him, and his strength was gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake myself, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azah, and bounde him with fetters: and he did grinde in the pylon house.

22 And the heare of his heade began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they sayd, Our god hath deliuered Samson our enemye into our handes.

24 Also when the people sawe him, they prayed their god: for they said, Our god hath deliuered into our handes our enemye & destroyer of our countrey, which hath slaine many of vs.

25 And when their heartes were merie, they sayde, Call Samson, that he may make vs pastime. So they called Samson out of the pylon house, and he was a laughing stocke vnto them, and they set him betwene the pillers.

26 Then Samson saide vnto the seruant that led him by the hand, Lead me, that I may touch the pillers that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men & women, and there were at the princes of the Philistims: also vpon the roofe were as bout three thousande men and women that beheld while Samson played)

beames.
For this Samson vied to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, who he should haue ruled.

k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpo God, and reconciled himselfe.

m Thus by gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

n Or, was mocked.

28 Then Samson called vnto the Lozbe, and sayde, O Lozbe God, I praye thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be: at once: avenge of the Philistines for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon the house stood, and on which it was borne by: on the one with his right hand, and on the other with his left.

30 Then said Samson, O let me lose my life with the Philistines: & he bowed him with al his might, and the house fel vpon the princes, and vpon all the people that were therein. So the dead which he slew at his death were mo then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him by & buried him betwene Zorah and Eshthol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idoles. 5 He made his sonne a priest for his idoles. 10 And after he hired a Levite.

1 There was a mā of mount Ephraim, whose name was Michah, And he said vnto his mother, The eleven hundred shekels of silver that were take from thee, for the which thou cursedst, and spakest it, even in mine hearing, behold, the silver is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

2 And when hee had restored the eleven hundred shekels of silver to his mother, his mother said, I had dedicate the silver to y^e Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

3 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, & gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

4 And this man Michah had an house of gods, and made an Ephod, & a Teraphim, and consecrated one of his sonnes, who was his Priest.

5 In those dayes there was no king in Israel, but euery man did that, which was good in his owne eyes.

6 There was also a pong man out of Beth-lehem Judah, of the familie of Judah: who was a Levite, and sojourned there.

7 And the man departed out of the citie, even out of Beth-lehem Judah, to dwell where he coule finde a place: and as he journeyed, he came to moit Ephraim to the house of Michah.

8 And Michah said vnto him, Whence

comest thou? And the Levite answered him, I come from Beth-lehem Judah, and go to dwell where I may finde a place.

9 Then Michah sayde vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of silver by yeere, and a sute of apparell, and the meate and drinke. So the Levite went in.

10 And the Levite was content to dwell with the man, & the pong man was vnto him as one of his owne sonnes.

11 And Michah consecrated the Levite, and the pong man was his Priest, and was in the house of Michah.

12 Then said Michah, Now I know that the Lord wil be good vnto me, seeing I haue a Levite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to search the land. 21 Then come the sixe hundred and take the gods; and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe. 30 And set vp idolatrie.

1 In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coasts, euen men expert in warre, out of Zorah and Eshthol, to besee the land & search it out, and saide vnto them, Go, and search out the land. Then they came to moit Ephraim to the house of Michah and lodged there.

3 When they were in the house of Michah, they knew y^e voice of the pong man the Levite: and being turned in thither, they said vnto him, Who brought thee hither? or what maketh thou in this place? & what hast thou to do here?

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may knowe whether the way which we go, shall be prosperous.

6 And the Priest sayd vnto them, Go in peace: for the Lord guideth your way which ye go.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt caries, after y^e manner of the Zidonians, quiet & sure, because no man made any trouble in the land, or whirped any dominion: also they were farre from the Zidonians, & had no busines with other men.

8 So they came again vnto their brethren to Zorah & Eshthol: and their brethren said vnto them, What haue ye done?

9 And they answered, While that we may go by against them: for we haue seene the lande, and sure y^e it is verie good,

For in those daies the seruice of God was corrupt in al estates and the Levites were not looked vnto. h Not considering that he forsooke the true worshipping of God for to mainteine his owne bellie. i Thus the idolaters perswade themselves of Gods fauour, when in deede he doeth detest them.

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

b For the portico which Ioshua gaue them, was not sufficient for all their tribe.

c They knew him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delicie in errors.

¹¹ Ebr made them ashamed.

¹ For take one vengeance.

According to vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling himself for neglecting his office & the offence thereby given.

a Somethinke this historie was in the time of Othniel, or as Ioseph writeth, immediately after Ioshua.

b Contrarie to the commandement of God & true religion practised vnder Ioshua, they forsooke the Lord & fel to idolatry Chap. 8. 27. c He wold serue both God and idoles.

Gen. 31. 29. h Ebr. 3. 4.

d By Teraphim, some vnderstand certaine idoles, hauing the likeness of a mā, but others vnderstand thereby, all manner of things & instruments belonging vnto those, who sought for any answer at Gods handes, as Chap. 18. 5, 6.

¹¹ Ebr. filled the band of force. Chap. 32. 31.

e For where there is no magistrate fearing God, there can be no true religion, nor order. f Which Beth-lehem was in the tribe of Iudah.

e Lose ye this good occasion through your Southfulness?

Or, the tentes of Dan.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing of same tydings.

g So superstition blinded them, & they thought Gods power was in these idoles, and that they should have good successe by them, though by violence and robbery they did take them away.

h With the sixe hundred men.

i Suspecting that did pursue them.

and do ye sit still? be not Southfull to go & enter to possesse the land:

10 (If ye wil go, ye shal come unto a careless people, and the countrey is large) for God hath given it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then they departed thence of the familie of the Danites, from Zorah & from Eshtai, six hundred men appointed with instruments of warre.

12 And they went up, and pitched in Kirjath-icarim in Judah: wherefore they called that place, Mahanah-Dan unto this day: and it is behinde Kirjath-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spie out the countrey of Laish, and said vnto their brethren, I knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen image, and a molten image: Now therefore consider what ye haue to do.

15 And they turned thitherward & came to the house of the pong man the Leuite, euen vnto the house of Michah, & saluted him peaceably.

16 And the six hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the cutting of the gate.

17 Then the five men that went to spie out the land, went in thither, & tooke the grauen image, and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate with the six hundred men, that were appointed with weapons of warre.

18 And the other went into Michahs house and fet the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What do ye?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldst be a Priest vnto the house of one man, or that thou shouldst be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod & the Teraphim, & the grauen image, and went among the people.

21 And they turned and departed, & put the children, and the cattell, & the substance before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou

makest an outcrie?

24 And he said, Ie haue taken away my gods, which I made, and the Priest, and go pour waies: and what haue I more: how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not thy booke be heard among vs, lest our angrie fellows come vpon thee, and thou lose thy life with the lues of thine houtholde.

26 So the children of Dan went their waies: & when Michah sawe that they were to strong for him, he turned, and went backe vnto his house.

27 And they tooke the things which Michah had made, & the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, & smote them with the edge of the sword, and burnt the cite with fire:

28 And there was none to helpe, because Laish was farre from Zidon, & they had no busines with other men: also it was in the balley that lieth by Beth-rehob. After, they built the cite, and dwelt therein.

29 And called the name of the cite Dan, after the name of Dan their father which was borne vnto Israel: howbeit the name of the cite was Laish at the beginning.

30 Then the children of Dan set them by the grauen image: and Jonathan the sonne of Gershom, then some of Phasiasse and his sonnes were the Priests in the tribe of the Danites vntil the day of the captiuitie of the land.

31 So they set them by the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.

1 Also in those daies, when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, & tooke to wife a concubine out of Beth-lehem Judah.

2 And his concubine plained the whore there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

3 And her husband arose and went after her to speake friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and he brought him vnto her fathers house, and when the pong womans father sawe him, he reioiced of his coming.

4 And his father in lawe, the pong womans father retained him: & he abode with him three dayes: so they did eat & drinke, & lodged there.

k This declareth what opinion the idolaters haue of their idoles.

l Ebr. who haue their hearts bitter.

1 Meaning, the idoles, as verse 18.

Or, deliuer them. m Which after was called Cesarea Philippi.

Iosh. 19. 47.

n Thus in steade of giuing glorie to God, they attributed the vidoirie to their idoles, and honoured them therefore.

o That is, til the Arke was taken, 1. Sam. 5. 1.

Chap. 17. 5. & 18. 6.

Gen. 25. 6.

Ebr. besides him to wit, with others.

Ebr. to her heart.

Or, at his meeting.

"Ebr. rose up.

"Or, strengthen.

a That is, his concubines farther.

"Or, compelled him.

b Meaning, that he should refresh him selfe with meat, as ver. 5.

"Ebr. is weak.
"Or, the day lodgeth.

c To wit, to the towns or citie where he dwelt.

"Or, went downe.

d Though in these daies there were most horrible corruptions, yet verie necessitie could not compel the to haue to do w them that professed not the true God.

"Or, gathered them.

e That is, of the tribe of Benjamin.
"Or, a man walking.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the pong woman's father said vnto his sonne in lawe, " Comfort thine heart with a moriel of beead, and then go your way.

6 So they sate downe, and did eate and drinke both of them together. And the pong woman's father sapt vnto the man, " Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in lawe "was earnest: therefore he returned, and lodged there.

8 And he arose vp early the fifth day to depart, and the pong woman's father saide, " Comfort thine heart, I pray thee: and they taried vntill after midsday, and they both did eat.

9 Afterward when the man arose to depart with his concubine & his seruant, his father in lawe, the pong woman's father said vnto him, Beholde now, the day " draweth toward euen: I pray pou, tarie all night: beholde " the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy " tent.

10 But the man would not carie, but arose and departed, & came ouer against Jebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were nere to Jebus, the day " was sore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, & lodge all night there.

12 And his master answered him, " We wil not turne into the citie of strangers that are not of the children of Israel, but we wil go forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs dialue nere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon the nere to Gibeah, which is in Benjamin.

15 When they turned thither to go in and lodge in Gibeah: & when he came, he sate him downe in a streete of " the citie: for there was no man that " tooketh them into his house to lodge.

16 And behold, there came an olde man from his work out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of " Benjamin.

17 And when he had lift vp his eyes, he saw a " waxfaring man in the streetes of the citie: then this olde man sapt, Whither goest thou, & whence comest thou?

18 And he answered him, We came fro Beth-lehem Judah, vnto the side of

mount Ephraim: from thence am I: and I went to Beth-lehem Judah, & go now to the " house of the Lord: and no f man receiueti me to house, although we haue strawe & yrouander for our asses, & also beead and wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

19 And the olde man said, " Peace be with thee: as for all that thou lackest, shalt thou finde with me: only abide not in the streete all night.

20 So he brought him into his house, and gaue fodder vnto the asses: and they walshed their feete, and did eate and drinke.

21 And as they were making their hearts merie, beholde, the men of the citie, " wicked men beset the house round about, and s " noate at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

22 And " this man the master of " house went out vnto them, and sapt vnto them, Nap my biethren, do not so wickedly, I pray pou: seeing that this man is come into mine house, do not this villenie.

23 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, " and humble them, and do with them what seemeth you good: but to this man do not this villenie.

24 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

25 So the woman came in the dawning of the day, and " fell downe at the doore of the mans house where her lord was, till the light day.

26 And her " lord arose in the morning, and opened the doores of the house, & went out to go his way, & beholde, the woman his concubine was " dead at the doore of the house and her handes lay vpon the threshold.

27 And he said vnto her, Up and let vs go: but she answered not. Then he tooke her vp by vpon the asse, and the man rose up, and went vnto his " place.

28 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her thorough all quarters of Israel.

29 And all that saue it, said, There was no " such thing done or seene since the time that the children of Israel came vnto the land of Egypt vnto this day: consider the matter, consult and giue sentence.

To Shiloh or Mizpeh, where the Arke was.

"Or, Be of good comfort.

"Ebr. men of Benjamin, that is, given to all wickednes.
g To the intent they might breake it.
Gene. 19. 6a

h That is, abuse them, as Gen. 19. 8.

i She fel downe dead, as ver. 27.

"Or, husband.

"Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

C H A P. XX.

a The Israelites assemble in Mizpeh, to whome the Lewite declareth his wrong. *12* They sent for them that did the villenie. *13* The Israelites are wise overcomers. *16* And at Mizpeh get the victory.

Hef. 10. 9.

a That is, all with one consent.
b To aske counsell.
c Ebr. comers.

e Meaning, men able to handle their weapon.

d To y^e Lewite,

f Or, chiefe, or lord.

e That is, her pieces, to euery tribe a peece, chap. 19. 29.

f Before we haue reuenged this wickednes.

g These onely should haue the charge to provide for vitale for the rest.

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their euil, and therefore were all iustly punished.

1 Then ^a all the children of Israel went out, and the Congregation was gathered together as ^a one man, from Dan to Beerseba, with the land of Gilead, vnto the ^b Lord in Mizpeh.

2 And the ^c chiefe of al the people, and al the tribes of Israel assembled in the Congregation of the people of God foure hundredth thousand footmen that ^d drew sword.

3 ^e Nowe the children of Beniamin heard that the children of Israel were gone vnto Mizpeh. Then the children of Israel said, How is this wickednes committed?

4 And the same Lewite, the womans husband that was slaine, answered, & saide, I came vnto Gibeah that is in Beniamin with my concubine to lodge. And the men of Gibeah arose against me, and beset the house rounde about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 The I tooke my concubine, and cut her in pieces, and sent ^e her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, ye are all children of Israel: giue your aduice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But nowe this is that thing which we will do to Gibeah: we will go vnto it against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, & a thousand often thousand to bring a vitale for the people that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ^f So all the men of Israel were gathered against the citie, knitt together, as one man.

12 And the tribes of Israel sent men through all the ^h tribe of Beniamin, saying, What wickednes is this that is committed among you?

13 Nowe therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Beniamin would not obey ⁱ the voice of their brethren the children of Israel.

14 But the children of Beniamin gathered them selues together out of the citie vnto Gibeah, to come out & fight against the children of Israel.

15 And the children of Beniamin were numbered at that time out of the citie

six and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seuen hundredth chosen men.

16 Of all this people were seue hundredth chosen men, being ^a left handed: all these could sling stones at an heare breadth, and not faile.

17 Also the men of Israel, beside Beniamin, were numbered foure hundredth thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, & went by ^a to the house of God, & asked of God, saying, Which of vs shall go by first to fight against the children of Beniamin?

And the Lord said, Iudah shall be first.

19 Then the children of Israel arose by earely and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put them selues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day two and twentie thousand men.

22 And the people, the men of Israel plucked by their heartes, and set their battell again in aray in the place wher they put them in aray the first day.

23 (For the children of Israel had gone by and wept before the Lord vnto the evening, and had asked of the Lord, saying, Shall I go againe to battell against the children of Beniamin my brethren? and the Lord said, Go by against them.)

24 Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eightene thousand men: all they could handle the sword.

26 Then all the children of Israel went by ^a all the people came also vnto the house of God, and wept and fasted there before the Lord and fasted that day vnto the evening, & offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^a there was the Arke of the covenant of God in those dayes,

And Phinehas the sonne of Eleazar, the sonne of Aaron ^a stood before it at that time saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease?

And the Lord said, Go by: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went by against the children of Beniamin the third day, and put them selues in aray against Gibeah, as at other times.

31 Then the children of Beniamin came out against the people, & they began to be drawen from the citie: & they began to

Chap. 19.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted to much in their strength, & partly God would by this meane punish their sinnes.

m Ebr. al they drawing the sword.

n To wit in Shiloh.

o Or, serued in the Priestes office at those dayes: for the Lewes write, that he liued three hundredth yeres.

p By the policie of the children of Israel.

strite

smite of the people and kill as at other times, even by the wayes in the felde (whereof one goeth by to the house of God, and the other to Gibeah) upon a thirty men of Israel.

32 (For the children of Benjamin saide, They are fallen before vs, as at the first. But the children of Israel said, let vs flee and plucke them away from the citie vnto the hie wayes.)

33 And all the men of Israel rose by out of their place, and put them selues in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of al Israel, & the battel was sore: for they knewe not that the euill was nere them.

35 And the Lord smote Benjamin besioe Israel, and the children of Israel destroyed of the Beniamites p same daye five & twenty thousand & an hundred men: all they could handle the sworde.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layd helide Gibeah.

37 And they lay in wait hasted, & brake forth towards Gibeah, and the embusshment bewee them selues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israel had appointed a certaine time with the embusshments, that they should make a great flame, & smoke rise by out of the citie.

39 And when the men of Israel retired in the battel, Benjamin began to smite & kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But whē the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, & behold, p same of p citie began to ascend by to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astounded: for they sawe that euill was nere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the cities, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and overcame them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: & the Israelites glained of them by the waye five thousand men, and pursued

after them vnto Sidon, and slew two thousand men of them,

46 So that all that were slaine that day of Benjamin, were y five and twenty thousand men that drew sword, which were all men of warre:

47 * But six hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the sworde from the men of the citie vnto the beastes, & all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

The Israelites sweare that they will not marrie their daughter to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

1 **M**oreouer, p men of Israel swore in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift by their voyces, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel shuld waite?

4 And on the morowe the people rose by and made there an altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not by with the Congregation vnto the Lord? for they had made a great othe concerning him that came not by to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were soyr for Benjamin their brother, & said, There is one tribe cut off from Israel this day.

7 Now shall we doe for wives to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wives?

8 Also they saide, Is there any of the tribes of Israel that came not by to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste & to the Congregation.

9 For when the people were bewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand me of the most valiant, and commanded them, saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of p sworde, both women and children.

11 * And this is it that ye shall do: ye shall utterly destroy all the males & all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred

y Besides eleven hundred that had bene slaine in the former battels.

Chap. 21. 13.

z If they belonged to the Beniamites.

a This oth came of rashnes, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord,

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

"Ebr. children of strength.

Numb. 31. 17.

p Meaning crosswayes or paths to diuers places.

q They knew not, that Gods iudgement was at hand to destroy them.

r Retired, to drawe them after.

s Or, made a long sound with a trumpet.

f For they were waken hardy by the two former victories.

e And withstood their enemies.

u For they were compassed in on euery side.

o Or, arose them from their rest.

x They slew them by one and one, as they were scattered abroad.

dieth maides, virgins that had knowen no man by lying with any male: & they brought them vnto the holste of Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ^e peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued alme of the women of Iabelh Gilead: but they had not ⁱ so much as enough for them.

15 And the people were sozie for Beniamin, because ^p Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we do for wiues to the remnant: for the women of Beniamin are destroyed.

17 And they said, There must be ^s an inheritance for the that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a feast of the Lorde euerie yeere in Shiloh in a place, which is on the Northside of Beth-el, & on the East

side of the way that goeth by Bethe-el to Shechem, and on the South of Iebonah.

20 ¶ Therefore they commanded the children of Beniamin, saying, Go, & lye in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euerie man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pittie on them for our sakes, because we referred not to eeh man his wife in the warre, & because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their ^k number: which they tooke, & went away, and returned to their inheritance, and repaired the cities & dwelt therein.

24 So the children of Israel departed thence at that time, euerie man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.

25 ¶ In those dayes there was no king in Israel, but euerie man did that which was good in his eyes.

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.

k Meaning, two hundred.

Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described howe Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lorde Iesus did vouchsaue to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, & ioyned with his people, & that there should be but one sheepefold, and one shepherd. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 He and his sonnes die.

3 Naomi and Ruth come to Beth-lehem.

¶ At the time that the iudges ruled, there was a dearth in ^p land, & a man of Beth-lehem ^b Judah went for to sojourn in the countrey of Moab, he, & his wife, and his two sonnes.

2 And the name of the man was Elimelech, & the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech ^d husband of Naomi dyed, and she remained with her two

sonnes,

4 Which tooke the wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion dyed also both young: so ^p woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lorde had visited his people, & giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 The Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: the Lorde shew fauour vnto you, as ye haue done with

c By this wonderful providence of God Ruth became one of Gods householdes, of whom Christ came.

d By sending them plenty againe.

c To wit, about foure moneths after the discomfiture, Chap. 20. 47. Or, friendly.

f For there lacked two hundred,

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iaakob. h He describeth the place where the maides vsed yerely to dance, as the manner the was, and to sing Psalmes and songs of Gods workes amongs them.

Or, iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another cite so called in ^y tribe of Zebulun.

e Hereby it appeareth that Noami by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie then to y comfort of the soule.

f Or, more then you.

f Whē she tooke leaue and departed.

g No persuasions can preuaile to turne them backe from God whom he hath chosen to behis.

h Whereby appeareth that the was of a great familie and of good reputatiō.
Or, beautifull.
Or, bitter.

i Which was in the moneth Nissan, that conteyneth part of March and part of April.

a Both for vertue, authoritie and riches.

with the dead, and with me.

9 The lord geaunt pou, that pou may finde^e rest, either of pou in the house of her husband. And when he kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Noami said, Turne againe, my daughters: for what cause will pou go with me? are there anie moe sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, & if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tarie for them, til they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me much for your sakes that the hand of p lord is gone out against me.

14 Then they lift vp their voyce & wept againe, & Orpah^e kissed her mother in law, but Ruth abode still with her.

15 And Noami said, Beholde, thy sister in law is gone backe vnto her people & vnto her gods: I returne thou after thy sister in lawe.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will I dye, & there will I be buried: the lord do so to me & more also, if ought but death departe thee and me.

18 ¶ When the saue that she was steebly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was^b noised of them througħ all the citie, & they said, Is not this Noami?

20 And she answered them, Cal me not^a Noami, but call me^a Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, & the lord hath caused me to returne empty: why call ye me Noami, seeing the lord hath humbled me, & the Almighty hath brought me vnto aduersitie?

22 So Noami returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of^c barley harvest.

CHAP. II.

Ruth gathereth come in the fields of Boaz. & The gentleness of Boaz toward her.

1 Then Noamis husband had a kinsman, one of great^a power of the familie of Elimelech, & his name was Boaz.

2 And Ruth p Moabitess said vnto Noami, I pray thee, let me go to the field, and gather eares of come after him, in whose sight I finde fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, & came and gleaned in the field after the reapers, & it came to passe, that she met with the portion of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, & said vnto p reapers, The lord be with you: & they answered him, The lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer p reapers, Whol made is this?

6 And the seruant that was appointed ouer the reapers, answered, & said, It is the Moabitish maid, that came with Noami out of the countrey of Moab.

7 And she said vnto vs, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearest thou, my daughter? go to none other feld to gather, neither go from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the feld that they do reape, and go thou after the maidens. Hane I not charged the seruants, that they touch thee not? Woe ouer when thou art a thirt, go vnto the vessels, & drinke of that which the seruants haue drawn.

10 Then she fell on her face, and bowed her selfe to the ground, & said vnto him, Yowe haue I found fauour in thine eyes, that thou shouldest know me, seeing I am^d a stranger.

11 And Boaz answered, & said vnto her, All is told & shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and how thou hast left thy father and thy mother, & the land where thou wast borne, & art come vnto a people which thou knewest not in time past.

12 The lord recompence thy worke and a full reward be giuen thee of the lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortabill vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, & eat of p bread, and dip thy moile in the vineger. And the sate beside the reapers, & he reached her parched come: and she did eat, and was sufficed, and left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and do not rebuke her.

b This her humilitie declarereth her great affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their liuings.

c Or, certainly handfull.

c That is, take heed in what field they do reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, y shee shall neuer want any thing if shee put her trust in God and liue vnder his protection.

f Which shee brought home to her mother in lawe.

16 Also let fall some of the sheaues for her, and let it lie, that the map gather it vp, and rebuke her not.

17 So he gleaned in a field vntill euening, and the theshed that he had gathered, and it was about an Ephah of barley.

18 ¶ And she tooke it vp, and went into the cite, and her mother in lawe saue what she had gathered: Also she stooke forth, and gaue to her that which she had referred, when she was sufficed.

19 ¶ Then her mother in lawe saide vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name is whome I wrought to day, is Boaz.

20 ¶ And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the dead. Again Naomi said vnto her, The man is nere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse saide, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, if thou go out with his maids, that they meete thee not in another field.

23 ¶ Then she kept her by the maides of Boaz, to gather vnto the end of barley harvest, and of wheate harvest, & dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

1 **A**fterwarde Naomi her mother in lawe said vnto her, My daughter, shall not I seeke? rest for thee, that thou maist prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? behold he winnoweth barley to night in a floore.

3 Wally thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 So he went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten and drunken, and cheered his heart, he went to lie downe at the end of the heape of corne, and he came softly, and vncouered the place of his feete, & lay downe.

8 And at midnight the mā was afraid, and caught holde: and lo, a woman

lay at his feete.

9 ¶ Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spreade therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 ¶ Then said he, Blessed bee thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for at the cite of my people doth knowe, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinsman, howbeit there is a kinsman nerer then I.

13 Come to night, and when morning is come, if he will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if he will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And she lay at his feete vntill the morning: & she arose before one couide knowe another: for he said, Let no man knowe that a woman came into my floore.

15 Also he said, Bysing the sheete that thou hast vpon thee, and holde it. And when he held it, he measured sixe measures of barley, and laid them on her, and went into the cite.

16 And when she came to her mother in lawe, she sayde, ¶ Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And said, These sixe measures of barley gaue he mee: for he sayde to mee, Thou shalt not come empty vnto thy mother in lawe.

18 ¶ Then sayde she, My daughter, sit still, vntill thou knowe howe the thing will fall: for the man wil not be in rest, vntill hee hath finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman, touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

1 **T**hen went Boaz vp to the gate, & late there, & beholde, the kinsman, of whome Boaz had spoken, came.

2 ¶ And he said, Ho, such one, come, sit downe here. And he turned, and late downe.

3 ¶ Then he tooke ten men of the Elders of the cite, and said, Sit ye downe here. And they late downe.

4 ¶ And he said vnto the kinsman, Naomi, that is come againe out of the land of Moab, wil sell a parcel of lande, which was our brothe & Elimelechs.

5 And I thought to aduertise thee, saying, Woe it before the ancients, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt

Thou shewest thy selfe from time to time more vertuous.

If he wil take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

Or, mantel.

f Perceiuing by her coming home, that he had not taken her to hiswife, she was astonished.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person as we say, Ho, farray, or, Ho, such one.

Or, inhabitants.

Exo. 16. 36.

To wit, of her bagges, as in the Chaldee text.

h To my husband and children, when they were alive, and nowe to vs.

Or, fall vpon thee.

Or, returned to her mother in lawe.

a Meaning, that she would provide her of an husbände, with whome shee might liue quietly.

Or, in the barne. b Boaz, nor yet any other.

e That is, had refreshed him selfe among his seruants.

Or, turned him selfe from one side to another.

e For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9.

f Or, of the citie where he remained.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, y learned men & prophets,

wilt not redeeme it, tel me: for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou best the field of the hand of Naomi, thou must also be it of Ruth the Moabitess the wife of p dead, to stirre up p name of the dead, upon his d inheritance.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine own inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner befozetime in Israel, concerning redeeming and changing, for to stablish all thyngs: a man did plucke of his shooe, and gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Bve it for thee: & he diewe of his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Eimelechs, and all that was Chilioz & Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stirre up the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in p gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Le-

ah, which twaine did buide the house of Israel: & that thou mayest do wooship in Ephrathah, and bee famous in Beth-lehem.

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shal giue thee of this pong woman.

13 So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceived, & bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinnah, & his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherishe thine olde age: for thy daughter in lawe which isueth thee, hath borne vnto him, and she is better to thee then seven sonnes.

16 And Naomi tooke the childe, & layed it in her lay, & became nourse vnto it.

17 And the womē her neighbours gaue it a name, saying, There is a childe bozne to Naomi, and called the name thereof Obed: the same was the father of Iehoiada the father of Dauid.

18 These now are the generations of Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Aminadab.

20 And Aminadab begate Nahshon, & Nahshon begate Salmon,

21 And Salmon begate Boaz, & Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

g Ephrathah & Beth-lehem are both one. Gen. 38.9.

h He shall leaue a continuall posteritie.

i Meaning many sonnes.

r. Chron. 2.4. mat. 1.3. k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMUEL.

THE ARGVMENT.

According as God had ordeined Deuter. 17.14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defende them, except God by his power preferue and keepe them. And therefore he punisheth the ingratitude of his people, and fendeth them continuall warres both at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persequen by open enemies, fained friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

e The genealogie of Elkannah father of Samuel. 3 Hu two a wiuer. 5 Hannah was barren & prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.



ere was a man of one of p two Ramathim Zophim, of mount Ephraim, whose name was Elkannah, the sonne of Ieros-

ham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite: and he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

* And this man went by out of his citie eery yere, to worship and to sacrifice vnto the Lord of holies in b Shiloh, where that time.

Deut. 16.16. b For the Arke was there at where that time.

where were the two sonnes of Eli,
Hophni and Phinehas Priests of the
Lord.
4 And on a day, when Elkanah sacrific-
ed, he gaue to Peninnah his wife and
to all her sonnes and daughters por-
tions,

5 But vnto Hannah he gaue a woorthie
portion: for he loued Hannah, and the
Lord had made her barren.

6 ¶ And her aduersarie vexed her sore,
forasmuch as she vpbraided her, be-
cause the Lord had made her barren.

7 (And so did he pere by pere) and as oft
as he went vp to the house of the Lord,
thus she vexed her, that she wept and
did not eate.

8 Then said Elkanah her husband to
her, Hannah, why weepest thou? and
why eatest thou not? and why is thine
heart troubled? am not I better to thee
then ten sonnes?

9 So Hannah rose vp after that they had
eaten and drunke in Shiloh (& Eli the
Priest sat vpon a steele by one of the
poles of the Temple of the Lord)

10 And she was troubled in her minde,
and prayed vnto the Lord, and wept
sore:

11 Also she vowed a vowe, and said, O
Lord of hostes, if thou wilt looke on the
trouble of thine handmaide, & remem-
ber me, and not forget thine handmaid,
but giue vnto thine handmaid a man-
child, then I wil giue him vnto the Lord
all the daies of his life, * and there shall
no razor come vpon his head.

12 And as she continued praying befoze
the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her
lippes did moue onely, but her voyce
was not heard: therefore Eli thought
she had bene drunken.

14 And Eli said vnto her, How long wilt
thou be drunken? But away thy
drunkennes from thee.

15 Then Hannah answered & said, Nap
my lord, but I am a woman * troubled
in spirit: I haue drunke neither wine
nor strong drinke, but haue * powred
out my soule before the Lord.

16 Count not thine handmaide * for a
wicked woman: for of the abundance
of my complaint and my griefe haue I
spoken hithe to.

17 Then Eli answered, and said, Go in
peace, and the God of Israel grant thy
petition that thou hast asked of him.

18 She said aq me, let thine handmaide
finde grace in thy sight: so the woman
went her way, and did eate, and looked
no more sad.

19 ¶ Then they rose by earely, and wor-
shipped befoze the Lord, and returned,
and came to their house to israh. Nowe
Elkanah knewe Hannah his
wife, and the Lord remembered her.

20 For in proceesse of time Hannah con-
ceived, and bare a sonne, and she called
his name Samuel, Because, said she, I

haue asked him of the Lord.

21 ¶ So the man Elkanah and all his h
house went vp to offer vnto the Lord
the pere's sacrifice, and his vowe:

22 But Hannah went not by: for she
said vnto her husband, I will tary vntill
the childe be weaned, then I will bring
him that he may appeare befoze the
Lord, and there abide for euer.

23 And Elkanah her husband said vnto
her, Do what seemeth thee best: tary vntill
thou hast weened him: onely the
Lord accomplish his word. So the
woman abode, and gaue her sonne suck
vntill she weened him.

24 ¶ And when she had weened him, she
tooke him with her with three bullockes
and an Ephah of flour and a bottell
of wine, & brought him vnto the house
of the Lord in Shiloh, and the childe
was * none.

25 And they slew a bullocke, and brought
the childe to Eli.

26 And she said, Oh my lord, as thy
soule liueth, my lord, I am the womā
that stood with thee here praying vnto
the Lord.

27 I prayed for this childe, and the Lord
hath giuen me my desire which I asked
of him.

28 Therefore also I haue * giuen him vnto
the Lord: as long as he liueth he shall be
giuen vnto the Lord: and he * worships
yed the Lord there.

CHAP. II.

1 The song of Hannah. 2 The sonnes of Eli, wie-
ked. 3 The new custome of the Priests. 4 Sa-
mul ministred before the Lord. 20 Eli bleiseth
Elkanah and his wife. 23 Eli reproveth his sonnes.
27 God sendeth a Propheete to Eli. 38 Eli mo-
naced for not chisling his child liuen.

1 A ND Hannah * prayed, and said, a After that she
had obtained a
sonne by prayer,
mine hoine is exalted in the Lord:
the gaue thanks.
my mouth is * enlarged ouer mine ene-
b I haue reco-
mies, because I reioyce in thy sal-
uered strength
nation.

2 There is none holp as the Lord: pea,
there is none besides thee, and there is
no God like our God.

3 Speake * no more presumptuously: let
not arrogancie come out of your mouth:
for the Lord is a God of knowledge, and
by him enterprises are established.

4 The bow and the mightie men are bro-
ken, and the weake haue girded them-
selues with strength.

5 They that were full, are hired forth for
a bread, and the hungrie are no more
hired, so that the barren hath borne * se-
uen: and she that had many children, is
feeble.

6 * The Lord killeth and maketh aliue:
bringeth downe to the graue and raiseth
vp.

7 The Lord maketh poore and maketh
rich: bringeth lowe, and exalteth.

8 He raiseth vp the poore out of the dust,
and lifteth vp the begger from the
droungs.

e Some reade, a
portion with an
because cheate.

d Let this suffice
thee, that I loue
thee no lesse, the
if thou haddest
many children.
e That is, of the
house, where the
Arke was.

¶ Numb. 6. 5.
Judg. 13. 5.

¶ Ebr. thy wine.

¶ Ebr. of an hard
spirit.
¶ Psal. 42. 5.

¶ Ebr. for a daugh-
ter of Belial.

f That is, pray
vnto the Lord
for me.

g According to
her petition.

This Elkanah
was a Leuite, 1.
Chro. 6. 27. and
as some write,
once a yere they
were accustomed to
appeare before
the Lord with
their families.
Because her
prayer tooke ef-
fect, therefore it
was called the
Lord's promise.
Exod. 16. 35.

¶ Ebr. a childe.

k That is, most
certainly.

¶ Ebr. lens.
l Meaning, Eli
gaue thanks to
God for her.

a After that she
had obtained a
sonne by prayer,
the gaue thanks.
b I haue reco-
uered strength
and glory by the
benefite of the
Lord.

c I can answer
them, I reprove
my barrennesse.
d In that ye co-
demne my bar-
rennes, ye shewe
your pride a-
gainst God.
e They fel their
labours for ne-
cessary food.
¶ Or, many.

Deut. 31. 39.
Iudg. 13. 13.
10b. 13. a.

¶ Psalm 113. 7.

f He preferreth to honour and putteth downe according to his own will, though mans iudgement be contrarie. **E** Therefore he may dispose all things according to his will. Chap. 7. 10.

k She grounded her prayer on Iesus Christ which was to come. i In all that Eli commanded him. k That is, they neglected his ordinance. **Or, sonne.**

i Transgressing the order appointed in the Lawe, **Leuit. 7. 31.** for their bellics sake. m Which was commanded first to haue bene offered to God.

Or, Lawe. n Not passing for their owne profite so that God might be serued aught. o Seeing the horrible abuse thereof. **Exod. 28. 4.**

Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Ebreues write) after their travel, whē they came to be purified, reade **Exod. 38. 8. Leuit. 12. 6.**

doughil, to set them among princes, and to make them inherite the seate of glorie: for the pillars of the earth are the Lords, and he hath set the world vpon them. **9** He will keepe the fete of his Saintes, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong. **10** The Lordes aduersaries shall be destroyed, & out of heauen shall he thunders vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his King, and exalte the hoine of his Anointed. **11** And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest. **12** Now the sonnes of Eli were wicked men, and knew not the Lord. **13** For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes bop came, while the flesh was lyesing and a fleishooke with thre teeth in his hand, **14** And thrust it into the kettie, or into the caidron, or into the pan, or into the pot: all that the fleishooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh. **15** Pea, before they burnt the fat, the Priestes bop came and said to the man that offered, Giue me flesh to rost for the Priest: for he will not haue loddens flesh of thee, but a rabe. **16** And if any man said vnto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force. **17** Therefore the sinne of the pong men was very great before the Lord: for men abhorred the offering of the Lord. **18** Now Samuel being a pong childe ministered before the Lord, girded with a linen Ephod. **19** And his mother made him a little coate, & brought it to him from pere to pere, when she came by with her husband, to offer the yerely sacrifice. **20** And Eli blessed Elkanah & his wife, and said, The Lord giue thee seed of this woman, for the petition that she asked of the Lord: and they departed vnto their place. **21** And the Lord visited Hannah, so that she conceived, and bare thre sonnes, and two daughters. And the childe Samuel grewe before the Lord. **22** So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that passed by at the doore of the tabernacle of the Congregation. **23** And he said vnto them, Why doe ye such things? for of all this people I heare euil reportes of you. **24** Do no more, my sonnes: for it is no

good report that I heare, which is, that ye make the Lords people to trespasse. **25** If one man sinne against another, the iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? notwithstanding they obeyed not the voice of their father, because the Lord would slay them. **26** Now the childe Samuel profited and grewe & was in fauour both with the Lord, and also with men. **27** And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plameely appeare vnto the house of thy father, when they were in Egypt in Pharaohs house? **28** And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, & I gaue vnto his house of thy father all his offerings made by fire of the children of Israel. **29** Wherefore haue you sucked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children about me, to make pour selues eat of the first frutes of all the offerings of Israel my people? **30** Wherefore the Lord God of Israel saith, I said, that thine house and the house of thy father should walke before me for euer: but now the Lord saith, It shal not be so: for them that honour me, I will honour, and they that despise me, shalbe despised. **31** Behold, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shal not be an old man in thine house. **32** And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shal not be an olde man in thine house for euer. **33** Nevertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: & all the multitude of thine house shal die when they be men. **34** And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophni and Phinehas: in one day they shal die both. **35** And I will sterre me by a faithfull Priest, that shal doe according to mine heart and according to my minde: and I will build him a sure house, & he shal walke before mine Anointed for euer. **36** And all that are left in thine house, shal come and bowe downe to him for a piece of silver and a morsell of bread, and shal say, Appoint me, I pray thee, to one of the Priestes offices, that I may eat a morsell of bread.

CHAP. III.
There was no manifest vision in the time of Eli. **4** The Lord calleth Samuel three times, **11** And sheweth what shall come vpon Eli and his house. **18** The same declareth Samuel to Eli.

q Because they contemne their ductie to God, **verf. 17.** **r** So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne. **s** To wit, Aaron. **t** Why haue you contemned my sacrifices, and as it were, trod them vnder foot? **u** Gods promises are onely effectual to such as he giueth confidence vnto, to feare and obey him. **x** Thy power and authoritie. **y** Thy posteritie shal see the glorie of the chiefe Priest translated to another, who they shal enuie, **1. King. 2. 27.** **Or, when they come to mans age.** **z** Meaning, Zadok, who succeeded Abiathar, & was the figure of Christ. **a** That is, shalbe inferior vnto him.

a The Chaldee
readeth,
Because Eli liued,
Because there
were verie fewe
Prophets to de-
clare it.

c In y court next
to y Tabernacle.
d That is, the
lamps which
burnt in the
night.

e Iosephus writ-
teth that Samu-
el was twelue
yeere old when
the Lord appea-
red to him.

f By vision.

g Such was the
corruption of
those times that
the chiefe priest
was become dul
and negligent to
vnderstand the
Lords appea-
ring.

h Rom. 27. 12.

h God declareth
what fudde feare
shal come vpon
men when they
shal heare that
the Arke is take
& also see Elies
house destroyed.

i Meaning, that
his posteritie
should neuer en-
ioy the chiefe
Priests office.

k God punishe
thee after this &
that sort, except
thou tell me
truch, Ruth. 1.
37.

Now the childe Samuel ministered
unto the Lord before Eli: and the
word of the Lord was precious in
those dayes: for there was no manifest
vision.

2 And at that time, as Eli lay in his
place, his eyes began to waxe dimme
that he coulde not see.

3 And per the light of God went out,
Samuel slept in the Temple of y Lord,
where the Arke of God was.

4 Then the Lord called Samuel: and
he said, Here I am.

5 And he came unto Eli, and said, Here
am I, for thou calledst me. But he said,
I called thee not: goe againe and sleepe.
And he went and slept.

6 And the Lord called once againe,
Samuel. And Samuel arose, and went
to Eli, & said, I am here: for thou diddest
call me. And he answered, I called thee
not, my sonne: goe againe and sleepe.

7 Thus did Samuel, befoie he knew y
Lord, and before the word of the Lord
was reueiled unto him.

8 And the Lord called Samuel againe
the thirde time: and he arose, and went
to Eli, and said, I am here: for thou hast
called me. Then Eli perceived that the
Lord had called the childe.

9 Therefore Eli said vnto Samuel, Go
and sleepe: and if he call thee, then saie,
Speake Lord, for thy seruant heareth.
So Samuel went, and slept in his
place.

10 ¶ And the Lord came, and stood, and
called as at other times, Samuel, Samu-
el. The Samuel answered, Speake,
for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Bes-
hold, I will do a thing in Israel, whereof
whosoener shal heare, his two eares
shall tingle.

12 In that day I will raise vp against Eli
all things which I haue spoken concer-
ning his house: when I begin, I will al-
so make an ende.

13 And I haue tolde him y I will iudge
his house for euer, for y iniquitie which
he knoweth, because his sonnes ranne
into a slander, and he slaped them nor.

14 Nowe therefore I haue sworne vnto
the house of Eli, that the wickednesse of
Elies house, shall not be purged with
sacrifice nor offering for euer.

15 Afterward Samuel slept vntil y morn-
ning, and opened the doores of y house
of the Lord, and Samuel feared to shew
Eli the vision.

16 ¶ Then Eli called Samuel, & said, Samu-
el my sonne. And he answered, Here
I am.

17 Then he said, What is it, that the Lord
said vnto thee? I pray thee, hide it not
from me. God do so to thee, and more
also, if thou hide any thing from me, of
all that he said vnto thee.

18 So Samuel told him euery whit, and
hid nothing from him. Then he said, Ie
is the Lord: let him doe what seemeth

him good.

19 ¶ And Samuel gretue, and the Lord
was with him, & let none of his words
fall to the ground.

20 And all Israel from Dan to Beerthe-
ba knewe that faithfull Samuel was
the Lords Prophet.

21 And y Lord appeared againe in Shiloh:
for the Lord reueiled him selfe to Sa-
muel in Shiloh by his word.

CHAP. IIIII.

1 Israel is ouercome by the Philistims. 4 They do
set the Arke, wherefore the Philistims do feare.
10 The Arke of the Lord is taken. 17 Eli and
his children die. 19 The death of the wife of Phi-
nehas the sone of Eli.

1 ¶ And Samuel spake vnto all Israel:
I & Israel went out against y Phi-
listims to battell and pitched beside
Beth-ezer: and the Philistims pitch-
ed in Aphek.

2 And the Philistims put them selues
in aray against Israel: and when they
ioyned the battell, Israel was smitten
downe before the Philistims: who
flew of the armie in y field about foure
thousand men.

3 So when the people were come into
the campe, & the Elders of Israel sate,

4 Wherefore hath the Lord smitten vs
this day before the Philistims? let vs
bring the Arke of the couenant of y Lord
out of Shiloh vnto vs, that when it
commeth among vs, it may saue vs
out of the hand of our enemies.

5 Then the people sent to Shiloh, and
brought from thence the Arke of the co-
uenant of y Lord of hostes, who dwel-
eth betwene the Cherubims: and there
were the two sonnes of Eli, Hophni,
& Phinehas, with the Arke of the co-
uenant of God.

6 And when the Arke of the couenant of
the Lord came into the host, all Israel
shouted a mightie shout, so that y earth
rang againe.

7 And when the Philistims heard the
noise of y shout, they said, What mean-
eth the found of this mightie shout in
the hoste of the Chieues? and they vn-
derstood, that the Arke of the Lord was
come into the hoste.

8 And the Philistims were afraide, and
said, God is come into the hoste: thiers
fore saide they, We vnto vs: for it hath
not bene so heretofore.

9 We vnto vs, who shall deliuer vs out
of the hande of these mightie Gods?
these are the Gods that smote the E-
gyptians with all the plagues in the
wildernesse.

10 ¶ Be strong and play the men, O Philis-
tims, that ye be not seruants vnto the
Chieues, as they haue serued you: be
valiant therefore, and fight.

11 And the Philistims fought, & Israel
was smitten down, and fello euery man
into his tent: and there was an excee-
ding great slaughter: for there fell
D.ii. of Israel

1 The Lord ac-
complished
whatsoeuer he
had said.

Or, that Samuel
was the faithfull
Prophet of the
Lord.
Ebr. by the word
of the Lord.

† From the de-
parture of the
Israelites out of
Egypt, vnto the
time of Samuel
are about. 397.
yeere.

Or, stone of helpe.
chap. 7. 12.

a For it may
seeme that this
warre was vnder
taken by Samu-
els commande-
ment.

b For he vsed to
appeare to the
Israelites be-
tweene the Che-
rubims ouer the
Arke of the co-
uenant, Exod.
25. 17.

c Before we
fought against
men, and now
God is come to
fight against vs.

d For in the red
Sea in the wil-
dernes the E-
gyptians were
destroyed,

which was the
last of all his
plagues.
Iudg. 1. 19.

e David alluding to this place, Psalm. 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed. f In token of sorrow and mourning. g Left it should be taken of the enemies.

of Israel: thirtie thousand footemen. 11 And the Arke of God was taken, and the two sonnes of Eli, Hophni & Phinehas died. 12 And there came a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head. 13 And when he came, to Eli saide vpon a heate he feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out. 14 And when Eli heard the noise of the crying, he saide, What meaneth this noise of the tumult: and the man came in hastily, and tolde Eli. 15 (Nowe Eli was fourescore & eightene yeere olde, and his eyes were dimme that he could not see) 16 And the man saide vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne? 17 Then the messenger answered & saide, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken. 18 And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had iudged Israel fourtie yeeres. 19 And his daughter in lawe Phinehas wife was with childe nere her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she bowed her selfe, and traueled: for her paines came vpon her. 20 And about the tyme of her death, the women that stood about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it. 21 And she named the childe "Ichabod", saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband. 22 She saide againe, The glorie is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which Idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron. 1 When the Philistims tooke the Arke of God and caried it from Eben-ezer vnto Ashdod, 2 Then the Philistims tooke the Arke of God, and brought it into the house of Dagon, and let it by Dagon. 3 And when they of Ashdod rose the next

day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Loide, and they tooke by Dagon, and set him in his place againe. 4 Also they rose vpe early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Loide, and the head of Dagon and the two paines of his hands were cut of vpon the threshold: onely the stumpe of Dagon was left to him. 5 Therefore the Priestes of Dagon, and all that come into Dagon's house tread not on þ threshold of Dagon in Ashdod, vnto this day. 6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coastes thereof. 7 And when the men of Ashdod saue this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is foze vpon vs and vpon Dagon our god. 8 They sent therefore and gathered all the princes of þ Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about. 9 And when they had caried it about, the hand of the Loide was against the cite with a verie great destruction, and he smote the men of the cite both small and great, and they had emerods in their secret partes. 10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people. 11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the cite, and the hand of God was verie sore there. 12 And the men that died not, were smitten with the emerods: and the cite of the cite went by to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 17 The men of Beth-shemesh are stricken for looking into the Arke. 1 So the Arke of the Loide was in the Scourtre of the Philistims seven moneths. 2 And the Philistims called the priestes and the soothsayers, saying, What shall we Arke still.

c Thus in steade of acknowledging þ true God by this miracle, they fall to a farther supersticio. Psalm. 78. 66. d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing god turned to their destruction and his glorie. e The wicked, when they feele the hand of god, grudge & reiect him, where the godly humble themselves and crye for mercie.

Chap. 3. a According as God had afore said. b Or, gouerned. c Or, to crye out. d And settled her body toward her trauell. e Or, No glorie, or, where is the glorie? f She vttered her great sorrow by repeating her words.

a Which was one of the five principall cities of the Philistims. b Which was their chiefe idol & as some write, downward was like a fish, & vpperward like a man.

we doe with the Arke of the Lord? tell
vs wherewith we shall send it home as
game.

3 And they said, If pou sende away the
Arke of the God of Israel, send it not as
way emptye, but give vnto it ^a a sinne
offering: then shall pe be healed, and it
shalbe knowne to pou, why his hande
departeth not from pou.

4 Then said they, What shalbe the sinne
offring, which we shall give vnto it?
And they answered, fūe golden eme-
rods and fūe golden misse, according to
the number of the Princes of the Phi-
listins: for one plague was on pou all,
and on your princes.

5 Wherefore pe shal make the similitudes
of your emeroḏs, and the similitudes
of your misse that destroy the land: so pe
shal gine glorie vnto the God of Israel,
that he may take his hande from pou,
and from your gods, and from your
land.

6 Wherefore then should pe harden your
heartes, as the Egyptians and Pha-
raoh hardened their heartes, when he
brought wonderfully among them,
* did they not let them go, and they de-
parted?

7 Now therefore make a new cart, and
take two milche kynes, on whom there
hath come no yoke: and tye the kyne to
the cart, and bying the calves home
from them.

8 Then take the Arke of the Lord, & set it
vpon the cart, and put the ^d iewels of
gold which pe gine it for a sinne offering
in a coffer by the side thereof, and sende
it away, that it may go.

9 And take hōde, if it go up by the way
of his owne coast to Beth-shemesh, it
is * he that did vs this great euil: but if
not, we shall know then, that it is not
his hand that smote vs, but it was a
chance that happened vs.

10 And the men did so: for they tooke two
kine that gaue milke, and tyled them to
the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon
the cart, and the coffer with the misse of
gold, and with the similitudes of their
emeroḏs.

12 And the kine went the streight way to
Beth-shemesh, & kept one path & iolued
as they went, and turned neither to the
right hand nor to the left: also the prin-
ces of the Philistins went after e them,
vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reas-
ping their wheat harvest in the balley,
and they lift vp their eyes, & spied the
Arke, and reioyced when they sawe it.

14 ¶ And the cart came into the field of
Jothua a Beth-shemite, and stood still
there, there was also a great stone, and
they clane the wood of the cart, and
offred the kine for a burnt offering vnto
the Lord.

15 And the Levites tooke downe the Arke
of the Lord, & the coffer that was with

it, wherewith the iewels of gold were, and
put them on the great stone, and the
men of Beth-shemesh offered burnt of-
fring, and sacrificed sacrifices that same
day vnto the Lord.

16 And when the five Princes of the Phi-
listins had seene it, they returned to
Ekron the same day.

17 ¶ So these are the golden emeroḏs,
which the Philistins gaue for a sinne
offring to the Lord: for Ashdod one,
for Gaza one, for Ashkelon one, for Gath
one, and for Ekron one.

18 And golden misse, according to the num-
ber of all the cities of the Philistins,
belonging to the five princes, both of
walled towne, and of towne vnwalled,
vnto the great stone of Abel, wher-
on they set the Arke of the Lord: which
stone remaineth vnto this day in the field
of Jothua the Beth-shemite.

19 And he smote of the men of Beth-shemesh,
because they had looked in the
Arke of the Lord: he kille euē among
the people fiftie thousand men & three
score and ten men, and the people la-
mented, because the Lord had slaine the
people with so great a slaughter.

20 Wherefore the men of Beth-shemesh
said, Who is able to stand before this
ho'p Lord God? and to whom shall he
go from vs?

21 And they sent messengers to the inha-
bitants to Kirjath-earim, saying, The
Philistins haue brought againe the
Arke of the Lord: come pe downe and
take it vp to pou.

CHAP. VII.

The Arke is brought to Kirjath-earim. 3 Sa-
muel exhorteth the people to forsake their sinnes
and turne to the Lord. 10 The Philistins fight
against Israel and are overcome. 16 Samuel
indudgeth Israel.

1 Then the men of Kirjath-earim
came and tooke vp the Arke of the
Lord, and brought it into the house
of Abinadab in the hill: and they sanc-
tified Eleazar his sonne, to keepe the
Arke of the Lord:

2 (For while the Arke abode in Kirjath-
earim, the time was long, for it was
twentye peres) and all the house of Is-
rael lamented after the Lord.

3 ¶ Then Samuel spake vnto al the house
of Israel, saying, If pe be come againe
vnto the Lord with all your heart, * put
away the strange gods from among
you, and * Ashtaroth, and direct your
heartes vnto the Lord, and serue him
* only, and he shal deliuer you out of the
hand of the Philistins.

4 Then the children of Israel did put as-
way * Baalim and Ashtaroth, and ser-
ued the Lord onely.

5 And Samuel said, Gather al Israel to
Gibeah, and I will pray for you vnto
the Lord.

6 And they gathered together to Gib-
eah, and drew water and poured it
out

ⁱ These were the
five principall ci-
ties of the Phi-
listins which
were not all con-
quered vnto the
time of David.

^o Or, the plaint, or
lamentation.

^k For it was nee-
dful to any ei-
ther to touch or
to see it, save only
to Aaron and his
sonnes, Num. 4.

15, 20.

^a A cite in the
tribe of Iudah,
called also Kir-
ath-baal, Iosh.
15. 60.

^b Lamented for
their sinnes and
followed y^e Lord.

Iosh. 24. 15, 23.
Iudg. 2. 13.

Deu. 6. 4. mat. 4. 10.
Iudg. 2. 12, 13.

^c For Shiloh
was now desola-
te, because the
Philistins had
taken thence
the Arke.

^d The Chal-
dee text hath, that
they drew water
out of their

heart: that is,
wept abundantly
out for their sinnes.

^b The idolaters
confesse, there is
a true God, who
punisheth sinne
justly.

^c This is Gods
iudgement vpon
the idolaters, y^e
knowing the
true God they
worship him
not aright.
Exodus. 31.

^d Meaning the
golden emeroḏs
and the golden
misse.

^e The God of
Israel.

^f The wicked
attribute almost
all things to for-
tune & chance,
where as in deed
there is nothing
done without
Gods prouidence
and decree.

^g For the trial
of the matter.

^h To wit, the
men of Beth-
shemesh, which
were Israelites.

out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistines heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistines went by against Israel: & when the children of Israel heard that, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to crie vnto the Lord our God for vs, that he may saue vs out of the hande of the Philistines.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistines came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistines, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistines, and smote them until they came vnder Beth-car.

12 Then Samuel tooke a stone & pitched it betwene Mizpeh and e Beth-el, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 So the Philistines were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistines all the dayes of Samuel.

14 Also the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistines: and there was peace betwene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his steps. 5 The Israelites aske a king.

11 Samuel declareth in what state they should be vnder the King. 19 Norwithstanding they aske one still, and the Lord willett Samuel to craunt vnto them.

1 When Samuel was now become old, he made his sonnes iudges ouer Israel.

2 And the name of his eldest sonne was Joel, and the name of the second Abiah: euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and tooke rewards, and peruered the

iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah, And said vnto him, Behold, thou art olde, and thy sonnes walke not in thy wayes: make vs now a king to iudge vs like all nations.

5 But the thing displeased Samuel, when they said, Give vs a king to iudge vs: and Samuel prayed vnto the Lord.

6 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not said thee alway, but they haue cast me alway, that I should not reigne ouer them.

7 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, & serued other gods) euen so do they vnto thee.

8 Now therefore hearken vnto their voice: howbeit yet I will esteeme them, and shewe them the manner of the king that shall reigne ouer them.

9 So Samuel told all the wordes of the Lord vnto the people that asked a king of him.

10 And he said, This shall be the manner of the king that shall reigne ouer you: he will take your sonnes, & appoint them to his charers, and to be his horsemen, and some shall runne before his charret,

11 Also he will make them his captaines ouer thousandes, and captaines ouer fifties, and to eare his grounnde, and to reape his harvest, and to make instruments of warre, and the thinges that serue for his charrets.

12 He will also take your daughters and make them apotaries, and cookes and bakers.

13 And he will take your fields, and your vineyardes, and your best olīue trees, and giue them to his seruants.

14 And he will take the tenth of your seed, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

15 And he will take your men seruants, and your maid seruants, and the chiefe of your pongmen, and your asses, and put them to his worke.

16 He will take the tenth of your sheepe, and he shall be the seruants.

17 And ye shall crie out at that day, because of your king, whom ye haue chosen you, and the Lord wil not heare you at that day.

18 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king ouer vs.

19 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

20 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

21 And the Lord said to Samuel, Hearken vnto their voice, and make them a king. And Samuel said to the men of Israel, Go euery man vnto his cite.

CHAP.

c For there his house was, Chap 7. 17. Of 13. 10. alt. 13. 21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

e To prouoe if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but such as reigne in gods wrath should surpise this ouer their brethren contrary to the law, Deut. 17. 10.

Or, chiefe officers.

g Because ye repēt not for your sinnes, but because ye smart for your afflictions, wherinto ye cast your selues willingly.

Or, graunt their request.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophetic of Hannah Samuels mother, cha. 2. 10

g Which was a great rock ouer against Mizpeh.

h Meaning, the Philistines.

i Which was not contrarie to the Law: for as yet a certaine place was not appointed.

a Because he was not able to heare y charge. b Who was also called Vashni, 1. Chro. 6. 28.

3 map above.

g Gods com-
mandement as
concerning thee.

I may send thee away. And Saul arose,
and they went out, both he, & Samuel.
27 And when they were come downe to
the end of þe cite, Samuel laid to Saul,
Wilt thou let me goe before vs, (and he
went) but stand thou still now, that I
may thewe thee the word of God.

CHAP. X.

6 Saul is anointed King by Samuel. 9 God chan-
geth Sauls heart and he prophecieth. 17 Sa-
muel assemblith the people, and sheweth them
their sinnes. 21 Saul is chosen King by lot. 25 Sa-
muel writeth the Kinges office.

a In the Lawe
this anointing
signified 7 gites
of the holy
Ghost, which
were necessarie
for them that
should rule.

Gen. 35. 20.
b Samuel con-
firmeth him by
these signes that
God hath ap-
pointed him
King.

* Or, Oke.

* Ebr. of peace.

c Which was
an hie place in
the cite Kiria-
thearim, where
the Arke was,
chap. 7. 1.

Chap. 13. 8.

* Ebr. shoulder.

d He gaue him
such vertues as
were meete for
a King.

* Or, saug prayes.

1 T hen Samuel tooke a vial of oyle
and poured it vpon his head, and
killed him, and laide, Wilt thou not the
Lorde anointed thee to be gouernour
ouer his inheritance?

2 W hen thou shalt depart from me this
day, thou shalt finde two men by * Ra-
bels sepulchre in the border of Benia-
min, euen at Zelah, & they wil say vnto
thee, The 6 asses which thou wentest to
seek, are found: and loe, thy father
hath left the care of the asses, & follow-
eth for you, saying, What shall I doe
for my sonnes?

3 Then shalt thou goe forth from thence
and shalt come to the * plaine of Tabor,
and there shalt meete thee three men go-
ing by to God to Beth-el: one carping
three kiddes, and another carping three
loaves of bread, and another carping a
bottle of wine:

4 And thou wilt aske thee " if all be well,
and will giue thee the two loaves of
bread, which thou shalt receiue of their
hands.

5 After that shalt thou come to the c hill
of God, where is the garrisons of the
Philistines: and when thou art come
thither to the cite, thou shalt meete a
companye of Prophetes conning
downe from the hie place with a vial,
and a tymbel, and a pipe, and an
harpe before them, and they shall pro-
phcie.

6 Then the Spirit of the Lord will come
vpon thee, and thou shalt prophcie
with them, and shalt be turned into
another man.

7 Therefore when these signes shall come
vnto thee, doe as occasion shall serue: for
God is with thee.

8 And thou shalt goe downe before me
to Gilgal: and I also will come downe
vnto thee to offer burnt offerings, and to
sacrifice sacrifices of peace. * Tarp for
mee seuen daies, till I come to thee and
thewe thee what thou shalt do.

9 And when he had turned his " backe to
goe from Samuel, God gaue him ano-
ther d heart: and all those tokens came
to passe that same day.

10 ¶ And when they came thither to the
hil, behold, the companye of Prophetes
meete him, and the Spirit of God came
vpon him, and he " prophcieth among
them.

11 Therefore all the people that knewe
him before, when they saw that he pro-
phcieth among the Prophetes, said eue
to other, What is come to the sonne of
Kilh? is Saul also among the Pro-
phets?

12 And one of the same place answered,
and saide, Wilt thou is their e father? e
Therefore it was a prouerbe, Is Saul
also among the Prophetes?

13 And when he had made an end of pro-
phetieng, he came to the hie place.

14 And Sauls vncle laide vnto him, and
to his seruant, Wilt thou went þe? And
he said, To seeke the asses: and when we
saue þe they were no where, we came to
Samuel.

15 And Sauls vncle said, Tell me, I pray
thee, what Samuel laide vnto you.

16 Then Saul laide to his vncle, he tolde
vs plainly that the asses were found:
but concerning the kingdome whereof
Samuel spake, tolde he him not.

17 ¶ And Samuels assemblith the people
vnto the Lord in Mizpeh,

18 And he layd vnto the children of Isra-
el, Thus saith the Lord God of Israel,
I haue brought Israel out of Egypt,
and deliuered you out of the hand of the
Egyptians, and out of the handes of al
kingdomes that troubled you.

19 But ye haue this day cast away your
God, who onely deliuereth you out of
all your aduersities and tribulations:
and ye laide vnto him, No, but appoynt
a King ouer vs. Nowe therefore
stand þe before the Lord according to
your tribes, and according to your
thousandes.

20 And when Samuel had gathered to-
gether all the tribes of Israel, the tribe
of Benjamin was b taken.

21 Afterward he assemblith the tribe of
Beniamin according to their families,
and the familie of Whatri was taken.
So Saul the sonne of Kilh was taken,
and when they sought him, he coulde
not be found.

22 Therefore they asked the Lord againe,
if that man shoulde yet come thither.
And the Lord answered, Beholde, he
is hid himselfe among the stufte.

23 And they came, and brought him
thence: and when he stood among the
people, he was hier then any of þe peo-
ple from the shoulders vprward.

24 And Samuel laide to all the people,
See ye not him, whom the Lord hath
chosen, that there is none like him as
among all the people? And all the peo-
ple shouted and sayde, " God saue the
King.

25 Then Samuel tolde the people k the
duetie of the kingdome, and wrote it in
a booke, and laide it by before the Lord,
and Samuel sent all the people away
euery man to his house.

26 Saul also went home to Gibeah, and
there followed him a band of men,
whose heart God had touched.

e Meaning, that
prophetic com-
meth not by
succession, but is
giuen, to whom
it pleaseth God.
f Noting there-
by him that fro
lowe degree
commeth sud-
denly to honour.

g Both to de-
clare vnto them
their fault in as-
king a King, and
also to shewe
Gods sentence
therein.

h That is, by
casting of lots.

i As though he
were vnworthy
and vawilling.

* Ebr. let the king
line.

k As it is writ-
ten in Deut.
17. 15. &c.

1 Both to auoyd
sedition, and also
to winne them
by patience.

a After that
Saul was chosen
king: for feare
of whom they
asked a king, as
Chap. 12. 12.

b This declara-
reth, that the
more neere that
tyrants are to
their destructio,
the more cruel
they are.

c God gaue
him the spirit of
strenght and con-
rage to goe a-
gainst this ty-
rant.

d He addeth Sa-
muel, because
Saul was not yet
approved of all.
"Eby. as one man.

e Meaning, Saul
and Samuel.

f That is, to the
Ammonites, dis-
sembling that
they had hope
of ayde.

g By this victo-
rie the Lorde
wonne f heartes
of the people
to Saul.

27 But p wicked men said, Howe shal he
saue vs? So they despised him, and
brought him no presents: but he¹ helde
his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh
Gilead, who asketh helpe of the Israelites. 8 Saul
promyseth helpe. 11 The Ammonites are slaine.
12 The kingdome is renewed.

1 **T**he Nahash the Ammonite came
by, and besieged Iabesh Gilead: &
all the men of Iabesh saide vnto Na-
hash, Make a covenant with vs, & we
will be thy seruants.

2 And Nahash the Ammonite answered
them, In this condition will I make a
covenant with you, that I maye thrust
out all your right eyes, and bring that
shame vpon all Israel.

3 To whom the Elders of Iabesh sayde,
Gue vs seuen dayes resper, that we
may send messengers vnto all the coastes
of Israel: and then if no man deliuer
vs, we will come out to thee.

4 Then came the messengers to Gibe-
on of Saul, and tolde these tidings in
the eares of the people: and all the peo-
ple lift vp their voyces and wept.

5 And behold, Saul came following the
cattell out of the field, and Saul sayde,
What apleth is vs people, p they weepe?
And they tolde him the tidings of the
men of Iabesh.

6 Then the Spirit of God came vpon
Saul, when he heard those tidings, and
he was exceeding angrie,

7 And tooke a poke of oren, and helved
them in pieces, and sent them through-
out all the coastes of Israel by p hands
of messengers, saying, Whosoener co-
meth not forth after Saul, and after
4 Samuel, to shall his oren be serued.
And the feare of the Lorde fell on the
people, and they came out "with one
consent.

8 And when he numbered them in Bezek,
the children of Israel were three hun-
dred thousand men: and the men of
Judah thre hundred.

9 Then the Iabesh vnto the messengers
that came, So sape vnto the men of Ja-
besh Gilead, To morrowe by then the
sunne be hote, pe shall haue helpe. And
the messengers came and shewed it to
the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To
morrowe we will come out vnto p you,
and pe shall doe with vs all that plea-
seth you.

11 And when the morrowe was come,
Saul put the people in three bands, &
they came in vpon the hoste in the mo-
rning watche, and slew the Ammonites
untill the heate of the day: and they that
remained, were scattered, so that two
of them were not left together.

12 Then the people sayde vnto Samuel,
Who is he that sayde, Shall Saul
reigne ouer vs? bring those men that

we may slay them.
13 But Saul saide, There shall no man
die this day: for to day the Lorde hath
saued Israel.

14 Then saide Samuel vnto the pro-
ple, Come, that we may go to Gilgal, &
renewe the kingdome there.

15 So all the people went to Gilgal, and
made Saul king there before the Lorde
in Gilgal: and there they offered peace
offerings before the Lorde: and there
Saul and all the men of Israel reioyced
exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, re-
prometh their ingratitude. 19 God by miracle can-
seth the people to confesse their sinne. 20 Samuel
exhorteth the people to follow the Lord.

1 **S**amuel then said vnto all Israel, Re-
sholde, I haue bearkened vnto your
voce in all that ye said vnto me, and
haue appointed a king ouer you.

2 Now therefore behold, your king walk-
eth before you, and I am olde & gray
headed, and behold, my sonnes are with
you: and I haue walked before you fro
my childehode vnto this day.

3 Beholde, here I am: beare recorde of
me before the Lord and before his An-
ointed. Whose ore haue I taken? or
whose asse haue I take? or whom haue
I done wrong to? or whom haue I
hurt? or of whose hand haue I receiued
anie baibe, to blinde mine eyes there-
with, and I will restore it you?

4 Then they sayd, Thou hast done vs no
wrong, nor hast hurt vs, neither hast
thou taken ought of any mans hand.

5 And he said vnto them, The Lorde is
witness against you, and his Anointed
is witness this day, that ye haue found
nought in mine handes. And they an-
swered, He is witness.

6 Then Samuel said vnto the people, It
is the Lord that made Moses and Aa-
ron, and that brought your fathers out
of the lande of Egypt.

7 Nowe therefore stand still, that I may
reason with you before the Lorde accord-
ing to all the righteousnesse of the
Lorde, which he shewed to you and to
your fathers.

8 After that Iakob was come into E-
gypt, and your fathers cried vnto the
Lorde, then the Lord sent Moses & Aa-
ron which brought your fathers out of
Egypt, and made them dwell in this
place.

9 And whē they forgaite the Lord their
God, he sold them into the hand of Si-
sera captaine of the hoste of Pharaon,
and into the hande of the Philistines, and
into the hand of the king of Moab, and
they fought against them.

10 And they cried vnto the Lorde, and
said, We haue sinned, because we haue
forsaken the Lord, and haue serued Ba-
alim and Ashtaroth. Nowe therefore
deliuer vs out of the handes of our ene-
mies,

h By shewing
mercie hee
thought to o-
uercome their
malice.

i In signe of
thanksgiuing
for the victorie.

a I haue graun-
ted your petitio.

b To gouerne
you in peace and
warre.

Ecclus. 45. 19.

c God would
that this confes-
sion should be a
pateme for all
them that haue
anie charge or
office.

d Your King,
who is anointed
by the comman-
dement of the
Lord.

"Or, exalted.

"Or, benefites.

Gene. 46. 5. 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of
Iabins host king
of Hazor.

- 11 Therefore the Lord sent Jerubbaal and Bedan and * Ephai, and * Samuel, & deliuered pou out of the hands of your enemies on euerie side, and pe dwelled safe.
- 12 Now withstanding when pou saw, that Achish the King of the children of Ammon came againt pou, pe saide vnto me, & so, but a King shall reigne ouer vs: when per the Lord pe our God was your King.
- 13 Now therefore beholde the King whō pe haue chosen, and whōm pe haue desired: lo therefore, the Lord hath let a King ouer pou.
- 14 If pe will feare the Lord & serue him, and heare his voyce, and not disobeie the word of the Lord, both pe, and the King that reigneth ouer pou, shall be loue the Lord your God.
- 15 But if pe will not obey the voyce of the Lord, but disobeie the Lords mouth, then shall the hand of the Lord be vpon pou, and on your fathers.
- 16 Nowe also stande and see this great thing which the Lord will doe before your eyes.
- 17 Is it not now wheat harvest? I will call vnto the Lord, and he shall send thunder and raine, that pe may perceiue and see, how that your wickednes is great, which pe haue done in the sight of the Lord in asking pou a King.
- 18 Then Samuel called vnto the Lord, & the Lord sent thunder and raine & same day: and all the people feared the Lord and Samuel exceedingly.
- 19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a King, beside all our other sinnes.
- 20 ¶ And Samuel saide vnto the people, Feare not, pe haue in dede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,
- 21 Neither turne pe backe: for that should be after vaine things which can not profite pou, nor deliuer pou, for they are but vanitie.
- 22 For the Lord wil not forsake his people for his great finnes sake: because it hath pleased the Lord to make you his people.
- 23 Wherefore God forbid, that I should sime against the Lord, and cease praying for you, but I will shewe you the good and right way.
- 24 Therefore feare pou the Lord & serue him in the truth with all your heartes, and consider how great things he hath done for you.
- 25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

The Philistines are smitten of Saul and Jonathan.
Saul being disobedient to Gods commandment.

- 1 Now Saul that he shall not reigne. 19
The great seruier wherein the Philistines kept the Israelites.
- 2 Now now had bene King one peere, a While these things were done.
- 3 And he reigned two yeeres ouer Israel.
- 4 Then Saul chose him three thousande of Israel: and two thousand were with Saul in Bethinath, & in mount Beth-el, and a thousande were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euerie one to his tent.
- 5 And Jonathan smote the garrison of the Philistines, that was in the hill: and it came to the Philistines eares: & Saul blew the trumpet throughout all the land, saying, Beare, & pe & beuies.
- 6 And all Israel hearde saie, Saul hath destroyed a garrison of the Philistines: wherfore Israel was had in abominacion with the Philistines: & the people gathered together after Saul to Gilgal.
- 7 The Philistines also gathered them selues together to fight with Israel, thirtie thousand charers, and fire thousand hoisuen: for the people was like the sand which is by the seas side in multitude, and came vp, & pitched in Bethinath Eastward from Beth-auen.
- 8 And when the men of Israel saue that they were in a strait (for the people were in distresse) the people hid themselves in caves, and in holdes, and in rocks, and in towres, and in pits.
- 9 And some of the Chereths went ouer Jordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare folowed him.
- 10 And he taried seven dayes, according vnto the tyme that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.
- 11 And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.
- 12 And as soon as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meete him, to salute him.
- 13 And Samuel sayde, What hast thou done? Then Saul saide, Because I saue that the people was scattered from me, and that thou comest not within the dayes appointed, and that the Philistines gathered them selues together to Bethinath.
- 14 Therefore said I, The Philistines will come downe now vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.
- 15 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now stablished thy kingdom vpon Israel for euer.
- 16 But now thy kingdom shall not continue: for thou hast refused to obey the voice of the Lord, and thou hast kept the word of the Lord, and thou hast despised his voice: therefore shall thy kingdom be broken, and thou shalt die, and thy people shall be scattered, and thou shalt be a desolation.
- 17 And Samuel saide, I will not grieve thee with words: for thou hast refused to obey the voice of the Lord, and thou hast despised his voice: therefore shall thy kingdom be broken, and thou shalt die, and thy people shall be scattered, and thou shalt be a desolation.
- 18 And Samuel saide, I will not grieve thee with words: for thou hast refused to obey the voice of the Lord, and thou hast despised his voice: therefore shall thy kingdom be broken, and thou shalt die, and thy people shall be scattered, and thou shalt be a desolation.
- 19 And Samuel saide, I will not grieve thee with words: for thou hast refused to obey the voice of the Lord, and thou hast despised his voice: therefore shall thy kingdom be broken, and thou shalt die, and thy people shall be scattered, and thou shalt be a desolation.

e Of Kirath-earim, where the Arke was, Chap. 10.5.

d That euerie one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

"Ebr. bleſſe him.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the words spoken by his Prophet.

k That is, David.

l And went to his citie Ramah.

m Or, the destroyer: so wit, the captain came out with three bands. n So that to mans iudgement these three armies would haue ouertunne the whole country.

n To declare that the victorie onely came of God and not by their force.

o By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace. Chap. 4. 21.

p Or, like a tooth.

tinued the Lord hath fought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him by from Gilgal in Gibeah of Beniamin: and Saul nombred ^b people that were found in him, about fye hundred men.

16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Apichmah.

17 And there came out of the hoste of the Philistims ^a three bands to destroy, one band turned vnto the way of Ephraim vnto the land of Shual,

18 And another band turned toward the way of Beth-Joyon, and the ^a thirde band turned toward the way of the coast that looketh toward the valley of Zeboun, toward the wilderness.

19 Then there was no much found throughout all the land of Israel: for the Philistims saped, least the Cherewes make their swordes or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen enerp man his share, his mattocke, and his axe, and his wedding booke.

21 Yet they had a file for the sharres, and for the mattockes, & for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither ^a sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garison of ^b Philistims came out to the passage of Apichmah.

CHAP. XIII.

24 Jonathan and his armour beare put the Philistims to flight. 24 Saul bindeth the people with an oath, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

1 ¶ When on a day Jonathan his sonne of Saul saped vnto the pong man that bare his armour, ^a Come and let vs goe ouer toward the Philistims garison, that is ponder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Agoron, and the people that were with him, were about fye hundred men.

3 And Abiah the sonne of Nethin, ^a Ithabods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Jonathan was gone.

4 ¶ Now in the wep wherebp Jonathan fought to go ouer to the Philistims garison, there was a ^a sharpe rocke on the

one side, & a sharpe rocke on the other side: the name of the one was called Besor, and the name of the other Beneth.

5 ¶ The one rocke stretched from ^b North toward Apichmah, and the other was from the South toward Gibeah.

6 And Jonathan saped to the pong man that bare his armour, Come, and let vs goe ouer vnto the garison of these ^b Philistims: it may be that the Lord wil worke with vs: for it is not hard to the Lord ^a to saue with many, or with few.

7 And he that bare his armour, saped vnto him, Doe all that is in thine heart goe where it pleaseth thee: behold, ^c I am with thee as thine heart desireth.

8 Then saped Jonathan, Behold, we go ouer vnto these men, and wil shewe our selues vnto them.

9 ¶ If they say on this wise to vs, Tarie vntill we come to you, then we wil stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we wil goe vp: for ^a the Lord hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed them selues vnto the garison of the Philistims: and the Philistims saped, See, the Cherewes come out of the ^c holes wherem they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and saped, Come by to vs: for we wil shewe you a thing. Then Jonathan saped vnto his armour bearer, Come by after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went by vpon ^a his handes and vpon his feete, and his armour bearer after him: and some fel before Jonathan, and his armour bearer slewe others after him.

14 So ^b the first slaughter which Jonathan & his armour bearer made, was about twentie men, as it were withyn halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to people, were afraide them selues: and the earth ^c trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, & limited as they went.

17 Therefore said Saul to the people that were with him, Search now, and see, who is gone from vs. And when they had nombred, behold, Jonathan and his armour bearer were not there.

18 And Saul saped vnto Abiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto ^b priest, the people, that was in the hoste of the Philistims, spred farther abroab, and increased: therefore Saul said vnto the Priest,

b To wit, the Philistims.

c Or, none can let the Lord.

c I wil followe thee whither so euer thou goest.

d This he spake by the Spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie.

1. 8. 44. c. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste.

g The Second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

1 Let the Ephod alone: for I have no leisure now to aske counsell of God, Nomb. 27. 21.
Judg. 7. 31, 22.
1 Chron. 29. 23.

k Though before for feare of the Philistines they declared them selves as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policy y which God had given by the hand of Jonathan.
m That is, the punishment, if they brake their othe.
n Which were dimme before for wearines and hunger.

o Or, wearie.

p By making this cruel lawe.

Leuit. 7. 26. & 19.
26. deut. 22. 26.

q That y blood of the beastes that shalbe slain may be offered vpon it.

Priest, ¹With thine hand.
20 And Saul was assembled with all the people that were with him, & they came to the battell: and behold, every mans sword was against his fellow, & there was a very great discomfiture.
21 Moreover, the Ephraim that were with the Philistines before time, and were come with them into all partes of the hoste, even they also turned to bee with the ²Israelites that were with Saul and Jonathan.
22 Also all the men of Israel which had hid them selves in mount Ephraim, when they heard that the Philistines were fled, they followed after them in the battell.
23 And so the Lord saved Israel that day: and the battell continued vnto Bethaun.
24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, ³Cursed be the man that eateth ⁴foode till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.
25 And all they of y land came to a wood, where they lay vpon the ground.
26 And the people came into the wood, and behold, the hony dropped, and no man moued his hand to his mouth: for the people feared the ⁵othe.
27 But Jonathan heard not when his father charged the people with the oth: wherefore he put forth the ende of the robb that was in his hand, and dypt it in an hony combe, & put his hand to his mouth, and his ⁶eyes receiued sight.
28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were ⁷faint.
29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony.
30 Now much more, if the people had eaten to day of the spoyle of their enemies which they found: for had there not bene now a greater slaughter among the Philistines?
31 ¶ And they smote the Philistines that day, from Michmash to Bithai: and the people were exceeding faint.
32 So the people turned to the spoyle, andooke theep, and oxen, and calves, and slew them on the ground, and the people did eate them ⁸with the blood.
33 Then men told Saul, saying, Behold, the people sinne against y Lord, in that they eate with the blood. And he saide, Ye haue trespassed: for I haue commanded you to say, ⁹Put me this day.
34 Again Saul said, Go abroad among the people, & bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the

blood. And the people brought euery man his ore in his hand that night and slew them there.
35 Then Saul made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.
36 ¶ And Saul said, let vs goe downe after the Philistines by night, and I will smite them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoever thou thinkest best. Then said the Priest, let vs aduise with the Lord.
37 So Saul asked of God, saying, Shall I goe downe after the Philistines: wilt thou deliuer them into the handes of Israel? But he answered him not at that time.
38 ¶ And Saul sayde, ¹⁰All ye ¹¹chiefe of the people, come ye hither, and know, and see by whom this sinne is done this day.
39 For as the Lord liueth, which saureth Israel, though it be done by Jonathan my sonne, he shall dye the death. But none of all the people answered him.
40 Then he sayd vnto all Israel, We pe on one side, and I and Jonathan my sonne will be on the other side. And the people sayd vnto Saul, Doe what thou thinkest best.
41 Then Saul sayd vnto the Lord God of Israel, Giue ¹²a perfitte lot. And Jonathan and Saul were taken, but the people escaped.
42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.
43 Then Saul sayd to Jonathan, Tel me what thou hast done. And Jonathan tolde him, and sayd, I tasted a little hony with the ende of the robb, that was in mine hand, and loe, I must die.
44 Again Saul answered, God doe so and more also, vntill thou die the death, Jonathan.
45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one heare of his head fall to the ground: for he hath wrought with God this day. So y people deliuered Jonathan: that he died not.
46 Then Saul came by from the Philistines: and the Philistines went to their owne place.
47 ¶ So Saul held the kingdome over Israel, and fought against all his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistines: and whither soeuer he went, he ¹³haued them as wicked men.

Or, of that stone began he to build an altar.

q To aske counsell of him.

Indg. 20. 2.
Ebr. corners.

r Cause the lot to fall on him y hath broken the oth: but he doth not consider his presumption in commanding the same oth.

s The people thought it their dutie to rescue him, who of ignorance had but broken a rash law, & by whom they had received so great a benefite.

Or, overcame them.

t As the Lord had comanded, Deut. 25. 17.
u Called also Abinadab, chap. 31. 2.

x Which was the wife of David, Chap. 18. 27.

y Whom Iobab the captain of David slew, 2. Sam. 3. 27.

z As Samuel had forewarned, Chap. 8. 11.

Chap. 9. 15.

a Because hee hath preferred thee to this honour, thou art bounde to obey him.

Exod. 17. 14.
Numb. 32. 20.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or, knewe their number by the lambes, which they brought.

d For Iethro in the valley.

e Which were the posteritie of Iethro Moses father in lawe.

f For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

g God in his eternall counsell neuer changeeth nor repenteth, as vers. 29, though he seemeth to vs to repent, when any thing goeth contrarie to his temporal election.

elder was called Merab, and the younger was named Michal.
50 And the name of Sauls wife was Michal, the daughter of Michinaas: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls uncle.
51 And Michal was Sauls father: and Ner the father of Abner was the sonne of Michal.

52 And there was sore warre against the Philistines all the dayes of Saul: and whomsoever Saul sawe to be a strong man, and mete for the warre, he tooke him unto him.

CHAP. XV.

1 Sauls commandment to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproverh him. 28 Saul is reiectid of the Lord, and his kingdome given to another. 33 Samuel heareth Agag in pieces.

1 Afterwarde Samuel saide unto Saul, * The Lord sent me to anoint thee King over his people, over Israel: nowe therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * howe they laid waite for them in the way, as they came up from Egypt.

3 Now therefore goe, and smite Amalek, and destrop pe all that pertemeth unto them, & haue no compassion on them, but slay both man and woman, both infant & suckling, both ore, and sheepe, both camell, and asse.

4 And Saul assembled the people, and nombred them in Belaim, two hundred thousand footemen, and ten thousand men of Judah.

5 And Saul came to a cite of Amalek, and set watch at the river.

6 And Saul said unto the Kenites, Go, depart, & get you downe from among the Amalekites, lest I destrop you with them: for ye shewed mercie to all the children of Israel, when they came up from Egypt, and the Kenites departed from among the Amalekites.

7 So Saul wrote the Amalekites from Haulah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites alive, and destroped all the people by the edge of the sword.

9 But Saul & the people spared Agag, & the better sheepe, and the oren, and the fat beastes, and the lambes, and all that was good, and they would not destrope them: but euery thing that was vile & nought worth, that they destroped.

10 ¶ Then came the wordes of the Lord unto Samuel, saying,

11 I have repented me that I haue made Saul King: for he is turned from me, and hath not performed my commandments. And Samuel was mowed, & cryed unto the Lord all night.

12 And when Samuel arose early in the morning, one told Samuel, saying, Saul is gone to Carmel: and

behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord, I haue fulfilled the commandment of the Lord.

14 But Samuel said, What meaneth the beating of thine sheepe in mine eares, against thy truth, and the lowing of the oren which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oren to sacrifice them unto the Lord thy God, & the remnant haue we destroped.

16 Againe Samuel sayde to Saul, Let me tell thee what the Lord hath said to me this night. And he saide unto him, Say on.

17 Then Samuel saide, When thou wast little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anointed thee King over Israel.

18 And the Lord sent thee on a iourney, & said, Go, and destrop those sinners the Amalekites, and fight against them, until thou destrop them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul sayd unto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroped the Amalekites.

21 But the people tooke of the sheepe, sheepe, and oren, and the chiefest of the thinges which shoulde haue bene destroped, to offer unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fatte of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee from being King.

24 Then Saul said unto Samuel, I haue sinned: for I haue transgressed the commandment of the Lord, & thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel saide unto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, & the Lord hath cast away thee, that thou shalt not be King over Israel.

27 And as Samuel turned him selfe to

This is the nature of hypocrites to be impudent, against thy truth, to condemne others, and iustifie them selves.

Meaning, of base condicion, as Chap. 9. 21.

h He standeth most impudently in his owne defence both against God and his owne conscience.

Eccles. 4. 17.
Iose. 6. 6, 7.

i God hateth nothing more then the disobedience of his commandment, though the instant seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdom.

go away he caught the lap of his coate, 7
and it rent.

28 The Samuel said vnto him, The Lord
hath rent the kingdome of Israel from
thee this day, and hath giuen it to thy
neighbour, that is better then thou.

29 For in deede the strength of Israel
will not ke nor repent: for he is not a
man that he should repent.

30 Then he saide, I haue sinned: but ho-
nour me, I pray thee, before the Elders
of my people, and before Israel, and
turne againe with me, that I maye
worship thy God.

31 So Samuel turned againe, & folow-
ed Saul: & Saul worshipped h Lord.

32 Then said Samuel, Bring ye hither to
me Agag the King of the Amalekites:
and Agag came vnto him pleasantly,
and Agag saide, Truly the bitterness
of death is passed.

33 And Samuel layde, * He thy swoyde
hath made women childlesse, so that thy
mother be childles among other wo-
men. And Samuel hewed Agag in pie-
ces before the Lord in Gilgal.

34 So Samuel departed to Ramah,
and Saul went by to his house to Ci-
beah of Saul.

35 And Samuel came no more to see
Saul vntill the day of his death: but
Samuel mourned for Saul, & the Lord
repented that he made Saul King ou-
er Israel.

CHAP. XVI.

1 Samuel is reproveth of God, and is sent to anoint
David. 7 God regardeth the heart. 12 The Spi-
rit of the Lord cometh vpon David. 14 The
wicked spirit is sent vpon Saul. 19 Saul sendeth
for David.

1 The Lord then saide vnto Samuel,
Howe long wilt thou mourne for
Saul, * seeing I haue cast him as
wax from reigning ouer Israel: fill thine
horne with oyle and come, I will sende
thee to Jshai the Bethlehemitte: for I
haue prouided me a King among his
sonnes.

2 And Samuel said, How can I goe? for
if Saul shall heare it, he will kill me.
Then the Lord answered, Take an heif-
er with thee, and say, I am come to
do sacrifice to the Lord.

3 And call Jshai to the sacrifice, and I
will shewe thee what thou shalt do, and
thou shalt anoint vnto me him whome
I name vnto thee.

4 So Samuel did that the Lord bade
him, and came to Beth-lehem, and the
Elders of the towne were astonied at
his coming, and said, Comest thou
peaceably?

5 And he answered, Yea: I am come to
do sacrifice vnto the Lord: sacrifice your
selues, and come with me to the sacri-
fice. And he sanctified Jshai & his sonnes,
and called them to the sacrifice.

6 And when they were come, he looked
on Eliab, and saide, Surely the Lordes
Anointed is before him,

But the Lord said vnto Samuel, Looke
not on his countenance, nor on the height
of his stature, because I haue refused
him: for God seeth not as man seeth: for
man looketh on the outward appearance,
but the Lord beholdeth the heart.

8 Then Jshai called Abinadab, & made
him come before Samuel. And he said,
Neither hath the Lord chosen this.

9 Then Jshai made Shammah come.
And he said, Neither yet hath the Lord
chosen him.

10 Againe Jshai made his seven sonnes
to come before Samuel: and Samuel
saide vnto Jshai, The Lord hath chosen
none of these:

11 Finally, Samuel saide vnto Jshai,
* Are there no more children but these?
And he said, There remaineth yet a lit-
tle one behind, that keepeth the sheepe.
Then Samuel sayd vnto Jshai, * Send
and fet him: for we will not sit downe,
till he be come hither.

12 And he sent, & brought him in: and he
was ruddie, and of a good countenance,
and comely visage. And the Lord said,
Arise, and anoint him: for this is he.

13 Then Samuel tooke the home of oyle,
and anointed him in the middes of his
brethren. And the Spirit of the Lord
came vpon David, from that day for-
ward: then Samuel rose vp, and went
to Ramah.

14 But the Spirit of the Lord departed
from Saul, and an euill spiritte sent of
the Lord bereth him.

15 And Sauls seruantes saide vnto him,
Beholde now, the euill spirit of God
bereth thee.

16 Let our lord therefore comma vnder
thy seruants, that are before thee, to
secke a man, that is a cunning player
vpon the harpe: that when the euill spi-
rit of God cometh vpon thee, he may
play with his hande, and thou mayest
be eased.

17 Saul then said vnto his seruants, Pro-
uide me a man, I pray you, he can playe
well, and bring him to me.

18 Then answered one of his seruantes,
and said, Behold, I haue found a sonne
of Jshai, a Bethlehemitte, that can play,
and is strong, valiant and a man of
warre and wise in matters, & a coun-
sell person, and the lord is with him.

19 Wherefore Saul sent messengers vnto
Jshai, and said, Send me David thy
sonne, which is with the sheepe.

20 And Jshaiooke an asse laden with
breade, and a flagon of wine & a kidde,
and sent him by the hande of David
his sonne vnto Saul.

21 And David came to Saul, and stood
before him: and he loued him verie wel,
and he was his armour bearer.

22 And Saul sent to Jshai, saying, Let
David now remaine with me: for he
hath found fauour in my sight.

23 And to whē the euill spirit of God came
vpon Saul, David tooke an harpe and
played

1. Chro. 28. 9.
1ere. 11. 30. and 17.
10. and 20. 10.
psal. 7. 10.

"Ebr. are the chil-
dren ended?

1. Sam. 7. 8.
psal. 78. 72. and
89. 31.

Alt. 7. 46. & 13.
22.
"Or, prospered.

e The wicked
spirites are at
Gods comma-
ndment to exe-
cute his will a-
gainst the wic-
ked.

f Though Da-
uid was now a-
nointed King by
the Prophet, yet
God would ex-
ercise him in si-
dry sorts before
he had the vse
of his kingdome.

"Or, serued him.

1 That is, to

David.
m Meaning God,
who mainte-
neth and prefer-
reth his.

"Or, in bonds.

n He suspected
nothing lesse the
death, or as
some write, he
passed not for
death.

Exod. 17. 11.

numb. 14. 4. & 10.

o Where his
house was.

p Though Saul
came where Sa-
muel was, Chap.
19. 22.

q As vers. 11.

a Signifying,
that we ought
not to shew our
selues more pi-
full then God,
nor to lament
them whome he
casteth of.

"Ebr. in thine
hand.

b That is, to
make a peace
offering, which
might be done
though y Arke
was not there.

c Fearing, lest
some grieuous
crime had bene
committed, be-
cause the Pro-
phet was not
wont to come
thither.

d Thinking, that
Eliab had bene
appointed of
God to be made
King.

g God would that Saul should receive this benefit as a: Davids hand, that his condemnation might be the more euidet, for his cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defiect Israel. 17 David is sent to his brethren. 24 The strength and boldness of David. 47 The Lord fusteth not by sword nor speare. 50 David killeth Goliath and the Philistims flee.

1 **N**OWE þ Philistims gathered their armies to battell, and came together to Shohoh, which is in Judah, & pitched betwene Shohoh and Azekah, * in the coast of Danun.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put their selues in battell aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

4 ¶ Then came a man betwene them * both out of the tents of þ Philistims, named Goliath of Gath: his height was 6 cubites, and an hand breadth,

5 And had an helmet of brass vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand ^b shekels of brass.

6 And he had ^b bootes of brass vpon his legges, and a shield of brass vpon his shoulders.

7 And the shaft of his speare was like a weauers beame: & his speare head weyed five hundred shekels of prorr: and one bearing a shield went before him.

8 And he stood, & cried against the hoste of Israel, and sayd vnto them, Why are ye come to let pour battell in aray? am nor I a Philistim, and pou seruants to Saul: chuse pou a man for you, and let him come downe to me.

9 If he be able to fight with me, and * kill me, then will we be pour seruants: but if I ouercome him, & kil him, then shall ye be our seruants, and serue vs.

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue me a man, that we may fight * together.

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged and greatly afraid.

12 ¶ Nowe thus David was the * sonne of an Ephraimite of Beth-lehem Judah, named Ithai, which had eight sonnes: and * this man was taken for an olde man in the dayes of Saul.

13 And the thre eldest sonnes of Ithai went and followed Saul to the battell: and the names of his thre sonnes that went to battell, were Eliab the eldest, and thenet Abinadab, and the thirde Shamnah.

14 So David was the least: and the thre eldest went after Saul.

15 David also went, but hee returned from Saul to feed his fathers sheepe in

Beth-lehem.

16 And the Philistim dwelt nere in the morning, and evening, and continued fourte dayes.

17 And Ithai said vnto David his sonne, Take now for thy brethren an Ephah of this parched corne, & these ten cakes, and runne to the hoste to thy brethren. 18 Also carie these ten fresh chekes vnto the captaine, and looke howe thy brethren face, & receiue their * pledge.

19 (Then Saul and they, and all the men of Israel were in the battell of Elah, fighting with the Philistims)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ithai had com-manded him, & came within the com-passe of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel & the Philistims had put their selues in aray, armed against armed.

22 And David left the thinges, which he bare, vnder þ hands of the keeper of the * carriage, and came into the host, & came, and asked his brethren, how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the * armie of the Philistims, & spake ^f such wordes, and David heard them.

24 And all the men of Israel, when they sawe the man, ran away from him, and were sore afraid.

25 For euery man of Israel sayd, Shall we not this man that cometh by? run to ruelle Israel is he come by: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, pea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and sayd, What shalbe done to the man that killeth this Philistim, & taketh away the * shame from Israel: for who is this vncircumcised Philistim, that he should ruelle the host of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with David, and said, Why comest thou downe hither? and whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David sayd, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, & spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard þ wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David said to Saul, Let no mans heart

d Though Ithai meant one thing, yet Gods providence directed David to another end. e If they haue laid any thing to gage for their necessity, redeme it out.

* Ebr. vessels. * Ebr. of peace.

* Or, vallein. f As are above rehearsed, vers. 8. and 9.

Iosh. 15. 16. g From taxes, and payments.

h This dishonor that he doth to Israel,

i For his fathers sending was a iust occasion, and also he felt him selfe inwardly moued by Gods Spirit.

* Or, in Ephraim. min. * Or, of breake.

a Betwene the two camps.

* Or, coat of plate.

b That is, 156. lib. 4 ounces, after half an ounce 5 shekel: and 600 shekels weighe amounteth to 18 lib. 3 quarters. * Or, greaves.

* Ebr. smite me.

* Or, hand to hand.

Chap. xvi.

* Or, he was counted among them that bare office.

c To serue Saul 2d chap. 16. 19.

heart fallest him, because of him: thy servant will goe and fight with this Philistim.

33 And Saul said to Dauid, Thou art not able to goe against this Philistim to fight with him: for thou art a boye, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy servant kept his fathers sheepe, & there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and smue him.

36 So thy servant slue both the lion, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seeing he hath raild on the host of the living God.

37 Whereouer Dauid said, The Lord that deliuered me out of the pawe of the lion, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brass vpon his head, and put a bygandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to goe: for he neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed, wherefore Dauid put them off him.

40 Then tooke he his staffe in his hand, and chooseth him fure smooth stones out of a brooke, and put them in his shepheardes bag or skippie, and his sling was in his hand, and he drew nere to the Philistim.

41 And the Philistim came and drew nere vnto Dauid, & the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he did denie him: for he was but yong, ruddie and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comest to me with staves? And the Philistim cursed Dauid by his gods.

44 And the Philistim saide to Dauid, Come to mee, and I will giue thee flesh vnto the fowles of the heauen, and to the beastes of the field.

45 I Then said Dauid to the Philistim, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rapied vpon.

46 This day shall the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistins this day vnto the fowles of

the heauen, and to the beastes of the earth, that al the world may know that Israel hath a God.

47 And that al this assemble may know, that the Lord sauerh not with sword, nor with speare (for the battell is the Lords) and he will giue pon into our handes.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid halted and ranne to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slung it, and smote the Philistim in his forehead, that the stone sticke in his forehead, and he fell groueling to the earth.

50 So Dauid ouercame the Philistim with a sling and with a stone, & smote the Philistim, and slue him, when Dauid had no sword in his hand.

51 Then Dauid ranne, and stood vpon the Philistim, and tooke his sword & drew it out of his sheath, and slue him, and cut of his head therewith. So when the Philistins saw, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, & followed after the Philistins, vntill they came to the valley, and vnto the gates of Ekron: and the Philistins fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistins, & spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 I When Saul sawe Dauid goe forth against the Philistim, he said vnto Abner the captaine of his hoste, Wher whose soule is this yong man? And Abner answered, As thy soule liueth, O King, I can not tel.

56 Then the King said, Enquire thou whose soule this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose soule art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemit.

CHAP. XVII.

The amitie of Jonathan and Dauid. 1 Saul enuied Dauid for the prayse that the women gaue him. 21 Saul would haue slaine Dauid. 17 He promisseth him Merab to wife, but giueh him Michal. 27 Dauid deliuereth to Saul two hundred foreskinnes of the Philistins. 29 Saul feared Dauid, seeing that the Lord was with him.

And when he had made an ende of speaking vnto Saul, the soule of a His affection Jonathan was knit with the soule was fully bent toward him. of Dauid, and Jonathan loued him, as his owne soule.

q Being moued with a feruent zeale to be reuedged vpon this blasphemous Gods Name.

Eccles. 47. 4. Math. 23. 30

Or, Gath the citie.

Or, house: at Bechlehem.

r That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour,

m For by these examples he saw that the power of God was with him.

n Or, essayed.

n To the intent that by these weake means, God might onely be knowne to be the author of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistins.

2 And Saul took him that day, and would not let him returne to his fathers house.

3 Then Jonathan and David made a covenant: for he loved him as his owne soule.

4 And Jonathan put of the robe that was upon him, and gave it David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved himselfe wisely: so that Saul let him over the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls servants.

6 ¶ When they came againe, and David returned from the slaughter of the Philistins, the women came out of all cities of Israel, singing and dauncing to meet King Saul, with tabernels, with instruments of foy, and with rebeckes.

7 And the women sang by course in their play, and said, 'Saul hath slain his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousand, & to me they have ascribed but a thousand, & what can he have more save the kingdom?

9 Wherefore Saul had an eye on David from that day forward.

10 ¶ And on the morowe, the evil spirite of God came upon Saul, and he prophesied in the middes of the house: and David played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul took a speare, and saide, I will smite David through to the wall. But David avoided him out of his presence.

12 And Saul was afrayd of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captain over a thousand, and he went out and in before the people.

14 And David behaved himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that he was very wise, he was afrayd of him.

16 For all Israel & Judah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valiant sonne unto me, and fight the Lordes battels: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistines shall be upon him.

18 And David answered Saul, What am I? And what is my life, or the familie of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should have bene given to David, she was given unto Achish a Geshorite to wife.

20 ¶ Then Michal Sauls daughter loved David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will give him her, that he may be a squire to him, & that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commanded his servants, Speake with David secretly, & say, Beholde, the King hath a favour to thee, and all his servants love thee: be now therefore the Kings sonne in lawe.

23 And Sauls servants spake these words in the eares of David. And David said, Somewhat it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls servants brought him word againe, saying, Such words spake David.

25 And Saul said, This wife shall be sayd to David, The King desireth no dowrie, but an hundredth foreshinnes of the Philistines, to be avenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his servants tolde David these words, it pleased David wel, to be the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose to his men, and went and slew of the Philistines two hundred men: & David brought their foreshinnes, and they gave them wholp to the King that he might be the Kings sonne in lawe: therefore Saul gave him Michal his daughter to wife.

28 Then Saul saw, and understood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afrayed of David, and Saul became always Davids enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaved himselfe more wisely: then all the servants of Saul, so that his name was much set by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saith him. 18 David cometh to Samuel. 23 The spirite of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his servants, that they should kill David: but Jonathan Sauls sonne had a great favour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thy selfe unto the morning, & as hee is in a secret place, and hide thy selfe.

3 And I will go out, and stand by my father in the field where thou art, & will commune with my father of thee, & will say, I will

i So his hypocrite appeareth: for vnder pretence of favour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because he thought himself able to compass the Kings request. m Meaning, David and his souldiers.

n To be deprived of his kingdom.

o That is, David had better success against the Philistines than Sauls men.

a Before Saul sought Davids life secretly, but now his hypocrite businesse is brought forth to open crueltye.

b That I may give thee warning what to do,

b That is, hee prospered in all his doings.

c To wit, Goliath.

* Ebr. answered, playing. Chap. x. v. 17. & 29. s. ecclesi. 47. 6. 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not understand.

f Meaning, he was captaine over the people.

g Fight against them that warre against Gods people.

h By whom he had five sonnes, which David put to death at the request of the Gibeonites. 2 Sam. 21. 8.

Ebr. he put his soule in his hand. Indg. 12. 3. chap. 23. 17. psal. 119. 109.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the evil spirit, as Chap. 16. 23.

e Thus God moved both the sonne & daughter of this tyrant to favour David against their father.

f Beholde, how the tyrants to accomplish their rage, neither regarde the nor friendship, God nor man.

g Naioth was a schoole where the worde of God was studied neere to Ramah. h Being their chiefe instructor.

I will see what he saith, and will tell thee.
 4 ¶ And Jonathan spake good of David unto Saul his father, & said unto him, Let not the King thinke against his servant, against David: for he hath not sinned against thee, but his workes have bene to thee very good.
 5 For he did^a put his life in danger, and slew the Philistim, & the Lord wrought a great salvation for all Israel: thou savest it, and thou rejoycest: wherefore then wilt thou thinke against innocent blood, and slay David without a cause?
 6 Then Saul hearkened unto the voyce of Jonathan, and Saul sware, As the Lord liveth, he shal not die.
 7 So Jonathan called David, & Jonathan shewed him all those words, and Jonathan brought David to Saul, and he was in his presence as in times past.
 8 ¶ Again the warre began, and David went out and fought with the Philistines, & slew them with a great slaughter, and they fled from him.
 9 ¶ And the evil spirit of the Lord was upon Saul, as he late in his house having his speare in his hand, and David played with his hand.
 10 And Saul intended to smite David to the wall with the speare: but he turned aside out of Sauls presence, & he smote the speare against the wall: but David fled, and escaped the same night.
 11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.
 12 So Michal let David downe through a window: and he went, and fled, and escaped.
 13 Then Michal tooke an image, & laped it in the bed, and put a pillow stuffed with goates haire under the head of it, and covered it with a cloth.
 14 And when Saul sent messengers to take David, they said, He is sicke.
 15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.
 16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates haire under the head of it.
 17 And Saul said unto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go, or els I will kill thee.
 18 ¶ So David fled, and escaped, & came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.
 19 But one tolde Saul, saying, Behold, David is at Naioth in Ramah.
 20 And Saul sent messengers to take David: and when they saw a companie of Prophets prophesying, & Samuel standing^b as appointed over them, the

Spirit of God fell upon the messengers of Saul, and they also prophesied.
 21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the thirde messengers, and they prophesied also.
 22 Then went he himselfe to Ramah, and came to a great well that is in Bethan, and he asked, and said, Where are Samuel and David? and one said, Beseech thee, be at Naioth in Ramah.
 23 And he went thither, even to Naioth in Ramah, & the Spirit of God came upon him also, and he went prophesying until he came to Naioth in Ramah.
 24 And the stript of his clothes, and he prophesied also before Samuel, and fell downe naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Jonathan comforteth David. 3 They renue their league. 33 Saul would have killed Jonathan. 38 Jonathan admonisheth David by three sayings, of his fathers curse.
 1 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquitie? and what sinne have I committed before thy father, that he seeketh my life?
 2 And he said unto him, God forbid, thou shalt not dye: behold, my father will doe nothing great nor small, but he will shewe it me: and why should my father hide this thing from me? he will not do it.
 3 And David sware againe & said, Thy father knoweth that I have founde grace in thine eyes: therefore he thinketh, Jonathan shal not know it, lest he be sorie: but in deed, as the Lord liveth, and as thy soule liveth, there is but a steppe betwene me and death.
 4 Then saide Jonathan unto David, Whatsoever thy soule requireth, that I will do unto thee.
 5 And David said unto Jonathan, Beseech thee, to morowe is the first day of the moneth, & I should sit with the King at meat: but let me go, that I may prove my selfe in the fieldes unto the third day at even.
 6 If thy father make mention of me, then say, David asked leave of me, that he might go to Beth-lehem for his own families sake: for there is a percerp sacrifice for all that familie.
 7 And if he say thus, It is well, thy servant shall have peace: but if he be angry, be sure that wickednes is concluded of him.
 8 So shalt thou shewe mercie unto thy servant: for thou hast loved thy servant into a covenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldst thou bring me to thy father?
 9 And Jonathan answered, God keep thee that

i Changed their minds and praised God.
 k With a minde to persecute them.
 l His kingly apparel. m He humbled himselfe as other did.
 Chap. 10. 11.

a For Saul was stayed, and prophesied a day & a night by Gods providence, that David might have time to escape.

"Ebr. remeile it in mine ease."

b I am in great danger of death. *"Ebr. sayeth."*

c At what time there should be a solemne sacrifice, Nom. 28. 11. to the which they added peace offerings and feastes.

d Reade Chap. 1. 21.

e Chap. 18. 1. and 23. 18.

e That he were fully determined.

f If thy father do fauour me.

g The Lord punish me molt grievouly.

h I know that if thou werest now preferred to the kingdome, thou wouldest not destroy me, but shewe thy selfe friendly to my posteritie.

i Or, mentioned.

"Ebr. of the way, because it served as a signe to shew the way to them that passed by.

"Ebr. peace.

i The Lord is the authour of thy departure.

that from thee: for if I knew that wies-
hednes were concluded of my father to
come vpon thee, would not I tell it thee?
10 Then said Dauid to Jonathan, Who
shall tell me? holue shall I knowe, if thy
father answered thee cruelly?
11 And Jonathan saide to Dauid, Come
and let vs goe out into the fildes: and
they twaine went out into the fildes.
12 Then Jonathan said to Dauid, O Lord
God of Israel, when I haue groped my
fathers mind to morrow at this time, or
will he thus chide thee also, and if it be well
with Dauid, and I then send not vnto
thee, and shewe it thee,
13 The Lord so do, and much more vnto
Jonathan: but if my father haue mind
to doe thee euill, I will shewe thee also,
and send thee away, that thou maist go
in peace: and the Lord be with thee as
he hath bene with my father.
14 Likewise I require not whiles I liue:
for I doubt not but thou wilt shewe me
the mercie of the Lord, that I die not.
15 But I require that thou cut not of thy
mercie from mine house for euer: no,
not when the Lord hath destroyed the
enemies of Dauid, euery one from the
earth.
16 So Jonathan made a bond with the
house of Dauid, saying, Let the Lord re-
quire it at y hands of Dauids enemies.
17 And againe Jonathan sware vnto
Dauid, because he loued him (for he lo-
ued him as his owne soule)
18 Then saide Jonathan to him, To mo-
row is the first day of the moneth: and
thou shalt be looked for, for thy place
shalbe emptye.
19 Therefore thou shalt hide thy selfe thre
dayes, then thou shalt goe downe quick-
ly and come to the place where thou
diddest hide thy selfe, when this matter
was in hand, and shalt remaine by the
stone" Ezrl.
20 And I will shoote three arrowes on
the side thereof, as though I shot at a
marke.
21 And after I wil send a boy, saying, Go,
seeke the arrowes. If I lay vnto the
boy, See, the arrowes are on this side
there, bring them, and come thou: for
it is well with thee and no hurt, as the
Lord liueth.
22 But if I lay thus vnto the boy, Be-
hold, the arrowes are beyond thee, goe
thy way: for the Lord hath sent thee
away.
23 As touching the thing which thou
and I haue spoken of, beholde, the Lord
be betweene thee and me for euer.
24 ¶ So Dauid hid him selfe in the fildes:
and when the first day of the moneth
came, the King late to eate meate.
25 And the King late, as at other times
vpon his seate, euen vpon his seate by the
wall: and Jonathan arose, & when late
by Sauls side, but Dauids place was
emptye.
26 And Saul saide nothing that day: for

he thought, Some thing hath befallen
him, though he were cleane, or els be-
cause he was not purified.
27 But on the morowe which was the
second day of y moneth, Dauids place
was emptye againe: and Saul said vnto
Jonathan his sonne, Wherefore
commeth not the sonne of Ithai to
meate, neither yesterday nor to day?
28 And Jonathan answered vnto Saul,
Dauid required of me, that he might go
to Beth-lehem.
29 For he said, Let me go, I pray thee: for
our familie offeth a sacrifice in the ci-
tie, and my brother hath sent for me:
therefore now if I haue found fauour
in thine eyes, let me go, I pray thee, and
see my brethren: this is the cause that
he commeth not vnto the Kings table.
30 Then was Saul angrie with Jona-
than, & saide vnto him, Thou o sonne of
the wicked rebellious woman, doe not
I knowe, that thou hast chosen y sonne
of Ithai to thy confusion and to the
confusion and shame of thy mother?
31 For as long as the sonne of Ithai li-
ueth vpon the earth, thou shalt not be
stablished, nor thy kingdome: wherefore
now send and fet him vnto me, for he
shall surely die.
32 And Jonathan answered vnto Saul
his father, and saide vnto him, Whereso-
uer shall he die? what hath he done?
33 And Saul cast a spear at him to hit
him, whereby Jonathan knew, that it
was determined of his father to slay
Dauid.
34 ¶ So Jonathan arose from the table
in a great anger, and did eate no meate
the second day of the moneth: for he
was sorie for Dauid, and because his fa-
ther had reuiled him.
35 On the next morning therefore Jona-
than went out into the fildes, & at the
time appointed with Dauid, and a little
boy with him.
36 And he said vnto his boy, I am now,
seeke the arrowes which I shoote, and
as the boy ranne, he shot an arrowe be-
yond him.
37 And when the boye was come to the
place where the arrowe was, that Jona-
than had shot, Jonathan cried after
the boy, and said, Is not the arrowe be-
yond thee?
38 And Jonathan cried after y boy, Make
speed, haste & stand not still: and Jona-
thans boye gathered by the arrowes,
and came to his master,
39 But the boy knew nothing: onely Jona-
than and Dauid knewe the matter.
40 Then Jonathan gaue his boye and
arrowes vnto the boy that was with
him, and said vnto him, Go, carie them
vnto the citie.
41 ¶ As soone as the boy was gone, Dauid
arose out of a place that was towards
the South, and fell on his face to the
ground, & bowed him selfe three times:
and they killed one another, and went
both espied Dauid.

k Yet he might haue some busi-
nes to let him-
l Thus he speaketh contemptuously of Dauid.
m That is, a peace offering.
n Meaning, all his kinsfolke.
o Thou art euer contrary vnto me as thy mother is.
"Ebr. soune of death.
p For it were to great tyrannie to put one to death and not to shew the cause why.
q For this was the third day, as it was agreed vpon, verse. 5.
r By these words he admonished Dauid what he ought to do.
"Ebr. instruments.

2 Which oth he callecth in the eight verse the covenant of the Lord.

both twaine, till David exceeded.

- 42 Therefore Jonathan saide to David, Go in peace: that which we haue s'worne both of vs in the name of the Lord, saying, The Lord be betwene me and thee, and betwene my seede & betwene thy seede, let it stand for ever.
- 43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls servant was present. 10 David fleeth to King Achish. 13 And there saith he himselfe mad.

a Where the Arke then was, to aske counsell of the Lord.

1 Then came David to Nob, to Ahimelech the Priest, and Ahimelech was astounded at the meeting of David, and saide vnto him, Whyp art thou alone, and no man with thee?

b These infirmities that we see in the saintes of God, teache vs that none hath his iustice in himselfe, but receiue it of Gods mercie.

2 And David saide to Ahimelech the Priest, The King hath commaunded me a certaine thing, and hath said vnto me, Let no man knowe whereabout I send thee, and what I haue commaunded thee, and I haue appointed my seruants to such and such places.

3 Nowe therefore if thou hast ought vnder thine hand, giue me five cakes of bread, of what commeth to hand.

4 And the Priest answered David, and said, There is no common bread vnder mine hand, but here is halowed bread, if the pong men haue kept themselves, at least from women.

5 David then answered the Priest, and said vnto him, Extreme neede haue bene separate from vs these two or three dayes since I came out: and the vessels of the pong men were holie, though the way were prophane, and how much more then shal euery one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, save the shewe bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls heardinen.

8 And David saide vnto Ahimelech, Is there not here vnder thine hand aspeare or a sword? for I haue neither brought my sword nor mine harness with me, because the Kinges businesse required haste.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Giah, bechoide, it is layd in a cloth beynide the Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And David saide, There is none to that, giue it me.

10 And David arose & fled the same day from the presence of Saul, and went to Achish the King of Gath.

g Behind that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

11 And the seruantes of Achish said vnto him, Is not this David the King of the land? did they not sing vnto him in daunces, saying, Saul hath slaine his thousand, & David his ten thousand?

12 And David considered these words, and was sore afraid of Achish the King of Gath.

Chap. 17. 9.

Chap. 18. 7. and 19. 5. eccus. 47. 6.

"Ebr. put these wordes in his heart."

13 And he changed his behauiour before them, and fained him selfe mad in their hands, and scrabbed on the dooyes of the gate, and let his spetcell fall downe vpon his beard.

By making marks & voices.

14 Then said Achish vnto his seruantes, Lo, ye see the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellow to play the madde man in my presence? shall he come in to mine house?

k Is he meete to be in a Kinges house?

CHAP. XXII.

1 David hideth him selfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

1 David therefore departed thence, and laued him selfe in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

a Which was in the tribe of Iudah and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and all those that were versed in mind, and he was their prince, and there were with him about foure hundred men.

"Or, captaine."

3 And David went thence to Hiphel in Ghoab, and saide vnto the King of Ghoab, I pray thee, let my father and my mother come and abide with you, till I know what God will do for me.

b For there was another so called in Iudah.

4 And he brought them before the King of Ghoab, and they dwelt with him all the while that David was in the hold.

c For he feared the rage of Saul against his house.

5 And the Prophet Gad saide vnto David, Abide not in the hold, but depart and goe into the land of Iudah. Then David departed and came into the forest of Hareth.

d That is, in Mizpeh, which was a strong hold.

6 And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeah under a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

e That a great brute went on him.

7 And Saul said vnto his seruantes that stood about him, Heare now, ye sonnes of Femini, will the sonne of Ishai giue euery one of you feldes and vineyards: will he make you all captaines ouer thousandes, and captaines ouer hundredes?

f Ye that are of my tribe and lineage.

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a covenant with the sonne of Ishai: and there is none of you that is loy for me, or sheweth me, that my sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day.

g Hereby he would persuade them that this conspiracie was most horrible, where the sonne cōspired against the father, and the seruant against his master.

9 Then

CHAP. XXIII.

9 ¶ Then answered Doeg the Edomite (who was appointed over the servants of Saul) and said, I sawe the sonne of Iſhai when he came to Rob, to Ahimelech the sonne of Ahitub,
10 Who asked counsell of the Lord for him and gave him vitails, and he gave him also the sword of Goliath the Philistin.
11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, the Priests that were in Rob: and they came all to the King.
12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.
13 Then Saul said unto him, Why haue per confyred against me, thou and the sonne of Iſhai, in that thou hast given him vitails, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in waite as a preyeth this day?
14 ¶ And Ahimelech answered the King, and said, Who is so faithfull among all thy servants as David, being also the Kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?
15 ¶ Yea I this day first begun to aske counsell of God for him: he is farr from me, let not the King impute any thing unto his servant, nor to all the house of my father: for thy servant knewe nothing of all this, lest he no more.
16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.
17 And the King said unto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not unto me. But the servants of the King would not moue their hands to fall upon the Priests of the Lord.
18 Then the King said to Doeg, Turne thou and fall upon the Priests. And Doeg the Edomite turned, & ran upon the Priests, and slew that same day foure score and five persons that did weare a linen Ephod.
19 Also Rob the cite of the Priests smote he with the edge of the sword, both man and woman, both childe and suckeling, both ere and after, and thæpe with the edge of the sword.
20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped & fled after David.
21 And Abiathar shewed David, that Saul had slaine the Lords Priests.
22 And David said unto Abiathar, I knowe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.
23 Abide thou with me, and feare not for: I he that seeketh my life, I shall seeke thy life also: for with me thou shalt be in safegard,

David chased the Philistins from Keilah.
12 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 23 Sauls enterprise is broken in pursuing David.
¶ Then they tolde David, saying, Behold, the Philistins fight against Keilah, and spoyle the barres.
2 Therefore David asked counsell of the Lord, saying, Shall I go and smite these Philistins? And the Lord answered David, Go and smite the Philistins, and save Keilah.
3 And Davids men said unto him, See, we be encamped here in Judah, howe much more if we come to Keilah against the hoste of the Philistins?
4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistins into thine hand.
5 ¶ So David and his men went to Keilah, and fought with the Philistins, and brought away their cattell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, hee brought an Ephod with him)
7 ¶ And it was tolde Saul that David was come to Keilah, & Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a cite that hath gates and barres.
8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.
9 ¶ And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.
10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.
11 Will the Lords of Keilah deliuer me up into his hande? and will Saul come downe, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come downe.
12 Then said David, Will the Lordes of Keilah deliuer me up and the men that are with me, into the hande of Saul? And the Lord said, They will deliuer thee up.
13 Then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left of his iourne.

a Which was a cliche in the tribe of Iudah, 15.44.
b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

Chap. 22.20.
c By Gods providence the Ephod was preserved and kept with David the true King.
"Eur, in his hand,

d To consult with the Lord by Urim and Thummim.

"Or, governors.

"Or, to and fro, having no certain place to go to.

"Or, strong places.

e No power nor policie can preuaile against Gods children, but when he appointeth the

b Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

"Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the King in slaying the innocents.

l This was Gods providence, who according to his promises preferred some of the house of Eli, Chap. 2.33.

"Or, he that taketh thy life, shall take mine also.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted^h him in God.

17 And said vnto him, feare not: for the hande of Saul my father shall not finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So the twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came by the Ziphims to Saul to Gibeah, saying, Doeſt not Dauid hide himself by vs in holms, in the wood in the hill of Hacolah, which is on the right ſide^h of Bethoron?

20 Now therefore O King, come downe according to all that thine heart can desire, and our part ſhalbe to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compaſſion on me.

22 Go, I pray you, and prepare yet better: know and ſee his place where he hunteth, & who hath ſeene him there: for it is ſaid to me, He is ſubtile, and craftie.

23 See therefore, and knowe all the ſecret places where he hideth himſelfe, and come ye againe to me with the certaintie, and I will go with you: and if he be in the^h landes, I will ſearch him out throughout all the thouſands of Iudah.

24 Then they arose & went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Bethoron.

25 Saul alſo and his men went to ſeeke him, and they tolde Dauid: wherefore he came downe vnto a rock, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one ſide of the mountaine, and Dauid and his men on the other ſide of the mountaine: and Dauid made haſte to get from the preſence of Saul: for Saul and his men compaſſed Dauid and his men round about, to take them.

27 But there came a meſſenger to Saul, ſaying, Haſte thee, & come: for the Philiftines haue invaded the land.

28 Wherefore Saul returned from purſuing Dauid, & went againſt the Philiftines. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIII.

1 Dauid hid in a caue Jhereth Saul, 10 He ſheweth to Saul his innocencie, 18 Saul acknowledgeth his fault, 22 He cauſeth Dauid to ſwear vnto him to be ſauourable to him.

1 And Dauid went thence, and dwelt in^a holds at En-gedi.

2 When Saul was returned from

the Philiftines, they told him, ſaying, Behold, Dauid is in the wilderness of^b En-gedi.

3 Then Saul tooke three thouſande choſen men out of Israel, and went to ſeeke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the heepe coates by the way where there was a caue, and Saul went in^c to do his ealemt: and Dauid and his men ſate in the inward parts of the caue.

5 And the men of Dauid ſaid vnto him, See, the day is come, whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou ſhalt do to him as it ſhall ſeeme good to thee. Then Dauid aroſe and cut of the lappe of Sauls garment priuily.

6 And afterward Dauid^d was touched in his heart, becauſe he had cut of the lappe which was on Sauls garment.

7 And he ſaid vnto his men, The Lord keepe me from doing that thing vnto my maſter the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouer came his ſeruants with theſe wordes, and diſſuaded them not to ariſe againſt Saul: ſo Saul roſe by out of the caue and went away.

9 ¶ Dauid alſo aroſe afterward, & went out of the caue, & cried after Saul, ſaying, O my lord King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaid to Saul, Wherefore gneſt thou an eare to mens wordes, that ſay, Behold, Dauid ſeeketh euil againſt thee?

11 Behold, this day thine eyes haue ſeen, that the Lord had deliuered thee this day into mine hand in the caue, & ſome haue me kil thee, but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lords Anointed.

12 Moreover my father, behold: behold, I ſay, the lappe of thy garment in mine hand: for when I cut of the lappe of thy garment, I killed thee not. Underſtand and ſee, that there is neither euill nor wickednes in me, neither haue I ſinned againſt thee, yet thou huntelt after my ſoule to take it.

13 The Lord be iudge betwene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.

14 According as the^e old prouerbe ſaith, Wickednes proceedeth from the wicked, but mine hand is not vpon thee.

15 After whom is King of Israel come out? after whom doeſt thou purſue? after a dead dog, and after a ſea?

16 The Lord therefore be iudge, and iudge betwene thee & me, and ſee, and praiſe my cauſe, and^f deliuer me out of thine hand.

17 When Dauid had made an ende of ſpeaking theſe wordes to Saul, Saul ſaid,

b A cite of Iudah, Joſh. 15. 62.

c Ebr. to comer his feete.

d Ebr. in the ſides.

e Here we ſee how readie we are to haſten Gods promes, if the occaſion ſerue neuer ſo little.

f For ſeeing it was his owne priuate cauſe, he repented that he had touched his enemy.

g Contrarie to the falſe report of them that ſaid, Dauid was Sauls enemy, he proueth himſelfe to be his friend.

h Or, the prouerbe of an ancient man.

i Ebr. iudga

h Ebr. his hand.

f Jonathan aſſureth Dauid, that God will accompliſh his promes, and that his father ſtrieth againſt his owne conſcience.

g Or, of the wilderness.

g The Lord recompence this friendſhip.

h Ebr. where his footes hath bene.

h In your country of Ziph, which is in Iudah.

i Which was alſo in the tribe of Iudah, Joſh. 15. 55.

k Thus y Lorde can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth. l That is, the ſtone of diuiſion, becauſe there they deuided them ſelues one from another.

Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yelde.

"Ebr. a good way.

g Though this tyrant saw and confessed the favour of God toward David, yet he ceased not to persecute him against his owne conscience.

Chap. 27. g. eccl. 46. 17. 20. a That is, among his own kindred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

"Ebr. of peace. c Some reade, so maiest thou live in prosperitie the next yeere, both thou, &c. "Ebr. for life.

d Whatsoever thou hast readie for vs.

13 And I this thy voice, my sonne David: And David hit up his voice, & wept, 18 And laide to David, Thou art more righteous then I: for thou hast rendred me good, and I have rendred thee evil. 19 And thou hast shewed this day, that thou hast dealt wel with me: for as much as when I layde had closed me in thine hands, thou killedst me not. 20 For wouldest thou finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast doie unto me this day. 21 For now behold, I knowe that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand. 22 Swear now to these words unto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolishe my name out of my fathers house. 23 So David sware unto Saul, & Saul went home: but David and his men went up unto the hold.

CHAP. XXV.

1 Samuel dieth. 2 Nabal and Abigail. 3 The Lord killeth Nabal. 4 Abigail and Ahimelech Dauids wine. 4 Michal is given to Phaltai.

1 Then Samuel dieth, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And David arose and went downe to the wilderness of Paran. 2 Now in b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had thre thousand sheepe, & a thousand goates: and he was lithering his sheepe in Carmel. 3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and evil conditioned, and was of the familie of Caleb. 4 And David heard in the wilderness, that Nabal did there his sheepe. 5 Wherefore David sent ten pong men, and David said unto the pong men, Go ye to Carmel, and goe to Nabal, and aske him in my name: how he doeth. 6 And thus shal ye say: for salutation, Both thou, and thine house, and all that thou hast, be in peace, welth and prosperitie. 7 Beholde, I have heard, that thou hast sheeres: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel. 8 Woe the thy servants, and they wil shewe thee. Wherefore let these pong men find favour in thine eyes: (for we came in a good season) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy sonne David. 9 And when Dauids pong men came, they told Nabal all those words in the name of David, and held their peace,

10 Then Nabal answered Dauids servants, and saide, Who is David? and who is the sonne of Jithai? there be many seruantes nowe a daies, that beake away euery man from his master. 11 Shall I then take my bread, and my water, and my fleche that I haue killed for my sheeres, and giue it unto men, whom I know not whence they be? 12 If so Dauids seruantes turned their way, and went againe, and came, and caule toide him all those things. 13 And David laide unto his men, Girde euery man his sword about him. And they girded euery man his sword: David also girded his sword. And about foure hundred men went up after David, and two hundred abode by the cartiage. 14 Now one of the seruants told Abigail Nabals wife, saying, Beholde, David sent messengers out of the wilderness to salute our master, and he railed on them. 15 Notwithstanding the men were very good to vs, and we had no displeasure, neither misde we aue thing as long as we were comers in with them, when we were in the fieldes. 16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe. 17 Now therefore take heede, & see what thou shalt doe: for euill I will surely come upon our master, and upon all his familie: for he is so wicked that a man can not speake to him. 18 Then Abigail made haste, and tooke two hundred cakes, and two bottles of wine, and five sheepe reade dyed, and five measures of parched come, & an hundred frailes of raisins, and two hundred of figges, and laded them on asses. 19 Then she laid vnto her seruants, Go ye before me: beholde, I will come after you: yet she tolde & not her husband Nabal. 20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, David and his men came downe against her, and she met them. 21 And David said, In deede I haue kept all in vaine that this fellowe had in the wilderness, so that nothing was misde of all that pertained vnto him: for he hath requited me euill for good. 22 So and more also doe God vnto the enemies of David: for surely I will not leaue of all p he hath by the dawning of the day, and that I will set against p wal. 23 And when Abigail saluted David, she halted and lighted of her asse, and fell before David on her face, and bowed her selfe to the ground, 24 And fell at his feet, and said, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine hande make

c Thus the courteous wretches in steade of relieuing the necessity of Gods children, ye to reuile their persons and condemne their cause.

"Ebr. vessel.

"Ebr. drome them away.

f When we kept our sheepe in wilderness of Paran.

"Ebr. is accomplished.

"Ebr. bread.

"Or, chaffers.

g Because she knewe his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small and great.

^r Ebr. in thine
ear.

^r Or, foole.

i That is, that
thou shouldest
not be reuenged
of thine enemye.

^r Or, preserue.

^r Ebr. walke at
the foote.

k Confirm his
kingdome to his
posteritie.

^r Ebr. from thy
dayes.

l To wit, Saul.
m God shal pre-
serue thee long
in his seruice, &
destroy thine
enemies.

n That he hath
not auenged
him selfe, which
things would
haue tormented
his conscience.

o Reade vers. 26.

p He attribu-
teth it to the
Lords mercie,
and not to him
selfe that he
was stayed.

^r Ebr. receiued thy
face.

q For he had no
reason either to
consider, or to
giue thanks for
this great bene-
fite of deliue-
rance.

speake " to thee , and heare thou the
wordes of thine handmaid.

25 Let not my lord, I pray thee, regard
this wicked man Nabal: for as his
name is, so is he: " Nabal is his name,
and folie is with him: but I thine hands-
maid saw not the pong men of my lord
whom thou sentest.

26 Now therefore my lord, as the Lord
liueth, and as thy soule liueth (the Lord,
I say, that hath withholden thee from
comming to shed blood, and that " thine
hand should not saue thee) to now thine
enemies haue as Nabal, and they
that intend to doe my lord euil.

27 And now, this " blessing which thine
handmaid hath brought vnto my lord,
let it be giuen vnto the pong men, that
" follow my lord.

28 I pray thee, forgine þ trespass of thine
handmaid: for the Lord will make my
lord a " sure house: because my lord fight-
teth the battels of the Lords, and none
euill hath bene found in thee " in all thy
life.

29 Pet " a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule
of my lord shal be bound in the " bindel
of life with the Lord thy God: and the
soule of thine enemies shal God cast out,
as out of the middle of a sling.

30 And when the Lord shall haue done to
my lord all the good that he hath pro-
mised thee, and shal haue made thee ru-
ler ouer Israel,

31 Then shal it be no griefe vnto thee, nor
offence of mind vnto my lord, that he
hath not shed blood causelesse, nor that
my lord hath " not preserued himselfe:
and when the Lord shal haue dealt well
with my lord, remember thine hand-
maid.

32 Then David saide to Abigail, Blessed
be the Lord God of Israel, which sent
thee this day to meete me.

33 And blessed be thy counsell, and bles-
sed be thou, which hast kept me this
day from comming to shed blood, " and
that mine hand hath not saued me.

34 For in dede as the Lord God of Is-
rael liueth, þ who hath kept me backe
from hurting thee, except thou haddest
hasted and met me, surely there had not
bene left vnto Nabal by the dawning
of the day, anie that pusseth against the
wall.

35 Then David receiued of her hand that
which she had brought him, and said to
her, Goe vp in peace to thine house: be-
hold, I haue heard thy voyce, and haue
" granted thy petition.

36 ¶ So Abigail came to Nabal, and be-
hold, he made a feast in his house, like
the feast of a King, and Nabals heart
was merry with him, for he was very
drunken: wherefore she tolde him " no-
thing, neither lesse nor more, untill the
morning arose.

37 Then in the morning when the wine
was gone out of Nabal, his wife tolde

him those wordes, and his heart died
within him, and he was like a " stone.

38 And about ten daies after, the Loyde
finote Nabal, that he dyed.

39 ¶ Now when David heard, that Na-
bal was dead, he said, Blessed be þ Lord
that hath " iudged the cause of my re-
buke of the hand of Nabal, and hath
kept his seruant from euil: for the Lord
hath recompensed the wickednesse of
Nabal vpon his owne head. Also Da-
uid sent to commune with Abigail to
" take her to his wife.

40 And why the seruants of David were
come to Abigail to Carmel, they spake
vnto her, saying, David sent vs to thee,
to take thee to his wife.

41 And she arose, and bowed her selfe on
her face to the earth, and said, Beholde,
let thine handmaid be a seruāt to wash
the feete of the seruants of my lord.

42 And Abigail hasted, and arose, & rode
vpon an asse, and her five maidens " fol-
lowed her, & she went after the messen-
gers of David, and was his wife.

43 David also tooke Ahinoam of " Isreel,
and they were both his wiues.

44 Nowe Saul had giuen " Michal his
daughter Dawids wife to Phalti the
sonne of Laish, which was of " Gallim.

CHAP. XXVI.

1 David was discovered vnto Saul by the Ziphims,
12 David taketh away Sauls speare, and a pot of
water that stood at his head, 21 Saul confesseth
his sinne.

1 A Gaine the Ziphims came vnto
Saul to Gibeah, saying, " Doest
not David hide him selfe " in the hill
of Hachilah before " Jeshimon?

2 Then Saul arose, and went downe to
the wilderness of Ziph, hauing thre
thousand " chosen men of Israel with
him, for to seeke David in the wilderness
of Ziph.

3 And Saul pitched in the hill of Hachil-
lah, which is before Jeshimon by the
way side. Nowe David abode in þ wild-
ernesse, and he saue that Saul came
after him into the wilderness.

4 (For David had sent out spies, and vnder-
stood, that Saul was come " in very
dedee)

5 Then David arose, and came to the
place where Saul had pitched, & when
David behelde þ place where Saul lay,
and " Abner the sonne of Ner which
was his chiefe captaine, (for Saul laye
in the foote, & the people pitched round
about him)

6 Then spake David, and saide to Abis-
melech the " Hittite, and to Abishai the
sonne of Neriab, " brother to " Joab,
saying, Who will goe downe with me
to Saul to the host? Then Abishai said,
I will goe downe with thee.

7 So David and Abishai came downe
to the people by night: and beholde,
Saul lay sleeping with in the foote, & his
speare

r For feare of
the great dan-
ger.

^r Or, reuenged.

f For he had ex-
perience of her
great godlines,
wisdome, and
humilitie.

^r Ebr. went at her
feete.

Isa. 25. 56.

2 Sam. 3. 14. 15.

t Which was a
place bordering
on the country
of the Moabites.

Chap. 23. 19.

^r Or, in Gibeah.

^r Or, the wilderness.

a That is, of the
most skilfull and
valiant souldiers.

^r Or, to a certaine
place.

Chap. 14. 50.

and 17. 55.

b Who was a
stranger and
not an Israelite.

c Who after-
ward was Da-
uids chiefe cap-
taine.

Or, holier.

d Meaning, he would make him sure at one stroke.

e To wit, in his owne private cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

f Ebr. the heanie flece of the Lord was fallen upon them.

g Ebr. aufwerckst.

h Esteemed most valiant, & meete to saue the king:

i Ebr. sonnes of death.

j Hereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrarie to his promes.

k Let his anger toward vs be pacified by a sacrifice.

l As much as lay in them, they compelled him to idolatrie, because they forced him to flec to the idolaters.

speare did sticke in the grounde at his head: and a bner and the people lape rounde about him.

8 ¶ The said Abihai to David, God hath cloied thine enemy into thine had this day: now therefore, I pray thee, let me smite him once wth a speare to the earth, and I will not smite him againe.

9 And David saide to Abihai, Destrope him not: for who can lay his hand on the Lords anointed, and be guiltles?

10 Whosoever David said, As the Lord lieth, either the Lord shall smite him, or his day shall come to ppe, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So David tooke the speare & the pot of water from Sauls head, and they gate them away, & no man sawe it, nor marked it, neither did any awake, but they were all a sleepe: for the Lord sent a dead sleepe vpon them.

13 Then David went into the other side, & stood on the toppe of an hill afarre of, a great space being betweene them.

14 And David cried to the people, and to Abner the sonne of Ner, saying, Hearst thou not Abner? Then Abner answered, & said, Who art thou that expectst to the king?

15 And David said to Abner, Art not thou a man: and who is like thee in Israel? wherefore then hast thou not kept thy lord the king: for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord lieth, pe are worthe to die, because pe have not kept your master the Lords Anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, & said, Is this thy voyce, o my sonne David? And David saide, It is my voyce, my lord o King.

18 And he saide, Wherefore doeth my lord thee persecute his servant? for what haue I done? or what euill is in mine hand?

19 Solve therefore, I beseeche thee, let my lord the King heare the wordes of his servant. If the Lord haue stirred thee vp against me, let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this daye from abiding in the inheritance of the Lord, saying, Goe, serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come

again, my sonne David: for I will doe thee no more harme, because my sonne was precious in thine eyes this day: behold, I haue done foolishly, & haue erred exceedingly.

22 Then David answered, and saide, Bes holde the Kings speare, let one of the pong men come ouer and set it.

23 And let the Lord reward euery man according to his righteousness & faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hande vpon the Lordes Anointed.

24 And behold, like as thy lyfe was much let by this day in mine eyes: so let my life be let by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul saide to David, Blessed art thou, my sonne David: for thou shalt do great things, and also yrraile. So David went his way, and Saul returned to his place.

CHAP. XXVII.

David fleeth to Achish King of Gath, who giveth him Ziklag. & David destroyeth certeyne of the Philistines. 10 Achish is deceyved by David.

1 And David saide in his heart, I shall now be perishe one day by the hande of Saul: is it not better for me that I saue my selfe in the lande of the Philistines, & that Saul maye haue no hope of me to seeke me any more in all the coastes of Israel, and so escape out of his hande?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maorch King of Gath.

3 And David dwelt with Achish at Gath, he, and his men, euery man with his householde, David with his two wiues, Abinoam the Jezreelite, and Abigail Nababs wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David saide vnto Achish, If I haue nowe founde grace in thine eyes, let them giue me a place in some other cite of the country, that I may dwell there: for why should thy servant dwell in the head cite of the kingdome with thee?

6 Then Achish gaue him Ziklag þ same day: therefore Ziklag pertaneth vnto the Iannes of Iudah vnto this day.

7 And the time that David dwelt in the countrey of the Philistines, was four monethes and certaine dayes.

8 The David and his men went by, and invaded the Geshurites, and the Gizzites and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, eue vnto the lande of Egypt.

k Because thou sauodst my life this day.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3 and 150. 3.

m To Gibeon of Benjamin.

a David distrusteth Gods protection, & therefore fleeth vnto idolaters, who were enemies to Gods people.

b Thus God by his providence, changeth the enemies hearts, & maketh them to fauour his, in their necessitie.

c Let thine officers appoint me a place.

d Ebr. the number of the dayes.

e These were the wicked Canaanites, whome God had appointed to be destroyed.

9 And

9 And David snoted the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

^a Or, against whom.

10 And Achish said, Where have ye bene a rousing this day? And David answered, Against the South of Judah, and against the South of ^b Jerahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive, to bring them to Gath, saying, lest they should tell on vs, and say, So did David, and so wilbe his manner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beliened David, saying, He hath made his people of Israel utterly to abhorre him: therefore he shall be my servant for ever.

^c Which were a familie of the tribe of Judah, 1. Chro. 2. 9.

^a Or, he doeth surely abhorre his people.

CHAP. XXVIII.

^a David hath the chiefe charge promised about Achish. ^b Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 VVho declareth his ruine.

1 **N**OWE at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish saide to David, ^a Be sure, thou shalt go out with me to ^b battel, thou, & thy men.

2 And David saide to Achish, Surely thou shalt knowe what thy servant can do. And Achish saide to David, Surely I will make thee keeper of mine heade for ever.

3 ^a (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: & Saul had put away the sozerers, and the soothsayers out of the land)

4 Then the Philistims assembled them selves, and came, and pitched in Shunem: and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afraid, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by ^c Vynn, nor yet by Prophets.

7 ^a Then said Saul unto his seruantes, Seeke me a woman that hath a familiar spirit, that I may goe to her, & aske of her. And his seruantes saide to him, Beholde, there is a woman at Endor that hath a familiar spirit.

8 Then Saul ^a changed him selfe, & put on other raiment, and he went, and two men with him, & they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him by whom I shall name vnto thee.

9 And the woman saide vnto him, Beholde, thou knowest what Saul hath done, howe he hath destroyed the forces

ers, & the soothsayers out of the land: wherefore thou seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord lieth, no ^a harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me up ^b Samuel.

12 And when the woman sawe Samuel, shee crept with a loud voice, and the woman spake to Saul, saying, Why hast thou deceived me? for I art Saul.

13 And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I sawe gods ascending by out of the earth.

14 Then he said vnto her, What facion is he of? And he answered, A noide man commeth by lapped in a mantell: and Saul knewe that it was Samuel, and he inclined his face to the ground, and bowed him selfe.

15 ^a And Samuel saide to Saul, Why hast thou disguised me, to bring mee by? Then Saul answered, I am in great distress: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither ^b by Prophets: neither by dreames: therefore I have called thee, if thou maiest tel me, what I shall do.

16 Then saide Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to ^c him, as he spake ^d by mine hande: for the Lord will rent the kingdom out of thine hande, and giue it thy neighbour David.

18 Because thou obeydest not the voice of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: ^a and to morowe shalt thou & thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straight way all along on the earth, and was sore ^a afraid, because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, & said that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voice, and I have put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of breade before thee, that thou maiest eat and get thy strength, and go on thy iourney.

^a Or, punishment.

^c He speaketh according to his grosse ignorance not considering the state of the faintes after this life, and how Satan hath no power ouer them.

^b Or, an excellent person.

^f To his imagination, albeit it was Satan, who tooke vpon him the forme of Samuel, as he can do of an Angel of light.

^e Ebr. by the hands of Prophets.

^g That is, to David.

^h Chap. 15. 21.

ⁱ Or, ministerie.

^h Ye shalbe dead, Chap. 31. 6.

ⁱ The wicked, when they heare Gods iudgements tremble and despaire, but can not seeke for mercie by repentance.

^k I haue ventured my life.

^a Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmities, he durst not denie him. Chap. 23. 4.

^b According to the commandement of God, Exod. 22. 18. deat. 18. 10. 11.

^c Meaning, the hie Priest, Exod. 28. 30.

^d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

23 But he refused, and said, I will not eat: but his servants and the woman together compelled him, and he obeyed their voice: so he arose from the earth, and late on the bed.

24 Nowe the woman had a fatte calfe in the house, and he hasted, and killed it, andooke floure and kneaded it, and baked of it ¹ unleavened bread.

¹ Because it required haste.

25 Then she brought them before Saul, and before his servants: and when they had eaten, they stood up, & went away the same night.

CHAP. XXIX.

4 The princes of the Philistines cause David to be sent backe from the battel against Israel, because they distrusted him.

1 So the Philistines were gathered together with all their armies in Azekah: and the Israelites pitched ^a by the fountaine, which is in Jzreel.

^a Or, in Ash.

2 And the princes of the Philistines went forth by a hundredths and thousandes, but David and his men came behinde with Achish.

^a Or, captaines.
^b According to their bands, or enignes.

3 Then saide the princes of the Philistines, What doe these Ebrewes here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, who hath bene with me these daies, ^b of these peres, & I have found nothing in him, since he dwelt with me unto this day?

^b Meaning, a long time, that is, foure months & certain daies, Chap. 27. 7.
^c Ebr. sel, as Gen. 25. 18.
^d Chro. 12. 19.

4 But the princes of the Philistines were wroth with him, and the princes of the Philistines sayd unto him, Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battel, lest that in the battel he be an abuseraie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang in dances, saying, * Saul slewe his thousand, and David his ten thousandes?

6 Then Achish called David, and sayd unto him, As the Lord lieth, thou hast bene myght & good in my sight, when thou wentest out and in with me in the hoste, neither haue I founde euill with thee, since thou camest to me unto this day, but ^c the princes doe not fauour thee.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistines.

8 And David said unto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the king?

9 Achish then answered, and said to David, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistines haue saide, Let him not goe by with vs to battel.

^e This dissimulation cannot be excused: for he grieved him to goe against the people of God.

10 Wherefore nowe rise vp early in the morning with thy ^a matters seruants: & With them that are come with thee: and when ye shall rise vp early, allowe as ye haue light, thee from Saul depart.

11 So David and his men rose vp early to depart in the morning, & to returne into the land of the Philistines: and the Philistines went by to Jzreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Davids two wives are taken prisoners. 6 The people would stone him. 8 He asketh counsel of the Lord, and pursuing his enemies recouereth the pray. 24 He deuiderh it equally, 26 And sendeth part to his friends.

1 B E when David and his men were come to Ziklag ^a the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, & had burnt ten Ziklag, and burnt it with fire,

^a After that he departed from Achish.
^b That is, destroyed the citie.

2 And had taken the women that were therein, prisoners, both final and great, and slewe not a man, but carped them away, and went their wayes.

3 So David and his men came to the citie, and behold, it was burnt with fire, and their ^c wives, and their sonnes, & their daughters were taken prisoners.

^c For these one-ly remained in the citie, when the men were gone to warre.

4 Then David and the people that was with him, lift vp their voices and wept, until they could weepe no more.

5 Davids two wives were taken prisoners also, Ahinoam the Jzreelite, and Abigail the wife of Nabal ^d Carmelite.

6 And David was in great sorrow: for the people ^e entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but David comforted him selfe in the Lord his God.

^d Thus we see, that in troubles & aduersitie we doe not consider gods prouidence, but like raging beastes forget both our owne dutie & contentment ouer vs.

7 And David sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsel at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and ^f recouer all.

9 So David and the six hundred men that were with him, went, and came to the river Besor, where a part of them abode:

^e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

10 But David and foure hundred men followed (for two hundred abode behinde, being to wearie to goe ouer the river Besor)

11 And they found an Egyptian in the field, and brought him to David, & gaue him bread and he did eate, & they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two chifters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in these dayes, and three nights.

^f God by his prouidence both provided for the necessitie of this poore stranger, and made him a guide to David to accomplish his enterprise.

13 And David said vnto him, To whom belongeth

belongest thou? and whence art thou? And he said, I am a pong man of Egypt, and seruant to an Amalekite: and my master lent me three dayes agoe, because I felt sicke.

14 We roused vpon the South of Chereth, & vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? and he said, I sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, & I will bring thee to this company.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, beating and denking, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the evening: of the next morow, so that there escaped not a man of them, save some hundred pong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 ¶ And they lacked nothing, small or great, some or daughter, or of the spoile of all that they had taken away: Dauid recovered them all.

20 Dauid also tooke all the sheepe, and the oxen, & they danceth before his catel, and said, This is Dauid's pray.

21 ¶ And Dauid came to þ two hundred men þ were to waite for to folloio Dauid: whom they had made also to abide at the riuier Besor: & they came to meet Dauid, & to meete the people that were with him: so when Dauid came nere to the people, he saluted them.

22 Then answered all the euil & wicked of the men that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the pray, that we haue recovered, tunc to euerp ma his wife & his children: therefore let them carie them away & depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the companie that came against vs, into our hands.

24 For who wil obep you in this matter? but as his part is that goeth downe to the battel, so shall his part be, that tarps eth by the stuffe: they shall part alike.

25 So from that day forward he made it a statute & a lawe in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, & to them of Attur,

28 And to them of Moer, and to them of Siphmoth, and to them of Eshtemoa, 29 And to them of Kachal, & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites, 30 And to them of Hoimah, and to them of Chor-ahai, and to them of Athach, 31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

1 N Owe the Philistines fought against Israel, and the men of Israel fledde away from the Philistines, and they fell downe wounded in mount Gilboa.

2 And the Philistines pleased sore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battel went sore against Saul, the archers & bowmen hit him, & he was sore wounded of the archers.

4 Then said Saul vnto his armour bearer, Drawe out thy sword, and thrust me through therewith, least the vncircumcised come & thrust me through, and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fel vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side Jordan saw that the men of Israel were put to flight, that Saul & his sonnes were dead, then they left the cities, & ran away: and the Philistines came and dwelt in them.

8 ¶ And on the morow when the Philistines were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, & sent into the land of the Philistines on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they laid by his armour in the house of Betharoth, but they hanged by his body on the wall of Beth-lhan.

11 ¶ When the inhabitants of Jabesh Gilead heard, what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, & tooke the bodie of Saul, and the bodies of his sonnes, from the wall of Beth-lhan, and came to Jabesh, and burnt them there.

13 And tooke their bones & buried them vnder a tree at Jabesh, & fasted seven dayes.

n Shewing him selfe mindful of their benefites towards him.

1 Chro. 10. 2.

Or, slaine.

Ebr. found him. Or, sayde.

a Some see that his cruel life had a desperate end, as is commonly seene in the that persecute children of God.

b Nere to Gilboa.

c The tribes of Reuben and Gad & halfe the tribe of Manasseh.

d In token of victorie and triumph.

e Whom he had deliuered from their enemies. Chap. 11. 11.

1 Ierem. 34. 5.

2 Sam. 2. 4. f According to the custome of.

THE mourners.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is the at hande to finite them.

i Some reade, & vnto the morrow of þ two evening: that is, three dayes.

k Which the Amalekites had taken of others, & Dauid fro them besides þ goods of Ziklag.

l Vnder these are comprehended þ catel and goods, which appertained to euery ma.

m Some refferre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were writte, It is both nowe and hath bene euer.

THE SECOND BOOKE of Samuel.

THE ARGUMENT.

THis booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this seconde booke declareth the noble acts of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house & without: what horrible and dangerous insurrections, vperes, & treasons were wrought against him, partly by false counsellers, fained friends & flatterers, and partly by some of his own children and people: & how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his own person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Jonathan.

1 **A**fter the death of Saul, whē Dauid was returned fro the slaughter of the Amalekites & had bene two dayes in Ziklag,
2 Whenholde, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeisance.

3 Then Dauid saide vnto him, Whence comest thou? And he saide vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid saide vnto him, What is done? I pray thee, tel me. Then he said, that the people is fled from the battel, & many of the people are ouerthrowen, & dead, and also Saul and Jonathan his sonne are dead.

5 And Dauid saide vnto the pong man that tolde it him, Howe knowest thou that Saul and Jonathan his sonne be dead?

6 Then the pong man that tolde him, answered, b^his I came to mount Gilboa, behold, Saul leaned vpon his spear, & lo, the chariots and horsemen followed hard after him.

7 And whē he looked backe, he saw me, & called me, And I answered, Here am I.

8 And he saide vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then saide hee vnto me, I vowe thee, come vpon me, & slay me: for murther is come vpon me, because my life is not whole in me.

10 So I came vpon him, and slew him, and because I was sure that he coude not liue, after that he had fallen, Iooke

the crowne that was vpon his head, & the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tolde hold on his clothes, * and rent them, and likewise all the me that were with him.

12 And they mourned and wept, & fasted untilleuen, for Saul and for Jonathan his sonne, & for the people of the lorbe, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward Dauid saide vnto pong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid saide vnto him, * Howe wast thou not afraid, to put forth thine hande to destroke the Anointed of the Lorbe?

15 Then Dauid called one of his pong men, and said, Go nere, and fall vpon him. And he smote him that he died.

16 Then saide Dauid vnto him, Thy blood be vpon thine owne head: for thine own mouth hath testified against thee, saying, I haue slaine the Lordes Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

18 (Also he bade them teach the childre of Iudah to a shoute, as it is written in the booke of * Jasher)

19 O noble Israel, ^b he is slaine vpon thy high places: howe are the mighty ouerthrowen?

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistines reioyce, least the daughters of the vncircumcised triumph.

21 The mountaines of Gilboa, vpon pong be neither dewe nor raine, nor be there fields of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

Chap. 31. and 13. 31.

c After the lamentation he examined him againe. Psal. 109. 15.

f Thou art iustly punished for thy faulte.

g. That they might be able to match their enemies the Philistines in that arte. Josh. 10. 13. Or, right com. h Meaning Saul. Micah. 1. 10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lorbe.

e Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chafe. Or, Captaines.

c He was an Amalekite borne, but renounced his country and joyned with the Israelites. Ebr. Rard vpon. d I am forie, because I am yet alive.

e Ebr. I floode vpon him.

22 The bowe of Jonathan neuer turned backe, neither did the sword of Saul returne emptye from the blood of the slaine, and from the fat of the mightie.
 23 Saul and Jonathan were louely and pleasant in their times, and in their deathes they were not ^k deuided: they were swifter then eagles, they were stronger then lions.
 24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, ^lh pleasures, and hanged ornaments of golde vpon your apparel.
 25 How were the mightie slaine in the mids of the battell? O Jonathan, thou wast slaine in thine ihe places.
 26 Wo is me for this, my brother Jonathan: very kinde hast thou bene vnto me: the loue to me was wonderful, passing the loue of ^m women: how are the mightie ouerthrowne, and the weapons of warre destroyed?

CHAP. II.

ⁿ David is anointed King in Hebron. ^o Abner maketh Ishbosheth King ouer Israel. ^p The battell of the seruants of David and Ishbosheth. ^q The buriall of Ahal.

^a After this, David ¹ asked counsell of the Lord, saying, Shall I goe vp into anye of the cities of Iudah? And ^b the Lord said vnto him, Go vp. And David said, Whither shal I goe? He the answered, Vnto ^c Hebron.

^d So David went by thither & his two wiues also, Hithiam the Izerelite, and Abigail Nababs wife the Carmelite.

^e And David brought by the men that were with ^f him, euery man with his household, and they dwelt in the cities of Hebron.

^g Then the men of Iudah came, and there they anointed David King ouer the house of Iudah. And they told David, saying, ^h That the men of Iabesh Gilead buried Saul.

ⁱ And David sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shewed such kindness vnto your lord Saul, that you haue buried him.

^j Therefore now the Lord helpe mercie and ^k trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

^l Therefore now let your handes be strong, and be you valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anointed me ^m King ouer them.

ⁿ But Abner the sonne of Ner that was captaine of Sauls host, tooke Ishbosheth the sonne of Saul, and brought him to Mahanaim.

^o And made him King ouer Gilead, and ouer the Ashurites, and ouer Izrel, & ouer Ephraim, and ouer Benjamin, & ouer all Israel.

^p Ishbosheth Sauls sonne was fouretye yere olde when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed David.

uer Israel, and reigned two yere: but the house of Iudah followed David.

^q And the time which David reigned in Hebron ouer the house of Iudah, was seuen yere and sixe monethes.

^r And Abner the sonne of Ner, and the seruantes of Ishbosheth the sonne of Saul went out of Mahanaim to Gibeon.

^s And Joab the sonne of Zeruah, and the seruantes of David went out and met one another by the poole of Gibeon: and they sat downe, the one on the one side of the poole, and the other on the other side of the poole.

^t Then Abner saide to Joab, Let the pong men nowe arise, and ^u play before vs. And Joab said, Let them arise.

^v Then there arose & went ouer twelue of Benjamin by number, which pertained to Ishbosheth the sonne of Saul, & twelue of the seruantes of David.

^w And euery one caught ^x his fellows by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called ^y Heleth-hazurim which is in Gibeon.

^z And the battell was exceeding sore that same day: for Abner and the men of Israel ^{aa} fell before the seruantes of David.

^{ab} And there were thre sonnes of Zeruah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

^{ac} And Asahel followed after Abner, and in going he turned neither to the right hande nor to the left from Abner.

^{ad} Then Abner looked behinde him, and said, Art thou Asahel? And he answered, Yea.

^{ae} Then Abner said, Turne thee either to the right hande or to the left, and take one of the pong men, and take thee his ^{af} weapons: but Asahel would not depart from him.

^{ag} And Abner saide to Asahel, Depart from me: wherefore should I suite thee to the ground? howe then shouldest thou be able to holde by my face to Joab thy brother?

^{ah} And when he would not departe, Abner with the hinder ende of the speare smote him vnder the ^{ai} fifth ribb, that the speare came out behinde him: and he fell downe there, and died in his place: And as many as came to ^{aj} that place where Asahel fell downe and died, stood still.

^{ak} Joab also and Abishai pursued after Abner: and the sunne went downe, when they were come to ^{al} hill Ahmish, that lieth before Giah, by the way of the wilderness of Gibeon.

^{am} And the children of Benjamin gathered them selues together after Abner, & were on an heape and stood on the top of an hill.

^{an} Then Abner called to Joab, and said, Shall the ^{ao} twelue deuoure fortye? thou knowest thou not, that it will be bitterness in the latter ende? howe long then

^g After this time was expired, hee reigned ouer all the country 33. yeres, Chap. 5.5.

^h Let vs see howe they can handle their weapons.

ⁱ Meaning, his aduersarie, ^o Or, the field of strong men.

^k After that these foure and twentie were slaine.

^l Or, spoile.

^m Why doest thou prouoke me to kil thee?

ⁿ Some read, in those partes, whereas the liuely partes ly: as the heart, the lungs, the liuer, the milke, and the galle.

^o Shall we not make an end of murdering?

^k They died both together in Gilboa.

^l As riche garments, and costly iewels.

^m Either towards their husbands, or their children.

^a By the meanes of the hie Priest, as 1. Sam. 23.2. & 2. Sam. 5.19.

^b Which cite was also called Kiriath-arba, Iosh. 14.15.

^c In the time of his persecution.

^d Sam. 21.8.

^e According to his promises, which is to recompence them that are mercifull.

^f So that you shall not want a captaine and a defender.

^g Over the eleven tribes.

that it be, or thou bid the people returne from following their brethren?

o If thou hadst not provoked them to battel, as verſe. 14.

27 And Joab ſaid, As God liveth, if thou haſt not ſpoken, ſurely even in the morning the people had departed every one backe from his brother.

28 ¶ So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

o Or, wilderness.

29 And Abner and his men walked all that night through the "plaine, & went over Jordan, and paſt through all Bethon till they came "to Mahanaim.

o Or, to the tents.

30 Joab alſo returned backe from Abner: and when he had gathered all the people together, there lacked of Davids ſervants ninetie men and Mahel.

31 But the ſervants of David had ſuited ſeven of Benjamin, and of Abners men, ſo that three hundred and thre ſcore men died.

p Thus GOD would confirme David in his kingdom by the deſtruction of his adverſaries.

32 And theyooke up Mahel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day aroſe.

CHAP. III.

1 Long warre betwene the houſes of Saul and David. 2 The children of David in Hebron. 11 Abner turneth to David. 27 Joab killeth him.

q That is, without intermiſſion induring two yeeres, which was the whole reigne of Iſh-boſeth.

1 There was then a long warre betwene the houſe of Saul and the houſe of David: but David waxed ſtronger, and the houſe of Saul waxed weaker.

b Who is called alſo Daniel, 1. Chro. 3. 1.

2 And unto David were children borne in Hebron: & his eldeſt ſonne was Amnon of Ahinoam the Iſreelitee,

3 And his ſecond, was Chileab of Abigail the wiſe of Nabal the Carmelite: and the thirde, Abſalom the ſonne of Maacah the daughter of Talmai the King of Geſhur,

4 And the fourth, Adonijah the ſonne of Haggith, and the fifth, Shephaniah the ſonne of Abital,

e Within ſeven yeeres and fixe moneths.

5 And the ſix, Iſhbaai by Eglah Davids wiſe: theſe were borne to David in Hebron.

6 ¶ Nowe while there was warre betwene the houſe of Saul and the houſe of David, Abner made al his power for the houſe of Saul.

d Doeſt thou eſteeme me no more then a dog, for al my ſervice done to thy fathers houſe?

7 And Saul had a concubine named Riſpah, the daughter of Aiah. And Iſh-boſeth ſapd to Abner, Wherefore haſt thou gone in to my fathers concubines?

e We ſee howe the wicked can not abide to be admoniſhed of their fautes, but ſeek their diſpleaſure, which goe about to bring them fro their wickednes.

8 Then was Abner very wroth for the wordes of Iſh-boſeth, and ſaid, Am I a doges head, which againſt Iudah doſt thou merie this day into the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not beloved thee into the hand of David, that thou chargeſt me this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more alſo, except, as the Lord hath ſworne to David, even ſo I doe to him,

10 To remove the kingdom from the houſe of Saul, that the throne of David may be ſet. bliſhed over Iſrael, and over Iudah, even from Dan to Beer ſheba.

11 And he burſt no more anſwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to David upon his behalf, ſaying, Whoſe is the land? who ſhould alſo ſay, Make covenant with me, & behold, mine hand ſhall be with thee, to bring al Iſrael into thee.

13 Who ſayd, Wel, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face except I bring Iſh-baals daughters when thou commeſt to ſee me.

14 ¶ Then David ſent meſſengers to Iſh-boſeth Davids ſonne, ſaying, Deliver me my wiſe Michal, which I married for a hundred ſcore ſervants of the Philitiſtes.

15 And Iſh-boſeth ſent, and tooke her from her huſband Phaltiel the ſonne of Laish.

16 And her huſband went with her, and came weeping behind her, unto Bahurim: then ſayde Abner unto him, Goe, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Iſrael, ſaying, We fought for David in times paſt, that he might be pour king.

18 Nowe then doeſt: for the Lord hath ſpoken of David, ſaying, We ſhall ſet him upon the throne of Iſrael: and I will ſet my ſervant David upon the throne of the Philitiſtes, and out of the hands of all their enemies.

19 Alſo Abner ſpoke "to Benjamin, and afterward Abner went to ſpeake with David in Hebron, concerning al that Iſrael was content with, and the whole houſe of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feaſt unto Abner, and to the men that were with him.

21 Then Abner ſaid unto David, I will riſe up, & goe gather al Iſrael unto my lord the king, that they may make a covenant with thee, and that thou mayeſt reigne over all that thine heart deſireth. Then David let Abner depart, who went in peace.

22 And beholde, the ſervants of David and Joab came from the campe, and brought a great prey with them: (but Abner was not with David in Hebron: for he had ſent him away, and he departed in peace)

23 When Joab, and al the hoſt that was with him were come, men tolde Joab, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, & ſayd, What haſt thou done? beſide, Abner came unto thee, why haſt thou ſent him away, and he is departed?

25 ¶ Thou knoweſt Abner the ſonne of Ner: private grudge.

"Or, ſecretly.

1. Sam. 18. 25, 27.

1. Sam. 25. 44.

f Rather for malice that he bare toward Iſh-boſeth, the ſonne of David.

"Ebr. in the eares of Benjamin.

g Who challenged the kingdom, becauſe of their father Saul.

"Or, without harme.

h From warre againſt the Philitiſtes.

i Here appeareth the malicious minde of Joab, who would have had the king to ſlaye Abner for his private grudge.

Her: for he came to deceiue thee, and to know thy outgoing & ingoing, and to know all that thou doest.

26 ¶ And when Jshab was gone out from David, he sent messengers after Abner, which brought him againe from the houl of Hiram unknowing to David.

27 And when Abner was come againe to Hebron, * Joabooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth rib, that he died, for the blood of * Hahel his brother.

28 ¶ And when afterward it came to Dauides eare, he said, I and my kingdom are * guiltles before the Lord for euill, concerning the blood of Abner þ sonne of Ner.

29 Let the blood fall on the head of Joab, and on all his fathers house, that the house of Joab be neuer without some that haue running sores, or leper, or that leaneth on a staffe, or that doeth fall on the twoorde, or that lacketh bread.

30 (So Joab and * Abishai his brother slew Abner, because he had slaine their brother Hahel at Gibeon in battel)

31 And Dauid said to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, & mourne * before Abner: and King Dauid him selfe followed the beare.

32 And when they had buried Abner in Hebron, the King liſt by his voyce, and wept before the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Dyed Abner * as a foole dyeth,

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate * meate while it was yet daye, but Dauid ware, saying, So doe God to me and moe also, if I taste bread, or ought els till the sunne be downe.

36 And all the people knew it, & it pleased them: as whatsoener the King did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, how that it was not the Kings verbe that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruantes, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak and newly appointed King: and these men the sonnes of Zeruiah be to * hard for me: the Lord reward the doer of euill according to his wickednes.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commaundeth them to be slaine.

1 A ¶ And when Sauls * sonne heard that Abner was dead in Hebron, then his hands were * feeble, and all Israel was afraid,

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, & the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin. (for Beeroth was reckened to Benjamin,

3 Because the Beerothites * fled to Gittain, & sojourned there, vnto this day.)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: he was fise pere olde when the tidings came of Saul and Jonathan out of Israel: then his nouriſe took him, and fled away. And as he made haste to flee, the childe fell, and began to halter, and his name was Aphibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noon)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they * would haue wheat, and they * smote him vnder the fifth rib, and fledde.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, & took his head, and gate them away through the * plaine all the night.

8 And they brought the head of Ish-bosheth vnto David to Hebron, and sayde to the King, Beholde the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul and of his seede.

9 Then Dauid answered Rechab & Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath belimed my soule out of all aduersitie,

10 When one * tolde me, and sayde that Saul was dead, (thinking to haue brought good tidings) Iooke him and slawe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 Youe much more, when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not nowe therefore require his blood at your hand, & take you from the earth?

12 Then Dauid commaunded his young men, and they slew them, and cut off their hands and their feete, and hanged them by ouer the pool in Hebron: but them theyooke the head of Ish-bosheth, and serued most grievous punishment.

CHAP. V.

3 Dauid made King ouer all Israel. 7 He taketh the fort of Zion. 10 He asketh counsel of the Lord, 20 And overcommeth the Philistines twise.

1 T ¶ Hen came all the tribes of Israel to David vnto Hebron, and sayde thus, Beholde, we are thy * bondes kindred, and most neere ioyned vn-

2 And to thee.

e King. s. s.
Or secretly.

Chap. 1. 26

k The Lorde knoweth that I did not consent to his death.

l Abishai is sayd to slay him with Joab, because he consented to the murder.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might doe, being traierously deceiued by the wicked. o According to their custome, which was to banquet at burials.

p It is expedient sometime not onely to conceale inward sorrow, but also y it may appeare to others, to the intent that they may be satisfied.

q Or, cruel.

a That is, Ish-bosheth. b Meaning, that he was discouraged.

c The cite Beeroth was in the tribe of Benjamin, Iosh. 18. 25. d After the death of Saul, for feare of the Philistines.

e They disguised them selves as marchants; which came to bye wheat. f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre & fauour. g Or, wilderness.

Chap. 1. 25.

g For as much as neither the example of him that slew Saul, nor dutie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deſpised most grievous punishment.

Chap. 3. 32.

1. Chron. 11. 1.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

Chap. 11.

c The children of God called idoles blind and lame guides: therefore the Jebusites meant, that they should proue that their gods were neither blinde nor lame.

1 Chron. 11. 6.

d The idoles should enter no more into that place.

e He built from the towne house round about to his owne house,

1 Chron. 11. 8.
"Ebr. Zer.

1 Chron. 3. 9.

1 Chron. 3. 5.

1 Chron. 14. 8. and 11. 16.

f By Abiathar the priest.

2 And in time past when Saul was our King, thou leddest Israel in & out: and the Lord hath saide to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron ^b before the Lord: and they anointed Dauid king ouer Israel.

4 * Dauid was thirtie yeere olde when he began to reigne: and he reigned fouertie yeere.

5 In Hebron he reigned ouer Iudah *^c thirtie yeere, and sixe moneths: and in Ierusalem he reigned thirtie & thre yeeres ouer all Israel and Iudah.

6 * The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Nowe Dauid had sayde the same day, Whosoener smiteth the Jebusites, and getteth vp to the gutters & smiteth the lame & blinde, which Dauids soule hateth, I will preferre him: * therefore they sayd, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, & Dauid built round about it, from ^e Silo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 * Hiram also king of ^f Tyus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, & that he had exalted his kingdom for his people Israels sake.

13 And Dauid tooke him mo^c concubines & wiues out of Ierusalem, after he was come from Hebron, and mo^c sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shamua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elisua, & Repheg, and Iaphia,

16 And Elishama, & Eliada, & Eliphalet.

17 * But w^che the Philistines heard that they had anointed Dauid king ouer Israel, all the Philistines came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistines came, & s^cried themselves in the valley of Rephaim.

19 Then Dauid ^c asked counsell of the Lord, saying, Shall I goe vp to the Philistines: wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtles deliuer the Philistines into thine handes.

20 * Then Dauid came to Baal perazim, & smote them there, and sayd, The Lord hath bewinded mine enemies about before me, as waters be dewnded a funder: therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and Dauid and his men ^d burnt them.

22 Agame ^e Philistines came vp, & s^cried themselves in the valley of ^f Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the toppes of the mulberie trees, then remoue: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 Then Dauid did so as the Lord commanded him, and smote the Philistines from Geba, vntill thou come to ^g Gazer.

CHAP. VI

1 The Arke is brought forth of the house of Abinadab, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

1 A Game Dauid gathered together all the chosen men of Israel, euen thirtie thousand,

2 * And Dauid arose & went with all the people that were with him ^a fro^c Baale of Iudah to bring vp fro^c thence ^b the Arke of God, whose name is called by the name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a newe cart, & brought it out of the house of Abinadab that was in ^c Gibeah. And Bzzah and Ahio the sonnes of Abinadab did d^rriue the newe cart.

4 And wh^e they brought ^d the Arke of God out of ^e house of ^f Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel ^g played before the Lord on all instrum^hts made of firre, and on harpes, and on Psalteries, and on timbrels, & on coynets, and on cymbals.

6 * And when they came to Nachons thirching floze, Bzzah put his hand to the Arke of God, & helde it: for the oren did shake it.

7 And the Lord was very wroth with Bzzah, & God ⁱ smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And Dauid was displeased, because the Lord had ^j smitten Bzzah: and he called the name of the place ^k Perez Bzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, Nowe shall the Arke of the Lord come to me?

10 So Dauid woude not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid carped it into the house of Obed-edom ^l a Gittite.

R. I.

II And 15. 21.

"Or, the playne of diuisions.

1 Chron. 14. 18.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

h Which was in the tribe of Benjamin, but the Philistines did possesse it.

* Or, chief.

1 Chron. 13. 5. 6. a This was a citie in Iudah called also Kiriath-iearim, Iosh. 15. 9.

b Which was an hie place of the citie of Baale

1 Sam. 7. 2.

c Praised God, & sang Psalmes.

1 Chron. 13. 10.

d Here we see what danger it is to folow good intentions, or to do any thing in Gods seruice without his expresse word.

"Ebr. made a breach.

"Or, the diuision of Vzzah.

c Who was a Leuite, and had dwelt in Gittaim, 1 Chron.

11 And the Arke of the Lord continued in the house of Abed-edom the Gittite, three months, and the Lord blessed Da-bed-edom, and all his household.

12 ¶ And one tolde king David, saying, * The Lord hath blessed the house of Da-bed-edom, and all that he hath, because of the Arke of God: therefore David went and brought the Arke of God from the house of Abed-edom, into the cite of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone six paces, he offered an oxe, and a fat beast.

14 And David daunced before the Lord with all his might, & was girded with a linen Ephod.

15 So David and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she * despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the Tabernacle that David had pitched for it: then David offered burnt offerings, & peace offerings before the Lord.

18 And as soon as David had made an ende of offering burnt offerings & peace offerings, he * blessed the people in the name of the Lord of hostes,

19 And gave among all the people, euen among the whole multitude of Israel, as well to the women as men, to euerie one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euerie one to his house.

20 ¶ Then David returned to * blesse his house, & Michal the daughter of Saul came out to meete David, and said, What holie glorious was the king of Israel this day, which was vncouered to day in the eyes of the madens of his seruants, as a * foole inuoucreth himselfe!

21 Then David said vnto Michal, * It was before the Lord, which chose me rather then thy father, & all his house, & commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And wilt yet be more vile then thus, and wilt be tolde in mine owne sight, & of the very same mardeseruants, which thou hast spoken of, that I be had in honour.

23 Therefore Michal the daughter of Saul had * no child, vnto the day of her death.

CHAP. VII.

David would build God an house, but is forbidden by the Prophet Nathan. & God putteth David in minde of his benefites. 12 He promyseth continuance of his kingdom and posteritie.

1 Afterward * when king David late in his house & the Lord had giuen him rest round about from all his enemies,

The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth with in the * curtaines.

2 Then Nathan said vnto the king, Go, and do all that is in thine heart: for the Lord is with thee.

3 ¶ And the same night the woide of the Lord came vnto Nathan, saying,

4 Go, and tell my seruant David, Thus saith the Lord, * Shalt thou builde me an house for my dwelling?

5 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this daye, but haue walked in a tent and tabernacle.

6 ¶ In all the places wherin I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel why I commanded the Iudges to feed my people Israel: or said I, * Wilp build ye not me an house of cedar trees?

7 Now therefore so say vnto my seruant David, Thus saith the Lord of hostes, * I tooke thee from the shepeterde following the shepe, that thou mightest be ruler ouer my people, ouer Israel.

8 And I was with thee whersoener thou hast walked, & haue destroyed al thine enemies out of thy sight, and haue made thee a * great name, like vnto the name of the great men that are in the earth.

9 (Also I will appoynt a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue * no more, nepper shall wicked people trouble them any more as before time,

10 And since the tyme that I set Iudges ouer my people of Israel) and I will giue thee rest from al thine enemies: also the Lord telleth thee, that hee will make thee an house.

11 And when thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set by thy seede after thee, which shall procede out of thy body, and will stablish his kingdom.

12 ¶ And when thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set by thy seede after thee, which shall procede out of thy body, and will stablish his kingdom.

13 ¶ And I will build an house for my name, & I will stablish the throne of his kings * dome for euer.

14 ¶ I will be his father, and he shall be my sonne: and * if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whome I haue put away before thee.

16 And thine house shall be stablished & thy kingdom for euer before thee, euen thy throne shall be stablished for euer.

17 According to all these wordes, and according to al this vision, Nathan spake thus vnto David.

18 Then king David went in, & late before the Lord, and saide, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken

a Within the Tabernacle couered with skinnes, Exo. 26.7

b Meaning, he should not yet Nathan speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house meaning that without Gods expresse word nothing ought to be attempted.

1 Sam. 16. 12. psal 78. 70.

d I haue made thee famous through all the world.

e He promyseth them quietnes, if they wil walke in his feare and obedience.

1 King. 2. 20.

1 King. 1. 5. & 6. 12. 1 Chron. 22. 20.

Hebr. 1. 5.

Psal. 89. 31. 32.

f That is gently, as fathers vse to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

1 Chron. 15. 15.

f Meaning, he caused the Levites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

f The worldlings are not able to comprehend the motions that moue the children of God, to prayse God by all manner of means.

1 Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

Or, vaine man.

k It was for no worldly affect, but only for that zeale that I bare to Gods glory.

l Which was a punishment, because hee mocked the seruant of God.

1 Chron. 17. 2.

2 *Ebr. is this the law of man?*
h Commeth not 20
thy free mercie,
then of any wor-
thinelle that can
be in man?

Dist. 4. 7.

i O Israel.
k And inheri-
tance, which is
Israel.
l From the Eg-
yptians & their
idols.
m He sheweth
that Gods free
election is the
only cause, why
the Israelites
were chosen to
be his people,

n This prayer is
most effectual,
when we chiefly
seeke Gods glo-
rie, and the ac-
complishment
of his promes.
*Ebr. found his
heart disposed.*

o Therefore I
firmly beleue
it shall come to
passe.

p. Chro. 18. 1.
psal. 50. 2.
*Or, Metheg-
onmah.*
a So that they
payed no more
tribute.
b He slew two
partes, as it plea-
sed him and re-
served the third.
Or, enlarge.
Ebr. Perash.

spoken also of thy seruants house for a
great while: but ² dorch this appertine
to him, ³ Lord God?
20 And what can Dauid say more vnto
thee? for thou, Lord God, knowest thy
seruant.
21 For thy wordes sake, and according to
thine owne heart hast thou done al these
great thinges, to make them known
vnto thy seruant.
22 Wherefore thou art great, O Lord God:
for there is none like thee, neither is
there any God besides thee, according
to all þe we haue heard with our eares.
23 And what one people in the earth is
like thy people, like Israel? whose God
wight & redeemed the to himselfe, þ they
might be his people, and that he might
make him a name, and do for þou great
thinges, and terrible for thy lande, O
Lord, euen for thy people, whom thou
redeemest to thee out of Egypt, fro the
nations, and their gods?
24 For thou hast ordeined to thy selfe
thy people Israel to be thy people for e-
uer: as thou Lord art become their God.
25 Now therefore, O Lord God, confirme
for euer the word that thou hast spoken
concerning thy seruant and his house,
and do as thou hast sayd.
26 And let thy name be magnified for e-
uer by them that shall say, The Lord of
hostes is the God ouer Israel: and let
the house of thy seruant Dauid be sta-
bilised before thee.
27 For thou, O Lord of hostes, God of Is-
rael, hast reuelled vnto thy seruant, say-
ing, I will build thee an house: therefore
hath thy seruant bin bold to pray this
prayer vnto thee.
28 Therefore now, O Lord God, (for thou
art God, and thy wordes be true, and
thou hast tolde this goodnesse vnto thy
seruant)
29 Therefore now let it please thee to
blesse the house of thy seruant, that it
may continue for euer before thee: for
thou, O Lord God, hast spoken it: and
let the house of thy seruant be blessed for
euer, with thy blessing.

CHAP. VIII.

1 Dauid ouercometh the Philistins, and other
strange nations, and maketh them tributaries to
Israel.
1 After this now, Dauid smote the
Philistins, & subdued them, & Da-
uid toke the bidle of bondage out
of the hand of the Philistins.
2 And he smote Moab, and measured
them with a cubit, and cast them downe
to the ground: he measured them with
two cordes to put them to death, and
with one full corde to keepe them aliue:
so became the Moabites Dauids ser-
uants, and brought gifts.
3 Dauid smote also Hadadezer the
sonne of Rehob King of Zobah as he
went to recover his border at the riuer
Euphrates.
4 And Dauid tooke of them a thousand &

seven hundred horsemen, and twentie
thousand footemen, and Dauid dr-
stroped all the charers, but he reserved
an hundred charers of them.
5 Then came the Aramites of Damascus
to succour Hadadezer King of
Zobah, but Dauid slew of þ Aramites
two and twentie thousand men.
6 And Dauid put a garison in Aram of
Dammelek: and the Aramites became c
seruants to Dauid, and brought gifts.
Syria, where Da-
vid was, where Da-
uid he went, d They payed
yerely tribute.
7 And Dauid tooke the shieldes of golde
that belonged to the seruants of Hadade-
zer, & brought them to Jerusalem.
8 And out of Bethai, & Berotai (cities
of Hadadezer) King Dauid brought ex-
ceeding much brasle.
9 Then Toi King of Hamath heard
how Dauid had smitten all the hoste of
Hadadezer.
10 Therefore Toi sent Toiarn his sonne
vnto King Dauid, to salute him, and to
reioice in him because he had fought
against Hadadezer, and beaten him (for
Hadadezer had warre with Toi) who
brought with him vessels of siluer, &
vessels of gold and vessels of brasle.
11 And King Dauid did dedicate them vnto
the Lord with the siluer and gold that
he had dedicate of al the nations, which
he had subdued:
12 Of Aram, and of Moab, and of the
children of Ammon, and of the Philis-
tines, and of Amalek, and of the spoile
of Hadadezer the sonne of Rehob King
of Zobah.

13 So Dauid gate a name after that hee
returned, & had name of the Aramites
in the valley of salt eightene thousand
men.
14 And he put a garison in Edom: though-
out all Edom put he souldiers, and all
they of Edom became Dauids seruants:
and the Loide kept Dauid whither soe-
uer he went.
15 Thus Dauid reigned ouer all Israel, &
executed judgement and iustice vnto
all his people.
16 And Joab the sonne of Zeruiah was
ouer the hoste, and Iohaphat the sonne
of Achitub was recorder.
17 And Zadok the sonne of Achitub, & A-
himelch the sonne of Abiathar were
the Priests, and Seraiah the scribe.
18 And Benaiahu the sonne of Jehoiada
and the Cherethites and the Pele-
thites, and Dauids souldiers were chiefe
rulers.

CHAP. IX.

1 Dauid restored all the lands of Saul to Mephio-
bosheth the sonne of Ionathan. so He appointeth
Ziba to see to the profite of his landes.
1 And Dauid sayde, Is there yet any
man left of the house of Saul, that
I may shew him mercie for Ios-
nathans sake?
2 And there was of the householde of
Saul a seruant whose name was Ziba,
a Because of
mine oth & pro-
mes made to Io-
nathan, 1 Sam.
20. 15.
A. ii. and 20. 15.

- and whē they had called him vnto Dauid, the king sayde vnto him, Wilt thou Ziba? And he said, I thy seruant am he.
- 3 Then the king sayd, Kennapeth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Jonathan hath yet a sonne * I amie of his seete.
- 4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Beschoide, he is in the house of Achish the sonne of Ninniel of Lo-debar.
- 5 Then king Dauid sent, & tooke him out of the house of Achish the sonne of Ninniel of Lo-debar.
- 6 Nowe when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid saide, Mephibosheth? And he answered, Beschoide thy seruant.
- 7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the * felices of Saul thy father, and thou shalt eate bread at my table continually.
- 8 And he bowed himself, and said, What is thy seruant, that thou shouldest looke upon such a dead dog as I am?
- 9 Then the king called Ziba Dauids seruant, and said vnto him, I haue giuen vnto thy masters * sonne all that pertained to Saul and to all his house.
- 10 Thou therefore and thy sonnes and thy seruants shall eate the land for him, & being in that thy masters sonne maye haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants)
- 11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shal thy seruant do, that Mephibosheth maye eate at my table, as one of the kings sonnes.
- 12 Mephibosheth also had a pong sonne named Mica, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.
- 13 And Mephibosheth dwelt in Ierusalem: for hee did eate continually at the Kings table, and was lame on both his seete.
- C H A P. X.
- 4 The messengers of Dauid are villainously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.
- 1 After this, the * king of the children of Ammon died, and Hanun his sonne reigned in his stead.
- 2 Then said Dauid, I will shew kindnes vnto Hanun p sonne of Nabash, as his father * shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.
- 3 And the Princes of the children of Ammon sayde vnto Hanun their lord, * Thinkest thou p Dauid doth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, b to search the citie, and to spie it out, & to overthrow it? Wherefore Hanun tooke Dauids seruants, and shamed off the halfe of their beard, and cut off their garments in the middle, euen to their buttockes, & sent them away.
- 4 When it was told vnto Dauid, he sent to meeete them (for the men were exceedingly ashamed) and the king saide, Taria at Jericho, until your bearded beegrown, then returne.
- 5 And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent and hired the * Ammonites of the house of Reheob, and the Ammonites of Zoba, twentie thousand footmen, & of king Aacah a thousand men, and of Ish-tobelwelue thousand men.
- 6 And when Dauid heard of it, hee sent Joab, and all the holte of the strong men.
- 7 And the children of Ammon came out, and put their armie in array at the entering in of the gate: and the Ammonites of Zoba, and of Reheob, & of Ish-tob, and of Aacah were by them in lues in the field.
- 8 When Joab saw that the front of the battell was agaynst him before and behinde, he chose of all the choice of Israel, and put them in aray agaynst the Ammonites.
- 9 And the rest of the people he deliuered into the hands of Abishai his brother, that he might put them in aray agaynst the children of Ammon.
- 10 And he sayd, If the Ammonites be stronger then I, thou shalt helpe me, & if the childre of Ammon be too strong for thee, I will come and succour thee.
- 11 Be strong and let vs bee valiant for our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.
- 12 Then Joab, and the people that was with him, ioyned in battell with the Ammonites, who fled before him.
- 13 And when the childre of Ammon saw that the Ammonites fled, they fled also before Abishai, and entred into the citie, so Joab returned from the childre of Ammon, and came to Ierusalem.
- 14 And when the Ammonites sawe that they were smitten before Israel, they gathered them together.
- 15 And Hadad-ezer sent, and brought out the Ammonites that were beyond the River: and they came to Helam, and Shobach the captaine of the host of Hadad-ezer went before them.
- 16 When it was shewed Dauid, then he gathered all Israel together, & passed ouer Iordan and came to Helam: and the Ammonites set themselves in aray against Dauid, and fought with him:
- 17 And the Ammonites fled before Israel: and

b Their arrogant malice would not suffer them to see the simplicity of Dauids heart: therefore their counsel turned to the destruction of their countrey.

c That they had deferved Dauids displeasure, for the iniurie done to his ambassadors.
Or, Syrians.

d These were diuers partes of the countrey of Syria, whereby appeareth that the Syrians served, where they might haue entertainment, as now the Sweetzers do.

e Here is declared wherefore warre ought to be undertaken for the defence of true religion & Gods people.

Or, Hadad-ezer.
Or, Euphrates.

f Meaning, the greatest part.

b Such mercie, as shalbe acceptable to God.
Chap. 4. 9.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

Or, landes.

d Meaning, a despised person.

Or, nephew.

e Be ye proud ouerfeers & gouerners of his landes that they may be profitable.

f That Mephibosheth may haue all things at commandement as becometh a Kings sonne.

2 Chron. 19. 3.

a The children of God are not vnmindfull of a benefite receiued.

Or, in thine eyes
both Dauid.

Which were the chiefest and most principall: for in all he destroyed 7000, as 1. Chro. 19. 18: or, the fouldiers which were in 700. charrets.

and David destroyed 7 seven hundred charrets of the Amarithes, 4 four thousand hostemen, and sinore Shobach the captaine of his holte, who dyed there. 19 And when all the kings, that were fetenants to Hadorazer, sawe that they fell before Israel, they made peace with Israel, & serued them. and the Amarithes feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah was besieged. 4 David committeth adulterie. 17 Uriah is slaine. 27 David marryeth Bath-sheba.

a The yere following about the spring time. 1. Chro. 20. 1.

1 And when the yere was expired in the tyme when Kinges go forth to battell, David sent ^a Joab, and his seruantes with him, & all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Ierusalem.

2 ¶ And when it was evening tide, David arose out of his ^b bed, and walked vpon the rooffe of the kings palace: and from the rooffe he sawe a woman was shing her selfe: and the woman was verie beautiful to looke vpon.

3 And David sent & inquired what woman it was: and one saide, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then David sent messengers, & tooke her away: and shee came vnto him and he lay with her: (now she was ^c purified from her uncleannes) and she returned vnto her house.

5 And the woman conceived: therefore shee sent and ^d tolde David, and sayd, I am with childe.

6 ¶ Then David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah came vnto him, David demanded him how Joab did, and howe the people fared, and howe the warre prospered.

8 Afterward David sayd to Uriah, Go downe to thine house, & walke thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of ^e kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde David, saying, Uriah went not downe to his house: and David sayde vnto Uriah, Comment thou not from thy iourney? whydst thou not go downe to thine house?

11 Then Uriah answered David, The Arke & Israel, & Iudah dwell in tents: and my lord Joab & the seruants of my lord abide in the open fields: shal I then go into mine house to eat & drinke, & lye with my wife? by the life, and by the life of thy soule, I will not do this thing.

12 Then David sayd vnto Uriah, Tarry per this day, and to morow I will send thee away. So Uriah abode in Ierusalem that day, and the morow,

3 Then David called him, & he did care and drinke before him, & hee made him drinke: at euen he went out to lie on his couche with the seruants of his lord, but went not downe to his house.

14 And on ^f morow David wrote a letter to Joab: & sent it by the hand of Uriah.

15 And he wrote thus in the letter, Put ye Uriah in the forefront of the strength of the battell, and reule ye backe from him, that he may be smitten, and die.

16 ¶ So when Joab besieged the citie, he assigned Uriah into a place, where he knew that strong men were.

17 And the men of the citie came out, and fought with Joab: and there fell of the people of the seruantes of David, and Uriah the Hittite also dyed.

18 Then Joab sent and tolde David all the things concerning the warre,

19 ¶ And he charged ^g his messenger, saying, When thou hast made an end of telling all the matters of ^h war vnto the king,

20 ¶ And if the kings anger arise, so that he lay vnto thee, Wherefore appoynted ye vnto the citie to fight? knowe ye not that that they would hure from the wall?

21 Who sinore Abimelech sonne of Jezrubeth? did not a woman cast a piece of a millstone vpon him from the wall, & he dyed in Thebez? why went thou npe the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 ¶ So ⁱ his messenger wet, & came & shewed David all ^j Joab had sent him for.

23 And the messenger sayde vnto David, Certainly the me^k vicuailed against vs, and came out vnto vs into the field, but we ^l pursued them vnto the entering of the gate.

24 But the shooters shot from the wall against thy seruants, & some of the kings seruants be dead: and thy seruant Uriah the Hittite is also dead.

25 Then David sayd vnto the messenger, Thus shalt thou sape vnto Joab, Let not this thing trouble thee: for ^m sword deuoureth one as well as an other: make thy battell more strong against ⁿ citie & destroy it, & encourage thou him.

26 ¶ And when the wife of Uriah hearde that her husband Uriah was dead, shee mourned for her husband.

27 So whē the mourning was past, David sent & tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that David had done, displeased the Lord.

CHAP. XII.

1 David reproued by Nathan confesseth his sinne. 18 The child conceived in adulterie, dieth. 24 Salmomon is borne. 26 Rabbah is taken. 31 The citizens are grievously punished.

1 Then the lord sent Nathan vnto David, who came to him, and sayd lay now draw vnto him, There were two men in

God, which suffreth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife. ^h Ebr. saying, Except God continually uphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.

ⁱ Or, thou shalt do this.

^j Meaning, Gideon, Iudg 9. 52, 53.

^k Ebr. were against them.

^l He dissembled with the messenger, to intent that neither of his cruell commandments, nor Iobabs wicked obedience, might be espied. ^m Ebr. so and so.

ⁿ Ebr. was euill in the eyes of the Lord.

f Hereby God would touche Davids conscience, that seeing the fidelitie and religion of his seruāt, he would declare himselfe so forgetfull of God & injurious to his seruāt.

one citie, the one rich, & the other poore.

2 The riche man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which he had bought, and nourished up: and it grew by with him, and with his children also, and did care of his owne moyses, and of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a "stranger vnto the riche man, who" refused to take of his owne sheepe, and of his owne oxen to dress for the stranger that was come vnto him, but tooke the poore maies sheepe, and dressed it for the man that was come to him.

5 Then "David was exceeding wroth with the man," said to Nathan, As the Lordde liveth, the man that hath done this thing, "shal surely dye,

6 And he shall restore the lambe * foure fold, because he did this thing, and had no pittie thereof.

7 Then Nathan sayde to David, Thou art the man. Thus sayth the Lord God of Israel, * I anointed thee king ouer Israel, & deliuered thee out of the hand of Saul,

8 And gave thee thy lordes^b house, and thy lordes^c wiues into thy bosome, and gave thee the house of Israel, & of Judah, and wouldest moreouer (if that had bene to little) haue giuen thee^d such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to do euill in his sight: thou hast killed Uriah the Hittite with the sword, & hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Nowe therefore the sword shall neuer depart from thine house, because thou hast despised mee, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus sayth the Lordde, Beholde, I will raple by euill agaynst thee out of thine owne house, & will * take thy wiues besoye thine eyes, and giue them vnto thy neyghbour, and hee shall lie with thy wiues in the sight of this^e fume.

12 For thou diddest it secretly: but I will do this thing before all Israel, & before the fume.

13 The David said vnto Nathan, * I haue sinned agaynst the Lordde. And Nathan sayde vnto David, The Lordde also hath spit away thy fume, thou shalt not die.

14 Howbeit because by this dede thou hast caused the enemies of the Lordde to blasfeme, the child that is boyn vnto thee shall surely die.

15 So Nathan departed vnto his house: & the Lord strooke the child that Uriahs wife bare vnto David, and it was sicke.

16 David therefore besought God for the childe, and fasted and¹ went in, and lay all night vpon the earth.

17 Then the Gders of his house arose to come vnto him, and to cause him to rise

from the grounde: but he woulde not, neither did he eate² meate with them.

18 So on the seventh day the childe dyed: and the seruants of David feared to tel him that the childe was dead: for they said, Behold, while the child was aliu, and afterward came to his owne house, and bad that they shoulde set bread before him, and he did eat.

19 But when David saw that his seruants whispered, David perceived that the childe was dead: therefore David saide vnto his seruantes, Is the childe dead? And they said, He is dead.

20 Then David arose from the earth, & washed and anointed himselfe, and changed his apparell, and came into the house of the Lordde, and worshipped, and afterward came to his owne house, and bad that they shoulde set bread before him, and he did eat.

21 The said³ his seruants vnto him, What thing is this, that thou hast done? thou diddest fast & weep for the childe, while it was aliu, but when the childe was dead, thou diddest rise vp, and eat meate.

22 And he said, While the childe was yet aliu, I fasted, & wept: for I said, Why can tell whether God wil haue mercy on me, that the childe may liue?

23 But now being dead, wherfore should I now fast? Can I bring him agayne any more? I shal go to him, but he shall not returne to me.

24 ¶ Then David comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and he called his name Salomon: also the Lord loved him.

25 For the Lord had sent⁴ by Nathan the pphor: therefore⁵ he called his name Jediorah, because the Lord loved him.

26 ¶ Then Joab fought agaynst Iabbah of the children of Ammon, & tooke the citie of the kingdom.

27 Therefore Joab sent messengers to David, saying, I haue fought agaynst Iabbah, & haue taken the citie of waters.

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayst take it, least⁶ the victorie be attributed to me.

29 So David gathered all the people together, and went agaynst Iabbah, and besieged it, and tooke it.

30 * And he tooke their kings crowne off his head, (which was a fraile of gold, with precious stones) and it was set on Dauids heade: and he brought away the spoyle of the citie in exceeding great abundance.

31 And he carped away the people that was therein, & put them under fawces, and under yon harrowes, and under ares of yon, and cast them into the tple klyne: euen thus did he with all the cities of the children of Ammon. Then David and all the people returned vnto Ierusalem.

k Thinking by his instant praiser that God would haue restored his child, but God had otherwise determined.

"Ebr. and he will do himselfe euill.

l Shewing that ought not to be excessive, but moderate: and that we must praise God in all his doings.

m As they which considered not y God granteth many things to the fobbes and teares of the faithful.

n By this consideration he appealed his sorow

Mat. 9. 6.

o To wit, the Lord, 1. Chro. 22.

p Ebr. by the hand of.

q To call him Salomon.

r Meaning, Dauid.

1. Chro. 32. 9.

s Or, the chief citie.

t That is, the chief citie, and where all y con-

duites are, is as good as taken.

u E. r. my name be called vpon it.

1. Chro. 30. 2.

f That is, three foare pound after the weight of the common talent.

g Signifying, that as they were malicious enemies of God, so he put them to cruell death.

^a Or, wayfaring man.

^b Or, spared.

^c Ebr. The anger of 5 David was kindled.

^d Ebr. is the child of death. Exod. 32. 26.

1. Sam. 16. 13.

b For David succeeded Saul in his kingdom. c The Iewes vnderstand this of Eglah & Michal, or of Kizpah and Michal.

d That is, greater things then these: for Gods loue and benefices increase toward him, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

^f Dent. 28. 30.

^g chap. 16. 22.

^h Meaning, openly as at noone dayes.

ⁱ Ecl. 4. 47. 11.

^j For the Lord seeketh but that the sinner would turne to him.

^k In saying, that the Lord hath appointed a wicked man to raigne

ouer his people.

^l To wit, to his priuie chamber.

CHAP. XIII.

14 Ammon Dauid's sonne defileth his sister Tamar.

15 Tamar is comforted by her brother Abalom.

16 Abalom therefore killeth Ammon.

Now after this so it was, that Abalom the sonne of Dauid hauing a faire sister, whose name was Tamar, Ammon s^{on} of Dauid loued her.

2 And Ammon was so sore vexed, that he fel sick for his sister Tamar: for she was a virgin, and it seemed hard to Ammon to do any thing to her.

3 But Ammon had a friend called Jonadab, the sonne of Shimeah Dauid's brother: & Jonadab was a verie subtil man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Ammon answered him, I loue Tamar my brother Abaloms sister.

5 And Jonadab said vnto him, Lie down on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 So Ammon lay down, & made himselfe sicke: & when the king came to see him, Ammon said vnto the king, I pray thee, let Tamar my sister come, & make me a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, and dresse him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and sheooke flour, and knead it, and made cakes in his sight, & did bake the cakes.

9 And sheooke a pan, and powdered it out before him, but he woulde not eate. Then Ammon said, Cause pe euery man to go out from mine: so euery man went out from him.

10 Then Ammon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Ammon her brother.

11 And when she had set them before him to eate, he tooke her, and layd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel: commit not this follie.

13 And I, whether shall I cause my shame to go? and thou shalt bee as one of the foolles in Israel: now therefore, I pray thee, speake to the King, for hee will not denie me vnto thee.

14 Howbeit he woulde not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Ammon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Ammon said

vnto her, Wp, get thee hence.

16 And she answered him, There is no cause: this euil (to put me away) is greater then the other that thou didst vnto me: but he woulde not heare her,

17 But called his seruāt that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 And shee had a garment of diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparellled. Then his seruāt brought her out, and locked the doore after her.

19 And Tamar put ashes on her head & rent the garment of diuers colours which was on her, and laid her hād on her head, and went her way crying.

20 And Abalom her brother said vnto her, Hath Ammon thy brother bin with thee? Now yet be still, my sister: he is thy brother: let not this thing grieve thine heart. So Tamar remained desolate in her brother Abaloms house.

21 But when king Dauid heard al these things, he was verie wroth.

22 And Abalom said vnto his brother Ammon neither good nor bad: for Abalom hated Ammon, because he had forced his sister Tamar.

23 And after the time of two yerres, Abalom had shepherders in Baal hazor, which is beside Ephraim, and Abalom called all the Kings sonnes.

24 And Abalom came to the King and sayde, Beholde now, thy seruāt hath shepherders: I pray thee, that the king with his seruants woulde go with thy seruāt.

25 But the king answered Abalom, Nay my sonne, I pray thee, let vs not go al, least we be chargeable vnto thee. But Abalom lay sore vpon him: howbeit he woulde not go, & thanked him.

26 Then said Abalom, Wnt, I pray thee, shall not my brother? But, I pray thee, shall not my brother? And the king answered him, Why should he go with thee?

27 But Abalom was instant vpon him, and he sent Ammon with him, & all the Kings children.

28 Now had Abalom commanded his seruants, saying, Marke now when Ammons heart is merie with wine, & when I say vnto you, Smite Ammon, kill him, feare not, for haue not I commanded you? be hold therefore, & slay the men.

29 And the seruants of Abalom did vnto Ammon, as Abalom had commanded: and al the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 And while they were in the way, they came to Dauid, saying, Abalom hath slaine all the Kings sonnes, & there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & al his seruantes stoode t^o with their clothes rent.

"Or for this cause."

"Or, boye."

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

i For though he coceyed sudden vengeance in his heart, yet he resembled it til occasion serued, & comforted his sister.

"Or, in the plains of Hazor."

k To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

"Ebr. blessed."

l Pretending to the king, that Ammon was most deare vnto him.

m Such is the pride of the wicked masters, that in al their wicked commandments they think to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

a Tamar was Abaloms sister both by father and mother, and Ammons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed,

c Here we see y^e there is no enterprise so wicked, that can lacke counsel to further it.

d Meaning, some delicate & daintie meate.

"Or, paste."

e That is, she serued him on a dish.

f For y^e wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

Leuit. 17. 9.

g Or, how shal I put away my shame.

g As a lewd and wicked person.

^a Ebr. because it was put in Absalom's mouth.
^b Or, take it to heart.
^c Or, but.

^d Or, one after another.

^e That onely Amnon is dead.

^f For Maachah his mother was the daughter of this Talmay, Chap. 3. 3.
^g Or, craft.

^h That the king fauoured him.

ⁱ Or, wife.

^j In token of mourning: for they vied anointing to seeme cheerefull.

^k Ebr. put wordes in her mouth.

^l Ebr. Saut.
^m Ebr. a widowe woman.

ⁿ Under this parable she describeth the death of Amnon by Absalom.
^o Because he hath slaine his brother, he ought to be slaine according to the law, Gen. 9. 6.
Exod. 21. 12.

32 And Jonadab the sonne of Shimeah Dauid's brother answered and said, Let not my lord suppose that they haue slain all the pong men the kings sonnes: for Amnon onely is dead, because Absalom had reported so, since he forced his sister Tamar.
33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the kings sonnes are dead: for Amnon onely is dead.
34 ¶ Then Absalom fled: and the pong man that kept the watch, lift vp his eyes, and looked, and behoid, there came much people by the way of the hill side behinde him.
35 And Jonadab said vnto the king, Behold, the kings sonnes come: as thy servant said, so it is.
36 And as soon as hee had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the king also and all his seruantes wept excee- dingly towe.
37 But Absalom fled away, and went to Talmai the sonne of Ammihur king of Gethur: and David mourned for his sonne euerie day.
38 So Absalom fled, & went to Gethur, and was there three yeres.
39 And king David desired to goe forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

¹ Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the kings face. 25 The beautie of Absalom. 30 He causeth Ioab come to be burnt, and is brought to his fathers presence.

1 ¶ Then Ioab the sonne of Zeruiah perceived, that the kings heart was toward Absalom,
2 And Ioab sent to Tekoah, & brought thence a^a subtille woman, and sayd vnto her, I pray thee, fame thy selfe to mourne, & nowe put on mourning apparel, and^b anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.
3 And come to the king, and speake on this manner vnto him: for Ioab taught her what she should say.
4 ¶ Then the woman of Tekoah spake vnto the king, and fel downe on her face to the ground, and did obeisance, & said, Velpes, O king.
5 Then the king saide vnto her, What ayleth thee? And she answered, I am in deed a^c widow, and mine husbande is dead:
6 And thine handmaid had two sonnes, & they two strove together in the field: (and there was none to part them) so the one smote the other, and slew him.
7 And beholde, the whole family is risen against thine handmaid, and then said, Deliuere him that smote his brother, that we may kill him for the blood of his brother whom he slew, that we may des-

troy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.
8 And the king said vnto the woman, Go to thine house, and I will giue a charge for thee.
9 Then the woman of Tekoah said vnto the king, My lord, O king, thy request is be on me, and on my fathers house, and the king and his thionne be^d guiltlesse.
10 And the king saide, Bring him to mee that speaketh against thee, and he shall touch thee no more.
11 Then said she, I pray thee, let the king remember his lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the lord lieth, there shall not one heare of thy sonne fall to the earth.
12 Then the woman sayde, I pray thee, let thine handmaide speake a worde to my lord the king. And he said, Say on.
13 Then the woman saide, Wherefore then hast thou thought such a thing against the people of God? or why doeth the king, as one which is faultie, speake this thing, that he wil not bring againe his banished?
14 For we must needes die, and we are as water spilt on the ground, which can not be gathered by againe: neither doth God spare any person, yet doeth he appoint^e means, not to cast out fro him, him that is expelled.
15 Now therefore I am come to speake of this thing vnto my lord the king, the cause is, that the people haue made me as a rabe: therefore thine handmaid said, Now will I speake vnto thy king: it may be that the king will perforce the request of his handmaid.
16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, & also my sonne from the inheritance of God.
17 Therefore thine handmaide said, The word of my lord the king shall now be^f comfortaile: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the lord thy God be with thee.
18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.
19 And the king sayd, Is not^g the hande of Ioab with thee in all this? Then the woman answered, and sayde, As thy soule lieth, my lord the king, I wil not turne to the right hande nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, & he put all these wordes in the mouth of thine handmaid.
20 For to the intente that I shoulde change the sonne of speech, thy seruant Ioab hath done this thing: but my lord

^e As touching the breach of law which punisheth blood, let me beare the blame.
^f Or, innocent.
^g Swear that they shall not reuenge thy blood, which are many in number.

^h Why doest thou giue contrary senten- ce in thy sonne Absalom?

ⁱ Or, accept.
^j God hath provided wayes (as sanctuaries) to saue them oft times, whome man iudgeth worthe death.
^k For I thought they would kill this mine heire.

^l Ebr. rest.
^m Is of great wisdom to discern right from wrong.

ⁿ Hast not thou done this by the counsel of Ioab?

^o By speaking rather in a parable then plainly.
^p Or, you can hide out his from the King.

is wife according to the wisdom of an Angel of God to understand all things that are in the earth.

n I haue grāted thy request.

21 ¶ And the king lapd vnto Joab, Bes- holde nowe, I haue done this thing: goe then, and bring the young man Absalom againe.

Or blessed.

22 ¶ And Joab fel to the ground on his face, & bowed himself, & thanked the king. Then Joab lapd, This day thy seruant knoweth, & I haue found grace in thy sight, in poynting the king, in that the king hath fulfilled the request of his seruant.

o Couering here by his affection, & shewing some part of iustice to please the people.

23 ¶ And Joab arose, and went to Geshur, & brought Absalom to Jerusalem.

24 ¶ And the king lapd, let him come to his owne house, & not see my face. So Absalom turned to his owne house, & saw not the kings face.

25 ¶ Now in all Israel there was none to be so much praised for beaute as Absalom: from the sole of his foote euen to the toppe of his head there was no blemish in him.

26 ¶ And whē he polled his head, (for at euery yerres ende he polled it: because it was to be anie for him, therefore he polled it) he weighed the heare of his head at two hundredeth shekels by the kings weight.

p Which weighed 6 li. 4 ounces after halfe an ounce the shekel.

27 ¶ And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yerres in Jerusalem, and sawe not the kings face.

29 ¶ Therefore Absalom sent for Joab to send him to the king, but he would not come to him: and when he sent again, he would not come.

Or, possession.

30 ¶ Therefore he lapd vnto his seruants, Behold, Joab hath a field by my place, & hath barley therein: go, & let it grow fire: and Absaloms seruants let the field on fire.

q The wicked are impatient in their affections, and spare no lawfull meanes to compass them,

31 ¶ Then Joab arose, & came to Absalom vnto his house, & said vnto him, Wherfore haue thy seruants burnt my field with fire?

32 ¶ And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, & I will send thee to the king for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let me see the kings face: and if there be any trespass in me, let him kill me.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie them selues in their euil.

33 ¶ Then Joab came to the king, & told him: and he called for Absalom, who came to the king, & bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

3 The practise of Absalom to aspire to the kingdom. 14 Dauid and his flee. 17 Dauid prayer. 34 Hushai sent to Absalom to discover his counsel.

Or, made him. a Which were as a garde to set forth his estate.

I After this, Absalom prepared him chariots, & horses, and siter men to runne before him,

2 And Absalom rose up early, & stood hard by the entring in of the gate: & euery man that had any matter, and came to the king for iudgement, him did Absalom call vnto him, and lapd, Of what cite art thou? And he answered, Thy seruant is of one of the tribes of Israel.

Or, controuersie.

b That is, noting of what cite or place he was.

3 ¶ Then Absalom said vnto him, See, thy matters are good & righteous, but there is no man deputed of the king to heare thee.

c Thus by slander, flatterie & faire promises & wicked seeke preferment.

4 ¶ Absalom lapd morouer, Oh that I were made iudge in the land, that euery man which hath any matter of controuersie, might come to me, that I might do him iustice.

5 ¶ And when any man came neere to him, and did him obseance, he put forth his hand, and tooke him, and kissed him.

6 ¶ And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom stole the heartes of the men of Israel.

7 ¶ And after forty yerres, Absalom lapd vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

d Byintifing them from his father to him selfe.

e Counting fro the time that y Israelites had asked a king of Samucl.

f By offering a peace offering, which was lawfull to do in anie place.

8 ¶ For thy seruant vowed a vow: when I remayned in Geshur, in Arā, saying, If the Lord shall bring me againe in deede to Jerusalem, I will sacrifice the Lord.

9 ¶ And the king said vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundred men out of Jerusalem, that were called: and they went in their simplicity, knowing nothing.

g And bid to his least in Hebron.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counsellor, from his cite Giloh, while he offered sacrifices: & the treason was great: for the people increased still with Absalom.

Or, went & increased.

13 ¶ Then came a messenger to Dauid, saying, The heartes of the men of Israel are turned after Absalom.

14 ¶ Then Dauid lapd vnto all his seruantes that were with him at Jerusalem, By, & let vs flee: for we shall not escape from Absalom: make speede to depart, lest he come suddenly & take vs, and bring euil vpon vs, & smite the cite with the edge of the sword.

h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.

15 ¶ And the kings seruants said vnto him, Behold, thy seruantes are ready to do according to all that implored the king hath appointed.

Or, chuse.

16 ¶ So the king departed & all his household after him, & the king left ten concubines to keepe the house.

Or, at his feet.

17 ¶ And the king went forth with all the people after him, & tarried in a place farre of.

Or, house, i To wit, from Jerusalem.

18 ¶ And all his seruantes went about him, and all the Cherethites and all the Pelethites & all the Gittites, euen six hundred men which were come after him from Gath, his counsellors.

k These were as the kings garde, or as some write Gath, his counsellors.

1 Who, as some write, was the kings sonne of Gath.

m Meaning, the of his familie.
n God require thee thy friendship and fidelitye.

o To wit, the six hundre th men.

p Which was the charge of the Kohathites, Nomb. 4. 4.
q To stand by the Arke.

r Or, bu tabernacle.

r The faithful in al their afflictions they them selues obedient to Gods will.
s Sam. 9. 9.

s With ashes & dust in signe of sorrow.

t The counsel of the crafty world lings doth more harme then the open force of the enemie.

u Though Hushai dissembled here at the kings request, yet may we not vie this example to excuse our dissimulation.

Gath, went before the king.
19 Then said the king to Ithai the Gittite, Whether wilt thou also with vs? Returne and abide with the king, for thou art a stranger: departe thou therefore to thy place.
20 Thou canstest pester day, & should I cause thee to wander to day & go with vs? I wil go whither I can: therefore returne thou, & carp againe thy brethren: mercy and truth be with thee.
21 And Ithai answered the king, & said, As the Lord liveth, and as my lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely wil thy servant be.
22 Then David sayde to Ithai, Come, & goe forward. And Ithai the Gittite went, and all his men, & all the children that were with him.
23 And al the countrey wept with a loud voyce, & al the people went forwarde, but the king passed over the brooke Kidron: and all the people went over toward the warpe of the wildernesses.
24 And loe, Zadok also was there, and al the Levites with him, bearing the Arke of the covenant of God: and they set downe the Arke of God, & Abiathar went up until the people were al come out of the citie.
25 Then the king said unto Zadok, Carry the Arke of God againe into the citie: if I shall finde favour in the eyes of the Lord, he wil bring me againe, and shew me both it, & the Tabernacle thereof.
26 But if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good in his eyes.
27 The king said againe unto Zadok the Priest, Wilt thou a Seer? returne into þe citie in peace, & pour two sennes with pou: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.
28 Behold, I will tary in the fieldes of the wildernesses, until there come some worde from pou to be told me.
29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, and they taried there.
30 And David went by the mounte of olives & wept as he went by, & had his head covered, & went barefooted: and al the people that went with him, had every man his head covered, & as they went by, they wept.
31 Then one told David, saying, Whitherso phel is one of them that have conspired with Absalom: & David said, Woide, I praye thee, turne the counsel of Whitherso phel into foolishnes.
32 Then David came to the toppes of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate tonye, and having earth upon his head.
33 Unto whome David said, If thou go with me, þ shalt be a burthen unto me.
34 But if thou returne to the citie, & say unto Absalom, I wil be thy servant,

& king, (as I have bene in tyme past thy fathers servant, so wil I now be thy servant) then thou mayst bring me counsel of Whitherso phel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore what so ever thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.
36 Beholde, there are with them their two sennes: Ahimaaz Zadoks sonne, & Jonathan Abiathars sonne: by them also shalt pe send me every thing that pe can heare.
37 So Hushai Davids friend went into the citie: & Absalom came into Jerusalem.

CHAP. XVI.

The infidelitie of Ziba. s Shimei curseth David.
16 Hushai commeth to Absalom. 22 The counsel of Abithophel for the concubines.

1 **W**hen David was a little past the top of the hill, behold, Ziba the servant of Whitherso phel met him with a couple of asses laden, and upon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dyed figges, and a bottel of wine.
2 And the king said unto Ziba, What meanest thou by these? And Ziba said, They be asses for þ kings household to ride on, & bread and dyed figges for the young men to eat, & wine, that the faint may drinke in the wildernesses.
3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.
4 The king said þ king to Ziba, Behold, thine are all þ pertained unto Whitherso phel. And Ziba said, I beseech thee, let me find grace in thy sight, my lord, & king.
5 And when king David came to Bazar, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.
6 And he cast stones at David, & at al the servants of king David: and al the people, & all the men of warre were on his right hand, and on his left.
7 And thus said Shimei while he cursed, Come forth, come forth thou wicked man, thou wicked man.
8 The Lord hath brought upon thee all the blood of þ house of Saul, in whose stead thou hast reigned: and the Lord hath delivered the kingdom into the hand of Absalom thy sonne: & behold, thou art taken in thy wickednes, because thou art a murderer.
9 Then said Abishai the sonne of Neriab unto the king, Why dost thou? dost thou curse my lord the king? let me go, I praye thee, and take away his head.
10 But the king said, What have I to doe with pou, pe sennes of Neriah: for

a Which was the hil of olives, Chap. 15. 30.

Or, figge cakes.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.
Ebr. man of blood.

Ebr. man of blood.

e Reproching him as though by his meannes, Ith-bosheth and Abner were slain.

s Sam. 24. 15. and chap. 3. 8.

f David felt that this was the judgement of God for his sinne, and therefore humbled him selfe to his rod,

Or, my teares. g Meaning, that the Lorde will send comfort to his when they are oppressed.

h Towie, at Babilon.

Ebr. Let the King live.

i Meaning, David.

Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne overthrowe, he giueth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Abisalom was in hiset authoritye. l It was so esteemed therefor,

for he curseth, euen because the Lorde hath hid den him curse David : who dare the say, Wherefore hast thou done so ? And David said to Abithai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life : then howe much more now map this sonne of Iemim ? Suffer him to curse : for the Lorde hath bid den him.

12 It may be that the Lorde will looke on mine affliction, and doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed them selves there.

15 ¶ And Abisalom, and all the people, the men of Israel came to Ierusalem, and Abithophel with him.

16 And when Hushai the Archite Dauids friend was come unto Abisalom, Hushai said unto Abisalom, God saue the King. God saue the King.

17 Then Abisalom said to Hushai, Is this thy kinndes to thy friend ? Why testest thou not with thy friend ?

18 Hushai then answered unto Abisalom, Nay, but whom I Lorde, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreouer unto whome shall I do seruice? not to his sonne? as I serued before thy father, so will I befoze thee.

20 ¶ Then spake Abisalom to Abithophel, Give counsell what we shall doe.

21 And Abithophel said unto Abisalom, Go in to thy fathers concubines, which he hath left to keepe the house : & when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spread Abisalom a tent vpon the top of the house, and Abisalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Abithophel which he counselled in those daies, was like as one had asked counsell at the oracle of God: so was al the counsell of Abithophel both with Dauid and with Abisalom.

C H A P. XVII.

7 Abithophels counsel is ouerthrowen by Hushai. 14 The Lorde had so ordained. 19 The Priestesses sonnes are hid in the well. 23 Dauid goeth ouer Iordan. 27 Abithophel hangeth him selfe. 27 They bring vnto Dauid.

1 Moeouer Abithophel said to Abisalom, Let me chuse out now twelve thousand men, and I will by & follow after Dauid this night. And I will come vpon him: for he is weary, and weake handed : so I will feare him, and all the people that are with him, shall flee, and I will smite the

King onelp, 3 And I will bring againe all the people vnto thee, and wher all shall returne, (b) the man whome thou seekest being slaine) all the people shall be in peace. 4 And the saying was pleased Abisalom well, and all the Elders of Israel. 5 Then said Abisalom, Call now Hushai the Archite also, and let vs heare likewise what he sayeth.

6 So when Hushai came to Abisalom, Abisalom spake vnto him, saying, Abithophel hath spoken thus : that we do after his saying, or no ? tell thou.

7 Hushai then answered vnto Abisalom, The counsell that Abithophel hath giuen is, not good at this time.

8 For, saide Hushai, then knowest thy father, and his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in y field : also thy father is a valiant warrior, & will not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that follow Abisalom, be ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shall thinke & faint : for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euent to Beer Sheba as the sande of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, & we will vpon him as the dew falleth on the ground : and of all the men that are with him, we will not leaue him one.

13 Moreover if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the river, untill there be not one small stone found there.

14 ¶ Then Abisalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Abithophel : for the Lorde hath determined to destroy the good counsell of Abithophel, that the Lorde might bring euill vpon Abisalom.

15 Then said Hushai vnto Zabod and to Abiathar the Priests, Of this and verse 4. that manner did Abithophel and the Elders of Israel counsell Abisalom : & thus and thus haue I counselled. 16 Nowe therefore sende quickly, and shewe Dauid, saying, Carie not this night in the fields of the wilderness, but rather get thee ouer, lest the King be diuoured & al the people that are with him.

17 ¶ Nowe Jonathan and Ahimaas as boie by En Rogel : (for they might not be seene to come into the citie) and made winn, and tolde e them, & they went and shewed King Dauid. 18 Renewethesse fathers.

b Meaning, David.

c Ebr. was right in the eyes of Abisalom.

d Ebr. what is in his mouth.

e Or, giuen such counsel.

f Hushai shewed him selfe faithfull to Dauid, in that he reproceth this wicked counsell & purpose.

g Or, tary all night.

h Ebr. haue a breach, or ruine.

i Ebr. melt.

j Or, we will campe against him.

k Or, commanded, which seemed good at the first to Abisalom,

l For by y counsel of Hushai he went to the battell where he was destroyed.

m That is, ouer Iordan.

n Or, the well of En Rogel.

o Meaning, the message from their fathers.

18 Heertheleffe a pong man saw them, and tolde it to Abalom. therefore they both departed quickly, and came to a mans house in Bahurin, who had a well in his court, into the which they went downe.

19 And ^h the wife tooke and spyed a co-nering ouer the wells mouth, & spyed grounde coine thereon, that the thing should not be knowen.

20 And when Abaloms seruants came to the wife into the house, they saide, Where is Achimaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And whe they had sought them, & could not finde the, they returned to Jerusalem.

21 And alson as they were departed, the other came out of the well, & went and tolde King Dauid, and said vnto him, Wy, and get you quickly ouer the water: for such counsell hath Amithophel giuen againt you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Jordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 ¶ Nowe when Amithophel sawe that his counsell was not folowed, he sadied his asse, and arose, and he went home vnto his cite, & put his household in order, and ^h hanged himselfe, and dyed, & was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abalom passed ouer Jordan, he, and all the men of Israel with him.

25 And Abalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Is-
thia an Israelite, that went into Abis-
gal the daughter of ^a Nabash, sister to
Zeruiah Joabs mother.

26 So King Israel and Abalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Na-
hash our of Rabbah of the children of
Ammon, and Nachir the sone of Ami-
miel out of Lo-debar, and Barzilai the
Gileadite out of Rogel

28 ^a Brought beds, and basens, & earthen
bessels, and wheat, and barley, & flour, &
 parched come, and beanes, & lentiles,
 and parched come.

29 And they brought honie, and butter,
 and shepe, and cheefe of kine for Dauid
 and for the people that were with him,
 to eate: for they saide, The people is
 hungry, and wearie, and thirsty in the
 wilderness.

CHAP. XVIII.

^a David deuiderh his armie into three parts. ⁹ Ab-
alom is hanged, slaine, and cast in a pit. ³³ Da-
uid lamenteth the death of Abalom.

1 **T**hen Dauid ^a nombred the people
 that were with him, and set ouer

^h Thus God
 sendeth succour
 to his in their
 greatest dangers

ⁱ The Chaldee
 text readeth,
 now they haue
 passed the Jor-
 den.

^k To wit,
 pursue thee with
 all haste.

^l They trauai-
 led all night, and
 by morning had
 all their compa-
 nie passed ouer.

^m Gods iust
 vengeance euen
 in this life is pow-
 red on them,
 which are ene-
 mies, traitours,
 or persecuters
 of his Church.

ⁿ Who was also
 called Ishai Da-
 uids father.

^o God sheweth
 him selfe most
 liberall to his,
 when they seeme
 to be vtterly
 destitute.

^a For certaine
 of the Reube-
 nites, Gadites,
 and of the halfe tribe, could not beare the insolencie of the sone
 againt the father, and ther efore ioyned with Dauid.

then captaines of thousands and cap-
 taines of hundreths.

2 And Dauid went forth the thirde part
 of the people vnder the hand of Joab,
 and the third part vnder the hand of
 Abishai Joabs brother the sonne of
 Zeruiah: and the other third part vnder
 the hand of Ittai the Gittite. and
 the King saide vnto the people, I will
 goe with you my selfe also.

3 But the people answered, Thou shalt
 not go forth: for if we flee away, they
 will not regarde vs, neither will they
 passe for vs, though halfe of vs were
 slaine: but thou ^h art nowle worth ten
 thousand of vs: therefore now it is bet-
 ter that thou succour vs out of þe cite.

4 Then the King said vnto them, What
 semeth you best, that I will do. So the
 King stood by the gate side, and all the
 people came out by hundreths and
 by thousands.

5 And the King commanded Joab and
 Abishai, and Ittai, saying, Entreat the
 pong man Abalom gently for my
 sake, and all the people heard when the
 King gaue all the captaines charge co-
 cerning Abalom.

6 So the people went into the felde
 to mete Israel, and the battell was in
 the wood of Ephraim:

7 Where the people of Israel were slaine
 before the seruants of Dauid: so there
 was a great slaughter that day, euen of
 twenty thousand.

8 ¶ For the battell was scattered ouer all
 the countrey: and the wood deuoured
 much more people that day, then did
 the sword.

9 ¶ Nowe Abalom met the seruants of
 Dauid, and Abalom rode vpon a mule,
 and the mule came vnder a great thicke
 oke: and his head caught holde of the
 oke, and he was taken by betwene the
 heauen and the earth: and the mule
 that was vnder him went away.

10 And one that saw it, tolde Joab, say-
 ing, Beholde, I sawe Abalom hanged
 in an oke.

11 Then Joab saide vnto the man that
 told him, And hast thou in deede sene?
 why then diddest not thou there smite
 him to the ground, and I would haue
 giuen thee ten ^a shekels of silver, and a
 girdle?

12 Then þe man said vnto Joab, Though
 I should receiue a thousand shekels of
 silver in mine hand, yet woulde I not
 lay mine hand vpon the Kings sonne:
 for in our hearing þe King charged thee,
 and Abishai, & Ittai, saying, Beware,
 lest any touch the pong man Abalom.

13 If I had done it, it had bene ^a the dan-
 ger of my life: for nothing can be hid
 from the King: yea, þe selfe woulde
 best haue bene againt me.

14 Then said Joab, I will not thus tarp
 with thee. And heooke thee durt in
 his hand, and thrust them ^a through
 Abalom, while he was yet alive in the
 middes

^b Signifying,
 that a good go-
 uernour ought
 to be so deare vn-
 to his people,
 that they will
 rather lose their
 liues then that
 ought should
 come vnto him.

^c So called, be-
 cause þe Ephrai-
 mites (as some
 say) fed their car-
 tel beyond Jor-
 den in this
 wood.

^d This is a terri-
 ble example of
 Gods vengeance
 againt the that
 are rebels or
 disobedient to
 their parents.

Gen. 23. 15.

^e Ebr. weigh vpon
 mine hand.

^f Ebr. a lye againt
 my soule.

^g Ebr. in the beards
 of Abalom,

middest of the oke.

15 And ten servants that bare Joabs armour, compassed about a snotte Abialom, and flew him.

16 Then Joab blew the trumpet, & the people returned from pursuing after Israel: for Joab held backe the people.

17 And they took Abialom, & cast him into a great pit in the wood, & layed a mightie great heape of stones vpon him: & all Israel fed euerie one to his tent.

18 Now Abialom in his life time had taken & reared him, by a pillar, which is in the kings dale: for he said, I haue not some to keepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day, Abialoms place.

19 ¶ Then saide Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Lorde hath deliuered him out of the hand of his enemies.

20 And Joab sayde vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Joab to Cush, Go, tel the king, what thou hast seene, and Cush bowed him selfe vnto Joab, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Joab, What, I pray thee, if I also runne after Cush? And Joab said, Wherefore woldest thou runne, my sonne, being that thou hast no tidings to bring?

23 Per what if I runne? Then he sayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cush.

24 Now Dauid sate betwene the two gates. And the watchman went to the toppe of the gate vpon the wall, & lift vp his eyes, and sawe, & beholde, a man came running alone.

25 And the watchman cryed, & tolde the king. And the king said, If he be alone, he bringeth tidings. And he came apaine, and deliued nere.

26 And the watchman saue another man running, & the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, He thinketh the running of the foynt is like the running of Ahimaaz the sonne of Zadok. ¶ Then the king said, He is a good man, & commeth with good tidings.

28 And Ahimaaz called, and said vnto the king, Peace be with thee: and he fel down to the earth vpon his face before the king, and said, Blessed be the Lorde thy God, who hath shut vp the men that lift vp their hands against my Lorde the king.

29 And the king said, Is the pong man Abisai safe? And Ahimaaz answered, When Joab sent the kings seruants, &

me thy seruants, I saue a great tumult, but I knewe not what.

30 And the king said vnto him, Turne aside, & stand here, so he turned aside & stood still.

31 And behold, Cush came, and Cush said, Tidings, my Lord the king: for the Lorde hath deliuered thee this day out of the hande of all that rose against thee.

32 Then the king said vnto Cush, Is the pong man Abisai safe? And Cush answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that pong man is.

33 And the king was moued, & went by to the chamber ouer the gate, & wept: as he went, thus he said, My sonne Abialom, my sonne, my sonne Abisai: would God I had died for thee, & Abialom, my sonne, my sonne.

CHAP. XIX.

Joab encourageth the King. & Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.

1 And it was told Joab, Behold, the king weepeth and mourneth for Abialom.

2 Therefore the victorie of that day was turned into mourning to all the people: for people heard say that day, The king soroweth for his sonne.

3 And the people went that day into the cite secretly, as people confounded hide the selues when they see in battell.

4 So the king hidde his face, and the king cried with a loude voyce, My sonne Abialom, Abialom my sonne, my sonne.

5 ¶ Then Joab came into the house to the king & said, Thou hast hauned this day the faces of all thy seruants, which this day haue saued thy life, & the liues of thy sonnes and of thy daughters, and the liues of thy wines, & the liues of thy concubines.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day I perceiue, that if Abialom had liued, and we all had dyed this day, that then it would haue pleased thee wel.

7 Now therefore vp, come out, & speake comfortably vnto thy seruants: for I sweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be worse vnto thee, then all the euil that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they tolde vnto all the people, saying, Beholde, the king doeth sit in the gate: and all the people came besore the king: for Israel had fed euerie man to his tent.

9 ¶ Then all the people were at strife through

"Ebr, tidings is brought."

1 Because he considered both the iudgement of God against his sinne, and coule not otherwise hide his fatherly affection toward his sonne.

"Ebr, saluation, or deliuerance."

"Or, by stealth."

a As they do that mourne.

b At Mahanaim.

"Or, captaines."

"Ebr, beneight in thine eyes."

"Ebr, so the heart of thy seruants."

c Where the most resort of people haunted. d Euerie one blamed an other and stroue who should first bring him home.

d For he had pitie of the people, which was seduced by Abialoms flatterie. e Thus God turned his vaine glorie to shame.

Gent. 14. 17. f It seemeth that God had punished him, in taking away his children, Chap. 24. 27.

"Ebr, iudged."

g For Joab bare a good affection to Ahimaaz, and doubted how Dauid would take the reporte of Abialoms death

h He sate in the gate of the cite of Mahanaim.

"Ebr, tidings are in his mouth."

"Ebr, I see the running."

i He had had experience of his fidelitie, Chap. 17. 21.

"Or, deliuered vp."

k To wit, Cush, who was an Ethiopian,

throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whome we anointed ouer vs, is dead in battel: therefore why are ye so slowe to bring the king againe?

11 But king Dauid sent to Zadok and to Abiathar the ^o Priests, saying, Spake vnto the Elders of Iudah, & say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones & my flesh are ye: wherefore then are ye so last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do for me and more also, if thou be not captain of the hoste to me for euer in the ^o rounne of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 So the king returned, and came to Iordan. And Iudah came to Gilgal, for to go to meete the king, & to conduct him ouer Iordan.

16 And Shimei the sonne of Gera, the sonne of Jenni, which was of Bahurim, halted and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Benjamin with him, & Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: & they went ouer Iordan before the king.

18 And there went ouer a boate to carie ouer the kings household, & to do him pleasure. Then Shimei the sonne of Gera fel before the king, when he was come ouer Iordan,

19 And said vnto the king, Let not my lord inuente ^{*} wickednes vnto me, nor remember the thing that thy seruant did ^{*} wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to go downe to meete my lord the king.

21 But Abiathar the sonne of Zeruiah answered, and said, Shal not Shimei die for this, because he cursed the lordes anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me: shal there anie man dye this day in Israel? for do not I know, that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt ^k not die, & the king ware vnto him.

24 And Gephthoth the sonne of Saul came downe to meete the king, & had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntil he returned in peace.

25 And when he was come to Ierusalem, & met the king, the king said vnto him, Wherefore wastest not thou with me, Gephthoth?

26 And he answered, My lord the king, my seruant beccied me: for thy seruant said, I would haue mine asse laden to ride thereon for to go with the king, because thy seruant is lame.

27 And he hath ^{*} accused thy seruant vnto my lord the king: but my lord the king is as an ^m Angel of God: do therefore thy pleasure.

28 For all my fathers house were ^{*} but dead men before my lord the king, yet biddest thou let thy seruant among the that did eate at thyne owne table: what right therefore haue I yet to creepe anie more vnto the king?

29 And the king said vnto him, Why speakest thou anie more of the matters? I haue sayd, Thou, and Ziba deuide the ^o lands.

30 And Gephthoth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, euen fourescore yere olde, & he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, How long haue I to liue, & I should go vp with the king to Ierusalem?

35 I am this day fourescore yere olde: & can I discern betwene good & euil? Hath thy seruant any taste in that I eat or in that I drinke? Can I heare anie more the voyce of singing men & women? wherefore then should thy seruant be any more a ^p burthen vnto my lord the king?

36 Thy seruant will go a litle way ouer Iordan with the king, and whp wil the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne cite, & be buried in the graue of my father and of my mother: but behold thy seruant & Chinnham, let him go with my lord the king, and do to him what shall please thee.

38 And the king answered, Chinnham shal go with me, and I will do to him that thou shalt be content with: & what doest thou shalt require of me, that will I do

1 When Gephthoth being at Ierusalem had met the king.

Chap. 16. 31

m Able for his wisdom to iudge in all matters.

n Worthie to die for Sauls crueltye towards thee.

o David did euill in taking his lands from him before he knewe the cause, but much worse, that knowing the truth, he did not restore the.

"Ebr. how many dayes are thy yeres of my life?

p He thought it not meete to receive benefices of him to whom he was not able to do seruice againe.

q My forme.

"Or, chuse.

I do

e That they should reprove the negligence of the Elders, seeing the people were so forward

f By this policie Dauid thought that by winning offe the captaine, he should haue the hearts of all the people.

g Who had before rauiled him, Chap. 16. 13.

Chap. 16. 31.

Chap. 16. 15.

h For in his aduersitie he was his most cruel enemy, and now in his prosperitie seeketh by flattery to creepe into fauour. i By Ioseph he meaneth Ephraim, Manasse, & Benjamin (whereof he was) because these three were vnder one standard Num. 2. 18. k Bynny hands, or during my life, as reade 1. King. 2. 8, 9.

I do for thee.

39 So all the people went over Jordan: and the king passed over: & the king killed Barzillai, and blessed him, and he returned into his owne place.

40 ¶ Then the king went to Gilgal, & Chimham went with him, and all the people of Judah conducted the king, & also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, & said unto the king, Why haue our brethren the men of Judah stole thee away, & haue brought the king and his household, and all Dauids men with him ouer Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is nere of kin to vs: and wherefore shoulde we be angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Judah, and saide, We haue ten partes in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, that our aduice shoulde not be first had in restoring our king? And the wordes of the men of Judah were fiercer then the wordes of the me of Israel.

C H A P. XX.

1 Shebanaiah of Israel against Dauid, 20 Joab killeth Amasa traitorously, 22 The head of Sheba is deliuered to Joab, 23 Dauids chief officers.

¶ Then there was come a chithier a wicked man (named Sheba the sonne of Bichri, a man of Ienun) and he blew the trumpet, & saide, We haue no part in Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Judah clane fast unto their king, from Jordan euē to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed unto the day of their death, lying in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but he taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Followe I shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy swordes seruants & followe after him, lest he get him walled cities, and escape vs.

7 And there went out after him Joabs men, and the Cherethites and the Pelishtites, and all the mightie men: and they departed out of Ierusalem, to

followe after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Joabs garment, that he had put on, was girded vnto him, & vpon it was a sword girded, which hanged on his loynes in the sheath, & as he went, it bled to fall out.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab tooke Amasa by the beard with the right hand to kille him.

10 But Amasa tooke no heed to the sword that was in Joabs hand: for therewith he smote him in the flēsh, & shed out his bowels to the ground, and smote him not the second time: so he died. then Joab & Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Joabs men stood by him, and saide, He that fauoureth Joab, and he that is of Dauids partie, let him go after Joab.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stood stil, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he sawe that euery one that came by him, stood stil.

13 ¶ When he was remoued out of the way, euery man went after Joab, to followe after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and Bethmaachah, and all places of Berun: & they gathered together, & went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast by a mount against the citie, & the people thereof stood on the rampier, and all the people that was with Joab, destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie. Heare, heare, I pray you, say vnto Joab, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the woman said, Art thou Joab? And he answered, Yea. And she said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, I they spake in the old time, saying, They shoulde aske of Abel, and so haue they continued.

19 I am one of them, that are peaceable & faithfull in Israel: and thou goest about to destroy a citie, & a mother in Israel: why wilt thou denoue the inheritance of the Lord?

20 And Joab answered, and saide, God forbid, God forbid it me, that I shoulde denoue, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift by his hande against the king, euē against Dauid: & I will depart from him onely, & I will depart from the citie. And the woman said vnto Joab, Behold, his head shall be throwe thee

g Which was his coat, that he vfed to weare in warres.

"Ebr. peace.

"Ebr. doubtled not he spake.

h He stood by Amasa at Joabs appointment.

i Vnto the citie Abel, which was nere to Bethmaachah.

k That is, he went about to ouerthrowe it.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

Or, bade him fare well, r Where the tribe of Iudah came to receiue him. f Which had taken part with the king.

r Toward Ierusalem.

Or, haue not we first spoken to bring home the King? vers. 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c Hee thought by speaking contentiously of the king, to stir the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was nere Jordan.

Chap. 16. 12.

e Who was his chief captain in Joabs rounge, Chap. 19. 13.

f Either them which had beene vnder Joab, or Dauids men, Chap. 1. 18.

thee over the wall.

22 Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichai, & call it to Joab: then he blew the trumpet, and they retired from the citie, every man to his tent: and Joab returned to Jerusalem unto the King.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiah the sonne of Jehoiada over the Cherethites and over the Pelethites,

24 And Asoraim over the tribute, and Josaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok & Abiathar the Priestes,

26 And also Ira the Jarite was chiefe about David.

CHAP. XXI.

1 Three daies yeeres. 9 The vengeance of the finnes of Saul lighteth on his seven sonnes, which are hanged. 15 Four great battels, which David had against the Philistins.

1 When there was a famine in the dayes of David, thre yeeres together: and David asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, and said unto them: Nowe the Gibeonites were not of the childre of Israel, but a remnant of the Amorites, unto whome the children of Israel had swoyne: but Saul sought to slay them for his zeale towards the children of Israel and Judah.

3 And David said unto the Gibeonites, What shall I do for you, and where: with shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will have no silver nor gold of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the King, The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seven men of his sonnes be delivered unto vs, and we will hang them by vnto the Lord in Gibeon of Saul, the Lordes chosen. And the King sayd, I will give them.

7 But the King had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the Lordes othe, that was betweene them, euen betwene David and Jonathan the sonne of Saul.

8 But the King tooke the two sonnes of Ishbaph the daughter of Achish, whom he bare unto Saul, euen Armoni and Mephibosheth and the five sonnes of

Michal, the daughter of Saul, whome f he bare to Achish the sonne of Warzilai the Gheolathite.

9 And he delivered them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seven together, and they were slaine in the time of harvest: in the first dayes, and in the beginning of barneip harvest.

10 Then Ishbaph the daughter of Achish tooke blackcloth and hanged it by for her upon the rocks, from the beginning of harvest, untill water droppeth upon them from the heaven, & suffered neither the birdes of the aire to light on them by day, nor beastes of the field by night.

11 And it was told David, what Ishbaph the daughter of Achish the concubine of Saul had done.

12 And David went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stolen them from the streete of Bethshan, where the Philistins had hanged them, when the Philistins had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the coitrep of Bathan in Zelah, in the graine of Achish his father: and when they had perfourmed al that the King had commanded, God was then appealed with the land.

15 ¶ Again the Philistins had warre with Israel: & David went downe, & his servants with him, & they fought against the Philistins, & David fainted.

16 Then Ishi benob which was of the sonnes of Haraphah (the head of whose speare waped three hundred shekels of brasse) crie he being girded by a new sword, thought to have slaine David.

17 But Abishai the sonne of Neraiah succoured him, & smote the Philistin, and killed him. Then Davids men sware unto him, saying, Thou shalt goe no more out with vs to battel, lest thou quench the light of Israel.

18 ¶ And after this alio there was a battel with the Philistins at Gob, then Sibbechai the Gushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistins, where Elhanan the sonne of Jaare-ogem, a Bertheleemite slew Paltiath the Gittite: the staffe of whose speare was like a weavers beame.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on every hand six fingers, and one every foote five toes, foure and twenty in number: who was also the sonne of Haraphah.

is Here Michal is named for Merab Adriels wife, as appeareth 1 Sam. 18. 19 for Michal was the wife of Paltiel, 1 Sam. 25. 44 and neuer had child, 2 Sam. 6. 23.

¶ Ebr. fell. Which was in the month Abib or Nisan, which containeth part of March and part of April.

h To make her a tent, wherein he prayed to God to turne away his wrath. i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.

¶ Or, rest. 1 Sam. 31. 10.

k For where the magistrate suffreth faultes unpunished, there the plague of God lyeth vpon the land. l That is, of the race of Gyants. m Which amount to nine pound three quarters.

n For the glory and welth of the countrey standeth in the preferuacion of the godly magistrate. o Called Gezer, and Saph is called Sippai, 1 Chron. 20. 4. p That is, Lahmi the brother of Goliath, whome David slew, 1 Chron. 20. 5.

¶ Ebr. they were scattered.

Chap. 8. 18.

o. Either in dignity, or familiarity.

¶ Ebr. yeere after yeere.

¶ Ebr. sought the face of the Lord.

a Thinking to gratifie the people, because the seede of Abraham, Josh. 9. 3, 15.

b Wherewith may your wrath be appeased, that you may pray to God to remove this plague from his peoples c Saue onely of Sauls stocke.

d Of Sauls kindred.

e To pacifie the Lord.

1 Sam. 18. 8. & 20. 3, 40.

1 Sam. 16. 9.

21 And when he rampled Israel, Iona-
than the sonne of * Shimai the brother
of Dauid slew him.
22 These foure were borne to Harappah
in Gath, and died by the hand of Dauid
and by the hands of his seruants.

CHAP. XXII.

David after his victories praiseth God. & The an-
ger of God toward the wicked. 44 He prophesieth
of the refection of the Lewes, and vocation of the
Gentiles.

a In toke of the
wonderful benefi-
ces, that he re-
ceiued of God.
Psalme. 18. 1.
b By the diuersi-
ty of these com-
fortable names,
he sheweth how
his faith was
strengthened in
all tentations,
* Or, rocke.
c As Dauid (who
was the figure of
Christ) was by
Gods power de-
livered from all
daungers: so
Christ and his
Church shall o-
uercome most
griuous daun-
gers, tyrannie,
and death.
d That is, cloudes
and vapours.
e Lightning and
thundering.
f So it seemeth
when the ayre is
darke.
g To slee in a mo-
ment through
the world.
h By this descri-
ption of a tem-
pest he declareth
the power of
God against his
enemies.
i He alludeth to
the miracle of
the red Sea.
k I was so befet,
that all meanes
seemed to faile,

1 And Dauid spake the words of this
song vnto the Lord, what time the
Lorde had deliuered him out of the
hands of all his enemies, and out of the
hand of Saul.
2 And he said, * The Lord is my rocke &
my fortress, and he that deliuereth me.
3 God is my strength, in him wil I trust:
my shield, & the hope of my saluation,
my hie tower & my refuge: my Saviour,
thou hast saued me from violence.
4 I wil call on the Lord, who is worthie
to be praised: so shal I be safe from mine
enemies.
5 For the pang of death haue compas-
sed mee: the floods of brigdlines haue
made me afraide.
6 The sorowes of the graue compassed me
about: p snares of death ouertooke me.
7 But in my tribulation did I call vpon
the Lorde, and erpe to my God, & he did
heare my voyce out of his temple, and
my crye did enter into his eares.
8 Then the earth trembled & quaked: the
foundations of the heauens moued, &
shooke, because he was angry.
9 Smoke went out at his nostrils, and
consuming fire out of his mouth: coles
were kindled thereat.
10 He bowed the heauens also, & came
downe, & darkenes was vnder his feete.
11 And he rode vpon Cherub and byd
sle, and he was seene vpon the winges
of the winde.
12 And he made darkenes a tabernacle
rounde about him, euen the gatherings
of waters, and the cloudes of the aire.
13 At the brightnesse of his presence the
coles of fire were kindled.
14 The Lord thundred from heauen, and
the most hie gaue his voyce.
15 He shot arrows also, and scattered the:
to wit, lightning, and destroyed them.
16 The channels also of the sea appeared,
euen the foundations of the world were
discovered by the rebulking of p Lord, &
at the blast of the breath of his nostrils.
17 He sent from aboue, and tooke mee: he
driue me out of many waters.
18 He deliuered me from my strong ene-
mie, and from them that hated mee: for
they were to strong for me.
19 They pmented me in the day of my
calamitie, but the Lord was my stay,
20 And brought mee south into a large
place: he deliuered mee, because he fa-
uoured me.
21 The Lorde rewarded me according to

my righteousnesse: according to the
purchases of mine hands he recompen-
sed mee.
22 For I kept the wordes of the Lord, and
did not wickedly against my God.
23 For all his lawes were before me, & his
statutes: I did not depart therefrom.
24 I was vpright also toward him, and
haue kept me from my wickednes.
25 Therefore the Lord did reward me, ac-
cording to my righteousnesse, according
to my purchases before his eyes.
26 With the godly thou wilt shew thy self
godly: with the vpright man thou wilt
shew thy selfe vpright.
27 With the pure thou wilt shew thy selfe
pure, and with the froward thou wilt
shewe thy selfe froward.
28 Thus thou wilt saue the poore people:
but thine eyes are vpon the haucie to
humble them.
29 Surely thou art my light, O Lord: and
the Lord will lighten my darkenes.
30 For by thee haue I broken through an
hoste, and by my God haue I leaped ou-
er a wall.
31 The wape of God is incorrupt: the
word of the Lorde is tryed in the fire: he
is a shield to all that trust in him.
32 For who is God besides the Lord? and
who is mightie, saue our God?
33 God is my strength in battel, and ma-
keth my way vpright.
34 He maketh my feet like p hindes feete,
and hath set me vpon mine hie places.
35 He teacheth mine handes to fight, so
that a bowle of brasse is broken with
mine armes.
36 Thou hast also giuen me the shield of
thy saluation, and thy louing kindenes
hath caused me to increase.
37 Thou hast enlarged my steppes vnder
me, and mine heeles haue not slid.
38 I haue pursued mine enemies and des-
troyed them, and haue not turned as
game vntil I had consumed them.
39 Pea, I haue consumed them & thrust
them through, and they shall not arise,
but shal fall vnder my feete.
40 For thou hast giued me with power
to battel, & them that arose against me,
hast thou subdued vnder me.
41 And thou hast giuen me the neckes of
mine enemies, that I might destoye
them that hate me.
42 They looked about, but there was
none to saue them, euen vnto the Lord,
but he answered them not.
43 Then did I beate them as sinall as the
dust of the earth: I did treade them flat
as the clay of the streete, and did spreade
them abroade.
44 Thou hast also deliuered me from the
contentions of my people: thou hast
preferred mee to be the head ouer nati-
ons: the people which I knew not, do
serue me.
45 Strangers shall be in subiection to me:
as they heare, they shal obey me, but
46 Strangers shal thinke away, & feare

I Toward Saul
and mine ene-
mies.
m I attempted
nothing without
his commaunde-
ment.
n Their wicked-
nes is cause, that
thou seemest to
forget thy won-
ted mercy.
o The manner
that God vseth
to succour his,
neuer fayleth.
p He vseth ex-
traordinarie
meanes to make
me winne most
strong holdes.
* Or, shield.
q He acknow-
ledgeth that
God was the au-
thor of his victo-
ries, who gaue
him strength.
r The wicked in
their needlesitie
are compelled to
flee to God, but
it is to late.
s Meaning, of the
Lewes, who con-
spired agaynst
me.
t Not willingly
obeying me, but
dissemblingly.

u Let him shew his power, that he is the governor of all the world.

47 Let the Lord live, and be blessed be my strength: and God, even the force of my salvation be exalted.

48 It is God þ' giveth me power to renenge me, and subdue the people under me,

49 And rescueth me from mine enemies: (thou also hast lift me up fro them that rose against me, thou hast delivered me from the cruel man.

50 Therefore I wil praise thee, O Lord, among the nations, and will sing unto thy Name)

51 He is the tower of saluatio for his king, and he sheweth mercie to his Anointed, euen to Dauid, and to his seede for euer.

Rom. 15. 9.

Chap. 7. 11.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shall be pluckt up as thornes. 8 The names and facts of his mightie men. 15 He desired water and would not drinke it.

a Which he spake after that he had made the Psalmes.

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly and fadeth soone.

d But that my kingdom may continue for euer according to his promes.

e As one of the kings counsell.

1. Chro. 11. 12.

Or, assailed with danger of their liues.

f Meaning, fled from the battell.

g By a crampe which came of wearines and straining.

1. Chro. 11. 27.

1 These also be the last wordes of Dauid, Dauid the sonne of Ishaai sayth, euen the ma who was set vp on his, the Anointed of the God of Iakob, & the sweete finger of Israel sayth.

2 The Spirit of the Lord spake by mee, and his word was in my tongue.

3 The God of Israel spake to mee, the strength of Israel saide, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I saie, without cloudes, so shall mine house be, and not as the grasse of the earth is by the bright raye.

5 For so shall not mine house bee with God: for he hath made with mee an euerlasting couenēt, perfit in all points, and sure: therefore all mine health and whole desire is, that he will not make it growe so.

6 But the wicked shall be euery one as thornes thrust awaie, because they can not be taken with hands.

7 But the man that shall touche them, must be defended with piron, or with the shaft of a speare: and they shalbe burnt with fire in the same place.

8 These be the names of the mightie me whome Dauid had. Ye that late in the seate of wisdom, being chiefe of the princes, was Abino of Ezrii, he slew eight hundredth at one time.

9 And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the thre worthies with Dauid, when they befield the Philistins gathered there to battell, when the men of Israel were gone by.

10 He arose & smote the Philistins untill his hand was weary, & his hands claue into the sword: & the Lord gaue great victorie the same day, and the people returned after him onelp to people.

11 After him was Shamunah the sonne of Age the Hararite: for the Philistins assailed at a towne, where was a piece

of a feld full of lentils, And the people fled from the Philistins.

12 But he stood in the mids of the feld, and defended it, & slew the Philistins: so the Lord gaue great victorie.

13 Afterwarde thre of the thurty captaines went down, & came to Dauid in the harvest time unto the caue of Houlaim, and the host of the Philistins pitched in the balley of Rephaim.

14 And Dauid was then in an holde, and the garison of the Philistins was then in Beth-lehem.

15 And Dauid longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoste of the Philistins, and diuete was ter out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powyed it for an offering vnto the Lord.

17 And said, O Lord, be it farre from me, that I shoulde doe this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These thinges did these three mightie men.

18 And Abishai the brother of Joab, h some of Zeruiah, was chiefe among the thre, & he lifted up his speare againt thre hundredth, and slew them, and he had the name among the thre.

19 For he was most excellent of the thre, and was their captaine, but he attained not unto the first thre.

20 And Benaiah the sonne of Jehoiada the sonne of a valiant man, which had done many acts, & was of Iabseel, slew two strong men of Moab: he went down also, and slew a lion in the middes of a pit in the tyme of snowe.

21 And he slew an Egyptian a man of great stature, and the Egyptian had a speare in his hands: but he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These thinges did Benaiah the sonne of Jehoiada, and had the name among the thre worthies.

23 Ye was honorable among thirtie, but he attained not to the first thre: and Dauid made him of his counsaile.

24 And Mahel the brother of Joab was one of the thirte: Elhanan the sonne of Dodo of Beth-lehem.

25 Shamunah the Harodite: Elika the Harodite:

26 Heles the Dabrite: Ira the sonne of Iakkesh the Tekoite:

27 Abiezer the Bethothite: Mebunai the Hushathite:

28 Salmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Irai the sonne of Ikbai of Gibeath of the children of Benjamin:

h Who hath neither respect to many nor few, when he will shew his power. Or, Gaunt.

i Being overcome with wearines and thirst.

k Brideling his affection, & also desiring God not to be offended for that rash enterprise.

1. Chro. 11. 20.

Ebr. slaine.

Or, Ish-hai.

Or, a comely man.

Which was bigger as a wearers beame, 1. Chro. 11. 23.

m He was more valiant then the 30 that follow, & not so valiant as the 6. before. Chap. 11. 8.

1. Chro. 11. 27.

Or, Pelomite.

n Diuers of these had two names, as appeareth, 1. Chro. 11 & also many more are there mentioned.

- 30 Benaiah the Pirathonite: Yiddai of the ruler of Gad:
- 31 Abi albon the Arbathite: Azmauerh the Barhumite:
- 32 Elphaba the Shaalbomite: of the sonnes of Isahen, Jonathan:
- 33 Shammah the Hararite: Ahiam the sonne of Sharat the Hararite:
- 34 Elphelet the sonne of Ahazbat the sonne of Baachathi: Eliam the sonne of Hithoppeh the Gilonite:
- 35 Hezrai the Carmelite: Paasai the Arbite:
- 36 Igal the sonne of Nathan of Zobah: Bani the Gabite:
- 37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Joab the sonne of Zeruiah:
- 38 Ira the Ithuite: Gareb the Ithuite:
- 39 Uriah the Hittite, a thirtie and seven in all.

CHAP. XXIIII.

1 David causeth the people to be numbered. 20 He repenteth, & chuseth 10 saints to Gods hand, 25 Sentie thousand perish with the pestilence.

- 1 And the word of the Lord was: again kindled against Israel, and he moued David against the, in that he said, Go, number Israel and Judah.
- 2 For the king said to Joab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.
- 3 And Joab saide vnto the king, The Lord thy God increate the people an hundredfold more then they be, & that the eyes of my lord the king may see it: but why doeth my lord the king desire this thing?
- 4 Notwithstanding the kings word preuailed against Joab and against the captaynes of the hoste: therefore Joab and the captaynes of the hoste went out from the presence of the king, to number the people of Israel.
- 5 And they passed ouer Iordan, and pitched in Aroer at the right side of the cite that is in the middes of the valley of Gad and toward Jazer.
- 6 Then they came to Gilead, & to Tahirim-hodshi, so they came to Dan Jaan, and so about to Zidon.
- 7 And came to the fortreffe of Tyris & to all the cities of the Hittites and of the Canaanites, & went toward the South of Judah, euen to Beer-sheba.
- 8 So when they had gone about all the lande, they returned to Jerusalem at the ende of nine moneths and twentie dayes.
- 9 And Joab deliuered the number and summe of the people vnto the king: and there were in Israel eight hundredth thousand strong men that drew swords, and the men of Judah were a fiftie hundredth thousand men.
- 10 Then Dauids heart smote him, after that he had nombred the people: and

David said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseeche thee, take away the trespass of thy seruant: for I haue done verie foolishly.

11 And when David was by in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Go, and say vnto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to David, and shewed him, and said vnto him, Wilt thou that seven yeres famine come vpon thee in thy lande, or wilt thou see three moneths before thine enemies, they follow thee, or that there be three dayes pestilence in thy land: now aduise thee, and see, what answere I shall giue to him that sent me.

14 And David said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seventy thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord repented of the euill, & said to the Angel that destroyed the people, It is sufficient, hold now thine hande. And the Angel of the Lord was by the standing place of Aramah the Jebusite.

17 And David spake vnto the Lord (when he saw the Angel that smote the people) and said, Beholde, I haue sinned, & I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

18 So Gad came the same day to David, & said vnto him, Go by, reare an altar vnto the Lord in the thirling floore of Aramah the Jebusite.

19 And David (according to the saying of Gad) went by, as the Lord had commaunded.

20 And Aramah looked, & saw the king and his seruants coming toward him, and Aramah went out, and bowed himselfe before the king on his face to the ground.

21 And Aramah said, Wherefore is my lord the king come to his seruant? Then David answered, To bye the thirling floore of thee, for to builde an altar vnto the Lord, that the plague may cease fro the people.

22 Then Aramah saide vnto David, Let my lord the king take & offer what serueth him good in his eyes: hold by ore for the burnt offering, & charites, and the instruments of the oren for wood.

23 All these things did Aramah as he said giue vnto the king: and Aramah said giue vnto the king: and Aramah said the tower.

f Whome God had appointed for David and his time.

g For three yeres of famine were past for the Gibeonites matter: this was fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21. 13.

h From the one side of the country to the other.

1. Sam. 13. 17.

i The Lord spared this place, because he had chosen it to build his temple there.

k David saw not the iust cause, why God plagued the people, and therefore he offereth him selfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. Chro. 21. 20.

m That is, abundantly, for as some write, he was king of Jerusalem before David wanne the tower.

a These came to David and helped to restore him to his kingdom.

a Before they were plagued with famine, Chap. 21. 1. b The Lord permitted Satan, as 1. Chro. 21. 1.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exod. 30. 12. nom. 1. 2.

Or, ymer.

Or, to the nether Land newly inhabited.

Or, Zor.

d According to Joabs count: for in all there were eleuen hundredth thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundredth and seuentie thousand, 1. Chro. 21. 5.

THE FIRST BOOKE OF the Kings.

THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest and quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his worde is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Benjamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abihag keepeth Dauid in his extreme age. 5 Adoniah usurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniah fleeth to the altar.

1 **N**OUE when King Dauid was ² olde, and strike in yerres, they couered him with clothes, but no heate came vnto him.

2 Wherefore his seruantes saide vnto him, Let there be sought for my lord the King a pong virgin, and let her ³ stande before the king and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a fayre pong maide throughout all the coastes of Israel, and found one Abihag a Shunammite, & brought her to the king.

4 And the maide was exceeding faire, & cherished the king, & ministered to him, but the king knew her not.

5 ¶ Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be king. And hee gate him chariots and horsemen, and ⁴ sicke men to runne before him.

6 And his father should be not displease him from his ⁷ childhoode, to saie, Why hast thou done so? And he was a vertie goodly man, and his mother bare him next after Absalom.

7 And ⁸ he tooke counsell of Ioab ⁹ sonne of Zeruiah, and of Bithiah the Priest: and they ¹⁰ helped forward Adoniah.

8 But Zadok the Priest, a Benajah the sonne of Jehoiada, and Athiah ¹¹ sonne of Phoe- phet, and Shimei, and Ieri, & the men of might, which were with Dauid, were not with Adoniah,

9 Then Adoniah sacrificed sheepe and oxen, and fatte cattell by the stone of Zoheleth, which is by ¹² Ben-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruantes,

10 But Nathan the Prophet, and Benajah, and the ¹³ mightie men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniah the sonne ¹⁴ of Haggith doeth reigne, & Dauid and our lord knoweth it not?

12 Nowe therefore come, and I will now give thee counsell, howe to saue thine owne ¹⁵ life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto king Dauid, and say vnto him, Wilest not thou, my lord, ¹⁶ king, I sweare vnto thine hand-maid, saying, I sware by Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? Why is then Adoniah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and ¹⁷ confirme thy wordes.

15 So Bathsheba went in vnto the king into the chamber, and the king was verie ¹⁸ olde, and Abihag the Shunammite ministered vnto the king.

16 And Bathsheba bowed and made ¹⁹ obeisance vnto the king. And the king said, What is thy matter?

17 And she answered him, My lord, thou swardest by the Lord thy God vnto thine hand-maid, saying, I sware by Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne.

18 And beholde, nowe is Adoniah king, and now, my lord, ²⁰ king, thou knowest it not,

n Some write, that euery tribe gane 50, which make 600, or 7 afterward hee bought as much as came to 550 (shekels, 1. Chro. 21.35.)

^{Or, the fountaine.}

f As the Cherethites and Pelethites.

2 Sam. 3. 4.

g For Adoniah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the sayres of the realme, and also Adoniah had manie flatterers which kept it from the king.

a He was about 70 yere olde, 2. Sam. 5. 4.

b For his natural heate was worne away with trauels.

^{Or, serue him.}

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

d Reade 2 Sam. 15. 1.

^{Ebr. dayes.}

^{Ebr. his wordes were with Ioab.}
 e They tooke his part and followed him.

19 And he hath offered many oxen, & fatte cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captain of the hoste: but Salomon thy seruant hath he not hidden.

20 And thou, my lord, & king, knowest that the eyes of all Israel are on thee, that thou shouldest tellsthe, who shouldest sit on the throne of my lord the king after him.

21 For els when my lord the king shall sleepe with his fathers, & I and my sonne Salomon shalbe reputed vile.

22 And loe, while he yet talked with the king, Nathan also a Prophet came in.

23 And they tolde the king, saying, Wee hold, Nathan the Prophet. And when he was come in to the king, he made obeisance before the king upon his face to the ground.

24 And Nathan saide, My lord, & king, halt thou said, Adoniah shal reigne after me, and he shal sit vpon my throne?

25 For he is gone down this day, & hath slayne many oxen, and fat cattell, and sheepe, and hath called all the kinges sonnes, and the captaynes of the hoste, & Abiathar the Priest: and beholde, they eat and drinke before him, & say, "God saue king Adoniah."

26 But me thy seruant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord & king, and thou halt not shewed it vnto thy seruant, who shouldest sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, & sayde, Call me Bath-sheba. And she came in to the kings presence, and stode before the king.

29 And the king aWare, saying, As the lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the lord God of Israel, saying, Aluredly Salomons thy sonne shal reigne after me, and he shall sit vpon my throne in my place, so wil I certainly do this day.

31 ¶ Then Bath-sheba bowed her face to the earth, and did reverence vnto the king, and sayd, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Jehoiada. And then came before the king.

33 ¶ Then the king sayde vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ryde vpon mine owne mule, and carpe him downe to Gihon.

34 And let Zadok the Priest, and Nathan the Prophet anoint him there king ouer Israel, and blowe pe the trumpet, and say, God saue king Salomon.

35 ¶ Then come vp after him, that he may come and sit vpon my throne: & he shall

be king in my steade: for I haue appointed him to be prince ouer Israel, and ouer Iudah.

36 ¶ Then Benaiah the sonne of Jehoiada answered the king, and sayde, So be it, and the lord God of my lord the king ratifie it.

37 As the lord hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites & the Pelethites went downe, and caused Salomon to ryde vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest toke an horne of oyle out of the Tabernacle, & anointed Salomon: and they blew the trumpet, and all the people sayde, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, & they danced with great ioye, so that the earth rang with the sound of them.

41 ¶ And Adoniah & all the ghesles that were with him, heard it: (and they had made an end of eating) and when Joab heard the sound of the trumpet, he said, What meaneth this nople and byzore in the cite?

42 And as he yet spake, behold, Jonathā the sonne of Abiathar the Priest came: and Adoniah sayde, Come in: for thou art a worthy man, and bringest good tydings.

43 And Jonathan answered, and sayd to Adoniah, Where is our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, & Nathan the Prophete haue anointed him king in Gihon: and they are gone by fro thence with ioy, and the cite is moued: this is the nople that ye haue heard.

46 And Salomons also sticth on the throne of the kingdom.

47 And moreover the kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the chether.

48 And thus sayde the king also, Blessed be the lord God of Israel, who hath made one to sit on my throne this daye, euen in my sight.

49 ¶ Then all the ghesles that were with Adoniah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, and toke holde on the homes of the Altar.

51 And one tolde Salomon, saying, Wee of Araunah,

"Ebr. commanded

"Ebr. sayd

p Wherewith they accustomed to anoint the Priests and the holy instrumēt, Exod. 30. 23.

"Ebr. brake.

"Ebr. a man of power.

q He prayed Ionathan thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and so did beate downe his pride:

r To salute him and to praye and praise God for him.

s He gaue God thanks for the good successe.

t Which Dauid his father had built in y^e floore

k And so put to death as wicked transgressors.
"Ebr. sinners.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

"Ebr. let the king Adoniah liue.

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

n Moued by the Spirit of God so to do, because he foresawe that Salomon should be the figure of Christ.

o Meaning, the kings seruants, and such as were of his garde.

holde, Adoniah doeth feare king Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let king Salomon sweare vnto mee this dape, that he will not slaye his seruauit with the sworde.

32 Then Salomon said, If he will thetue himself a worthy man, thet he shal not an heare of him sal to the earth, but if wies kednes be found in him, he shal dye.

33 Then king Salomon sent, and thet brought him from the altar, & he came and did obeisance vnto king Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, and giueh charge as concerning Ioth, Barzillai, and Shimei. 10 The death of David. 17 Adoniah asketh Absolag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars house.

1 Then the dapes of David dyen nere that he shoulde dye, and he charged Salomon his sonne, saying,

2 I go the * wap of all the earth: be ströe therfore, and shew thy selfe a man,

3 And take heede to the * b charge of the Lord thy God, to walke in his wapes, and keepe his statutes, & his commandments, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * prosper in all that thou doest, & in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonne take heed to their wap, that they walke before me in truth, with all their hearts, & with all their soules, * thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Iobab p sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whome hee slew, and * shed blood of battell in peace, and * put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Do therfore according to thy wisdom, & let thou not his hoare head go downe to the graue in peace.

7 But thet kindenes vnto the sonnes of * Barzillai the Gileadite, & let them be among them that eate at thy table: for loe they came to mee when I fled from Absalom thy brother.

8 And behold, with thee * is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed mee with an horrible curse in the dape when I went to Mahanaim: but he came downe to meete me at Jordan, & I sware to him by the Lord, saying, * I will not slay thee with the sworde,

9 But thou shalt not count him innocke: for thou art a wise man, and knowest what thou oughtest to doe vnto him;

therfore thou shalt cause his hoare head to go downe to the graue with a blood. 10 So * David slept with his fathers, & was buried in the cite of David.

11 And the dapes which David * reigned vpon Israel, were fourtie peeres: seuen peeres reigned he in Hebron, & thirtie & three peeres reigned he in Ierusalem.

12 ¶ Then late Salomon vpon the throne of David his father, and his kingdome was stablished mightily.

13 And Adoniah the sonne of Haggith came to Bath-sheba the mother of Salomon: and he saide, * Connest thou peaceably? And he said, Yea.

14 He sayd moreover, I haue a sute vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdome was mine, & that all Israel set their faces on mee, that I shoulde reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therfore I aske thee one request, * refuse me not. And the lady vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for he will not say thee nay) that he giue me Abislag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therfore went vnto king Salomon, to speake vnto him for Adoniah: and the king rose to meete her, & * bowed himselfe vnto her, & late downe on his throne: and he called a seate to be let for the kings mother, and she late at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She saide then, let Abislag the Shunammite bee giuen to Adoniah thy brother to wife.

22 But king Salomon answered & sayd vnto his mother, And why dost thou aske Abislag the Shunammite for Adoniah? aske for him the kingdome also: for he is mine elder brother, & hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then king Salomon swore by the Lord, saying, God do so to me and more also, if Adoniah hath not spoken this word against his owne life.

24 Now therfore as the Lord lieth, who hath established mee, and set mee on the throne of David my father, who also hath made me an house, as he * promised, Adoniah shall surely dye this dape.

25 And king Salomon sent by the hande of Benaiah the sonne of Jehoiada, and he * smote him that he dyed.

26 ¶ Then the king sayde vnto Abiathar the Priest, Go to Anathoth vnto thine owne felices: for thou art * worthy of death: but I will not this dap kill thee, because thou * barest p the of the Lord

g Let him be punished with death: looke ver. 46.

1. 2. 29. & 13. 38
2. Sam. 5. 4. and
1. chro. 29. 26. 27.
1. chro. 29. 23.

h For she feared, least he would worke treason against the King

i In signe of their fauour and consent.

¶ Ebr, cause not my face to turne away.

k In token of reuerence, and that others by his example

myght haue heer in greater honour.

l Meaning, that if he should haue grated Abislag, which was so

deare to his father, he would afterward haue aspired to the kingdome.

2. Sam. 7. 12, 13.

¶ Or, fill vpon him.

¶ Or, possession.

¶ Or, a man of death.

m When he fled before Abshalom,

2. Sam. 15. 24.

God

a I am readie to dye, as all men must.

b He sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God.

Deut. 29. 9.
1oth. 1. 7.

¶ Or, do wisely.

c And without hypocritie.

2. Sam. 7. 13.

d He sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God.

2. Sam. 3. 37.

2. Sam. 10. 10.

d He sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God.

2. Sam. 15. 24.

2. Sam. 15. 24.

2. Sam. 15. 24.

2. Sam. 15. 24.

God before Dauid my father, & because thou hast suffered in all, wherein my father hath bene afflicted.

1. Sam. 3. 31, 35.

n He tooke Adoniah's part when he would haue vsurped the kingdom, Chap. 1. 7.

o Thinking to be faued by the holines of the place.

p For it was lawfull to take the wilful murderer from the altar, Exod. 21. 14.

2. Sam. 3. 27.

3. Sam. 20. 10.

q Iob shall be iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointed the waies & meanes to bring his iust iudgements vpo the wicked.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might fulfill the wordes of the Lord, which he spake againt the house of Eli in Shiloh.

28 ¶ Then tidings came to Iobab: for Iobab had turned after Adoniah, but he turned not after Absolom: & Iobab fled vnto the Tabernacle of the Lord, and caught hold on the hornes of the altar.

29 And it was told king Salomon, that Iobab was fled vnto the Tabernacle of the Lord, & behold, he is by the altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Go, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus saide Iobab, and thus he answered me.

31 And the king saide vnto him, Do as he hath said, & smite him, & burie him, that thou maist take away the blood, which Iobab thyd causeles, from me and from the house of my father.

32 And the Lord that bring his blood vpo his owne head: for he smote two men more righteous and better then he, and slew them with the sword, & my father Dauid knew not: to wit, Abner the sonne of Neri, captaine of the hoste of Israel, and Amasa the sonne of Jether captaine of the hoste of Iudab.

33 Their blood shall therefore returne vpo the head of Iobab, & on the head of his seede for ever: but vpon Dauid, and vpo his seede, and vpon his house, and vpon his thione shall there bee peace for ever from the Lord.

34 So Benaiah the sonne of Jehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Jehoiada in his rounne ouer the hie: and the king set Zadok the Priest in the rounne of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, & dwell there, & depart not thence any whither.

37 For that day that thou goest out, & passest ouer the riuier of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after these veres two of the seruants of Shimei fled away vnto Achish sonne of Achah king of Gath: and they told Shimei, saying, behold, thy seruants be in Gath.

40 And Shimei arose, & sabled his ass, & went to Gath to Achish, to seeke his ser-

uants: and Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidst vnto me, The thing is good, that I haue heard.

43 Whither hast thou not kept the othe of the Loyde, and the commandment wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes wherein thyne heart is prynced, & thou didst to Dauid my father: & Ioid therefore that bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the thione of Dauid stablished before the Lord for ever.

46 So the king commanded Benaiah the sonne of Jehoiada: who went out and smote him that he died. And the kingdom was stablished in the hande of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

1 Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, until he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Whelp the people sacrificed in the hie places, because there was no house built vnto the name of the Lord, until those dayes.

3 And Salomon loued the Lord, walking in the ordmances of Dauid his father: onelp he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: thousande burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truth, and in righteousness, and in brightness of heart with thee: & thou hast kept for him this great mercie, & hast giuen him a sonne, to sitte on his thione, as appeareth this day.

7 And now, O Lord, my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and knowe not how to go out and in.

8 And thy seruant is in the middes of thy people,

c His couetous minde moued him rather to venture his lyfe, then to lose his worldly proficte, which he had by his seruants.

u For though thou wouldest deny, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5.

x Chron. 1. 1. Because all his enewies were destroyed.

Chap. 7. 2.

a Which was Bech-lechem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chro. 1. 3.

Or, as he walked.

e Thou hast performed thy promise.

f That is, to be-haue my selfe in executing this charge of ruling

people, which thou hast chosen, even a great people, which cannot bee tolde nor nombred for multitude.

9 * Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may diserne betwene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God saide vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, nor hast asked for thy selfe vnderstanding to heare iudgement,

12 Wherefore, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee that arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches & honour, so þ among the Kinges there shall be none like vnto thee all thy daies.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy daies.

15 And when Salomon awoke, behold it was: a dreame, and he came to Ierusalem, and stood before the worke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two harlots vnto the King, and stood before him.

17 And the one woman saide, Oh my loide, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the thirde daie after that I was deliuered, this woman was deliuered also: and we were in the house together: nor stranger was with vs in the house, save we twaine.

19 And this womans sonne died in the night: for she overlap him.

20 And the rose at midnight, & I toke my sonne from my side, while thine handmaid slept, & laide him in her bosome, & laide her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she saide, Nay, but thy sonne is dead, and mine aliu: thus they spake before the King.

23 Then saide the King, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 ¶ The king said, Bring me a sword:

and they brought out a sword before the king.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, & the other halfe to the other.

26 ¶ Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled inwardly her sonne, and she said, Oh my loide, giue her the liuing childe, and say him not: but the other saide: let it be neither mine nor thine, but deuide it.

27 ¶ Then the king answered, and saide, Giue her the liuing childe, and say him not: this is his mother.

28 And all Israel heard the iudgement, which þ king had iudged, & they feared the King: for they sawe that the wisdom of God was in him to do iustice.

CHAP. II.

The princes and rulers vnder Salomon. 22 The puruenance for his outayles. 26 The number of his horses. 32 His booke and writings.

¶ And king Salomon was king ouer all Israel.

2 And these were his princes, b Azariah the sonne of Zadok the Priest,

3 Elihozeoph and Abiah the sonnes of Sinha scribes, Jehothaphat the sonne of Abihud, the recorder,

4 And Benaiah the sonne of Jehoiada was ouer the hoste, and Zadok and Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan Priest was the kings friend,

6 And Ahishar was ouer the household: and Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vittales for þ king & his household: eche man had a mioneth in the pere to prouide vittales.

8 And these are their names: the sonne of Urie in mount Ephraim:

9 The sonne of Dekar in Iudak, and in Sha-albim and Beth-shelem, & Elon and Beth-hanan:

10 The sonne of Uziel in Aruboth, to whom pertained Sochoh, & al þ lad of Gopher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana þ sonne of Ahinud in Taanach, & Hechda, & in all Beth-shean, which is by Zartanah beneath Irael, front Beth-shean to Beth-meholah, euen till beyond ouer against Joknean:

13 The sonne of Geber in Ramoth Gilead, & his were the rowmes of Iair, the sonne of Manasseh, which are in Gilead, & vnder him was the region of Argob which is in Bashan: threescore great cities with walles and barres of brasse.

14 ¶ Abinadab the sonne of Adbo had to him Mahanaim:

15 Hamaaz in Naphtali, & he toke Basemath þ daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Issachar and in Achiz:

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, the feeher child cruelly slaine,

a That is, his chiefe officers. b He was the sonne of Achimaiz, & Zadoks nephew.

c Not Abiathar, whose Salomon had put from his office, Chap. 2. 27, but another of that name.

Chap. 5. 14.

* Or, Elon in Beth-aan.

Or, to the flame.

d Which townes bare Iairs name, because he took them of the Canaanites, Nomb. 32. 41.

s. Chro. i. 10.
* Or, obedient.

g Which are so many in number

h That is, that thine enemies should die.

Mat. 6. 39.
wisd. 7. 11.

* Or, hath bene none.

Chap. 5. 5.

i He knew that God had appeared vnto him in a dreame.

* Or, vittalers.

k By this example it appeareth that God kept promises & Salomon in granting him wilddome.

l She stole the quicke childe away, because she might both attoyde the shame & punishment.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrowe the iust cause of the innocent.

suning.

15 And Salomon had sentie thousand that bare burdens, & fourescore thousand maidons in the mountaine,

Or, masters of the worke.

16 Besides the princes, whom Salomon appointed ouer the worke, even three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commaunded them, & they brought great stones and colth stones to make the foundation of the house, even hewed stones.

18 And Salomons workemen, and the workemen of Iram, and the maidons hewed and prepared timber & stones for the building of the house.

CHAP. VI.

The building of the Temple & the forme thereof. 22 The promises of the Lord to Salomon.

1 **A**ND * in the four hundredth & fourescore pere (after the children of Israel were come out of the lande of Egypt) and in the fourth pere of the reigne of Salomon ouer Israel, in the moneth *Zif, (which is the second moneth) he built the house of the Lord.

2 And the house which king Salomon built for the Lord, was three score cubites long, and twentie boade, and thirtie cubites hie.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windows, "broad without, and narrow within.

5 And by the wall of the house he made galleries round about, euen by the walles of the house round about the Temple, & the oracle, and made chainbers round about.

6 The innermost galerie was five cubites broad, and the middlemost six cubites broad, & the third seven cubites boade: for he made restes round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any tooke of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, & me went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, & hewed the house being vawted with sining of cedar trees.

10 And he built the galleries vpon al the wall of the house of five cubites height, and they were topped to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buidest, if thou wilt walke in mine or-

dinances, and execute my iudgements, and keepe al my commaundments, to walke in them, the will I performe vnto thee my ppointes, which I promised to Dauid thy father.

2 Sam. 7. 13.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boades of cedar tree from the pavement of the house vnto the walles of the ceiling, & within he covered them with wood, and covered the floore of the house with planks of firre.

h Meaning, vnto the rooffe, which was also hewed.

16 And he built twenty cubites in the sides of the house with boades of cedar, from the floore to the walles, & he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it was fourtie cubites long.

i For when he spake of the house in the first verse, he ment both the oracle and the Temple.

18 And the cedar of the house within was carved with knoppes, & grauen with flowres: all was cedar, so that no stone was seene.

Or, wilde cucumers.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Arke of the covenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within was twentie cubites long, & twentie cubites broad, and twentie cubites hie, and he covered it with pure gold, and covered the altar with cedar.

21 So Salomon covered the house within with pure gold: & he set the place of the oracle with chaines of golde, and covered it with gold.

Or, he drewne through chaines of gold before.

22 And he overlaid all the house with gold, vntil al the house was made perfite, also he covered the whole altar, that was before the oracle, with golde.

l Meaning the altar of incense, Exod. 30. 1.

23 And within the oracle he made two Cherubims of olive tree, ten cubites hie.

Or, pine trees.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the bittermost parte of one of his wings vnto the bittermost parte of the other of his winges, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one spe.

Exod. 25. 30.

26 For the height of the one Cherub was ten cubites, & so was the other Cherub.

27 And he put the Cherubims within the inner house, and the Cherubims stretched out their winges, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: & their other winges touched one another in the middes of the house.

m For the other which Moses made of beaten gold, were taken away with the other jewels by their enemies, whome God permitted diuers

28 And he overlaid the Cherubims with golde.

29 And he carved all the walles of the house round about with graue figures of Cherubims and of palme trees, & their grauen sinnes.

f The Hebrew word is, Giblem, which some say, were excellent maidons.

2 Chron. 3. 1.

a Which moneth containeth part of April and part of May.

b Whereby is ment the Temple & the oracle.

c Or the court where the people praied, which was before the place where the altar of burnt offerings stood.

Or, to open and to shut.

Or, lofter.

d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as staires for the beames to rest vpon.

Or, galerie.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuary, and the Oracle the most holy place.

grauen floures within and without.

30 And the floore of the house he covered with gold within and without.

31 And in the entring of the oracle he made two doores of olive tree: & the upper post and side postes were five square.

32 The two doores also were of olive tree, and he graued them with graving of Cherubims and palme trees, & grauen floures, and covered them with golde, and laved thyme golde vpon the Cherubims and vpon the palme trees.

33 And so made he for the doore of the temple, postes of olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And he graued Cherubims, & palme trees and carued floures and covered the carued worke with golde, finely wrought.

36 ¶ And he built the court within with three rowes of hewed stone, & one row of beames of cedar.

37 In the fourth peece was the foundation of the house of the Lord layed in the moneth of Zif.

38 And in the eleuenth peece in the moneth of Zbul, (which is the eight moneth), he finished the house with all the furniture thereof, & in euery point so was he senen pere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 25 The excellent workmanship of Hiram in the piece which he made for the Temple.

¶ But Salomon was building his bowne house thirtene peeres, & finished all his house.

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillars, & cedar beames were layed vpon the pillars.

3 And it was covered about with cedar vpon the beames, that lay on the fourtie and five pillars, fiftene in a rowe.

4 And the windowes were in three rowes, and windowe was against windowe in three ranks.

5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three ranks.

6 And he made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before them, euen before them were thirtie pillars.

7 ¶ Then he made a porche for the throne, where he iudged, euen a porche of iudgement, and it was sided with cedar from pavement to pavement.

8 And in his house, where he dwelt, was an other hall more inward then the porche which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whome he had taken to wife) like unto this porche.

9 All these were of coltic stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an habitation, and on the outside to the great court.

10 And the fundatiow was of coltic stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 & Beane also were coltic stones, squared by rule, and boordes of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a row of cedar beames: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and set one Hiram out of Tyris.

14 He was a widowers sonne of the tribe of Naphtali, his father being a man of Tyris, and wrought in brasse: he was full of wisdome, and understanding, & knowledge to worke all manner of work in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubite, and a threde of twelue cubites did compass: either of the pillars.

16 And he made two chapters of molten brasse to set on the toppes of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubites.

17 He made grates like networke, and wethen worke like chaires for the chapters that were on the top of the pillars, euen ten for the one chapter, and ten for the other chapter.

18 So he made the pillars & two rowes of pomegranates rounde about in the one grate to cover the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the toppes of the pillars were after this worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also about, ouer against the bely within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon either of the chapters.

21 And he set vpon the pillars in the porch of the Temple. And when he had set vpon the right pillar, he called the name thereof Iachin: and when he had set vpon the left pillar, he called the name thereof Boaz.

22 And vpon the top of the pillars was worke of filles: so was the workmanship of the pillars finished.

23 ¶ And he made a molten sea ten cubites wide from brim to brim, rounde in compass, & five cubites hie, and a line of thirtie cubits did compass: it about.

24 And vnder the bummy of it were knoppes like wilde cucumers, come passing it round about: ten in one cubite, compassing the sea round about: & the

Or, precious.

f Which were restes and stayes for the beames to lie vpon.

Or, flanne.

g From the foundation vpward.

h As the Lordes house was built, so was this: onely the great court of Salomons house was vncovered.

Or, Zer.

i Thus when God will haue his glorie set forth, he raiseth vp men and giueth them excellent gifes for the accomplishment of the same, Exo. 31. 2, 3.

Elr. the second.

Or, pumells.

Or, cordes like chaires.

k As was scene commonly wrought in colly porches.

Or, round about the middles.

Or, beyond.

Elr. the second.

l Which was in the inner court betweene the Temple and the court.

m That is, he will stablish to wit, his promises towards this house.

n That is in strength: meaning, the power thereof shall continue.

o So called for the hugeness of the vessel.

n So that the facion of the carued worke might shew appeare.

Or, folding.
o Where the Priestes were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.

p Which containeth part of October and part of Nouember.

Chap. 9. 9.
a After he had built the Temple.

b For the beautye of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one aboute another.

d Before the pillars of the house.

e For his house, which was at Ierusalem.

Chap. 31.

two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: & the sea stood about upon them, and all their hinder parts were inward.

Or, a spanne.

26 It was an hand breadth thicke, and the bunn thereof was like the worke of the bunn of a cup with floures of lilies: it coneyned two thousand Bathes.

p Bath and Ephrah seme to be both one measure, Ezek. 45. 11. every Bath contained about ten portels.

27 ¶ And he made tenne bales of brasle, one bale was foure cubites long, & foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bales was on this manner, They had boyders, and the boyders were betwene the ledges:

29 And on the boyders that were betwene the ledges, were ypon, bulles & Cherubims: and vpon the ledges there was a bale above: and beneath the ypones and bulles, were addicions made of thinne worke.

30 And euery bale had foure brasen wheeles, and plates of brasle: and the foure corners had vnderletters: vnder the caldion were vnderletters molten at the side of euery addicion.

Or, shouldlers.

q The mouth of the great bale or frame entred into the chapter or pillar that bare vp the caldron.

31 And the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was round made like a bale, and it was a cubite & halfe a cubite: and also vpon the mouth thereof were grauen workes, whose boyders were foure square, & not round.

32 And vnder the boyders were foure wheeles, & the axeltrees of the wheeles ioyned to the bale: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charer wheele, their axeltrees, & their naues and their felles, and their spokes were all molten.

Or, rings.

34 And foure vnderletters were vpon the foure corners of one bale: and the vnderletters thereof were of the bale it selfe.

35 And in the top of the bale was a round compasse of halfe a cubite hie rounde about: and vpon the toppes of the bale the ledges thereof & the boyders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the boyders thereof he did graue Cherubims, ypones & palme trees, on the side of euery one, and addicions round about.

37 Thus made he ten bales, They had all one casting, one measure, & one fise.

f To keepe waters for the vse of the sacrifices.

38 ¶ Then made he ten caldions of brasle, one caldion coneyned fourtie Bathes: and euery caldion was foure cubites, one caldion was vpon one bale throughout the ten bales.

39 And he set the bales, fise on the right side of the house, and fise on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

z Towit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldions, & besoms, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillers and two bowles of the chapters that were on the top of the two pillers, & two grates to couer the two bowles of chapters which were vpon the toppes of the pillers.

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillers.

43 And the ten bales, and ten caldions vpon the bales,

44 And the sea, and twelue bulles vnder it, that sea,

45 And pottes, & besomes, and basens: and all these vessels, which Hiram made to king Salomon for the house of the Lord, were of shining brasle.

46 In the plaine of Iordan did the King cast them in clap betwene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasle be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shew bread was,

49 And the candlestickes, fise at the right side, and fise at the left, before the oracle of pure golde, and the flowers, & the lampes, and the snuffers of golde,

50 And the bowles, y and the hookes, & the basens, & the spoones, and the alphaspannes of pure golde, and the hinges of golde for the doores of the house within, euen for the most holy place, & for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver, and the golde and the vessels, and layed them among the treasures of the house of the Lord.

u By this name also Hiram the King of Tyrus was called.

Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musike.

z Chro. 5. 6.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

1 Then King Salomon assembled the Elders of Israel, euen all the heades of the tribes, the chiefe fathers of the children of Israel vnto them in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came & the Priestes rooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Con-

1 Chron. 5. 9.

Or, Salomon.

a For David brought it from Obed-edom and placed it in the Tabernacle which he had made for it,

2 Sam. 6. 17.

b Conueyning part of September and part of October, in the which moneth they helde three

solemne feastes,

gregation Nomb. 29. 1.

gregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring up.

5 And king Salomon & all the Congregation of Israel, that were assembled unto him, were with him before the Arke, offering sheepe and beecies, which could not be told, nor numbered for multitude.

6 So the Priests brought the Arke of the covenant of the Lord unto his place, into the oracle of the house, into the most holy place, even under the wings of the Cherubims.

7 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, & the barres thereof above.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are unto this day.

9 Nothing was in the Arke, save the two tables of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the claude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I have built thee an house to dwell in, an habitation for thee to abide in for ever.

14 And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house to my name might be there: but I have chosen David to be over my people Israel.

17 And it was in the heart of David my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said unto David my father, Where as it was in thine heart to build an house unto my Name, thou diddest wel, that thou wast so inspired:

19 Nevertheless thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house unto my Name.

20 And the Lord hath made good his word that he spake: and I am risen up in the route of David my father, & sit on the throne of Israel, as the Lord promised, and have build the house for the

Name of the Lord God of Israel.

21 And I have prepared therein a place for the Arke, wherein is the Covenant of the Lord which he made with our fathers, when he brought them out of the lande of Egypt.

22 ¶ Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

23 And sayde, O Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath, thou that keepst covenant and mercie with thy servants that walke before thee with all their heart,

24 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy servant David my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit upon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest unto thy servant David my father.

27 Is it true in deede God wil dwell on the earth: behold, the heavens, and the heavens of heavens are not able to containe thee: how much more vnable is this house that I have built?

28 But have thou respect unto my prayer of thy servant, and to his supplication, O Lord, my God, to heare the cry and prayer which thy servant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, even toward the place whereof thou hast said, My Name shall be there: that thou maest hearken unto the prayer which thy servant prayeth in this place.

30 Heare thou therefore the supplication of thy servant, and of thy people Israel, which pray in this place, & heare thou in the place of thine habitation, even in heaven, & whye thou hearest, haue mercie.

31 ¶ When a man shall trespass against his neighbour, and he lay upon him an oath to cause him to sweare, & the sweauer shall come before thine altar in this house,

32 ¶ Then heare thou in heaven, and do & iudge thy servants, that thou cōdemne the wicked to bring his way upon his head, and iustifie the righteous, to give him according to his righteousness.

33 ¶ Wilt thou people Israel that be overthrown before the enemye, because they have sinned against thee, & turne againe to thee, & confesse thy Name, and pray and make supplication unto thee in this house,

The two tables wherein the articles of the covenant were written.

1. Chron. 6. 19.

2. Mac. 4. 1.

h Unfairly & without all hypocricie.

Chap. 2. 4.

i He is raiſed with the admiration of Gods mercies, who being incomprehensible & Lord over all, will become familiar with men.

Dant. 12. 11.

Or, from

k To wit, the iudge, or neighbour.

l That is, make it knowne.

m Acknowledge thy iust judgement, & praye thee.

n So that there be a drought to destroy γ fruites of the land.

"Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.

p He meaneth such as should be turned from their idolatry to serue the true God.

q That this is γ true religion wherewith thou wilt be worshipped. Dan. 6. 10.

r Or, maintaine their right. 2. Chron. 6. 36. eccles. 7. 22. 2. iohn. 1. 8, 10.

- 34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.
- 35 ¶ When heauen shalbe α shut vp, and there shalbe no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,
- 36 Then heare thou in heauen, and pardon the sinne of thy seruantes α of thy people Israel (when thou hast taught them the good way wherem they may walke) and giue raine vpon the lande that thou hast giuen to thy people to inherite.
- 37 ¶ When there shalbe famine in the land, when there shalbe pestilence, when there shalbe blasting mildew, graihopper or caterpillar, when their enemye shal besiege them in the cities of their land, or any plague or any sickness,
- 38 Then what prayer, and supplication so ever shalbe made of any man or of all thy people Israel, when euery one shal know γ plague in his owne heart, and stretch forth his hands in this house,
- 39 Heare thou then in heauen, in thy dwelling place, and be mercifull, α doe, and giue euery man according to al his wayes, as thou knowest his heart, (for thou onely knowest the heartes of all the children of men)
- 40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.
- 41 Forsooner as touching the γ stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,
- 42 (When they shall heare of thy great Name, α of thy mighty hand, α of thy stretched out arme) and shal come and pray in this house,
- 43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that al the people of the earth may knowe thy Name, α feare thee, as doe thy people Israel: and that they may knowe, that thy γ Name is called vpon in this house which I haue builde.
- 44 ¶ When thy people shall goe out to battell against their enemye by the way that thou shalt sende them, and shall praye vnto the Lord α toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,
- 45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.
- 46 If they sinne against thee (α for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry the away prisoners vnto the land of the enemies, either farre or neere,

- 47 Yet α if they turne againe vnto their heart in the land (to the which they be carried away captiues) and returne α praye vnto thee α in the lande of them that carried the away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,
- 48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and praye vnto thee toward the way of their lande, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and the house, which I haue built for thy Name,
- 49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,
- 50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherem they haue transgressed against thee) α cause that they, which led them away captiues, may α haue pitie and compassion on them:
- 51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornaice.
- 52 Let thine eyes be open vnto the prayer of thy servant, α vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.
- 53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moyses thy seruant, when thou broughtest our fathers α out of Egypt, O Lord God.
- 54 And when Salomon had made an ende of praying all this α prayer α supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,
- 55 And stoode and blessed all the congregation of Israel with a loud voyce, saying,
- 56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to al that hee promised: there hath not failed one worde of all his good promise which hee promised by the hande of Moyses his seruant.
- 57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,
- 58 That he map α bowe our hearts vnto him, that wee may walke in all his wayes, α keepe his commandementes, and his statutes, and his lawes, which he commanded our fathers,
- 59 And these my wordes, which I haue prayed before the Lord, be nere vnto the Lord our God day and night, that he defend the cause of his seruant, α the cause of his people Israel α alway as the matter requireth,
- 60 That all the people of the earth may

"Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet hee secludeth not them, that being let with necessity cal vpon him in other places. f As Daniel did, Dan. 6. 10.

"Or, avenge their wrong.

t He vnderstood by faith γ God, of enemies would make friends vnto them that did conuert vnto him.

Exo. 19. 6.

u Salomon is a figure of Christ, who continually is the Mediator betwene God & his Church.

x He cōcludeth him, that wee may walke in all his wayes, selfe is enemye vnto God, and γ al obedience to his lawe proceedeth of his mere deeth of his mere mercy.

"Ebr. the thing of a day in his day.

map knowe, that the Lord is God, and none other.

61 Let your heart therefore be perite with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ When the king and al Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered unto the Lord, to wit, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: to the king and all the children of Israel dedicated the y house of the Lord.

64 The same day did the king halowe the middle of p court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Loide, was to litle to receive the burnt offerings, & the meate offerings, & the fatte of the peace offerings.

65 And Salomon made at that time a feast, & al Israel with him, a very great Congregation, risen for the entering in of Hamath unto the river of Egypt, before the Lord our God, a seven dayes and seven dayes, even fourtene dayes.

66 And the eight day he sent the people away: and they thanked the king and went unto their tentes iopous and with glad heart, because of all the goodnesse that the Lord had done for David his seruaut, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon.
2 Salomon giueth cities to Hiram.
3 The Canaanites become tributaries.
4 He sendeth forth a naue for golde.

1 When Salomon had finished the building of the house of the Loide, and the kings palace, & al that Salomo desired & minded to do,

2 Then the Lord appeared unto Salomon the second time, as he appeared unto him at Gibeon.

3 And the Lord saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to put my Name there for ever, and mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before me (as David thy father walked in purenesse of heart, and in righteousness) to doe according to all that I haue commanded thee, and keepe my statutes, & my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for ever, as I promised to David thy father, saying, Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne away from me, and will not keepe my commandements, and my statutes, (which I haue set before you) but go &

serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed for my Name, will I cut out of my sight, and Israel shall be a pouerbe, and a contempt among all people.

8 Euen this he house shall be so: euerie one that passeth by it, shall asstonied, & shall hiss, and they shall say, Why hath the Lord done thus unto this land and to this house?

9 And they shall answer, Because they forsooke the Loide their God, which brought their fathers out of the land of Egypt, & haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Loide brought vpon them all this euill.

10 And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Loide, and the kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of cedar, and firs trees, and golde, and what soeuer he desired,) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out fro Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee saide, What cities are these which thou hast giuen me, my brother? And he called them the lande of Cabul vnto this day.

14 And Hiram sent the king a score talents of golde.

15 ¶ And this is the cause of the tribute which King Salomon raised tribute, to wit, to build the house of the Loide, and his owne house, and Millo, and the wall of Ierusalem, & Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the cite, & gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer & Beth-horon the nether,

18 And Baalath and Tamor in the wildernesses of the land,

19 And all the cities & offshores, that Salomon had, euen cities for chariots, and cities for horsemen, and all that Salomon desired and would builde in Ierusalem, and in Lebanon and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the childre of Israel did Salomon make no bondmen: but they were men

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites.

Dist. 19. 24.
1ere. 32. 8.

1 Chron. 8. 11.

Or, Zor.

Or, Gable.

Or, Airtle,

or, haven.

d For his tribute toward the building,

e The common talent was about three score pound weight.

f Millo was as the towne house

or place of assemblie, which

was open about.

g Cities for his munitions of warre.

h These were as bondmen & payed what was required, either labour or money.

Lam. 1. 1. 39.

1 Chron. 7. 4.

y Before the oracle, where the Arke was.

1 Chron. 7. 7.

z That is, from North to South: meaning, all the country.

a Seven dayes for the dedication, and seven for the feast.
"Ebr. blessed.

1 Chron. 7. 11.

Chap. 9. 5.

Chap. 8. 19.

deut. 12. 1.

a If thou walke in my feare, and with draw thy selfe from the common manner of men which folowe their sensualitye.

2 Sam. 7. 27.

1 Chron. 32. 10.

b God declarereth that disobedience against him is the cause of his displeasure, and so of all miserie.

men of warre and his seruants, and his pincies, and his captiues, and rulers of his charers and his hoisemen.

23 These were the pincies of the officers, that were ouer Salomons worke: euen a hūndreth and fiftie, & they ruled the people that wrought in the worke.

24 And Sharaas daughter came vp from the cite of Dauid vnto the house which Salomon had built for her: then did he build Shilo.

25 And theise a peere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 Also king Salomon made a name of hyppes in Ezon-geber, which is beside Eloth, and the brynke of the red Sea, in the land of Edom.

27 And Yiram sent with the name his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and sette from thence a foure hūndreth and twēty talents of golde, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 Her royall throne. 23 His power and magnificence.

1 And the Queene of a Sheba hearing the fame of Salomon concerning the name of the Lord came to proue him with hard questions.

2 And she came to Jerusalem to a very great traine, & camels that bare swete odours, and golde exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid fro him king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisdom, and the house that he had built.

5 And she brought of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and she was greatly astonished.

6 And she said vnto the king, It was a true woide that I heard in mine owne land of thy sayings, & of thy wisdom. 7 Wherefore I besought not this report, till I came, & had sene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom, and more prouerbes, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which showed thee, to let thee sit on the throne of Israel, because the Lord loued Israel for euer and made thee king, to doe

equitie and righteousnes.

10 And he gaue the king fixe score talents of golde, and of sweet odours exceeding much, & precious stones. There came no more such abundance of swete odours, as the Queene of Sheba gaue to king Salomon.

11 The name also of Yiram (that caried golde fro Ophir) brought likewise great plentie of a Alnuggim trees from Ophir and precious stones.

12 And the king made of the Alnuggim trees pillars for the house of the Lord, & for the kings palace, and made harpes & psalteries for singers. There came no more such Alnuggim trees, nor were any more sene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her of his kingly liberality: so she returned and went to her owne countrey, both she, & her seruants.

14 Also the weight of golde, that came to Salomon in one peere, was fixe hūndreth, three score & fixe talents of gold.

15 Besides that he had of marchant men and of the marchādiles of the that sold spices, & of all the kings of Arabia, & of the pincies of the countrey.

16 And king Salomon made two hūndreth targets of beaten golde, fixe hūndreth shekels of gold went to a target:

17 And thre hūndreth shields of beaten golde, three pound of gold went to one shield: and the king put them in the house of the wood of Lebanon.

18 When the king made a great throne of yuorie, & couered it wth the best golde,

19 And the throne had fixe steppes, and the toppe of the throne was rounde behind, and there were a stapes on either side on the place of the throne, and two lions standing by the stapes.

20 And there stood twelue lions on the fixe steppes on either side: there was not the like made in any kingdom.

21 And al king Salomons drinking vessels were of golde, & all the vessels of the house of the woode of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in his daies of Salomon.

22 For the king had on the lea the name of Tharshish with the name of Yiram: once in thre peere came the name of Tharshish, & brought gold and siluer, yuorie, and apes and pearcocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, & vessels of golde, & raiment, & armour, & swete odours, horses, and mules, from pere to pere.

26 Then Salomon gathered together a charers and hoisemen: and he had a thousand and foure hūndreth charers, and

c This is the cause, why Kings are appointed.

a Chro. 9. 10.

b Ebr. by the hand of the King.

c Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called, happye.

Chap. 7. 2.

g As the chayre bowes, or places to lean vpon.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

i The ouersseers of Salomons workes were deuided into three partes: the first contained 3300, the second 300, & the third 250, which were Israelites: so heere are contained the two last partes, which make 550, looke more 2 Chro. 8. 10.

k In the 2 Chro. 8. 18. is made mention of 30. moe, which seeme to haue bene employed for their charges.

a Chro. 9. 1. matth. 17. 31. luke 17. 31.

b Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of y chief cite of Meroc, which is an ylad of Nilus.

b That is, the whole order, & trade of his house.

c Ebr. there was no more spirit in her.

c But much more happie are they, which heare the wisdom of God reueiled in his worde.

d It is a chiefe signe of Gods fauour, when godlie & wise rulers sit in the throne of iustice.

- and twelue thousand horsemen, whom he placed in the chare cities, and with the king at Ierusalem.
- Or, he made silver as plements as stones.**
- Or, for the company of the Kings marchants did receive a number at a price.**
- Or, handes.**
- 27 And the king^a gaue silver in Ierusalem as stones, and gaue cedars as the wilde figges that growe abundantly in the plaine.
- 28 Also Salomon had horses brought out of Egypt, & fine linen: the kings marchants received the linen for a price.
- 29 There came by & went out of Egypt some chare, worth five hundred shekels of silver: that is, one horse, an hundred and fiftie, and thus they brought horses to all the kings of the Hittites and to the kings of Aram by their^a meanes.
- CHAP. XI.
- Or, Myenes.**
- b To whom appointed no dowrie.**
- c He serued not God with a pure heart.**
- Idols.**
- d Who was also called Molech,**
- verse 7. reade 2.**
- Kings. 23. 10.**
- e Thus 7 Scripture termeth what fouer man doeth reuerence & serue as God.**
- f That thou hast forsaken me and worshipped idoles.**
- Chap. 22. 5.**
- 1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 Hu God raisest up aduersaries agaynst him. 47 He dieth.
- Or, he made silver as plements as stones.**
- Or, for the company of the Kings marchants did receive a number at a price.**
- Or, handes.**
- 1 **B**ut king Salomon loued many outlandishe women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Beth.
- 2 Of the nations, whereof the Lord had said vnto the children of Israel, * Go not ye in to them, no let them come in to you: for surely they will turne your hearts after their gods. to them, I saye, did Salomon iopie in loue.
- 3 And he had seuen hundred wiues, that were princesse & three hundred concubines, and his wiues turned awaye his heart.
- 4 For when Salomon was olde, his wiues turned his hearte after other gods, so that his heart was not perfecte with the Lord his God, as was the heart of Dauid his father.
- 5 For Salomon followed * Ashtaroth the god of the Zidonians, & * Milcom the abominatiou of the Ammonites.
- 6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lord, as did Dauid his father.
- 7 Then did Salomon build an he place for Chemosh the abominatiou of Moab, in b mountaine that is ouer against Ierusalem, and vnto Molech the abominatiou of the children of Ammon.
- 8 And so did he for all his outlandishe wiues, which burnt incense and offered vnto their gods.
- 9 Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared vnto him twice.
- 10 And had giuen him a charge concerning this thing, that he should not followe others gods: but he kept not that, which the Lord had commanded him.
- 11 Wherefore the Lord saide vnto Salomon, Forasmuch as thou hast not kept my covenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant,
- 12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:
- 13 Howbeit I will not rent all the kingdome, but will giue one 3 tribe to thy sonne, because of Dauid my seruant, & because of Ierusalem which I haue chosen.
- 14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kinges^a seede, which was in Edom.
- 15 * For when Dauid was in Edom, and Ioab the captain of the host had slaine all the males in Edom, and was gone by to bury the^a name,
- 16 (For five moneths did Ioab remaine there, and at Israel, til he had destroyed all the males in Edom)
- 17 Then this Hadad * fled and certaine other Edomites of his fathers seruants with him, to go into Egypt, Hadad bringing pet a little childe.
- 18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, & came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him bitailes, and gaue him land.
- 19 So Hadad found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.
- 20 And the sister of Tahpenes bare him Gemibath his sonne, whom Tahpenes weened in Pharaohs house: and Gemibath was in Pharaohs house among the sonnes of Pharaoh.
- 21 And when Hadad hearde in Egypt, that Dauid slept with his fathers, and that Ioab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.
- 22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey: And he answered, Nothing, but in any wise let me goe.
- 23 ¶ And God stirred him by another aduersary, Rezon the sonne of Eliadab, which^a fled from his lord Hadadezer King of Zobah.
- 24 And he gathered men vnto him, & had bene captain ouer the company, when Dauid slewe them. And they went to Damascus, and dwelt there, and they made him king in Damascus.
- 25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.
- 26 ¶ And Jeroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Zeredah a widow) lift by his hand against the king.
- 27 And this was the cause that he lift by his hand against the king, when Salomon
- g Because the tribes of Iudah and Benjamin had their possessions mixed, they are here taken as one tribe.**
- h Of the king of Edoms stock.**
- i Of the Edomites.**
- k Thus God referred this idolater to be a scourge to punish his peoples sinnes.**
- l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.**
- m When Dauid had discomfited Hadad & Rezon and his armie.**
- n To wit, the men whom he had gathered vnto him.**
- o Chro. 2. 26.**

mon built Hillo, he repaired the broken places of the citie of Dauid his father.

23 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meet for the worke, he made him ouersee of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophete Ahiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiah caught the newe garment that was on him, and rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholder, I will rent the kingdome out of the handes of Salomon, and wil giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Astarte the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hande, and will giue it vnto thee: euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, euen as thine hearte desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, & doe right in my sight, to keepe my statutes & my commandements, as Dauid my seruant did, then will I be with thee, & builde thee a fire house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this afflict the seede of Dauid, but not for euer.

40 Salomon fought therefore to kill Ieroboam, & Ieroboam aroise, & fled into Egypt vnto Shishak King of Egypt, & was in Egypt vntill his death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they not written in the booke of the actes of Salomon?

42 The time of Salomons reigned in Ierusalem ouer all Israel, was fourtie yere.

43 And Salomon slept with his fathers

and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

C H A P. XII.

Rehoboam succedeth Salomon. * He refuseth the counsell of the Ancient. 20 Ieroboam reingneth ouer Israel. 21 Gad commandeth Rehoba to fight. 22 Ieroboam maketh golden calves.

AND * Rehoboam went to Shez 2. Chro. 10. 1. them: for all Israel were come to Shechem, to make him King.

2 And when Ieroboam & some of Asa heard of it (who was yet in Egypt, * whither Ieroboam had fled fro King Salomon, and dwelt in Egypt)

3 Then they sent and called him: & Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our * pokes grievous: now therefore make thou the grievous seruitude of thy father, & his ioke pokes which he put vpon vs, lighter, and we wil serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And King Rehoba tooke counsell with the old men that had stand before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a ^b seruant vnto this people this day, and serue them, and answer them, and speake kind wordes to them, they wil be thy seruants for euer.

8 But he forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had bene brought by with him, and waited on him.

9 And he said vnto them, * What counsell giue ye, that we may answer this people, which haue spoken to me, saying, Make the pokes, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought by with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and saide, Thy father hath made our pokes heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, * App least part shall be bigger then my fathers lynes.

11 Now where as my father did burden you with a grievous pokes, I will pet make poue pokes heauier: my father hath chastised you with rodde, but I will correct you with * scourges.

12 I Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people sharply, and left the old mens counsell that they gave him,

14 And spake to them after the counsell of the yong men, saying, My father made poue pokes grievous, and I will make poue

Chap. 11. 40.
"Or, returned from Egypt.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to susteine.

"Or, had bene of his ancient counsellors.

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

c There is nothing harder for them that are in authoritie, then to bridel their affections, and folloewe good counsell.

"Or, litle finger. d I am much more able to keepe you in subiection then my father was. "Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

g He was ouersee of Salomons workes for the tribe of Ephraim & Manasseh.

p By these visible signes the Prophets would more deeply print their message into their hearts, to whom they were sent.

"Or, so do that, that pleaseth me.

Chap. 22. 15.

q He hath respect vnto the Messiah, which should be the bright starre y should shine through all the world. "Els. in all that thy soule.

r For this idolatrie that Salomon hath committed. s For the whole spiritual kingdome was restored in Messiah. t Which booke, as is thought, was lost in their captiuitie. 2. Cor. 9. 3.

pour poke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not unto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiah the Shilonite unto Jeroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion have we in David? we have none inheritance in the sonne of Ithai. To pour tents, O Israel: now let to thine owne house, David. So Israel departed unto their tents.

17 Golubait over the children of Israel, which dwelt in the cities of Judah, did Rehoboam reigne full.

18 ¶ Now the King Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then King Rehoboam made speede to get him by to his charret, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

20 ¶ And when all Israel had heard that Jeroboam was come againe, they sent and called him unto the assemblie, and made him King over all Israel: none followed the house of David, but the tribe of Judah * onely.

21 And when Rehoboam was come to Jerusalem, he gathered all the house of Judah with the tribe of Benjamin an hundred & foure score thousand of chosen men (which were good warriors) to fight against the house of Israel and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of GOD came unto Shemaiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon King of Judah, and unto all the house of Judah & Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, We shall not goe by, nor fight against you brethren the children of Israel: returne every man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Jeroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe by and doe sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turne againe unto their lord, even to Rehoboam King of Judah: so shall they kill me and goe againe to Rehoboam King of Judah,

28 Whereby on the King tooke counsell, and made two calves of gold, and saide unto them, It is to much for you to goe by to Jerusalem: behold, O Israel, thy gods, which brought thee by out of the land of Egypt.

29 And he let the one in Beth-el, and the other let he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) even unto Dan.

31 Also he made an house of his places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Jeroboam made a feast the fiftenth day of the eight moneth, like unto the feast that is in Judah, and offered on the altar. So did he in Beth-el and offered unto the calves that he had made: and he placed in Beth-el the Priests of the his places, which he had made.

33 And he offered upon the altar, which he had made in Beth-el, the sixteenth day of the eight moneth (even in the moneth which he had forged of his owne heart) and made a solemne feast unto the children of Israel: and he went by to the altar, to burne incense.

CHAP. XIII.

1 Jeroboam is reprehended of the Prophet. 4 His hand drieth up. 25 The Prophet is seduced, 29 And is killed of a lion. 33 The obstinacie of Jeroboam.

1 **A**ND behold, there came a man of God out of Judah by the commandment of the Lord unto Beth-el, and Jeroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandment of the Lord, and saide, O altar, altar, thus saith the Lord, Because thou, a childe shalt be borne unto the house of David, * Iosiah by name, and upon thee shall he sacrifice the Priestes of the his places that burne incense by on thee, and they shall burne mens bones upon thee.

3 And he gave a signe the same time, saying, This is the signe, that the Lord hath spoken, Beholde, the altar shall rent, and the ashes that are upon it, shall fall out.

4 And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, dried by, and he could not pull it in againe to him.

5 The altar also cleave asunder, and the ashes fell out from the altar, according to the signe, which the man of God had given by the commandment of the Lord.

6 Then the King answered, & said unto a man of God, I beseech thee, pray unto the Lord, that my hand may be restored unto me, and I will give thee ten pieces of silver.

m So crafty are the carnall persuasions of princes, when they will make a religion to serve to their appetite.

n That is, a temple, where altars were built for idolatrie.

o Because he would make the more bind the peoples denotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the lawe.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but another of that name.

c King. 23. 27.

c By this signe ye shall knowe that the Lord hath sent me.

d Or, he poured out, The wicked rage against the Prophets of God, when they declare them Gods iudgements.

e Though the wicked humble themselves for a time, when they feel Gods iudgements, yet after they returne to their old malice and declare that they are but vile unto hypocrites.

Or, the Lord was the cause. Chap. 11. 11.

f Though their cause were good yet is it most hard for the people to bridle their affections, as these vile wordes declare.

g Elv. strengthened himselfe.

g By the iust iudgement of God for Salomons sinnes.

Chap. 11. 12.

h For as yet he perceived not that the Lord had fo appointed it.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should have by this meanes bene enticed to rebell against him.

put vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the King saide vnto the man of God, Come home with me, that thou maist dine, and I will giue thee a reward.

8 But the man of God saide vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by þ word of the Lord, saying, Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, to the effect they their father.

12 And their father said vnto the, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he saide vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he saide vnto him, Art thou the man of God that camest from Iudah? And he said, Yea.

15 Then he said vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he saide vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sat at the table, the word of the Lord came vnto þ Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest backe againe; and hast

eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drinke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stood there by: the lion stood by the corps also.

25 And behold, men that passed by, sawe the carkeis cast in þ way, and the lion standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he saide, It is the man of God, who hath bene disobedient vnto the commandment of the Lord: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And he went and found his body cast in the way, and the asse and the lion had not eaten the body, nor toyne the asse.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, Whē I am dead, burie ye me also in þ sepulchre, wherein þ man of God is buried: lap my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the citie of Samaria, shall surely come to passe.

33 Howbeit, after this, Jeroboam converted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who would, might consecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to shame vnto the house of Jeroboam, euen to roote it out, and destrop it from the face of the earth.

CHAP. XIII.

1 Jeroboam sendeth his wife disguised to Ahiah the Prophete, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

k By this fearefull example, God setteth forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was only the iudgement of God: for if the lion had done it for hunger, he would also haue deuoured the body. m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatenings, but goe backward and become worse and worse, 2. Tim. 3. 13.

o Ebr. fill his hand.

Or, take substance.

Or, he charged me to wit, an Angel. f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

Ebr. looked.

Ebr. I am. g This he did of a simple mind, thinking it his due to declare friendship to a Prophet.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandment: and next, that he fainteth to haue a reuelation to the contrary.

i God would reprove his folie by him, who was the occasion to bring him into error.

1 **A**t that time Whiah the sonne of Jeroboam fell sicke.

2 And Jeroboam said unto his wife, Wp, I pray thee, and disguise thy selfe, that they knowe not that thou art the wife of Jeroboam, and goe to Shiloh: for there is Whiah the Prophet, which tolde me * that I should be king ouer this people.

3 And take ^a with thee ten loanes and ^b crannels, and a bottel of home, and go to hun: he shall tell thee what shall be come of the pong man.

4 And Jeroboams wife did so, & arose, & went to Shiloh, and came to the house of Whiah: but Whiah could not see, for his ^c sight was decayed for his age.

5 Then the Lord said unto Whiah, Beholde, the wife of Jeroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say unto her: for when the cometh in, she shall finde her selfe to be ^d another.

6 Therefore when Whiah hearde the sound of her fete as she came in at the doore, he said, Come in, thou ^e wife of Jeroboam: why fellest thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 So, tell Jeroboam, Thus saith ^f the Lord God of Israel, Forasmuch as I haue exalted ^g thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome awaye from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruaunt Dauid, which kept my commandements, and followed me with al his heart, and did onely that which was right in mine eyes,

9 But hast done euil aboute all that were before thee: for thou hast gone and made thee other gods, and ^h molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore beholde, I will bring euill vpon the house of Jeroboam, and will cut off from Jeroboam him that ⁱ is pisseth against the wal, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Jeroboam, as a man sweepesth away beeing, till it be all gone.

11 The dogges shall eate him of Jeroboams stocke that dyeth in the cite, and the foules of the aire shall eate him that dyeth in the felde: ^j for the Lord hath said it.

12 Wp therefore and get thee to thine house: for when thy fete enter into the cite, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Jeroboam shall come to the graue, because in him there is found ^k some goodnes toward the Lord God of Israel in the house of Jeroboam.

14 After ouer, the Lord shall liue him vp a king ouer Israel, which shall destroye

the house of Jeroboam in that dape: ^l what? yea, euen now.

15 For ^m the Lord hath sent Israel, as when a reede is shaken in the water, and hee cut it out of hande, that wch Israel out of this good land, which he gaue to their fathers, and that scatter them beponde the ⁿ Riuer, be- m Meaning, cause they haue made them groues, Euphrates, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Jeroboam, who did sinne, and ^o made Israel to sinne.

17 ¶ And Jeroboams wife arose, and departed, and came to Tirzah, and when she came to the thresholde of the house, the pong man dyed,

18 And they buried him, and al Israel lamented him, according to the woide of the Lord, which he spake by the hand of his seruaunt Whiah the Prophet.

19 And the rest of Jeroboams actes, how he warred, and how he reigned, beholde, they are written in the booke of ^p the Chronicles of the Kings of Israel.

20 And the daies which Jeroboam reigned, were two and twentie yere: and he slept with his fathers, and Nabab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was mo and fourte yere old, when he began to reigne, and reigned seutene yere in Ierusalem the cite, which the Lord did chuse out of all the tribes ^q of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, ^r then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomiters ^s in the lande, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fifte yere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, & the treasures of the kings house, and tooke away al: also he caried away all the sheldes of golde ^t which Salomon had made.

27 And King Rehoboam made for them brazen sheldes, and committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, & all that he did, are they not written in the booke of the Chronicles of the Prophets, ^u and the Chro. 12. 15.

¶ iiii.

1 The Lord will begin to destroy
I The people
shall not be excu-
sed, when they
do euil at the
commandement
of their gouer-
nours.

o The Lord
smote him that
he dyed, 2. Chro.
13. 20.

p And died be-
fore Jeroboam
about 4. yeres.

Or, besides all that
their fathers had
done by their
finnes.

q Where idola-
trie reigned, all
horrible vices
are committed,
till at length
Gods iust iudge-
ment destroy
them vterly.

Chap. 10. 16.

r Which booke
were called the
bookes of She-
maiah and Iddo

a His own con-
science bate him
witness, that the
Prophet of God
would not satisfie
his affections
which was a
wicked man.

Chap. 11. 31.
b Ebr. in thine
hand.

c According to
the custome whē
they wēt to aske
counsel of Pro-
phets, 1. Sam. 9. 7.
d Or, waifers.
e Ebr. eyes flooded.

f Then the wife
of Jeroboam.

g For God oft
times discloseth
vnto his chiefe,
and subtilty of
the wicked.

h Which wast
but a seruaunt.

i To wit, two
calues.

Chap. 27. 27.
j King. 9. 8.

g Euery male
cūe to the dogs,
1. Sam. 25. 22.
h Aswell him
that is in the
strong holde, as
him that is a-
broad.

i They shall lacke
the honour of
burial in token
of Gods maledic-
tion.

k In the middes
of the wicked
God hath some,
on whome he
doeth bestowe
his mercies.

f That is, all the dayes of Rehoboams life.

c Whose idolatrie Rehoboam her sonne followed.

a. Chro. 11. 22.

a Some thinke that this was Abialom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2. Sam. 11. 4.
2. 12. 9.

2. Chro. 13. 3.

2. Chro. 14. 7.

c That is, his grandmother, as David is oft times called father of them, whose grandfather he was.

d Neither kindred nor authority ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

2. Chro. 15. 16.

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

the Kings of Iudah?

30 And there was warre betwene Rehoboam and Jeroboam continually.

31 And Rehoboam slept in his fathers, and was buried with his fathers in the cite of Dauid: his mothers name was Baamah an Ammonite. And Abisiam his sonne reigned in his stead.

CHAP. XV.

2 Abiam reigneth ouer Iudah. 9 Asa succedeth in his reume. 16 The battell betwene Asa and Baasha. 24 Jehoshaphat succedeth Asa. 25 Nadab succedeth Jeroboam. 28 Baasha killeth Nadab.

1 **A**S A in the eightene peece of King Jeroboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Thrice peece reigned he in Jerusalem, and his mothers name was Baachah the daughter of Abihailom.

3 And he walked in all the finnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Jerusalem, and set by his sonne after him, & established Jerusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, & saue only in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam & Jeroboam as long as he liued.

7 The rest also of the actes of Abiam, & all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah? there was also warre betwene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the cite of Dauid: and Asa his sonne reigned in his stead.

9 **I**N the twentie peece of Jeroboam King of Israel reigned Asa ouer Iudah.

10 He reigned in Jerusalem one & fourtie peece, & his mothers name was Baachah the daughter of Abihailom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.

13 And he put downe Baachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidion.

14 But they put not downe the hie places, forwertheles Asas heart was vpright with the Lord all his dayes.

15 Also he brought in the holie vessels of his father, and the thinges that he had dedicated vnto the house of the Lord, silver, and gold and vessels.

16 **A**S And there was warre betwene Asa

& Baasha King of Israel at their daies.

17 Then Baasha King of Israel went by against Iudah, and built Ramah, so that he would let none goe out of into Asa King of Iudah.

18 Then Asa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the handes of his seruantes, and King Asa sent them to Ben-hadab the sonne of Tabmon, the sonne of Hesi on King of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene me and thee, and betwene my father and thy father: beholde, I haue sent vnto thee a present of silver and gold: come, breake the couenant with Baasha King of Israel, that he may depart from me.

20 So Ben-hadab hearkened vnto King Asa, & sent the captaines of the hostes, which he had against the cities of Israel, and smote Tiron, and Dan, and Bel-beth-maachah, and all Cinneroth, with all the lande of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then King Asa assembled all Iudah, none excepted, and they tooke stones of Ramah, & the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of al the actes of Asa, and all his might and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his bed.

24 And Asa slept with his fathers, and was buried with his fathers in the cite of Dauid his father. And Jehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the seconde peece of Asa King of Iudah, and reigned ouer Israel two peece.

26 And he did euil in the sight of the Lord, walking in the wap of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Abihail of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and al Israel laid siege to Gibbethon.

28 Euen in the third peece of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was King, he smote the house of Jeroboam, he left none alive to Jeroboam, vntill he had destroyed him, according to the word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the finnes of Jeroboam which he committed, and wherewith he made

f Of the same purpose that Jeroboam did, because the people should not go vp to Ierusalem lest they should follow Asa.

2. Chro. 16. 2.

Or, Syria.

g And vexed me no longer.

Or, made a proclamation.

2 Eby, none innocent.

h He had the gouite & put his trust rather in Physicians then in the Lord.

2. Chro. 16. 12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another.

Chap. 14. 20.

1 By causing the people to commit idolatry with his calves, & so prouoking God to anger.

he made Israel to sinne, by his¹ prouocation, wherewith he prouoked h Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Nisai to reigne ouer all Israel in ^m Tirzah, and reigned foure and twentie yeeres.

34 And he did euil in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marryeth Iezabel. 34 Tirocho is built againe.

1 **T**hen the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 ^a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, & thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 ^b Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make ^b thine house like the * house of Jeroboam the sonne of Nebat.

4 * Yet that dyeth of Baashas stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the aire eate.

5 And the rest of h actes of Baasha and what he did, and his² power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.

7 And ^c also by the hand of Jehu h sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Jeroboam, even for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed ^d him.

8 ^e In the five and twentie yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of ^e Arza stuarde of his house in Tirzah.

10 And Zimri came and smote him and killed him in the seven & twentie yeere of Asa king of Iudah, and reigned in his steade.

11 ^f And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse as

gainst a wall, neither of his kinfolk nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the ^f Prophet.

13 For all the sinnes of Baasha, & sinnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of h kings of Israel?

15 ^g In the seven and twentie yeere of Asa king of Iudah did Zimri reigne seven dayes in Tirzah, & the people was then in campe ^g against Gibbethon, which belonged to the h Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went by frō Gibbethon, and all Israel with him, and they besieged ^h Tirzah.

18 And when Zimri sawe, that the citie was taken, he went into the palace of holde, the kinges house, and ^h burnt him selfe, and the kinges house with fire, and so he died.

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Jeroboam, & in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his reason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel deuided into two partes: for halfe the people followed Tibni the sonne of Omri, to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, persecuted against the people that followed Tibni the sonne of Omri: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ⁱ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ^k worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept him selfe in was taken, he went into the palace of holde, ^h burnt the Kings house upon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of Idolatry, that the superstition thereof doth daily encrease, & the elder it is, the more abominable it is before God and his

m Which was the place where the kings of Israel remained.

a Thus spake Iehuz to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. Chap. 15. 29. Chap. 14. 11.

c Or, valiantnes. 2. Chron. 16. 11.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?
 28 And Omri slept with his fathers, and was buried in Samaria: and Abab his sonne reigned in his stead.
 29 Now Abab the sonne of Omri began to reigne ouer Israel, in the eight and thirte pere of Asa King of Iudah: and Abab the sonne of Omri reigned ouer Israel in Samaria two & twenty peere.
 30 And Abab his sonne of Omri did worse in the sight of the Lord then all that were before him.
 31 For was it a light thing for him to walke in the finnes of Jeroboam the sonne of Nebat, except he tooke Jezabel also the daughter of Eth-baal King of the Zidonians to his wife, and went and serued Baal, and worshipped him?
 32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.
 33 And Abab made a groue, and Abab proceeded, and did provoke the Lord God of Israel more then all the Kings of Israel that were before him.
 34 In his daies did Hiel the Bethelite build Jericho: he laied the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his pongest sonne Segub, according to the worde of the Lord which he spake by Ioshua the sonne of Nun.

CHAP. XVII.

Elijah forewarneth of the famine to come. 4 He is fed of rauen. 9 He is sent to Zarephath, where he refresheth his wife's sonne to life.
 1 And Elijah the Tishbite one of the inhabitantes of Gilead saide vnto Abab, * As the Lord God of Israel liueth, before whom I stand, there shalbe neither dewe nor raine these peeres, but according to my word.
 2 And the word of the Lord came vnto him, saying,
 3 Go hence, and turne thee Eastward, and hide thy selfe in the river Cherith, that is ouer against Iorden.
 4 And thou shalt drinke of the river: and I haue commaunded the rauen to feede thee there.
 5 So he went and did according vnto the worde of the Lord: for he went, and remained by the river Cherith that is ouer against Iorden.
 6 And the rauen brought him bread and fleshe in the morning, and bread and fleshe in the evening, and he dranke of the river.
 7 And after a while, the river dried vp, because there fell no raine vpon the earth.
 8 And the word of the Lord came vnto him, saying,
 9 Up, and get thee to Zarephath, which

is in Zidon, and remaine there: behold, I haue commaunded a widow there to sustaine thee.
 10 So he arose, and went to Zarephath: and when he came to the gate of the cite, behold, the widow was there gathering stickes: and he called her, and saide, Bring me, I pray thee, a little water in a vessel, that I may drinke.
 11 And as he was going to fet it, he called to her, and saide, Bring me, I pray thee, a morsell of bread in thine hand.
 12 And she saide, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a little ople in a cruse: and behold, I am gathering a fewe stickes for to goe in, and drie it for me and my sonne, that we may eate it, and die.
 13 And Elijah saide vnto her, Feare not, come, doe as thou hast saide, but make me thereof a little cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.
 14 For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the ople in the cruse be diminished, vnto the tyme that the Lord send raine vpon the earth.
 15 So he went, & did as Elijah saide, and she did eate: so did he and her house for a certaine tyme.
 16 The barrell of the meale wasted not, nor the ople was spent out of the cruse, according to the worde of the Lord, which he spake by the hande of Elijah.
 17 And after these thinges, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.
 18 And he laide vnto Elijah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sonne to remembrance, and to slaye my sonne?
 19 And he saide vnto her, Give me thy sonne, and he tooke him out of her bosome, and caried him by into a chamber, where he abode, and laide him vpon his bed.
 20 Then he called vnto the Lord, & saide, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her sonne?
 21 And he stretched him selfe vpon the childe three times, and called vnto the Lord, and saide, O Lord my God, I pray thee, let this childes soule come into him againe.
 22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.
 23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah saide, Behold, thy sonne liueth.

e All this was to strengthen the faith of Elias, to the intent that he should looke vpon nothing worldly, but onely trust on Gods providence.
 f For there is no hope of anie more sustenance.
 g God receiue no benefite for the vse of his, but he promisseth a most ample recompence for the same.
 h That is, till he had raine and food on the earth.
 i Or, that he dyed, I God would trie whether he had learned by his mercifull providence to make him her onely stay & comfort.
 k He was afraid lest Gods Name should haue bin blasphemed and his ministers condemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

i Hewas the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked, and strange idolatrie, and cruell persecution.

n Reade Iosha. 6. 26.

o Ebr. by the hand of Ioshua.

Ecclui. 48. 2. tom. 1. 16. 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

c Or, brooke.

c To strengthen his faith against persecutio, God promisseth to feede him miraculously.

d As the troubles of y faintes of God are manie, so his mercie is cuer at hand to deliuer them.

Luks. 4. 35. 26.

I So hard a thing it is to depende on God, except we be confirmed by miracles.

24 And the woman saide vnto Eliah, Now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true.

CHAP. XVIII.

Eliah is sent to Ahab. 13 Obadias kildeth an hundred Prophets. 40 Eliah killeth all Baals prophets. 45 He obaitheth raine.

a After that he departed fro the river Cherith.

1 After many daies, the word of the Lord came to Eliah, in the thirde yeere, saying, So, heu thy self vnto Ahab, & I will send raine vpon the earth.

2 And Eliah went to shewe him self vnto Ahab, and there was a great faunne in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah ^b feared God greatly;

4 For when Iezabel destroyed the Prophets of the Lorde, Obadiah tooke an hundred Prophets, and hid them, by fittie in a caue, and he fed them in bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aloue, lest we deuyne the lande of the beastes.

6 And so they deuided the land betwene them to walke through it. Ahab went one way by him selfe, and Obadiah wet another way by him selfe.

7 And as Obadiah was in the way, behold, Eliah ^c met him: and he knewe him, and fell on his face, and saide, Art not thou my lord Eliah?

8 And he answered him, Yea, go tell thy lord, Behold, Eliah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lorde thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and whē thy lord said, He is not here, he tooke an oth of the kingdome and natio, if they had not found thee.

11 And now thou list, Go, tell thy lord, Behold, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lorde shall carie thee into some place that I do not knowe: so whē I come and tel Ahab, if he cannot finde thee, then will he kil me: But I thy seruant ^d feare the Lord from my pouth.

13 Was is not to be my lord, what I did when Iezabel slew the Prophets of the Lord, howe I hid an hundred men of the Lords prophets by fitties in a caue, and fed them with bread and water?

14 And nowe thou sapest, Goe, tell thy lord, behold, Eliah is here, that he may slay me.

15 And Eliah said, As the Lord of hostes liueth, before whom I stand, I will shewe ^e my selfe vnto him this dap.

16 So Obadiah went to meete Ahab, & told him: and Ahab went to meete Eliah.

liah.

17 And when Ahab sawe Eliah, Ahab said vnto him, Art thou he that troublest Israel?

18 And he answered, I haue not troubled Israel, but thou, & thy fathers house, in that ye haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, & gather to me all Israel vnto mount Carmel, & the prophets of Baal foure hundred & fittie, and the prophets of the groues foure hundred, which eat at Iezabels table.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and said, Howe long will ye betwene two opinions: If the Lord be God, followe him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then said Eliah vnto the people, I onely remaine a Prophet of the Lorde: but Baals prophets are foure hundred & fittie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lape him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lap him on the wood, and wil put no fire vnder.

24 Then calpe on the name of your god, and I will cal on the name of the Lord: and then the God that answereth ^f by fire, let him be God. And all the people answered, and said, It is wel spoken.

25 And Eliah said vnto the prophets of Baal, Cūle you a bullocke, & prepare him first, (for ye are manye), and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to none, & saying, O Baal, heare vs: but there was no voyce, nor anie to answer: and they leapt vpon the altar that was made.

27 And at none Eliah mocked them, & said, Crie loud: for he is a god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepe, and must be ^g awaked.

28 And they cryed loud, and cut themselues as their manner was, with knives and lanciers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was no voice, nor one to answer, nor anie that regarded.

30 And Eliah sayde vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliah took twelue stones, according to the number of the tribes of the

f The true ministers of God ought not onely not to suffer the truth to be vnjustly slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholly or in part Zeph. i. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men ratiſhed with some strange spirit. k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by anie instance or ſute the dead & vile idoles can helpe their worshippers in their necessities.

b God had begun to worke his feare in his heart, but had not yet brought him to y knowledge, which is also requisite of the godly: that is, so professe his Name openly.

c God pitieth oft times the wicked for the godlies sake, and causeth Eliah to meete with Obadiah, that y benefice might be knowne to be granted for gods children sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure but serue God and fauour his children.

e By my presence I will declare that thou hast tolde him the truth.

CHAP. XIX.

Gene. 32. 28.
2 King. 17. 4.

^a Ebr. Sats, which
some thinke con-
taine about three
portels and a third
part a piece.

^m Hereby he de-
clared the excel-
lent power of
God, who con-
trarie to nature
could make the
fire burne euen
in the water, to
the intent they
shuld haue none
occasion to
doubt, that he is
the only God.

ⁿ Though God
suffer his to run
in blindness and
error for a time,
yet at the length
he calleth them
home to him by
some notorious
signe and worke.
^o He com-
manded them that as
they were true-
ly perswaded to
confesse the on-
ly God: so they
would serue him
with all their
power and de-
stroy the idola-
ters his enemies.

^p As Gods spirit
moued him to
pray, so was he
strengthened by
the same that he
did not faint, but
continued till til
he had obtained.
^q Or, here and there.
^q He was so
strengthened
with Gods spirit,
that he ran fa-
ster then the
souldiers were able
to runne.

sonnes of Iakob, vnto whome the
word of the Lord came, saying, "Israel
shalbe thy name)

32 And with the stones he built an altar
in the name of the Lord: and he made
a ditch round about the altar, as great
as would containe two measures of
seede.

33 And he put the wood in order, & hel-
deth the bullocke in pieces, and layed him
on the wood.

34 And said, fill foure barchs with wa-
ter, and poure it on the burnt offering &
on the wood. Againe he saide, Doe so a-
gaine. And they did so the second time.
And he said, Do it the third time. And
they did it the third time.

35 And the water ran rounde about the
altar: & he filled the ditch with wa-
ter also.

36 And whē they should offer the euen-
ing sacrifice, Eliah the Prophet came, and
said, Lord God of Abraham, Ishak and
of Israel, let it be knowne this day, that
thou art the God of Israel, and that I
am thy seruant, and that I haue done
all these things at thy commandement.
37 Heare me, O Lord, heare me, and let
this people know that thou art O Lord
God, and that thou hast turned their
heart againe at the last.

38 Then the fire of the Lord fell, and con-
sumed the burnt offering, and the wood,
and the stones, and the dust, & licked vp
the water that was in the ditch.

39 And when all the people sawe it, they
fell on their faces, and said, The Lord is
God, the Lord is God.

40 And Eliah said vnto them, Take the
prophetes of Baal, let not a man of
them escape. And they tooke them, and
Eliah brought them to the brooke Ki-
shon, and slew them there.

41 And Eliah saide vnto Ahab, Get
thee vp, eat and drinke, for there is a fow-
le of much raine.

42 So Ahab went vp to eate and to
drinke, and Eliah went vp to the top
of Carmel: and he crouched vnto the
earth, and put his face betwene his
knees.

43 And said to his seruant, Goe vp now
and looke toward the way of the Sea.
And he went vp, and looked, and sayde,
There is nothing. Againe he saide, Go
againe & seuen times.

44 And at the seuen time he saide, Bee-
hold, there ariseth a little cloude out of
the sea like a mans hand. Then he saide,
Vp, and lay vnto Ahab, Make ready
thy chariot, and get thee downe, that the
raime may thet thee not.

45 And in the meane while the heauen
was blacke with cloudes and winde,
and there was a great raine. Then A-
hab went vp and came to Izeel.

46 And the hande of the Lord was on
Eliah, and hee girded vp his loynes,
and ranne before Ahab till he came to
Izeel.

Eliah fleeing fro Izeel, is nourished by the An-
gel of God. ¹⁵ He is commaunded to anoint Ha-
zael, Jehu, and Elisha.

1 N Dwe Hah tolde Jezebel all that
Eliah had done, and howe hee
had slaine all the prophetes with
the sword.

2 Then Jezebel sent a messenger to
Eliah, saying, The gods do so to mee
and more also, if I make not thy lye
like one of their lyes by to morow this
time.

3 And when he sawe that, he arose, and
went for his life, and came to Bec-
theba, which is in Iudah, and left his
seruant there.

4 But he went a dapes iourney into the
wildernes, and came and laid downe
vnder a iuniper tree, and desired that
he might die, and said, It is nowe p-
nough: O Lord, take my soule, for I
am no better, then my fathers.

5 And as he lay and slept vnder the iun-
iper tree, behold now, an Angel touched
him, and said vnto him, Vp, and eate.

6 And whē he looked about, behold, there
was a cake baken on the coles, & a pot
of water at his head: so he did eate and
drinke, and returned and slept.

7 And the Angel of the Lord came againe
the second time, and touched him, and
saide, Vp, and eate: for thou hast a
great iourney.

8 And when he arose, and did eate & drinke,
& walked in the strength of that meate
fourtie dapes and fourtie nights, vnto
Horeb the mount of God.

9 And there he entred into a caue, and
lodged there: and behold, the Lord spake
to him, and said vnto him, What dost
thou here, Eliah?

10 And he answered, I haue bene verie
zealous for the Lord God of hostes: for
the children of Israel haue forsaken thy
covenant, broken downe thine altars,
& slaine thy prophetes with the sword,
& and I only am left, and they seeke my
life to take it away.

11 And he said, Come out, and stande by
the mount before the Lord. And behold,
the Lord went by: and a mightie strong
winde rent the mountaynes, and brake
the rockes before the Lord: but the Lord
was not in the winde: and after the
winde came an earthquake: but the Lord
was not in the earthquake.

12 And after the earthquake came fire: but
the Lord was not in the fire: and after
the fire came a still and soft voyce.

13 And when Eliah heard it, he covered
his face with his mantell, and went
out, and stood in the entring in of the
caue: and behold, there came a voyce
vnto him, and saide, What dost thou
here, Eliah?

14 And he answered, I haue bene verie
zealous for the Lord God of hostes, be-
cause the children of Israel haue for-
saken:

^a To wit, of
Baal.

^b Though the
wicked rage a-
gainst Gods
children, yet hee
holdeth them
backe that they
cannot execute
their malice.
¹⁵ Or, wether his
minde led him.

^c So harde a
thing it is to bri-
dle our impac-
ience in afflic-
tion that the faintes
could not out-
come the same.

^d He declareth
that except God
had nourished
him miraculou-
ly, it had not by a
possible for him
to haue gone
this iourney.
^e He complai-
ned that y more-
zealous that he
shewed him selfe
to maintain gods
glorie, the more
cruelly was he
persecuted.

^{Rom. 11. 3.}
^f For the nature
of man is not
able to come
nere vnto God,
if he should ap-
peare in his
strength and ful-
maiestie, and
therefore of his
mercie he sub-
mitteth him selfe
to our capacite.
^g We ought not
to depende on
the multitude in
mainteyning
Gods glorie, but
because our
duetie so requi-
reth, we ought
to do it.

21 And the King of Israel went out, and smote the horses and chariots, & with a great slaughter slew he the Aramites.

22 For there had come a Prophet to the King of Israel, and had said unto him, Goe, be of good courage, and confide, and take heede what thou doest: for when the yere is gone about, the King of Aram will come vp against thee.

23 ¶ Then the seruants of the King of Aram saide unto him, Their gods are gods of the mountaynes, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtles we shal ouercome them.

24 And thus doe, Take the Kings away, euery one out of his place, & place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such chariots, and we will fight against them in the plaine, and doubtles we shal ouercome them: and he hearkened unto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

27 And the childzen of Israel were nombred, and were all assembled and went against them, and the childzen of Israel pitched before them, like two little flocks of kiddees: but the Aramites filled the countrey.

28 And there came a man of God, and spake unto the King of Israel, saying, Thus saeth the Lorde, Because the Aramites haue said, The Lorde is the God of the mountaynes, and not God of the balles, therefore wil I deliuer al this great multitude into thine hande, and vs shal know that I am the Lorde.

29 And they pitched one ouer against the other seven daies, and in the seuenth day the battell was toped: and the childzen of Israel slew of the Aramites an hundred thousande footemen in one day.

30 But the rest fled to Aphek into the citie: and there sel a wall vpon seven and twentie thousande men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruants said vnto him, Bes holde now, we haue heard say, that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our loines, & ropes about our heads, & goe out to the King of Israel: it may be that he wil giue thy life.

32 Then they girded sackcloth about their loines, & put ropes about their heads, and came to the King of Israel, & said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliué? he is my brother.

33 Shewe the men toke diligent heede, if they could catche any thing of him, and made haste, and sayde, Thy brother

Ben-hadad. And he sayd, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come by him to the chariot.

34 And Ben-hadad said vnto him, The ciuities, which my father tooke from thy father, I wil restore, & thou shalt make shreates for them in Damascus, as my father did in Samaria. Then saide Ahab, I will let thee goe with this conuenant. So he made a conuenant with him, and let him goe.

35 ¶ Then a certaine man of the childzen of the Prophets saide vnto his neighbours by the comendement of the Lorde, I smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, beholde, as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

37 Then he found another man, & sayde, Smite me, I pray thee. And the man smote him, & in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battell: and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shal goe for his life, or els thou shalt pay a talent of siluer.

40 And as the seruant had here & there to doe, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.

41 And he heisted, & toke the ashes away from his face: and the King of Israel knew him that he was of the Prophets.

42 And he said vnto him, Thus saeth the Lorde, Because thou hast let goe out of thine hands a man whom I appointed to doe, thy life shal goe for his life, & thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, & came to Samaria.

CHAP. XXI.

1 Izebel commandeth to kill Naboth, for the vineyardes, that he refused to sell Ahab, 19 Elijah reprooueth Ahab, and he repenteth.

2 After these things Naboth the Jezreelite had a vineyarde in Izebel, hard by the palace of Ahab King of Samaria.

3 And Ahab spake vnto Naboth, saying, Giue me thy vineyarde, that I may make me a garden of herbes thereof, because it is nere by mine house: and I will giue thee for it a better vineyarde then it is: or if it please thee, I will giue thee the worth of it in money.

4 And Naboth said to Ahab, The Lorde keppe me from giuing the inheritance of my fathers vnto thee,

He is aliué.

Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

Or, of the disciples.

By this external signe he would more liuely touch 5 Kings heart.

Because thou hast transgressed the comendement of the Lord.

By this parable he maketh Ahab condemne himselfe, who made a conuenant with Gods enemy, & let him escape, whom God had appointed to be slaine.

Or, Shomeroni.

Or, at this time.

A Though Ahabes tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

Thus the wicked blaspheme God in their furie, whome notwithstanding he suffereth not unpunished.

Al they, which were in the battell of the former yere, vers. 15.

Who am of like power in the valley, as I am on the hillies, & can aswell destroye a multitude with few as with manie.

Ebr from chamber to chamber.

In signe of submission, and that we haue deserved death, if he wil punish vs. with rigour.

Or, and caught it of him.

b Thus the wicked consider not what is iust and lawful, but see inwardly, when they can not haue their inordinate appetites satisfied.

c As though she said, thou knowest not what it is to reigne. Command, & intreat not.
"Ebr. let thine heart be merie.

d For then they used to enquire of mens faults: for none could fast truly that were notorious sinners.

e Thus 7 worldlings contrarie to Gods comāndement, who will lech not to consent to the shedding of innocent blood, obey rather the wicked commādements of princes then the iust lawes of God.
"Ebr. blessed,

f This example of monstrous crueltie the holy Ghost leauech to vs to the intent that wee should abhorre all tyrannie, and specially in the, whome nature & kinde should moue to be pitiful and inclined to mercie.
g Doest thou thinke to haue any aduantage by murdering of an innocent?

4 Then Naboth came into his house he and in displeasure, because of the word which Naboth the Jezreelite had spoken unto him, for he had said, I will not give thee the inheritance of my fathers, and he lay upon his bed & turned his face and would eate no bread.

5 Then Jezabel his wife came to him & said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, & said vnto him, Give me thy vineyard for money, or if I please thee, I will give thee another vineyard for it: but he answered, I will not give thee my vineyard.

7 Then Jezabel his wife said unto him, Doest thou now governe the kingdome of Israel? by, eat bread, and be of good cheere. I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his cite dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, & let them witness against him, saying, Thou didest blasphemie God and the King: then carie him out, and stone him that he may die.

11 And the men of his cite, euen the Elders and gouernours, which dwelt in his cite, did as Jezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people,

13 And there came two wicked men, and sat before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blasphemie God and the King. Then they caried him away out of the cite, & stoned him with stones, that he died.

14 Then they sent to Jezabel, saying, Naboth is stoned and is dead.

15 And when Jezabel heard that Naboth was stoned & was dead, Jezabel said to Ahab, By, and take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria, for he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou passe vnto him, Thus saith the Lord, & what thou killedst, and also gotten possession? And thou shalt speake vnto him, saying, Thus

saith the Lord, b In the place where he & his dogs licked the blood of Naboth, filled in Ioram shall dogges lick euen thy blood also, his sonne, as 2. King 9.25,26.

20 And Ahab said to Elijah, What thou found me, & mine enemy? And he answered, I haue found thee: for thou hast sold the life to worke wickedne in the sight of the Lord.

21 Behold, I will bring euill vpon thee, and wilt take away thy posteritie, & wilt cut off from Ahab him that is * piterly against the wall, about him that is * iust by, as him that is left in Israel, Chap. 14. 10. 2. King. 9.8. 1. Sam. 23.22. Chap. 14. 10.

22 And I will make thine house like the house of * Jeroboan the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the pronocation wherewith thou hast prouoked, & made Israel to sinne. Chap. 15. 29. Chap. 16. 7.

23 And also of Jezabel spake the Lord, saying, * The dogs shall eate Jezabel, by the wall of Izeel.

24 The dogges shall eate him of Ahabs flocke, that dyeth in the cite: and him that dieth in the fields, shall the fowles of the aire eate.

25 (But there was none like Ahab, who did sell him selfe, to worke wickedne in the sight of the Lord: whome Jezabel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon him & fasted, and laye in laces cloth and went * lowely.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me: because he submitted himselfe before me, I will not bring that euill in his dayes, but in his * sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 Jehoshaphat and Ahab fight against the King of Syria. 15 Michah sheweth the king what shall be the successe of their enterprise. 24 Zedekiah the false prophet smiteth him. 34 Ahab is slain. 40 Ahaziah his sonne succedeth. 41 The reigne of Jehoshaphat, 51 and Ioram his sonne.

1 And they continued a thre yeere without warre betwene Aham & Israel.

2 And in the third yere did Jehoshaphat the King of Iudah come downe to the King of Israel.

3 (Then the King of Israel said vnto his seruants, Knowe ye not that Ramoth Gilead was ours: and we stay, & take it not out of the hande of the King of Aham?)

4 And he said vnto Jehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Jehoshaphat said vnto the King of Israel, I am as thou art, my people as thy people, and mine

ioyne and go with thee, and all mine is at thy helpe

i By the wicked counsell of his wife, he became a vile idolater & cruell murderer, as one y gave him selfe wholly to serue sinne.

"Ebr. his token.
k In token of mourning, or as some read, bare footed.

l Meaning in Iorams time, 2. King 9. 26.

2. Chron. 18. 1. 2. a Ben-hadad the King of Syria & Ahab made a peace, which induced 3. yerres. b To see and visite him. c The Kings of Syria kept Ramoth before this league was made by Be-hadad: therefore he thought not him self bound thereby to restore it. d I am ready to comāndement.

horses as thine horses.

5 Then Jehohaphat said vnto the king of Israel, ^e Alke counsaile, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundred men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? And they said, See vp: for the Lord shall deliuer it into the hands of the king.

7 And Jehohaphat saide, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the king of Israel saide vnto Jehohaphat, There is yet one man (Michaiah the sonne of Iudiah) by whome we may aske the counsell of the Lord, but I hate him: for he doeth not propheticke good vnto me, but euill. And Jehohaphat said, Let not the king say so.

9 Then the king of Israel called an Eumiche, and said, Call quickly Michaiah the sonne of Iudiah.

10 And the king of Israel & Jehohaphat the king of Iudah sae either of them on his thron in their apparell in the void place at the entring in of the gate of Samaria, and all the prophetes prophesied before them.

11 And Azbichiah the sonne of Chenaanah made him¹ hornes of pion, & saide, Thus saith the Lord, With these shalt thou pulste the Aramites, vntill thou hast consumed them.

12 And all the prophetes prophesied so, saying, Go vp to Ramoth Gilead, and p[ro]ph[et]y: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah spake vnto him, saying, Behold now, the wordes of the prophetes declare good vnto the king with² one accord: let thy word therefore, I praye thee, be like the woide of one of them, and speake thou good.

14 And Michaiah sayde, As the Lord liueth, what soeuer the Lord saepeth vnto me, that will I speake.

15 So he came to the king, & the king said vnto him, Michaiah, shal we go against Ramoth Gilead to battell, or shal we leaue of? And he answered him, Go say, and p[ro]ph[et]y: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, Vowest thou I charge thee, that thou tell me no thing but that which is true in the Name of the Lord?

17 Then he saide, I saue al Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord saide, O these haue no master, let euerie

man returne vnto his house in peace. And the king of Israel saide vnto Jehohaphat, Did I not tell thee, that he woulde propheticke no good vnto me, but euill? Againe he saide, Heare thou therefore the word of the Lord. I saue the Lord sit on his thron, and all the hoste of heauen stode about him on his right hand and on his left hand. And the Lord saide, Who shall entise Abah that he may goe and fall at Ramoth Gilead? And one saide on this manner, & another said on that manner. Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said vnto him, Where with? And he saide, I will goe out, and be a false spirit in the mouth of all his prophetes. Then he said, Thou shalt entise him, and shalt also p[re]saipe: go forth, and do so. Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophetes, and the Lord hath appointed euill against thee. Then Azbichiah the sonne of Chenaanah came nere and smote Michaiah on the cheek, and said, When went the Spirit of the Lord from me, to speake vnto thee? And Michaiah said, Beholde, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee. And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne, And say, Thus saith the king, But this man in the pylon house, & feede him bread of affliction, and with water of affliction, vntill I returne in peace. And Michaiah saide, If I returne in peace, the Lord hath not spoken by me. And he said, Hearken all ye people. So the king of Israel and Jehohaphat the king of Iudah went vp to Ramoth Gilead. And the king of Israel saide to Jehohaphat, I will change mine apparell, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battell. And the king of Aram commaunded his two and thirtie captaines ouer his charrets, saying, Fight neither with small, nor great, saue ouer against the king of Israel. And when the captaines of the charrets saw Jehohaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehohaphat cryed. And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him. And a certaine man drew a bow mightie and smote the king of Israel betweene

18 And the king of Israel saide vnto Jehohaphat, Did I not tell thee, that he woulde propheticke no good vnto me, but euill?

19 Againe he saide, Heare thou therefore the word of the Lord. I saue the Lord sit on his thron, and all the hoste of heauen stode about him on his right hand and on his left hand.

20 And the Lord saide, Who shall entise Abah that he may goe and fall at Ramoth Gilead? And one saide on this manner, & another said on that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said vnto him, Where with?

22 And he saide, I will goe out, and be a false spirit in the mouth of all his prophetes. Then he said, Thou shalt entise him, and shalt also p[re]saipe: go forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophetes, and the Lord hath appointed euill against thee.

24 Then Azbichiah the sonne of Chenaanah came nere and smote Michaiah on the cheek, and said, When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Beholde, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,

27 And say, Thus saith the king, But this man in the pylon house, & feede him bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah saide, If I returne in peace, the Lord hath not spoken by me. And he said, Hearken all ye people.

29 So the king of Israel and Jehohaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel saide to Jehohaphat, I will change mine apparell, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charrets, saying, Fight neither with small, nor great, saue ouer against the king of Israel.

32 And when the captaines of the charrets saw Jehohaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehohaphat cryed.

33 And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 And a certaine man drew a bow mightie and smote the king of Israel betweene

^p Meaning, his heauen stode about him on his right hand and on his left hand.

^q Or, persuade and deceme.

^r Here wee see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

^r I will cause al his Prophets to tell lyes.

^{2 Chron. 18. 23.}

^f Thus the wicked would seme that none were in the fauour of God, but they, & that God hath giuen his graces to none so much as to them.

^t Let him be pinned away with hunger, & be fed with a smal portion of bread & water.

^u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

^x That is, to the Lord for helpe.

^{Or, in his simple citie & ignorantly betweene}

^e He seemed he would not go to the warre, except God approoued it, yet when Michah counsellled the cōtarie, he would not obey.

^f Meaning, the false prophetes, which were flatterers & seduced for lucre, whom Iezebel had assembled & kept after the death of those whom Elias slewe.

^g Jehoshaphat did not acknowledge the false prophetes to be Gods ministers, but did cōtemne them.

^h Whereby we see that the wicked cannot abide to heare y^e truth, but hate y^e Prophets of God & molest them.

ⁱ Reade Gene. 37. 36.

^k In their kingly apparell.

^l The true Prophetes of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 2. Jer. 7. 2. where in the false prophetes did imitate them, thinking thereby to make their doctrine more commendable.

^m Ebr. mouth.

ⁿ This is the common argument of the wicked, who thinke that none should scape against a thing, if the greater part approoue it, be they neuer so vngodly. He speaketh this in derision, because the King attributed so much to the false prophetes, meaning that by experience he should trie that they were but flatterers. O it is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

^a Ebr. and betweene the brigandine.

^b Ebr. flake.

^c To wit, Ahab King of Israel.

^d Of the Iſrac- lites.

^e Or, the harlots washed it.
Chap. xx. 19.

2 Chron. 20. 31.

betweene the points of his brigandine. Therefore he ſaid vnto his charret mā, Turne thine hand and carie me out of the holte: for I am hurt.

35 And the barrell encreaſed that day, and the King ſtood ſtill in his charret againſt the Ammonites, and died at euen: and the blood ranne out of the wound into the middeſ of the charret.

36 And there went a proclamation throughout the holte about the going downe of the ſunne, ſaying, Every man to his cite, and euery man to his owne countrey.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one waſhed the charret in the poole of Samaria and the dogs licked up his blood (and they waſhed his armour) according vnto the word of the Lorde which he ſpoke.

39 Concerning the reſt of the actes of Ahab & al that he did, & the priuie houſe, which he built, and al the cities that he built, are they not written in the booke of ^e Chronicles of the Kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ And Jehophaphat the ſonne of Aſa began to reigne vpon Iudah in the fourth yeere of Ahab King of Iſrael.

42 Jehophaphat was ſixe and thirtie yeeres olde, when he began to reigne, and reigned ſixe and twentie yeeres in Jeruſalem. And his mothers name was Aſubah the daughter of Shilhi.

43 And he walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. ¶ Here theſeſſe

the hie places were not taken away: a Meaning, that for the people offered ſtill and burnt incenſe in the hie places.

44 And Jehophaphat made peace with the King of Iſrael.

45 Concerning the reſt of the actes of Jehophaphat, and his worthe deeds that he did, & his barrells which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Edomites, which remained in the dayes of his father Aſa, he put cleane out of the land.

47 There was then no King in Edom: the ^b deputie was King.

48 Jehophaphat made ſhippes of ^c Tharſhiſh to ſaile to ^d Ophir for goide, but they went not, for the ſhippes were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſonne of Ahab vnto Jehophaphat, Let my ſeruants go with thy ſeruants in the ſhippes. But Jehophaphat would not.

50 And Jehophaphat did ſleepe with his fathers, & was buried with his fathers, in the cite of Dauid his father, and Jehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuentieth yeere of Jehophaphat King of Iudah, and reigned two yeeres ouer Iſrael.

52 But he did euil in the ſight of ^e Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For he ſerued Baal and worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, ^a according vnto all that his father had done.

^b In the time of this King, Idu- mea was ſubiekt to Iudah & was gouerned by whom they of Iudah appointed.
^c By Tharſhiſh the Scripture meaneth Cilicia & al the Sea called Mediterra- neum.
^d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for goide.

^e Or, in all points as his father did.

THE SECOND BOOKE OF the Kings.

THE ARGUMENT.

This ſecond booke conteyneth the actes of the Kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt King Hoſhea, who was imprifoned by the King of Aſſyria, and his cite Samaria taken, and the ten tribes by the juſt plague of God for their idolatrie and diſobedience to God led into captiuitie. And alſo of Iudah, from the reigne of Ichoram ſonne of Jehophaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, & neglecting his ſundrie admonitions, by famine and other meanes was taken by his enemies, ſawe his ſonnes moſt cruelly ſlayne before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and alſo by the juſt vengeance of God for contempt of his worde Ieruſalem was deſtroyed, the Temple burnt, and he and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards thoſe rulers and people which obey his Prophets & embrace his word: and contrariwiſe, of his plagues towards thoſe common weales which neglect his miniſters and doe not obey his commandements.

CHAP. I.

3 Ahaziah by a fall falleth sicke & consulteth with Baal-zebub. 4 He is reprov'd by Elias. 10 The captaynes ouer fiftie were sent to Elias, whereof two were burnt with fyre from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succedeth him.



Then Moab rebelled against Israel after the death of Ahab:

And Ahaziah fell through p lattel window in his upper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he said, Goe, and enquire of Baal-zebub the god of Ekron, if I shal recover of this my disease.

Then the Angel of the Lord said to Elias the Tishbite, Arise, and goe vp to meete the messengers of King of Samaria, & say vnto them, Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elias departed.

And the messengers returned vnto him, to whom he said, Why are ye now returned?

And they answered him, There came a man & met vs, and said vnto vs, Goe, & returne vnto the King which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

And he said vnto them, What manner of man was he which came & met you, and tolde you these wordes?

And they laide vnto him, He was an hearie man, and girded with a girdle of leather about his loynes. Then laide he, It is Elias the Tishbite.

Therefore the King sent vnto him a captaine ouer fiftie with his fifty men, who went vp vnto him: for behold, he late on the top of a mountaine, & he said vnto him, O man of God, the King hath commaunded that thou come downe.

Then Elias answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fyre come downe from the heauen, & deuoure thee and thy fiftie. So fyre came downe from the heauen and deuoured him and his fiftie.

Again also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commaundeth, Come downe quicky.

But Elias answered, and said vnto

them, If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fel on his knees before Elias, and besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these fiftie seruants be precious in thy sight.

Behold, there came fyre downe from the heauen and deuoured the two former captaynes ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

And the Angel of the Lord sayde vnto Elias, Goe downe with him, be not afraide of his presence. So he arose, and went downe with him vnto the King.

And he said vnto him, Thus saith the Lord, Because I haue sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt die the death.

So he died according to the worde of the Lord which Elias had spoke.

And Iehoram began to reigne in his stead, in the second yere of Iehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.

Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kinges of Israel?

CHAP. II.

Elisha deuorsh the waters with his cloke. 11 He is taken up into heauen. 13 Elisha taketh his cloke and deuorsh Jordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

And when the Lord would take vp Elias into heauen by a whirle winde, Elias went with Elisha from Gilgal.

Then Elias saide to Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

And the children of the prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lord wil take thy master fro thyne head this day? And he saide, Yea, I know it: holde ye pour peace.

Againe Elias sayde vnto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. But he sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Jericho.

Meaning, that God would shew by effect, whether he was a true Prophet or not. Which humble my selfe before God & his seruants. That is, spare my life and let me not die as the other two.

Thus the Lord giueth boldnes to his thy feare not the threatenings of tyrants, which otherwise of them selues are afraid to doe Gods message. In Iehoshaphat going to batel against the Syrians, made his sonne Iehoram King in the 17. yere of his reigne: & in the 18. yere, which was the 2. yere of his sonne, Iehoram, the sonne of Ahab reigned in Israel: and in the 5. yere of this Iehoram, Iehoshaphat dyed, & the kingdom of Iudah was confirmed to his sonne.

Which was that place where the children of Israel were circumcised after they came ouer Jordan and had bene forty yeres in the wilderness, as Iosh. 5.9. So called because thei are begotten as it were anew by the heauenly doctrine. That is, from being any more thine head: for to be as y head, is to be y master, as to be at the feete, is to be a scholer. For the Lorde had reueiled it vnto him.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wot to pay him tribute, rebelled, and he fel downe at a grate which was vpon his house to giue light beneath.
b The Philistines which dwelt at Ekron worshipped this idole, which signifieth the god of flies, thinking that he could preserue them fro the biting of flies: or els he was so called, because flies were engendered in great abundance of y blood of the sacrifices that were offered to that idole.
c He sheweth y idolaters haue not y true God, for els they would seeke to none but to him alone.
d Ignorance is the mother of error & idolatry.
e Some thinke that this is ment of his garments which were rough and made of heare.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants whe they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore pronounced Gods wrath so much y more.

5 And

e Not onely at Beth-el, but at Jericho and o- ther places were there Prophets, which had scho- lers, whome they instructed and brought vp in the true feare of God.

f To wit; of Iorden.

g Let thy Spirit haue double force in me, be- cause of these dangerous times: or let me haue twice so much as the rest of the Prophets: or thy Spirit being de- uided into three partes, let mee haue two.

h Thus God hath left a testi- monie in all ages both before the Law, in the Law, and in the time of the Gospel, of our resurrection.

i The Spirit of prophetic is gi- uen to him, as it was to Elijah.

k Meaning, Eli- jah: for they thought his bo- dy had bene cast in some moun- taine.

l Because **h** said he was extraordi- nary, they douted where he was become, but 18 Elshah was affi- red that he was taken vp to God.

5 And the children of the Prophets that were at Jericho, came to Elshah, and said vnto him, Knowest thou, that the Lord will take thy master from thine heade this daye? And he said, Yea, I know it: I hold ye pour peace.

6 Whereafter Elshah said vnto him, Take, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liveth, and as the soule liveth, I will not leaue thee. So they went both together.

7 And fiftie men of **h** sonnes of the Pro- phets went and stood on the other side asfarte of, & then two stood by Iorden.

8 ¶ Then Elshah tooke his cloke, and wrapt it together, and smote the wa- ters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, El- shah said vnto Elshah, What I shal do for thee before I be taken from thee. And Elshah said, I pray thee, Let thy Spirit be double vpon me.

10 And he said, Thou hast asked an harde thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shal not be.

11 And as they went walking & talking, beholde, there appeared a charet of fire, and horses of fire, & did separate them twaine. ¶ So Elshah went by by a whirle wind into heauen.

12 And Elshah sawe it, and he cryed, My father, my father, the charet of I Israel, and the horses thereof: and he sawe him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke by also the cloke of Elshah that fell from him, and returned, and stood by the bankes of Iorden.

14 After, he tooke the cloke of Elshah, that fell from him, and smote the waters, and said, Where is the Lord God of El- shah, and he himselfe? Againne also he smote the waters, and they were sepa- rated this way and that way: and El- shah went ouer.

15 And when the children of the Pro- phets, which were at Jericho, saw him on the other side, they said, The Spirit of Elshah doth rest on Elshah: and they came to meete him, & fell to the ground before him.

16 And said vnto him, Behold now, there be with thy seruantes fiftie strong men: let them go, we pray thee, and seeke thy master, if so be the Spirit of the Lord hath taken him by, and cast him vpon some mountaine, or into some valley. But he said, I will not send.

17 Yet they were instant vpon him, til he was ashy uied: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Jericho) and he said vnto them, Did not I say vnto you, So not?

19 ¶ And the men of the cite said vnto

Elshah, Behold, we pray thee: the situa- tion of this cite is pleasant, as thou, my lord, seest, but the water is nought, and the ground is barren.

20 Then he said, bring me a newe cruse, and put lye therein. And they brought it to him.

21 And he went vnto the spring of **h** wa- ters, and cast there the salt, and saide, Thus saith **h** Lord, I haue healed this water: death shal no more come there of, neither barrenesse to the ground.

22 So the waters were healed vntill this day, according to the woide of Elshah which he had spoken.

23 ¶ And he went by from thence vnto Beth-el. And as he was going by the way, litle children came out of the cite, and mocked him, and saide vnto him, Come by, thou bald head, come by, thou bald head.

24 And he turned backe, and looked on them, and cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Thereigne of Ichoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elshah reprooueth him, 17 And giveth them host water. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

1 N Owe Iehoram the sonne of Ahab began to reigne over I Israel in Sa- maria, the eighteenth yeere of Je- hoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the unage of Baal that his father had made.

3 Nevertheless, he cleaued vnto **h** sinnes of Ieroboam, **h** sonne of Ahab, which made I Israel to sinne, and departed not therefrom.

4 ¶ Then Ahab King of Moab had store of sheepe, and resided vnto the King of I Israel an hundredth thousande lambs, & an hundredth thousand rams with the wooll.

5 But when Ahab was dead, **h** King of Moab rebelled against **h** King of I Israel.

6 Therefore King Iehoram went out of Samaria the same season, & nombred all I Israel,

7 And went & sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battel against Moab? And he answered, I will go by: for I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then said he, What wan shall we goe by? And he answered, The way of the wildernesses of Edom.

9 ¶ So went the King of I Israel and the King of Iudah, & the King of Edom, & of Iudah, reade

Or, killeth the inhabitants.

m Thus God gaue him power euen contrary to nature, to make that water profit- able for mans vse, which before was hurtful.

n Perceiuing their malicious heart against the lord & his word, he desired God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. Chap. and 17. verse.

b He sacrificed to the golden calves, that Iero- boam had made.

c This was done after that David had made the Moabites tributary to his suc- cessors.

d Read 1. King 22.4.

e Meaning, the Viceroy or Lieu- tenant off King when 1. King 22.48.

² Ebr. that were at their feet.

^f That is, who was his seruant.

^g He is able to instruct vs what is Gods will in this point.

^h He knew that this wicked king would haue but vfed his counsell to serue his turn and therefore he disdaind to answer him.

ⁱ The wicked esteeme not the seruants of God, but when they are driven by very necessitie & feare of the present danger.

^k God suffreth his worde to be declared to the wicked, because of ^j godly that are among them.

^l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.

^m He will not onely miraculously giue you waters, but your enemies also in to your hand.

ⁿ Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, when he wil take them away, to ^o intent they might see his vengeance, which is prepared against them.

^o Ebr. to gird himselfe with a girdle.

^p The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

^q Meaning, they followed them into the townes.

when they had compassed ^h way seuen dayes, they had no water for the hoste, nor for the cattel that followed them.

10 Therefore the king of Israel said, ^h Elisha, that the Lord hath called these three kings, to giue them into the hande of Moab.

11 But Jehoshaphat said, Is there not here a Prophet of ^h Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which powred water on the handes of Elisha.

12 Then Jehoshaphat said, ^g The word of the Lord is with him. Therefore the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 And Elisha said vnto ^h king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, & to the prophets of thy mother. And the king of Israel said vnto him, I say: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As ^h ^h Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Jehoshaphat the king of Iudah, I would ^h not haue looked toward thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel played, the hand of the Lord came vpon him.

16 And he said, Thus saith ^h Lord, Make this valley full of ditches.

17 For thus saith ^h Lord, We shal neither see wind, nor see raine, yet the valley shal be filled with water, that ye may drinke, both ye & your cattel, and your bestes.

18 But this is ^a final thing in the sight of the Lord: for he will giue Moab into your hande.

19 And ye shall smite euery strong to wone and euery chiefe citie, and shal fel euery faire tree, & shal stop all the fountaines of water, and ^a make euery good felde with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that ^h kings were come by to fight against them, they gathered all that was able to put on harness, and bywarde, and stood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they said, This is blood: ^h kings are smitten slaine, & one hath smitten another: now therefore, Moab, to ^h spoile.

24 And when they came to the host of Israel, the Israelites arose by, and smote the Moabites, so that they fled before them, but they ^e innaded them, and smote Moab.

25 And they destroyed the cities: and on

all the good felde, euery man in cast his stone, and filled them, and they stopp all the fountaines of water, and felled all the good trees: onely in ^h Bar-hacheth left they the stones thereof: howbeit they went about it with kings, and smote it. And when the king of Moab saw that the battel was to lose for him, he tooke with him seuen hundred men that knew the sword to breake through vnto wales. the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

that skirmish, but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites heartes of pittie to depart.

CHAP. IIII.

⁴ God increaseth the oyle to the poore widow by Elisha. ¹² He obtaineth for the Shunammite ^a sonne at Gods hand. ²⁸ VVho dying, ³² He raiseth him vp againe. ⁴⁰ He maketh fire in the portage. ⁴² And multiplieth the loaves.

¹ A ^h ^h one of the wines of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband

is dead, and thou knowest, that thy seruant did ^h feare the Lord: and the creditors is come to take in two sonnes to be his ^h bondmen.

2 Then Elisha said vnto her, What shal I do for thee? tell me what hast thou at home? And she said, Thine handmaide hath nothing at home, save ^a ^h pitcher of oyle.

3 And he said, Doe ^h ^h borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee, and vpon thy sonnes, and poure out into ^h all those vessels and let abide those that are full.

5 So she departed from him, and shutte the doore vpon her, & vpon her sonnes. And they brought to her, and the poure red out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came & told the man of God. And he said, See, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the ^h rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

^q Which was one of the principal cities of the Moabites, where in they left nothing, but the wales.

^r Some referre it to the king of Edoms sonne, whom they say he had taken in

^a Reade Chap. 2.3.

^b And therefore fell not into detour by vnchristians or prodigality, but by the hand of the Lord.

^c Because I am poore and not able to pay.

^d Thus God suffreth his many times to be brought to extreme necessitie, before he succor them, that afterwards they may the more praise his mercy.

^e The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruantes, their wiues and children, if they trust in him.

^f To augment and increase in the vessels.

^g God here did not only provide

for his seruant, that his dees should be payed, and so kept his doctrine and

profession without slander, but also for his wife and children.

h Which should
be separate from
the rest of the
house, that he
might more co-
modiously giue
himselfe to stu-
dy and prayers.

i Thus the ser-
uants of God are
not without thankfull
for the benefites
they receiue.
k I am content
with that that
God hath sent
me, & can want
nothing that one
can doe for an-
other.
l Which then
was a reproche,
and therefore he
would that his
master should
pray to God for
her that the
might be fruit-
full.

Genes 10.

m His head
altered fore, and
therefore he
cried thus.

n For at such
times the peo-
ple were wont to
resort to the Pro-
phets for do-
ctrine and con-
solation.

^o Cor. peace.
^p Or, forre of.

o In token of
humilitie & ioy
that he had
dealt with him.

10 Let vs make ^b him a little chamber, & let vs let
him there a bed and a table and a steele,
and a candlestick, that he may turne in
thither when he cometh to vs.
11 ¶ And on a day, he came thither and
turned into the chamber, & lay therein.
12 And saide to Gehazi his seruant, Call
this Shunammite: and when he called
her, she stood before him.
13 Then he saide vnto him, Say vnto her
nowe, Beholde, thou hast had all this
great care for vs, what shall we do for
thee? Is there any thing to be spoken
for thee to the King or to the captain
of the host? And she answered, I dwell
among mine owne people.
14 Again he saide, What is then to be
done for her? Then Gehazi answered,
In doe she hath no sonne, & her hus-
band is old.
15 Then saide he, Call her. And he called
her, and she stood in the doore.
16 And he said, At this time appointed,
according to the time of life, thou shalt
embrace a sonne. And she saide, Oh my
lord, thou man of God, doe not lie vnto
thine handmaid.
17 So the woman conceived, and bare a
sonne at that same season, according to
the time of life, that Elisha had said vnto
her.
18 ¶ And when the childe was growen,
it fell on a day, that he went out to his
father, and to the reapers.
19 And he saide to his father, mine
head, mine head. Who said to his ser-
uant, Beare him to his mother.
20 And he took him and brought him to
his mother, and he sate on her knees till
noone, and died.
21 Then she went by, and laid him on the
bed of the man of God, and shut the
doore vpon him, and went out.
22 ¶ Then she called to her husband, and
said, Send with me, I pray thee, one of
the pong men and one of the asses: for
I will haste to the man of God, & come
again.
23 And he saide, Wherefore wilt thou goe
to him to day? it is neither new moone
nor Sabbath day. And she answered,
All shall be well.
24 Then she saddled an asse, and laid to her
seruant, Dine, and goe forward: stape
not for me to get vp, except I bid thee.
25 ¶ So she went, & came vnto the man
of God to mount Carmel. And when
the man of God sawe her, he rose against
him, he laid to Gehazi his seruant, Be-
holde, the Shunammite.
26 Runne now, I say, to meete her, & say
vnto her, Art thou in health? is thine
husband in health? and is the childe in
health? And she answered, We are in
health.
27 And when he came to the man of God
vnto the mountaine, the man caught him
by his feet: and Gehazi went to her, to
thrust her away: but the man of God

saide, Let her alone: for her soule is ^{vers} ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰ ¹⁰⁰¹ ¹⁰⁰² ¹⁰⁰³ ¹⁰⁰⁴ ¹⁰⁰⁵ ¹⁰⁰⁶ ¹⁰⁰⁷ ¹⁰⁰⁸ ¹⁰⁰⁹ ¹⁰¹⁰ ¹⁰¹¹ ¹⁰¹² ¹⁰¹³ ¹⁰¹⁴ ¹⁰¹⁵ ¹⁰¹⁶ ¹⁰¹⁷ ¹⁰¹⁸ ¹⁰¹⁹ ¹⁰²⁰ ¹⁰²¹ ¹⁰²² ¹⁰²³ ¹⁰²⁴ ¹⁰²⁵ ¹⁰²⁶ ¹⁰²⁷ ¹⁰²⁸ ¹⁰²⁹ ¹⁰³⁰ ¹⁰³¹ ¹⁰³² ¹⁰³³ ¹⁰³⁴ ¹⁰³⁵ ¹⁰³⁶ ¹⁰³⁷ ¹⁰³⁸ ¹⁰³⁹ ¹⁰⁴⁰ ¹⁰⁴¹ ¹⁰⁴² ¹⁰⁴³ ¹⁰⁴⁴ ¹⁰⁴⁵ ¹⁰⁴⁶ ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹

barley, and full eares of come in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I let this before an hundred men? He sayd againe, Giue it vnto the people that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So he let it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian was healed of his leprosie. 16 Elshah refused his gifts. 27 Gehazi a striken with leprosie, because he tooke money, and rayment of Naaman.

1 **N**OWE was there one Naaman captain of the hoste of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. He also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by hands, and had taken a litle maid of the land of Syria, and she serued Naamans wife.

3 And she saide vnto her mistres, Wouldst God my lord were with the Prophet that is in Samaria: he would soone deliuer him of his leprosie.

4 And he went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel.

5 And the king of Aram saide, Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and tooke with him ten talents of silver, and five thousand pieces of golde, and ten change of raimentes.

6 And brought the letter to the king of Israel to this effect, Howe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou maiest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and saide, Alas I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie: wherefore consider, I pray you, and see howe he seeketh a quarrell against me.

8 But when Elshah the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, & he shall knowe, that there is a Prophet in Israel.

9 Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elshah.

10 And Elshah sent a messenger vnto him, saying, Go and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth and went

away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Were not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel: may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, O Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? howe much rather then, when he saith to thee, Wash, and be cleansed?

14 Then went he downe, and washed himselfe seven times in Jordan, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleansed.

15 And he turned againe to the man of God, he, and all his companie, & came and stood before him and saide, Behold, now I knowe that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he saide, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, but he refused.

17 Moreover, Naaman saide, Shall there not be giuen to thy seruant two mules load of this earth: for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, save freely vnto the Lord.

18 Wherein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, & leaneth on mine hand, & I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he saide, Go in peace. So he departed from him about halfe a daies iourney of ground.

20 And Gehazi the seruant of Elshah the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somes what of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saue him running after him, he lighted downe from the charret to meete him, and saide, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman saide, Psea, take two ta-

This declaration of the seruants ought to reuence and loue their masters as children their fathers, and likewise masters toward their seruants must be affectioned as toward their children.

Luke 4. 27.

"Ebr. blessing."

h So the Lord commandeth that they that receiue freely should giue also freely.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatry: for as he confesseth he will neuer serue any but the true God.

k The Prophet did not approve his adoe, but after the common manner of speech he biddeth him farewell.

l Declaring thee by what honour and affection he bare to the Prophet his master.

It is not the quantity of bread that satisfieth, but the blessing that God giueth.

a Here appeareth among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their country.

"Ebr. she was before."

b Meaning, Elshah.

c That is, Naaman told it to the King of Syria.

d To giue this as a present to the Prophet.

"Ebr. in his hand."

e The Prophet rebuketh the king because he did not consider that God was true in his promises and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things and hath not regard to the words of God, which is here contained.

ientes: and he compelled him, a bound
two talents of silver in two bags, with
two change of garments, & gave them
unto two of his servants, that they
might beare them before him.
24 And when he came to the towne, he
rooke them out of their handes, & lapid
them in the house, and sent away the
men: and they departed.
25 ¶ Then he went in, and stood before
his master. And Elisha said unto him,
Whence comest thou, Gehazi? And he
said, Thy servant went no whither.
26 But he saide unto him, O went not
mine heart with thee when þu man tur-
ned againe from his chariot to mee-
te thee? To this a time to take money, and
to receive garments, and olives, and
vineyards, and sheepe, and oxen, & men
servants, and maid servants?
27 The leprosie therfore of Naaman shal
cleane vnto thee, and þu to thy seede for-
euer. And he went out fro his presence
a leper white as snow.
C H A P. VI.
6 Elisha maketh yron to summe about the water.
1 He disloseth the king of Syria counsell to the
King of Israel. 13 VVho sending certaine to
take him, were kept fast in Samaria. 24 Samaria
is besieged and endureth extreme famine.
1 **A**ND the children of the Prophets
said vnto Elisha, Behold, we pray
thee, the place where we dwell with
thee, is to little for vs.
2 Let vs now go to Jordan, that we may
take thence euery man a beemie, and
make vs a place to dwell in. And he an-
swered, Go.
3 And one said, Vouchsafe, I pray thee,
to go with thy seruants, and he answered,
I will go.
4 So he went with them, and when they
came to Jordan, they cut downe wood.
5 And as one was felling of a tree, the
pion fel into the water: then he cried, &
said, Alas master, it was but boyowed.
6 And the man of God said, Where fell
it? And he shewed him the place. Then
he cut downe a peece of woode, and cast
in thither, and hee caused the pion to
swimme.
7 Then he said, Take it vp to thee. And
he stretched out his hande, and toke it.
8 ¶ Then þe king of Ara warred against
Israel and tooke counsell with his ser-
uants, and said, In such and such a
place shalbe my campe.
9 Therefore the man of God sent vnto
the king of Israel, saying, Beware
thou goe not ouer to such a place: for
there the Aramites are come downe.
10 So the king of Israel went to the place
which the man of God tolde him, and
warred him of, and saved himselfe
from thence, not once, nor twice.
11 And the heart of þe king of Aram was
troubled for this thing: therefore he cal-
led his seruants and saide vnto them,
Will ye not shewe me, which of vs be-
wrayeth our counsell to þe king of Israel?

12 Then one of his seruants said, None,
my lord, O king, but Elisha þe prophet
that is in Israel, telleth the king of Is-
rael, euen the wordes that thou speakest
in thy priuy chamber.
13 And he said, Go and espie where he is,
that I may sende and fetch him. And
one tolde him, saying, Beholde, he is in
Dorhan.
14 ¶ So he sent thither hoyses, and char-
rets, and a mighty host: and they came
by night, and compassed the cite.
15 And when the servant of the man of
God arose early to goe out, beholde, an
hoste compassed the cite with hoyses &
charrets. Then his servant saide vnto
him, Alas master, how shal we doe?
16 And he answered, Feare not: * for
they that be with vs, are moe then they
that be with them.
17 Then Elisha prayed, & said, Lord, I be-
seech thee, open his eyes, * that he may
see. And the Lord opened the eyes of the
servant, and he looked, and beholde, the
mountaine was full of hoyses and char-
rets of fire round about Elisha.
18 So they came downe to him, but E-
lisha prayed vnto þe Lord, & said, Smite
this people, I pray thee, with blindness.
And he smote them with blindness, ac-
cording to the worde of Elisha.
19 And Elisha said vnto them, This is
not the way, neither is this the cite: fol-
low me, & I will lead pou to þe man whō
passe. But he led them to Samaria.
20 And when they were come to Samar-
ia, Elisha said, IODE, open their eyes
that they may see. And the Lord opened
their eyes, and they sawe, and beholde,
they were in the middes of Samaria.
21 And þe king of Israel said vnto Elisha
when he saw them, O father, shall I
smite them, that I smite them?
22 And he answered, Thou shalt not
smite them: dost thou not smite them
that thou hast taken with thy sword, &
with thy bow? but set bread and water
before them, that they may eat & drinke
and goe to their master.
23 And hee made great preparation for
them: and when they had eaten & drun-
ken, he sent them away: and they went
to their master. So the bandes of Aram
came no more into the land of Israel.
24 But afterwarde Ben-hadad king of
Aram gathered all his hoste, and went
vp, and besieged Samaria.
25 So there was a great famine in Sa-
maria: for loe, they besieged it untill an
asses head was at foure score pieces of
silver, and the fourth part of a kab of
doves a doung at fure pieces of silver.
26 And as the king of Israel was going
vpon the wal, there crept a woman vnto
him, saying, Helpe, my lord, O king.
27 And he said, Seeing the Lord doth not
ouercome in battell: for they returned no more at that time to
fight against Israel, or in that Kinges dayes. n The Ebrewes
write, that they burned it in the siege for lacke of wood.

o Meaning, any kinde of vitails, as corne and wine &c.

Deut. 28. 53, 57.

Or, under his clothes.

p Thus hypocrites, when they seele gods iudgements, thinke to please him with outward ceremonies, whom in profperitie they wil not know. q Meaning, Ichoram Ahabs sonne whokilled the prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they find not sudden remedy against their afflictions.

succour thee, how should I helpe thee with the o barne, or with the wine presse?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto me, Give thy sonne, that we maye eat him to day, and we will eate my sonne to morrowe.

29 * So we sod my sonne, and did eate him: and I saide to her the day after, Give thy sonne, that we maye eat him, but she hath hid her sonne.

30 And when the king had hearde the words of h woman, he rent his clothes, (and as he went vpon the iual, the people looked, and behold, he had sackcloth ⁱⁿ vpon his fleshy)

31 And he said, God do lo to me and more also, if the head of Elisha the sonne of Shaphat shal stand on him this day.

32 (Howe Elisha late in his house, and the Elders sate with him) And the King sent a man before him: but before the messenger came to him, he said to the Elders, Doe pe not holw this 4 murthers sonne hath sent to take awap mine head: take heede when the messenger cometh, and shut the doore, and handle him roughly at the doore: is not p sound of his matters sate behind him?

33 While he yet talked with them, behold, the messenger came downe vnto him, and said, Beholde, this euil cometh of the Lorde: should I attend on the Lord any longer?

CHAP. VII.

a Elisha propheticall plente of vitails and other things to Samaria. b The Syrians ronne away, and haue no man following them. 17 The prince that would not beleue the wordes of Elisha is trodden to death.

I Then Elisha said, Heare ye the word of the Lord: thus saith h Lord, 2 To morrow this time a measure of fine flour shalbe sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lorde would make windowes in the heauen, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Howe there were foure leprouse men at the entering in of the gate: and they said one to another, Why sitte we here vntil we dye?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall dye there: and if we sit here, we dye also. Howe therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kil vs, we are but dead.

So they rose vp in the twilight, to goe to the campe of the Aramites: & when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charretts and a noise of hostes, and a noise of a great armie, so that they said one to another, Beholde, the king of Israel destroy the wicked, though they be neuer so many, for he can scatter them with a final noise or shaking of a leafe.

7 Wherefore they arose, and fled in the twilight, and left their tentes and their hostes, and their asses, euen the campe as it was, and s fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, & entred into another tent, and caried thence also, and went, and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we holde our peace. If we tarp till day light, some mischief will come vpon vs. Howe therefore come, let vs go, and tell the kings householde.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of h Aramites, and lo, there was no man there, neither voice of man, but hostes tyed and asses tyed: and the tentes are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruantes, h I will shewe you now, what p Aramites haue done vnto vs. They knowe that we are afflicted, therefore they are gone out of the campe to hide themselves in the fieldes, saying, When they come out of the citie, we shall catch them aliue, and get into the citie.

13 And one of his seruantes answered, and said, Let men take nowe fine of the hostes that remaine, and are left in the citie, (behold, they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charrets of hostes, and the king sent after the hoste of the Aramites, saying, Go and see.

15 And they went after them vnto Iordan, & loe, at the waie was ful of clothes & vessels which the Aramites had cast from them in their haste: & the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hande he leaned) the charge of the

f Thus God nereas and a noise of hostes, and a noise of death no great preparation to another, Beholde, the king of Israel destroy the wicked, though they be neuer so many, for he can scatter them with a final noise or shaking of a leafe. The wicked need no greater enemy then their owne conscience to pursue them.

Or, we shalbe punished for our fault.

h He mistrusted you now, what p Aramites haue done the Prophetes words, and therefore could beleeue nothing, as they which are then godly eare cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

Or, two hostes of the charret, which were accustomed to draw in the charret.

k Which he spake by the mouth of Elisha, vers. 1.

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reueiled by gods Spirit.

b To whom the king gaue the charge & oversight of thinges, as vers. 17.

c He mocketh at the Prophetes wordes, saying, that if God rayned downe corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein,

when thou shalt see this miracle and yet not be partaker thereof. e For it was commanded in the law that they should dwell apart and not among their brethren, Levit. 13. 46.

1 As the people
prealed out of
gate to runne to
the Syrians tents
where they had
heard was meat,
and great spoile
left.

the gate, and the people trode upon
him in the gate, and he died, as the man
of God had saide, which spake it, when
the king came downe to him.
18 And it came to passe, as the man of
God had spoken to the king, saying,
Two measures of barley at a shekel, and
a measure of fine flour shalbe at a she-
kel, to morowe about this time in the
gate of Damara.
19 But the prince had answered the man
of God, and saide, Though the hoide
would make windowes in the heauen,
could it come so to passe? And he saide,
Beholde, thou shalt see it with thine
eyes, but thou shalt not eate thereof.
20 And so it came vnto him: for the peo-
ple trode vpon him in the gate, and he
died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunamite the death
of seven yere. 11 He prophesieth to Hazael that
he shalbe King of Syria. 15 He reigneth after
Ben-hadad. 16 Jehoahaz reigneth ouer Iudah. 20
Edom falleth from Iudah. 25 Ahaziah succee-
deth Jehoahaz.

1 **T**hen spake Elisha vnto the woman,
whose sonne he had restored to life,
saying, Idd, and goe, thou, and thine
house, and sojourn where thou canst
sojourn: for the Lord hath called for a
famine, and it cometh also vpon the
land seven yeres.

2 And the woman arose, and did after
the saying of the man of God, and went
both she and her household and sojourn-
ed in the land of the Philistines seven
yeres.

3 ¶ And at the seven yeres end, the wo-
man returned out of the land of the
Philistines, and went out to call vpon
the king for her house and for her land.

4 And the king talked with Gehazi the
seruant of the man of God, saying, Tell
me, I pray thee, all the great actes that
Elisha hath done.

5 And as he tolde the king, howe he had
restored one dead to life, beholde, the wo-
man whose sonne he had raised to life,
called vpon the king for her house and
for her land. Then Gehazi said, My
lord, the king, this is the woman, and
this is her sonne, whom Elisha resto-
red to life.

6 And when the king asked the woman,
he tolde him: so the king appointed her
an Eunuche, saying, Restore thou all
that are hers, and all the fruits of her
landes since the day she left the land,
euen vntill this time.

7 ¶ Then Elisha came to Damascus, and
Ben-hadad king of Aram was sicke,
and one tolde him, saying, The man of
God is come hither.

8 And the king said vnto Hazael, Take a
present in thine hand, and goe nicere the
man of God, that thou maiest inquire
of the Lord by him, saying, Shall I re-
cover of this disease?

9 ¶ So Hazael went to nicere him, and

took the present in his hand, and of eue-
ry good thing of Damascus, euen the
burden of fourey camels, and came and
stood before him, and saide, Thy sonne
Ben-hadad king of Aram hath sent me
to thee, saying, Shall I recover of this
disease?

10 And Elisha saide to him, Goe, and say
vnto him, Thou shalt recover: howbe-
it the Lord hath shewed me, that he shal
surely dye.

11 And he looked vpon him stedfastly till
Hazael was ashamed, and the man of
God wept.

12 And Hazael saide, Why weepest thou
lord? And he answered, Because I
know the euill that thou shalt doe vnto
the children of Israel: for their strong
cities shalt thou set on fire, and their
young men shalt thou slay with sword,
and shalt dash their infants against the
stones, and rent in pieces their women
with child.

13 Then Hazael saide, What is thy ser-
uant a dogge, that I should doe this
great thing? And Elisha answered, The
Lord hath shewed me, that thou shalt
be king of Aram.

14 ¶ So he departed from Elisha, & came
to his master, who saide to him, What
saide Elisha to thee? And he answered,
He tolde me that thou shouldst reco-
uer.

15 And on the morowe he took a thicke
clay and dypt it in water, and spread
it on his face, and he died: and Hazael
reigned in his stead.

16 ¶ Nowe in the fift yere of Joazam
the sonne of Ahaz king of Israel, and of
Jehoshaphat king of Iudah, Jeho-
raim the sonne of Jehoshaphat king of
Iudah began to reigne.

17 He was two and thirtie yere olde,
when he began to reigne: and he reig-
ned eight yere in Ierusalem.

18 And he walked in the waies of his
fathers, as did the house of Ahaz: for
the daughter of Ahaz was his wife, and
he did euill in the sight of the
Lord.

19 Yet the Lord would not destroy Iu-
dah, for David his seruants sake, as was
promised him to geue him a light
and to his children for euer.

20 ¶ In those daies Edom rebelled
from vnder the hand of Iudah, & made
a king ouer themselves.

21 Therefore Joazam went to Aïr, and
of all his charetes with him, and he arose
by night, & smote the Edomites which
were about him with the captaiues of
the charetes, and the people fled into
their tents.

22 So Edom rebelled from vnder the
hand of Iudah vnto this day, then
Ishmael rebelled at that same time.

23 Concerning therest of the acts of Jo-
zabam and all that he did, are they not
written in the booke of the Chronicles
of the kings of Iudah?

¶ Of all the chie-
fest and precious
things of the
countrey.

f Meaning that
he should reco-
uer of this dis-
ease: but he
knew that this
messenger Ha-
zael should slay
him to obteine
the kingdom.

g That I should
be without all
humanitie and
pitie.

h Vnder pretence
to refresh her earse
him, he stifled
him with this
clay.

i Chro. 2. 24.
i Reade Chap. 2.
17.

k He was confir-
med in his king-
dome after his
fathers death.

l The holy
Ghost sheweth
herby what dan-
ger it is to ioyne
with unbelievers.

m Which had
byn subiect to
Dauids time vnto
till this time of
Jehoahaz.

n This was a ci-
tie in Iudah gi-
uen to the Le-
uites, Iosh. 22. 13.
and after turned
from king Jeho-
ram because of
his idolatrie.

Chap. 4. 35.

a Where thou
canst finde a co-
modious place
to dwell, where
as is plentie.

b That is, to
complaine on
them which had
taken her posses-
sions while she
was absent.

c Gods wonder-
full prouidence
appeareth in this
that he caused
the king to be
desirous to heare
of him, whom
before he conte-
ned, & also here
by prepared an
entrance to the
poore widows
sute.

d The king cau-
sed to be iustly
restored which
was wrongfully
holde from her.

24 And Joiam kept with his fathers, and was buried with his fathers in the cite of David. And Ahaziah his sonne reigned in his steade.

25 ¶ In the twelfth yere of Joiam the sonne of Ahab king of Israel did Ahaziah the sonne of Jehoram king of Judah be- gonne to reigne.

26 ¶ Two and twentie yere olde was Ahaziah when he began to reigne, and he reigned one yere in Jerusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Joiam the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Joiam.

29 And king Joiam returned to be healed in Jezreel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Jehoram king of Judah went downe to see Joiam the sonne of Ahab in Jezreel, because he was sicke.

CHAP. IX.

¶ Jehu is made King of Israel, 24 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwife called Ochozias, the King of Iudah, 33 And causeth Iezabel to be cast downe out of a window, and the dogges did eat her.

1 ¶ When Elisha the Prophet called one of the children of the Prophets, and said vnto him, * A God thy loines & take this hore of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke whereis Jehu the sonne of Jehohaphath, the sonne of Nimshi, and go, and make him arise vp from among his brethren, and lead him * to a secret chamber.

3 Then take the hore of oyle, and poure it on his head, and say, Thus saith the Lord, I haue anointed thee for King ouer Israel, then open the doore, & flee without any tarping.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaiues of the armie were sitting. And he said, I haue a message to thee, O captaine. And Jehu said, Vnto which of al vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he poured the oile on his head, and saide vnto him, Thus saith the Lord God of Israel, I haue anointed thee for King ouer the people of the Lande, euen ouer Israel.

7 And thou shalt smite the house of Ahab the master, that I may avenge the blood of my seruantes the Prophets, and the blood of all the seruantes of the Lord * of the hand of Iezabel.

8 For the whole house of Ahab that was destroyed: and * I will cut off from Ahab, him that maketh water against his wall, as wel him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Achub.

10 And the dogges shall eat Iezabel in the siebe of Jezreel, & there shall none to burie her. And he opened the doore, and fled.

11 ¶ Then Jehu came out to the seruants of his lord. And one saide vnto him, Is all well? wherefore camest thou mad fellowe to thee? And he said vnto them, Ye knowe the man, and what his talke was.

12 And they said, It is false, tel vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke eue- ry man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Jehu is king.

14 So Jehu the sonne of Jehohaphath the sonne of Nimshi conspired against Joiam (Nowe Joiam kept Ramoth Gilead, he and all Israel because of Hazael king of Aram).

15 And * king Joiam returned to be healed in Jezreel of the woundes, which the Aramites had giuen him, when he fought with Hazael king of Aram; and Jehu saide, If it be pour nimbles, let no man depart and escape out of the cite, to go and tell in Jezreel.

16 So Jehu gate vp into a charet, and went to Jezreel: for Joiam lay there, and Ahaziah king of Judah was come downe to see Joiam.

17 And the watchman that stood in the towne in Jezreel, spied the companie of Jehu as he came, and said, I see a com- pany, And Jehoram said, Take a horse: man and sende to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and saide, Thus saith the King, Is it peace? And Jehu saide, What hast thou to doe with peace? * turne behinde me. And the watchman tolde, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horse- backe, which came to them, and said, Thus saith the King, Is it peace? And Jehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but cometh not a- gaine, and the marching is like the mar- ching of Jehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Jehoram saide, Make ready: and his charet was ready, And Jee- horam priue.

1. King. 14. 16. and 21. 22.

1. King. 14. 10. and 21. 22. 1. King. 16. 31. 2.

c That is, the rest of the armie, whom he called before, his brethren, verse. 2. d In this estimation the worlde hath the ministers of God notwithstanding for as much as the world hath ever slandered the children of God, (yea they called the sonne of god a deceiver, and said he had the deuil) therefore they ought not to be discouraged.

Chap. 8. 29.

e God had thus ordeined, as is read. 2. Chr. 22. 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, y whose meanes he thought to haue bene strong.

ger.

Or, followe me.

f As one that went earnestly about his enter- priue.

o Which is to be vnderstand, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yere olde, as 2. Chro. 22. 2. p Which was a cite in the tribe of Gad beyond Iorden. q This is a cite belonging to the tribe of Issachar.

1. King. 19. 16. 17. a Prepare thy selfe to goe diligently about thy busines: for in those countreis they vsed long garments, which they tucked vp, when they went about earnest busines.

b Ebr. from chamber to chamber.

b This anointing was for Kinges, Priests, and Prophets, which were al figures of Messiah, in who these three offices were accom- plished.

a. King. 11. 13, 15.

hoyam King of Israel & Whaziah king of Judah wet out epher of them in his charret aganſt Jehu, and mette him in the felde of Naboth the Iſreelite.

22 And when Jehoſam ſawe Jehu, he ſaid, Is it peace, Jehu? And he answered, What a peace? whiles the whores donies of thy mother Jezebel, and her witchcraftes are yet in great number.

23 Then Jehoſam turned his hand, and fled, and laide to Whaziah, & Whaziah, there is treaſon.

24 But Jehu tooke a bowe in his hand, & ſmote Jehoſam betwene his ſhoulders, that the arrow went through his heart: and he fell downe in his charret.

25 Then ſaid Iehu to Sidkar a captaine, Take, and caſt him in ſome place of the felde of Naboth the Iſreelite: for I remember that when I & thou rode together after Whab his father, the Lord ſlaped this burden upon him.

26 Surelp I have ſene pellerd ap^h blood of Naboth, and the blood of his ſonnes, ſaid the Lord, and I will render it ſhee in this felde, ſaith the Lord: nowe therfore take and caſt him in the felde, according to the worde of the Lord.

27 But when Whaziah the King of Judah ſawe this, he fled by the way of the garden houſe: and Jehu purſued after him, & ſaid, Smite him alſo in the charret: and they ſmote him in the going by to Gur, which is by Jibeam. And hee fled to Megiddo, and there dyed.

28 And his ſervants caried him in a charret to Jeruſalem, and buried him in his ſepulchre with his fathers in the cite of David.

29 ¶ And in the eleventh pere of Ioram the ſonne of Ahab, began Whaziah to reigne over Judah.

30 And when Jehu was come to Iſrael, Jezebel heard of it, & painted her face, and tired her head, and looked out at a window.

31 And as Jehu entred at the gate, ſhee ſaide, Had^m Zunri peace, which ſewe his maſters?

32 And he liſt up his eyes to the window, and ſaide, Who is on my ſide, who? Then two or three of her Euniches looked vnto him.

33 And he ſaid, Caſt her downe: and they caſt her downe, and he ſpunkled of her blood vpon the wall, and vpon the houſes, and he trode her vnder foote.

34 And when he was come in, he did eat and drinke, and laide, Wiſite nowe ponder curſed woman, and burie her: for ſhe is a Kings daughter.

35 And they went to burie her, but they founde no more of her then the ſkull, and the ſeete, and the palmes of her handes.

36 Wherefore they came againe and told him. And he ſaide, This is the word of the Lord, which he ſpake^m by his ſervant Eliah the Tiſbite, ſaying, In the felde of Iſrael ſhall the dogges cate the fleſh of Jeſebel.

37 And the carkers of Jezebel ſhal be as doing vpon the gronde in the felde of Iſrael, to chat none ſhall ſape, & This is Jeſebel.

CHAP. X.

8 Jehu canſeth the ſeuentie ſonnes of Abah to be ſlaine. 24 And after that ſourte and two of Ahaziah brethren. 25 He killeth alſo all the priettes of Baal. 35 After his death his ſonne reigne in his ſtede.

1 **A**Yab had nowe ſeuentie^a ſonnes in Samaria. And Jehu wrote letters, and ſent to Samaria vnto the rulers of Iſrael, and to the Elders, and to the vingers vp of Ahabs children, to this effect,

2 **N**owe when this letter commeth to you, (for ye haue with you pour maſters ſonnes, ye haue with you both charrettes and horges, and a defended cite, and armour)

3 **C**onſider therefore which of pour maſters ſonnes is beſt and moſt meete, and let him on his fathers thron, & fight for pour maſters houſe.

4 But they were exceedingly afraid, and ſayd, Be hold, two Kings could not ſtand beſore him, howe ſhall we then ſtand?

5 And he that was gouernour of Ahabs houſe, and he that ruled the cite, & the Elders, and the vingers vp of the children ſent to Jehu, ſaying, We are thy ſervants, and will do al that thou ſhalt bid vs: we will make no King: do what ſeemeth good to thee.

6 ¶ Then he wrote another letter to the, ſaying, If ye be mine, and will obey my voyce, take the heads of the men that are pour maſters ſonnes, and come to me to Iſrael by to morowe this time. (Nowe the Kings ſonnes, euen ſeuentie perſons were with the great men of the cite, which brought them by)

7 And when the letter came to them, they tooke the Kings ſonnes, and ſewe the ſeuentie perſons, and laide their heades in baſkets, and ſent them vnto him to Iſrael.

8 ¶ Then there came a meſſenger and tolde him, ſaying, They haue brought the heades of the Kings ſonnes. And he ſaid, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And whē it was day, he went out, and ſtoode and ſayde to all the people, He be righteous: behold, I conſpired aganſt my maſter, and ſewe him: but who ſewe all theſe?

10 **N**owe nowe that there ſhall fall vnto the earth nothing of the worde of the Lord, which the Lord ſpake concerning the

"Ebr. by the hand

1. King. 22. 23.

p Thus Gods

judgements ap-

peare euen in

this worlde a-

gainſt them that

ſuppreſſe his

word and perfe-

cute his ſeruants.

a The Scripture vſeth to call the ſonnes which are either children, or nepheues.

b He wrote this to proue them

whether they would take his part or no.

c God as a juſt iudge puniſheth the wicked children of wicked parents vnto the third & fourth generation.

d Ye can not juſtly condemne me for the Kings death, ſeing ye haue done y like to his poſterity: for the Lord commanded me, & I obeyed you to execute this his judgement.

¶ Meaning, that forasmuch as God is their enemy becauſe of their finnes, chat he will euer ſtirre vp ſome to reuenge his cauſe.

Or, ſpake this prophetic aganſt him.

1. King. 22. 29.

h By this place it is euident, that Jezebel cauſed both Naboth & his ſonnes to be put to death y Ahab might enioy his vineyarde more quickly: for els his children might haue claimed poſſeſſion.

i After y he was wounded in Samaria he fled to Megiddo, which was a cite of Iudah.

k That is, eleuen whole yeeres: for chap. 8. 2. y beſore, when he ſaid that he began to reigne the tweltyere of Ioram, he taketh part of the yere for the whole.

l Being of an haucie and cruel nature, ſhe wold ſtill retaine her princely ſtate & dignitie.

m As though ſhe would ſay, Can anie traitor or anie chat riſeth aganſt his ſuperior, haue good ſucceſſe? reade, 1. King. 16. 10.

Or, chief ſervants.

n This he did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of Gods judgements to all tyrants. o To wit, of the King of Zidon, 1. King. 16. 31.

¹ Ebr. by the hand of.
² 2 King. 21. 29.

³ Meaning, which were the idolatrous priories.

⁴ Thus Gods vengeance is vpon the that haue any part or familiarity with the wicked.

⁵ For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Iere. 35. 2.
⁶ Or, praised God for him.

⁷ Here Baal is taken for Ashtarothe the idole of the Zidonians, which Iezebel caused to be wor shipped, as it is also to vfed, 1. King. 16. 32. and 22. 53.
⁸ Ebr. sanctified.

⁹ Thus God would haue his seruants preferred, and idolaters destroyed: as in his love he giueth expresse commendment Deut. 17.

the house of Ahab: for the Lord hath brought to passe the things that he spake" by his seruant Eliiah.
11 So Iehu flew all that remained of the house of Ahab in Izreel, and all that were great with him, & his familiars and his priories, so that he let none of his remaine.
12 ¶ And he arose, and departed & came to Samaria. And as Iehu was in the waye by an house where the shephearbes did there,
13 He mette with the biethien of Ahaziah king of Iudah, and said, Who are ye? And they answered, We are the biethien of Ahaziah, and go downe to salute the children of the king and the children of the Quene.
14 And he saide, Take them aliuie. And they tooke them aliuie, and snewe them at the well beside the house where the shepe are house, euen two and fourtie men, and he left not one of them.
15 ¶ And when he was departed thence, he mette with Jehonadab the sonne of Rechab continuing to meete him, and he blessed him, and sayde to him, Is thine heart upright, as mine heart is towarde thine? And Jehonadab answered, Yea, doublelesse. Then giue mee thine hand. And when he had giue him his hande, he tooke him by to him into the charet.
16 And he said, Come with me, and see the zeale that I haue for the worde: so they made him ride in his charet.
17 And when he came to Samaria, hee slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Lord, which he spake to Eliiah.
18 Then Iehua assembled all the people, and said vnto them, Ahab serued Baal a litle, but Iehu shal serue him much more.
19 Nowe therefore call vnto me all the prophetes of Baal, all his seruants, & all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. When Iehu did it by a subtiltie to destroy the seruants of Baal.
20 And Iehu saide, "Proclaime a solemne assemblee for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, & the house of Baal was full from end to end.
22 Then he saide vnto him that had the charge of the bestrie, Bring forth bestiments for all the seruants of Baal. And he brought them out bestiments.
23 And when Iehu went, & Jehonadab the sonne of Rechab into the house of Baal, he said vnto his seruants of Baal, Search diligently, and looke, least there be here with you any of the seruants of the Lord, but the seruants of Baal onely,

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and sayde, If any of his men whom I haue brought into your handes, escape, his soule shal be for his soule.
25 And when he had made an ende of the burnt offering, Iehu said to the garde, & to the captaynes, Go in, slaye them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaynes cast them out, and went vnto the citie, where was the temple of Baal.
26 And they brought out the images of the temple of Baal, and burnt them.
27 And they destroyed the image of Baal, and they downe the house of Baal, and made a iakes of it vnto this day.
28 So Iehu destroyed Baal out of Israel.
29 But from the finnes of Jeroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golde calves that were in Beth-el and that were in Dan.
30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, & hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy sonnes vnto the fourth generation sit on the throne of Israel.
31 But Iehu regarded not to walke in the lawe of the Lord God of Israel with all his heart: for he departed not from the finnes of Jeroboam, which made Israel to sinne.
32 In those dayes the Lord beganne to lothe Israel, and Hazael smote them in all the costes of Israel.
33 From Jordan Eastward, euen all the land of Gilead, the Adures, & the Arcus denites, and them that were of Hamath, from Aroer (which is by the river Arnon) and Gilead and Basan.
34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?
35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his steade.
36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeres.

¹ Or, he shal die for him.

² Which citie was neere to Samaria.

³ Thus God aproueth and rewardeth his zeale, in executing Gods judgement, albeit his wickednes was afterward punished.
⁴ Or, so cut them off.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Jehoiaza causeth Athaliah to be slaine. 17 Hemaketh a covenant betweene God & the people. 28 Baal and his priests are destroyed.

¹ Chro. 22. 28.

1 **T**HEN Athaliah the mother of Ahaziah when the lawe that her sonne was dead, the arose, and destroyed all the Kings seede.

a Meaning, al the posteritie of Iehoshaphat, to whom the kingdom appertained: thus God vied the cruelty

2 But Jehoheba the daughter of King of this woman to destroy the whole familie of Ahab.

Joiam.

b The Lord promised to main-
teyne the familie
of Dauid, & not
to quench the
light thereof:
therefore he mo-
ued the heart of
Iehoiada to pre-
ferre him.
c Where the
Priests did lye.
2. Chro. 23. 17.
d The chiefe
Priest Iehophe-
bas husband.

e Of 5 Leuites,
which had
charge of the
keeping of the
Temple & kept
watch by course.
f That none
should come vp-
on them, while
they were crow-
ning the King.
g Called 5 East
gate of 5 Tem-
ple. 2. Chro. 23. 5.
* Or, that none
breake his order.
h Whose charge
is ended.

i Reade verse. 5.
and 7.

k To wit, Icho-
iada.

l That is, Ioath,
which had bene
kept secrete sixe
yeeres.
m Meaning, the
Lave of God,
which is his
chiefe charge, &
whereby only
his throne is
established.
n Where the
Kings place was
in the Temple.

Toiam, and sister to Athaliah b tooke Jo-
ash the sonne of Athaliah, and stole him
from among the kinges sonnes that
should be slaine, both him & his nourse,
keeping them in the c bed chamber, and
they hid him from Athaliah, so that he
was not slaine.

3 And he was with her hid in the house
of the Lord siere: and Athaliah did
reigne ouer the land.

4 f And the seventh pere d Iehoiada sent
and tooke the captaines ouer hundredths,
with other captaines and them of the
garde, and caused them to come vnto
him into the house of the Lord, & made
a couenant with them, & tooke an othe
of them in the house of the Lord, and
shewed them the kings sonne.

5 And he commanded them, saying, This
is it that ye must doe. The third part of
e you, that commeth on the Sabbath,
shall f warde toward the kings house.

6 And another third part in the gate
of s Sur: & another third part in the gate
behind them of the garde: and ye shall
keepe watch h in the house of Daffah.

7 And two partes of you, that is, all that
h go out on the Sabbath day, shall kepe
the watch of the house of the Lord a-
bout the king.

8 And ye shall compass the king rounde
about, every man with his weapon in
his hand, & whosoever commeth with-
in the ranges, let him be slaine: be you
with the king, as he goeth out and in.

9 i And the captaines of the hundredths
did according to all that Iehoiada the
Priest commanded, & they tooke euerie
man his men that entred in to their
charge on the Sabbath with them that
went out of it on the Sabbath, & came
to Iehoiada the Priest.

10 k And the Priest gaue to the captaines
of hundredths the speares & the shields
that were King Dauids, and were in
the house of the Lord.

11 And the garde stood, euery man with
his weapon in his hand, from the right
side of the house to the left side, about
the altar and about the house, round a-
bout the king.

12 Then hee brought out l the kinges
sonne, and put the crowne vpon him
and gaue him m the Testimonie, & they
made him king: also they anointed
him, and clapt their hands, and said,
God save the king.

13 j And when Athaliah heard the noise
of the running of the people, shee came
in to the people in the house of s Lord.

14 And when she looked, behold, p king
stood by a q pillar, as the manner was,
and the princes and the trumpeters by
the king, and all the people of the land
reioiced & blew with trumpets. Then
Athaliah rent her clothes, and cryed,
Treason, treason.

15 But Iehoiada the Priest commanded
the captaines of the hundredths that had
the rule of the host, and said vnto them,

Haue her forth of the ranges, and he
that followeth her, let him dye by the
sword: for the Priest had said, let her
not be slaine in the house of the Lord.
part.

16 Then they laid hands on her, and she
went by the way, by the which the por-
tes goe to the house of the king, & there
was she slaine.

17 And Iehoiada made a couenant be-
tweene the Lord and the king, and the
people, that they should be the Lordes
people: likewise betwene the q king
and the people.

18 Then all the people of the land went
into the house of Baal, and destroyed it
with his altars, and his images brake
they downe courageously, & slawe spars
tan the priest of Baal before the q al-
tars: and the Priest set a gard ouer the
house of the Lord.

19 Then he tooke the captaines of hun-
dreds, and the other captaines, and the
gard, and all the people of the land: and
they brought the king from the house of
the Lord, and came by the way of the
gate of the gard to the kings house: and
he sat him downe on the throne of the
kings.

20 And all the people of the land reioy-
ced, and the cite was in quiet: for they
had slaine Athaliah with the sword be-
side the kings house.

21 Seuen pere olde was Iehoshaf when
he began to reigne.

CHAP. XII.

6 Iehoshaf maketh prouision for the repairing of the
Temple. 16 He fighteth the King of Syria by a pre-
sent from coming against Ierusalem. 20 He is
killed by two of his seruants.

1 I A* the seventh pere of Iehu Jeho. 2. Chro. 24. 1.
Iah began to reigne, & reigned four: a Solong as ru-
tie peres in Ierusalem, and his mo- lers giue care to
thers name was Zibiah of Beer-sheba, f true ministers

2 And Iehoshaf did that which was good
of God, that prof-
in the sight of the Lord all his time that
per.

a Iehoiada the Priest taught him. b So hard a
3 But b the hie places were not taken a-
way: for the people offered yet & burnt
incense in the hie places.

4 j And Iehoshaf said to the Priests, All
the silver of dedicate things that be
brought to the house of the Lord, that is,
the money of them that ate under the
c count, the moner that euery man is
set at, and all the money that one offretly
willingly, and bringeth into the house
of the Lord,

5 Let the Priests take it to them, euerie
man of his acquaintance: and they shall
repare the broken places of the house,
where forer any decay is found.

6 i plet in the thier and twentieth pere
of king Iehoshaf the Priests had not
mended that which was decayed in the
Temple.

7 Then king Iehoshaf called for Iehoi-
ada the Priest, & the other Priests, and
said vnto them, Whyp repaire ye not
the Kings his predecessors, & also by f wickednes of f idolaters
the

p That both the
King & the peo-
ple should main-
teyne the true
worship of God
and destroy all
idolatrie.
q That he should
gouerne & they
obey in the feare
of God.

r Euen in f place
where he had
blasphemed god
and thought to
haue bin holpen
by his idole,
there God pow-
red his vengeace
vpon him.

s To wit, Icho-
iada.
t Which by her
cruelcie and per-
secution had
vexed the whole
land before.

u So hard a
thing it is for
them, that are in
authoritie to be
brought to the
perfect obedience
of God.
v That is, the
money of re-
demption. Exod.
30. 12: also the
money which f
Priest valued f
vowes at, Leuit.
27. 2. and their
free liberallitie.

w For the Tem-
ple which was
built an hidreth
sixty & six yeres
before, had ma-
ny things decay-
ed in it, both by
the negligencie
of the

e He taketh fō them y ordering of the money because of their negligence.

the ruines of the Temple? nōwe therefore receiue no more money of your acquaintance, except ye deliuer it to re-
pair the ruines of the Temple.

So the Priests consented to receiue no more money of the people, neither to re-
pair the decayed places of the Temple.

9 Then Jehoia^ada the Priest tooke a chest and bored an hole in the sid of it, and set it beside the altar, on the right side, as euerp man cometh into the Temple of the Lorde. And the Priests that kept the doore, put therein all the money that was brought into y house of the Lorde.

10 And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, and put it by after that they had tolde the money that was founde in the house of the Lorde.

11 And they gaue the money made ready into the hands of them, s that vnder-
tooke the worke, and that had the ouer-
sight of the house of the Lorde: and they paid it out to the carpenters and build-
ers that wrought vpon the house of the Lorde.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to re-
pare that was decayed in the house of the Lorde, and for all that which was layd out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lorde bowles of silver, instruments of mulke, basons, trumpets, nor any vessels of golde, or vessels of silver of y money that was brought into the house of the Lorde.

14 But they gaue it to the workemen, which repaired therewith the house of the Lorde.

15 Wherefore, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the treasurie offering and the money of the same offerings was not brought into the house of the Lords: for it was the Priests.

17 ¶ Then came by Hazael King of Syria, and fought against Gath & tooke it, and Hazael let his face to goe by to Jerusalem.

18 And Jehoahaz King of Iudah tooke all the halowed things that Jehoia^athab, and Jehoahaz, and Ahaziah his fathers kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lorde, & in the Kings house, and sent it to Hazael King of Syria, and he departed from Jerusalem.

19 Concerning the rest of the actes of Joash and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And his seruants arose & wrought

treason, and kewe Joash in the house of Shila: where hee came downe to

21 Euen^a Jozachar the sonne of Shimeath, and Jehoahaz the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

k Because he had put Zacharie the sonne of Jehoia^ada to death, 2.Chro. 24. 25. l Reade 2.Sam. 5.9. m Or, Iozabab.

CHAP. XIII.

3 Jehoahaz, the sonne of Iehu delivered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Joash his sonne reigneth in his stead. 20 Elisha dyeth. 24 Hazael dyeth.

1 In the thirte & twentieth pere of Joash the sonne of Ahaziah King of Iudah, Jehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene pere.

2 And he did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angrie with Israel, and deliuered them into the hands of Hazael King of Syria, & into the hand of Ben-hadad the sonne of Hazael, all his dayes.

4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Syria troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Syrians. And the children of Israel dwelt in their tents as before time.

6 Nevertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the groue also remained still in Samaria)

7 For he had left of the people to Jehoahaz but fiftie horsemen, and ten chariots, and ten thousand footemen, because the King of Syria had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz and all that he did, and his balliant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In the leuen & thirte pere of Joash King of Iudah began Jehoahaz the sonne of Jehoahaz to reigne ouer Israel in Samaria, and reigned ninete pere,

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.

12 Concerning the rest of the actes of Joash and all that he did, and his balliant deedes, and how he fought against Ahaziah King of Iudah, are they not written

a By worshipping the calves, which Ieroboam did erect in Israel.

b While Jehoahaz liued.

c To wit, Joash the sonne of Jehoahaz.

d Safely and without dangers.

e Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed.

f That is, Hazael & Ben-hadad his sonne, as verse 3. Reade of Hazael, Chap. 8.12.

g His chiefe purpose is to describe the kingdom of Iudah and how God performed his promes made to the house of David: but by way he sheweth howe Israel was afflicted and punished for their great idolatrie, who though they had nowe degenerate, yet God both by sending them sundrie Prophets & diuers punishments did call them vnto him againe.

f That is, on the South side.

Or, vessel.

h For these men had onely the charge of the reparation of the Temple, and the rest of y money was brought to the King, who caused these afterward to be made, 2.Chro. 24.14.

i After the death of Jehoia^ada Joash fel to idolatrie: therefore God reiecteth him, and stirreth vp his enemy against him, who he pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the Kings heart was wicked.

written in the booke of the Chronicles of the kings of Israel.

13 And Joash slept with his fathers, and Jeroboam sat upon his seat: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickness whereof he died, Joash the king of Israel came downe vnto him, and wept vpon his face, and saide, O my father, my father, the charer of Israel, and the hostemen of the same.

15 Then Elisha laide vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hande vpon it. And Elisha put his hands vpon the kings handes,

17 And said, Open the windowe i Eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Beholde the arrowe of the Lordes deliuerance and the arrowe of deliuerance against Moab: for thou shalt smite the Moabites in Moab, till thou hast consumed them.

18 Againe he saide, Take the arrowes. And he tooke them. And he laide vnto the king of Israel, Smite the grounde. And he smote thyle, and ceased.

19 Then the man of God was angry with him, & saide, Thou shouldest haue smitten sine or five times, so thou shouldest haue smitten Moab, till thou haddest consumed it, where now thou shalt smite Moab but thise.

20 ¶ So Elisha died, & they buried him. And certaine bandes of the Moabites came into the land that pere.

21 And as they were burying a man, behold, they saue the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, hee remained and stood vpon his feete.

22 ¶ But Hazael king of Moab dyed: Israel at the dayes of Jehoahaz.

23 Therefore the Moabe had mercie on them, and pitied them, and had respect vnto them because of his couenaunt with Abihah, Ishah, and Jaahob, & would not destroy them, neither cast he them from him as he yet.

24 So Hazael the king of Moab dyed: and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and tooke out of the hande of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Jehoahaz his father: for thise times did Joash beate him, and restored the cities vnto Israel.

The seconde pere of Joash sonne of Jehoahaz king of Israel reigned. Amaziah the sonne of Joash king of Judah.

2 He was five and twentie peere olde when he began to reigne, and reigned nine and twentie pere in Jerusalem, & his mothers name was Jehoaddan of Jerusalem.

3 And he did vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Joash his father had done.

4 Notwithstanding the yie places were not taken away: for as yet the people did sacrifice and burnt incense in his yie places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had killed the king his father.

6 But the children of those that did slay him, hee slew not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commaunded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euerie man shall be put to death for his owne sinne.

7 He slew also of Edom in the balles of salt ten thousand, and tooke the cite of Sela by warre, & called the name thereof Joktheel vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Jehu king of Israel, saying, Come, & let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wide brast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: bragge of glorie, and tarie at home, why dost thou prouoke to thine hurt, that thou shouldest fall, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went by: & he and Amaziah king of Judah saue one another in his face at Beth-shean which is in Judah.

12 And Judah was put to the worse before Israel, and they fled euerie man to their tentes.

13 But Jehoash king of Israel tooke Amaziah king of Judah, the sonne of Jehoash the sonne of Amaziah, at Beth-shean, and came to Jerusalem, and brake downe the wall of Jerusalem from the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he tooke all the golde and siluer, & all the vessels that were founde in the house of the Lord, & in the treasures of the kings house, and the children were in his hostage, and returned to Samaria.

15 Concerning the rest of the actes of Jehoash

a In the beginning of his reigne he seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idols of the Idumeans.

b Because they neither consented nor were partakers with their fathers in that acte.

c For the Idumeans, whome Dauid had brought to subjection, did rebel in the time of Jehoram sonne of Jehoshaphat.

d Or the tower, or rocke.

e Let vs fight hand to hand & tryet by battell, and not destroy one anothers cities.

f By this parable Jehoash compareth him selfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, & the wilde beasts are Jehoashs soldiers that spoiled the cities of Judah.

g Bragge of thy victory, so that thou tarie at home and annoy menot.

h O, brought him. g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

CHAP. XIII.

Amaziah the king of Iudah put to death the that slew his father.

7 And they smiteth Edom.

15 Iosh dyeth, and Jeroboam his sonne succeedeth him.

25 And after him reigned Zachariah.

h Thus they wiled to call the Prophets & seruants of God by whom God blessed his people, as Chap. 2. 12. meaning y by their prayers they did more prosper their country, then by force of armes.

i That is, toward Syria, so that he did not onely prophetic with wordes, but also confirmed him by these signes that he should haue y victory. k Because he seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroye them vterly.

l Eccles. 48. 14. 1 By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this fight they might returne and embrace the same doctrine. m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

hoahly which he did and his valiant
 deeds, and how he fought with Amaz-
 ziah king of Judah, are they not writte
 in the booke of the Chronicles of the
 kings of Israel?
 16 And Jehoahz slept with his fathers, &
 was buried at Samaria among the
 kings of Israel: and Jeroboam his
 sonne reigned in his steade.
 17 ¶ And Amaziah the sonne of Joash
 king of Judah, liued after the death of
 Jehoahz sonne of Jehoahaz king of Is-
 rael fiftene pere.
 18 Concerning the rest of the actes of A-
 maziah, are they not written in the
 booke of the Chronicles of the kings of
 Judah?
 19 But they wrought treason against
 him in Jerusalem, and he fled to La-
 chish, but they sent after him to Lachish,
 and slew him there.
 20 And they brought him on horses, and
 he was buried at Jerusalem with his
 fathers in the cite of David.
 21 ¶ Then all the people of Judah tooke
 Azariah, which was sene pere old,
 and made him king for his father A-
 maziah.
 22 He built a cloth, and restored it to Ju-
 dah, after that the king slept with his
 fathers.
 23 ¶ In the fiftenth pere of Amaziah
 the sonne of Joash king of Judah, was
 Jeroboam the sonne of Joash made
 king ouer Israel in Samaria, and reig-
 ned one and fourtie pere.
 24 And he did euill in the sight of the Lord:
 for he departed not from all the sinnes
 of Jeroboam his sonne of Nebat, which
 made Israel to sinne.
 25 He restored the coast of Israel, from
 the entering of Hamath, vnto the Sea
 of the wilderness, according to the word
 of the Lord God of Israel, which he
 spake by his seruant Jonah the sonne
 of Amittai the Prophet, which was of
 Gath Hepher.
 26 For the Lord salve the exceeding bit-
 ter affliction of Israel, so that there was
 none that put by nor any left, neither yet
 any that could helpe Israel.
 27 ¶ Yet the Lord had not decreed to put
 out the name of Israel from vnder the
 heauen: therefore he preferred them by
 the hande of Jeroboam the sonne of
 Joash.
 28 Concerning the rest of the actes of Je-
 roboam, and all that he did, and his va-
 liant deedes, and howe he fought, and
 howe he restored Samarias, and Ha-
 math to Judah in Israel, are they not
 written in the booke of the Chronicles
 of the kings of Israel?
 29 So Jeroboam slept with his fathers,
 even with the kings of Israel, and Za-
 chariah his sonne reigned in his steade.

CHAP. XV.

2. Chro. 25. 27.
 h Which cite
 Roboam built
 in Iudah for a
 fortress, 2.
 Chro. 11. 9.

Who is also cal-
 led Vzziah, 2.
 Chro. 26. 1.

k Which is also
 called Elanon or
 Elath.

l Because this
 idolatrie was so
 vile and almost
 incredible, that
 men should for-
 sake the liuing
 God to worship
 calues, the work
 of mans hands,
 therefore the
 Scripture doeth
 oft times repeat
 it in the reproch
 of all idolaters.

m Ebr. by the hande
 of.
 n Read 1. King.
 14. 10.
 o Ebr. ha nos
 spoken.

p Which was
 also called An-
 tiochia of Syria,
 or Riblah.

¶ In the seuen and twentieth pere of
 Jeroboam king of Israel, began
 Azariah, sonne of Amaziah king of
 Judah to reigne.
 2 Sene pere old was he, when he was
 made king, & he reigned two and fiftie
 pere in Jerusalem: and his mothers
 name was Iecholiah of Jerusalem.
 3 And he did vpprightly in the sight of the
 Lord, according to all that his father A-
 maziah did.
 4 But the hie places were not put away:
 for the people yet offered, and burned in-
 cense in the hie places.
 5 And the Lord smote the king: and
 hee was a leper vnto the dape of his
 death, and dwelt in an house apart, and
 Jotham the kings sonne gouerned the
 house, and iudged the people of the
 lande.
 6 Concerning the rest of the actes of A-
 zariah, and all that he did, are they not
 written in the booke of the Chronicles
 of the kings of Judah?
 7 So Azariah slept with his fathers, and
 they buried him with his fathers in the
 cite of David, and Jotham his sonne
 reigned in his steade.
 8 ¶ In the eight and thirtieth pere of A-
 zariah king of Judah did Zachariah his
 sonne of Jeroboam reigne ouer Israel
 in Samaria fve and moneths.
 9 And did euill in the sight of the Lord,
 as did his fathers: for hee departed
 not from the sinnes of Jeroboam the
 sonne of Nebat, which made Israel to
 sinne.
 10 And Shallum the sonne of Iabezh co-
 spirited against him, and smote him in
 the sight of the people, and killed him,
 and reigned in his steade.
 11 Concerning the rest of the actes of
 Zachariah, beholde, they are written in
 the booke of the Chronicles of the kings
 of Israel.
 12 This was the word of the Lord,
 which he spake vnto Jehu, saying, Thy
 sonnes shall sit on the throne of Israel
 vnto the fourth generation after thee.
 And it came so to passe.
 13 ¶ Shallum the sonne of Iabezh began
 to reigne in the nine and thirtieth pere
 of Azariah king of Judah: and he reig-
 ned the space of a moneth in Sama-
 ria.
 14 For Menahem his sonne of Gadi went
 by from Tirzah, and came to Sama-
 ria, and smote Shallum the sonne of
 Iabezh in Samaria, and slew him, and
 reigned in his steade.
 15 Concerning the rest of the actes of
 Shallum, and the treason which hee
 wrought, beholde, they are writte in the
 booke of the Chronicles of the kings of
 Israel.
 16 ¶ Then Menahem destroyed Tiph-
 sah, and all that were therein, and the
 coastes thereof fro Tirzah, because they
 opened not to him, and he smote it, and
 ript vp all their women with child.

Ebr. in the twen-
 tieth yere and se-
 nenth yere.
 a So long as he
 gaue care to Za-
 chariah the pro-
 phet.
 b His father &
 grandfather
 were slaine by
 their subiects &
 seruants, and he,
 because he wold
 vscupe Priests
 office contrarie
 to Gods ordi-
 nance, was smit-
 ten immediatly
 by the hand of
 God with the
 leprosie, 2. Chro.
 26. 21.
 c As viceroy, or
 deputie to his
 father.
 d He was the
 fourth in descēte
 from Iehu, who
 reigned accord-
 ing to Gods
 promises, but in
 him God began
 to execute his
 wrath against
 house of Iehu.
 e Zachariah was
 the last in Israel,
 that had the
 kingdome by
 succession, saue
 onely Pekahiah
 the sonne of
 Menahem who
 reigned but two
 yeres.
 Chap. 10. 38.

f Which was a
 cite of Israel
 that would not
 receiue him to
 be King.

17 The nine and thirtieth pere of Azariah King of Judah, began Osnahem the sonne of Sadi to reigne ouer Israel, and reigned ten peres in Samaria.

18 And he did euil in the sight of the Lord, and departed not al his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the land: and Osnahem gaue Pul a thousand talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Osnahem exacted the money in Israel, that all men of substance should giue the King of Asshur fiftie shekels of siluer a pier: so the King of Asshur returned and caried not there in the land.

21 Concerning the rest of the actes of Osnahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Osnahem dep with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth pere of Azariah King of Judah, began Pekahiah the sonne of Osnahem to reigne ouer Israel in Samaria, and reigned two pere.

24 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with Argob and Arich, and with him fiftie men of the Sheleabites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and al that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 In the two and fiftieth pere of Azariah King of Judah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie pere.

28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel came Tiglath Pileser King of Asshur, and tooke Pion, & Abel, Beth-machah, and Tanoah, & Kedesh, & Hazor, and Sheleah, and Gathlah, & all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the thirtieth pere of Jotham the sonne of Dabiah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ In the seconde pere of Pekah the

sonne of Remaliah King of Israel, began Jotham sonne of Dabiah King of Judah to reigne.

33 Nine and twentie pere olde was he, when he began to reigne, and he reigned fiftene pere in Jerusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And he did uprightly in the sight of the Lord: he did according to all that his father Dabiah had done.

35 But the places were not put away: for the people yet offered and burnt incense in the high places: he built the high gate of the house of the Lord.

36 Concerning the rest of the actes of Jotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

37 In those dayes the Lord began to send against Judah Rezin the King of Aram, and Pekah the sonne of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the citie of Dabiah his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Abaz King of Judah consecrateth his sonne in fire. 5 Jerusalem is besieged. 9 Damascus is taken and Rezin slayne. 11 Idolatrie. 19 The death of Abaz. 20 Hezekiah succedeth him.

1 The seventeenth pere of Pekah the sonne of Remaliah, Ahaz the sonne of Jotham King of Judah began to reigne.

2 Twentie pere olde was Ahaz, when he began to reigne, and he reigned fiftene pere in Jerusalem, and did not uprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the Kings of Israel, and made his sonne to goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered, and burnt incense in the high places, and on the hills, and under every greene tree.

5 Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel came by to Jerusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin King of Aram restored Elath to Aram, and dwelt there the Jewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy seruant and thy sonne: come by, and deliuer me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise by against me.

8 And Ahaz tooke the siluer and the gold that

He sheweth his vnrightnesse was not such, but he had many & great fautes.

m After the death of Iotham.

n Which slewe of Judah in one day fixe score thousand fighting men, 2. Chro. 28.6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasse. b God is to depend on the dignitie of our fathers.

b That is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18.21. Deut. 18.10.

c For the Lord preferred the citie & his people for his promises sake made to Dauid.

d Which citie Azariah had taken from the Aramites & fortified it. Chap. 14.22. e Contrarie to the admonition of the Prophet Isai, Isai. 7.4.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this King being an infidel, & therefore God forsooke him, and Pul soone afterward brake promises, destroyed his countrey and led his people away captiue.

i Which were of the same conspircie.

k For God stirred up Pul and Tiglath Pileser against Israel for their sinnes, 1. Chro. 5.26.

f Thus he ſpa-
red not to ſpoyle
the Temple of
God to haue ſuc-
cour of men, and
would not once
lift his heart to-
ward God to de-
ſire his helpe,
nor yet heare his
Prophets counſel,
g We ſee that
there is no prince
ſo wicked, but
he ſhall find flatter-
ers, and falſe
ministers to
ſerue his turne.
h Either offerings
for peace or
proſperitie, or of
thankes giuing,
as Leuit. 3. 1. or
els meaning the
morning & eue-
ning offerings,
Exod. 29. 38.
i nimb. 28. 3. and
thus he contem-
ned the meanes
and the altar
which God had
commanded by
Salomō, to ſerue
God after his
owne fantaſie.
l That is, at the
right hand as
men went into
the Temple.
k Here he eſta-
bliſheth by com-
mandement his
owne wicked
proceedings, and
doeth abolish
the commande-
ment and ordi-
nance of God.
l Or tenty, when
they lay on the
Sabbath which
had ſerued their
weeke in y^e Tem-
ple, & ſo departed
home.
m Either to flatter
the King of
Aſſyria, when he
ſhould theſe
him change the
ordinance of
God, or els that
y^e Temple might
be a refuge for
him if the King
ſhould ſuddenly
aſſaile his houſe.

that was founde in the houſe of the
Lord, and in the treaſures of the kings
houſe, and ſent a preſent vnto the king
of Aſſhur.
2 And the king of Aſſhur conſented vnto
him: and the king of Aſſhur went vp a-
gainſt Damalcus, and when he had ta-
ken it, he caried the people away to ſir,
and ſawe Kezin.
3 And king Aſſhur went vnto Damalcus
to meet Tiglath Pileſer king of Aſſhur:
and when king Aſſhur ſaw the altar that
was at Damalcus, he ſent vnto Briaiah
the Prieſt the pattern of the altar, and
the ſacra of it, and all the workman-
ſhip thereof.
4 And Briaiah the Prieſt made an altar
in all pointes like to that which king
Aſſhur had ſent from Damalcus, ſo did
Briaiah the Prieſt againſt king Aſſhur
came from Damalcus.
5 So when y^e king was come from Da-
malcus, the king ſaw the altar: and the
king drew neere to the altar and offered
thereon.
6 And he burnt his burnt offering, and
his meate offering, & poured his drinke
offering, and ſprinkled the blood of his
peace offerings beſides the altar.
7 And ſet it by the braſen altar which
was before the Lord, and brought it in
farther before the houſe betwene the al-
tar and the houſe of the Lord, and ſet it
on the north ſide of the altar.
8 And king Aſſhur commanded Briaiah
the Prieſt and ſayd, Upon the great al-
tar ſet on fire in the morning the burnt
offering, and in the euen the meate of-
fering, and the kings burnt offering & his
meate offering, with the burnt offering of
all the people of the land, and their meate
offering, and their drinke offerings: and
poure thereon all the blood of the burnt
offering, and all the blood of the ſacrifice,
and the braſen altar ſhall be for me to
inquire of God.
9 And Briaiah the Prieſt did according
to all that king Aſſhur had commanded.
10 And king Aſſhur brake the borders of
the hailes, andooke the caldrons from
of them, andooke downe the ſea from
the braſen oven that were vnder it, and
put it vpon a pavement of ſtones.
11 And the baile for the Sabbath (that
they had made in the houſe) and the
kings entrie without turned he to the
houſe of the Lord, because of the king
of Aſſhur.
12 Concerning the reſt of the actes of Aſ-
ſhur, which he did, are they not written
in the booke of the Chronicles of the
kings of Iudah?
13 And Aſſhur ſlept with his fathers, and
was buried with his fathers in the city
of David, and Hezekiah his ſonne reig-
ned in his ſtead.
CHAP. XVII
Hoſhea King of Iſrael is taken, & And he and
all his ſeruaunts brought to the Aſſyrians, 18 For
their idolatrie, 25 Lions deſtroy the Aſſyrians.

that dwelt in Samaria, 29 Every one worſhip-
peth the god of his nation, 35 Contrarie to the
commandment of God.
1 In the twelfth yeere of Aſſhur King of
Iudah began Hoſhea the ſonne of Be-
lah to reigne in Samaria ouer Iſra-
el, and reigned nine yeeres,
2 And he did euill in the ſight of the Lord,
but not as the kings of Iſrael, that
were before him.
3 And Shalmaneſer king of Aſſhur came
vp againſt him, and Hoſhea became his
ſeruant, and gaue him preſents.
4 And the king of Aſſhur found treaſon
in Hoſhea: for he had ſent meſſengers
to So king of Egypt: and brought no
preſent vnto the king of Aſſhur, as he
had done perſe: therefore y^e king of Aſ-
ſhur ſhut him vp, & put him in priſon.
5 Then the king of Aſſhur came vp thro-
rowout all the land, and went againſt
Samaria, and beſieged it three yeere.
6 ¶ In the ninth yeere of Hoſhea, the
king of Aſſhurooke Samaria, and ca-
ried Iſrael away vnto Aſſhur, and put
them in Halah, and in Habor by the ri-
uer of Gozan, and in the cities of the
Medes.
7 For when the children of Iſrael ſin-
ned againſt the Lord their God, which
had brought them out of the land of E-
gypt, from vnder the hand of Pharaoh
king of Egypt, and feared other gods,
8 And walked according to the fancies
of the heathen, whom the Lord had caſt
out before the children of Iſrael, and throu-
ghout the manners of the kinges of Iſrael,
which they uſed,
9 And the children of Iſrael had done ſe-
cretly things that were not bright be-
fore the Lord their God, and throu-
ghout all their cities had built hie places,
both from the tower of the watch, to
the defended citie,
10 And had made them images & groves
vpon euery hie hill, and vnder euery
greene tree,
11 And there burnt incenſe in all the hie
places, as did the heathen, whom the
Lord had taken away before them, and
brought wicked thinges to anger the
Lord,
12 And ſerued idoles: whereof the Lord
had ſaid vnto them, ¶ Ye ſhall do no ſuch
thing.
13 Notwithſtanding the Lord teſtified to
Iſrael, and to Iudah by all the Pro-
phets, and by all the Seers, ſaying,
* Turne from your euill wayes, & keepe
my commandments and my ſtatutes,
according to all the lawe, which I
commanded your fathers, and which
I ſent to you by my ſeruaunts the Pro-
phets.
14 Nevertheless they would not obey,
but hardened their neckes, like to the
neckes of their fathers, that did not
beleeue in the Lord their God.
15 And they reſuſed his ſtatutes and his
covenant: that hee made with their
fathers, wicked.

a Though he in-
tended no newe
idolatrie or im-
pudic as others
did, yet he
ſought for helpe
at the Egyptians
which God had
forbidden.
b For he had
paid tribute for
the ſpace of
eight yerres.
c Chap. 28. 30.
d For at this
time the Medes
& Perſians were
ſubiect to the
Aſſyrians.
e He ſetterh
forth at length
the cauſe of this
great plague &
perpetual capti-
uitie, to admo-
niſh all people &
nations to cleaue
to the Lorde
God, and onely
worſhip him for
fear of like
iudgement.
f Meaning, thro-
rowout all their
borders.
g Ebr. by the hand
of.
h Iere. 18. 17. & 25. 5.
and 35. 15.
i Deut. 31. 27.
k So that to gl-
ledge y^e authori-
tie of our fathers
or great antiqui-
tie, except we cā
prone that they
were godly, is
but to declare
that we are the
children of the
wicked.

g Meaning, that
euery country
serued that idol,
which was most
esteemed in that
place whence
they came.

g Meaning, that
euery country
serued that idol,
which was most
esteemed in that
place whence
they came.

esteemed in that
place whence
they came.

Ezek. 30. 39.
Zeph. 2. 5.
r That is, they

had a certaine
knowledge of
God and feared
him, because of

the punishment,
but they conti-
nued still idola-
ters, as do the

Papists, which
worship both
God and idoles :
but this is not to
serve God alone.

He meaneth
this by the Israe-
lites, to whom

God had given
his commande-
ments.
Gen. 32. 28.

1. King. 18. 31.
Judg. 6. 10.
Isa. 19. 2.

t That is, these
strangers, which
were sent into

Samaria by the
Assyrians.

2. Chre. 28. 17.

and 39.5.

美. 1. 3 2110

Or, writer of
Chronicles, or, ſe-
cretarie.

*Ebr. talke of the
lisses.*
f Thou thinkest
that wordes will
serue to persua-
de chy people
orto moue my
n iter.
g Egypt shal not
only be able
not to succure
thee, but shall be
an hurt vnto
thee.
h Thus the ido-
laters thinke
that Gods reli-
gion is destroy-
ed, when super-
stition & idolatry
are reformed.
i Meaning, that

it was best for
him to yeldeto
the king of Assy-
ria, because his

power was lo
final that he had
not men to fur-
nish two thou-
sand horses.
k The wicked
f always in their

1 prosperitie nat-
 2 ter themselves,
 3 that God doeth
 4 fauour them.
 5 Thus he spea-
 6 keth to feare
 7 Hezekiah that
 8 by resisting him,
 9 he should resist
 10 God.

" Or, by his hand.

” Ebr. blessing;
meaning the con-
ditions of peace.

tree, and drinke euery man of the water of his owne well,

1 He maketh himselfe so sure, that he wil not grant the truce, except they render themselves to him to be led away captiues.

32 **T**ill I come, & bryng you to a land like your owne land, euen a land of wheat & wine, a land of bread and vineyardes, a land of olives ople, & home that ye may lue and not die: and obey not Hezekiah, for he deceyvethe you, saying, The Lorde will deliuer vs.

33 **H**ath any of the gods of the nations deliuered his lande out of the hand of the king of Asshur?

34 **W**here is the god of Yamath, and of Arrad? where is the god of Sepharaim, Hena & Iuah? how haue they deliuered Samaria out of mine hand?

35 **W**ho are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the Lorde should deliuer Ierusalem out of mine hand?

36 **B**ut the people helde their peace, and answered not him a word: for the kings commandement was, saying, Answer ye him not.

37 **T**hen Eliakim, the sonne of Iilkiah which was steward of his house, & Shebna the chanceller, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 *Gods promise by Isaiahs victorie to Hezekiah, 35 The Angell of the Lord killeth an hundred and fourescore and fise thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.*

1 **A**d^a when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, & Shebna the chanceller, and the Elders of the Priests clothed in sackcloth: to Iaiiah the Prophet the sonne of Amos.

3 And they sayd vnto him, Thus sayeth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the childre are come to the birth, and there is no strength to bryng forth.

4 **I**f so be the Lorde thy God hath heard all the wordes of Rabshakeh, whom the king of Asshur his master hath sent to raise on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou up thy prayer for the remnant that are left.

5 **I** So the seruantes of king Hezekiah came to Iaiiah.

6 And Iaiiah said vnto them, So shall ye say to your master, Thus saith the Lorde, We are not affraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 **B**ehold, I will send a blast vpon him, & he shal heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 **S**o Rabshakeh returned, and founde

the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 **H**e heard also men saue of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 **T**hus shalt thou speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whō thou trustest, saying, Ierusalem shal not be deliuered into the hand of the king of Asshur.

11 **B**ehold, thou hast heard what his kings of Asshur haue done to all landes, how they haue destroyed the: and shalt thou be deliuered?

12 **H**auē the gods of the heathen deliuered them which my fathers haue destroyed? as Cozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 **W**here is the king of Yamath, and the king of Arrad, and the king of the citie of Sepharaim, Hena and Iuah?

14 **I** So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went by into the house of the Lorde, and Hezekiah spread it before the Lorde.

15 And Hezekiah prayed before the Lorde, and said, O Lord God of Israel, which dwellest betwene Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 **L**orde, bowe downe thine eare, and heare: Lorde open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blasphemie the liuing God.

17 **T**rueth it is, Lorde, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 **N**ow therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou, O Lord, art onely God.

20 **T**hen Iaiiah some of Amos sent to Hezekiah, saying, Thus saith the Lorde God of Israel, I haue heard which thou hast prayed me, concerning Saneherib king of Asshur.

21 **T**his is the word that the Lorde hath spoken against him, A virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne: A daughter of Ierusalem, he hath shaken his heade at thee.

22 **W**hom hast thou raised on? & whom hast thou blasphemed? & against whom hast thou exalted thy voice, and lifted by thine eyes on him? euen against the Yholie one of Israel.

23 **B**y thy messengers thou hast raised in

That is, Saneherib, Or, blacke Mores For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countreys. Therefore more than wicked are to their destruction, the more they blaspheme.

h Before the Arke of the couenant. i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer. k shew by effect that thou wilt not suffer thy name to be blasphemed. l By this title he discerneth God from alldoles and false gods.

m He sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by enemies, therefore he calleth her virgine, O God counteth injury done to him, and will reuenge it, which is done to any of his Saintes.

m This is an execrable blasphemie agaynst the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

a To heare some new prophetic and to haue comfort of him.

b The dangers are so great that we can neither avenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

c Meaning, for Ierusalem, which onely remayned of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man and turne it into dust.

king Hezekiah, & saide vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, euen from Babel.

15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in myne house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed up in store vnto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shal they take away, and they shal be eunuchs in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast spoken, is good: for sayde he, Shall it not be good, if my peace and trust be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, & 8 And vsseth great cruculie. 18 He dyeth, and Amon his sonne succedeth, 23 VVho is killed of his owne seruants, 26 After him reigneth Iosiah.

1 **M**anasseh * was twelue yeere olde when he began to reigne, & reigned fiftie & foure yeere in Jerusalem: his mothers name also was Hezri-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the * Lord had cast out before the children of Israel.

3 For he went bache and build the hye places, * which Hezekiah his father had destroyed: and he erected by altars for Baal: and made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also hee * build altars in the house of the Lord, of the which the Lord said, * In Jerusalem will I put my name.

5 And he build altars for al the host of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes * to passe through the fire, and gaue him selfe to witchcraft & soierie, and he vsed them that had familiar spirits & were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had sayde to Dauid and to Salomon his sonne, * In this house, and in

Jerusalem, which I haue chosen out of all the tribes of Israel, will I put my name for euer.

8 Neither wil I make the sate of Israel more any more ouer the lande, which I gaue their fathers: so that they in it observe and doe all that I haue commanded them, and according to all the law that my seruant Moyses commaunded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did his fathers people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem, & Iudah, that who is heareth of it, both his eares shal tingle.

13 And I will stretch ouer Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will woppe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it by side downe.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hande of their enemies, and they shall be robbed and spoyled of all their aduerfaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the tyme their fathers came out of Egypt vntil this day.

16 Whereouer Manasseh shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, euen in the garden of Ozza: and Amon his sonne reigned in his steade.

19 * Amon was two and twentie yeere olde, when he began to reigne, and hee reigned two yeere in Jerusalem: his mothers name also was Delilah-gemeth the daughter of Haruz of Iorbal.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, which his father serued, & worshipped them.

22 And hee forsake the Lord God of his fathers, and walked not in the way of the Lord.

b Therefore seeing they obeyed not the commandment of God, they were iustly cast forth of that land which they had but on condition.

Iere. 15. 4.

1. Sam. 3. 11.

c Meaning, that whosoever shall heare of this great plague, shal be astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I doe. y Iudah.

e Meaning, Iudah & Benjamin which were only left of the rest of the tribes. f The Hebrewes write that he slew Isaiah the Prophet, who was his father in Lawe.

2. Chro. 33. 20, 26.

g That is, according to his commandments.

Chap. 24. 13. and 25. 13.

Iere. 27. 19. 1 He acknowledged Isaiah to be the true Prophet of God, and therefore humbleth himself to his word. m Seeing God hath shewed me this fauour to grant me quietnes during my life: for he was afraid lest the enemies shoulde haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

2. Chro. 33. 5.

Deut. 18. 9.

Chap. 18. 4.

Iere. 33. 24.

2. Sam. 7. 13.

2 Reade Chap. 16. 3.

1. King. 1. 29.

and 9. 3.

Chap. 23. 27.

- 23 And the ſeruantes of Amion conſpired againſt him, and ſlew the king in his owne houle.
- 24 And the people of the lande ſlew all them that had conſpired againſt king Amion, and the people made Iohiah his ſonne king in his ſteade.
- 25 Concerning the reſt of the actes of Amion, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
- 26 And they buried him in his ſepulchre in the garden of Oſſa: and Iohiah his ſonne reigned in his ſteade.

CHAP. XXII.

1 Iohiah repaireth the Temple. 8 Helkiah findeth the booke of the Law, & cauſeth it to be preſented to Iohiah, 12 Vho ſendeth to Huldah the propheteſſe to inquire the Lords will.

1 Iohiah was * eight yere olde when he began to reigne: and he reigned one & thirtie yere in Jeruſale. His mothers name alſo was Jedidah the daughter of Adaiah of Bozath.

2 And he did right in the ſight of the Lorde, and * walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yere of king Iohiah, the King ſent Shaphan the ſonne of Adaiah the ſonne of Belhullam the chanceller to the houſe of the Lorde, ſaying,

4 Goe vp to Yilkiah the Prieſt, that he may * ſumme the ſilver which is brought into the houſe of the Lorde, which the keepers of the *^b doore haue gathered of the people.

5 And let them * deliuer it into the hande of them that doe the worke, & haue the ouerſight of the houſe of the Lorde: let them giue it to them that worke in the houſe of the Lorde, to repaire the decayed places of the houſe:

6 To wit, vnto the artificers & carpenters and masons, and to be timber, and hewed ſtone to repaire the houſe.

7 Howbeit let no reckoning be made with the money, that is deliuered into their hand: for they deale * faithfully.

8 And Yilkiah the ſie Prieſt ſayde vnto Shaphan the chanceller, I haue found the * booke of the Lawe in the houſe of the Lorde: and Yilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, & brought him word againe, & ſaid, Thy ſeruant haue * gathered the money, that was found in the houſe, and haue deliuered it vnto the handes of them that doe the worke, and haue the ouerſight of the houſe of the Lorde.

10 Alſo Shaphan the chanceller ſhewed the king, ſaying, Yilkiah the Prieſt hath deliuered mee a booke, And Shaphan read it before the king.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Yilkiah the Prieſt, & Ahikan the ſonne of Shaphan, & Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Alſahiah the kings ſeruant, ſaying,

13 Go ye and * inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to doe according vnto al that which is written therein for vs.

14 ¶ So Yilkiah the Prieſt and Ahikan, and Achbor & Shaphan, and Ahiah went vnto Huldah the Propheteſſe the wiſe of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (¶ ſhe dwelt in Jeruſalem in the ſcolledge) & they communed with her.

15 And ſhe answered them, Thus ſayth the Lorde God of Iſrael, Tell the man that ſent you to me,

16 Thus ſayth the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read,

17 Becauſe they haue forſaken me, & haue burnt incenſe vnto other gods, to anger me with all the *^b workes of their hands: my wrath alſo ſhall be kindled againſt this place, & ſhall not be quenched.

18 But to the king of Iudah, who ſent you to inquire of the Lord, ſo ſhal he ſay vnto him, Thus ſaith the Lorde God of Iſrael, The wordes that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did * melt, and thou haſt humbled thy ſelfe before the Lorde, where thou heardeſt what I ſpake againſt this place, & againſt the inhabitants of the ſame, to wit, that it ſhoulde be deſtroyed and accuſed, and haſt rent thy clothes, & wept before mee, ¶ I haue alſo heard it, ſayth the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou ſhalt be put in thy graue in * peace, & thine eyes ſhall not ſee all the euil, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

1 Iohiah readeth the Lawe before the people. 3 Hee maketh a covenant with the Lord, 4 He putteth downe the idoles, after he had killed their priſtes. 22 Hee keepeth Paſſeouer, 24 He deſtroyeth the conſurers. 29 He was killed in Megiddo. 30 And his ſonne Ichoahaz, reyneth in his ſtead. 33 After he was taken, his ſonne Ichoahim was made king.

1 Then * the King & ſent, and they gathered vnto him all the Elders of

f Meaning, to ſome Prophet whome God reuellet ſ knowledge of things vnto, as ler. 21. 1. though at other times they inquired the Lord by Vrim and Thummin.

g Or, the houſe of doctrine, which was neere to the Temple, & where the learned aſſembled to entreate ſ Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſervice.

i Meaning, that he did repent, as they that do not repent, are ſaide to harden their heart, Pſal. 95. 8.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruant out of this world.

2. Chro. 34. 30. a Becauſe he ſaw ſ great plagues

of God that were threatened, he knew no more ſpeeche way to auoide them, then to turne to God by repentance, which can not come but of faith, & faith by hearing of the word of God.

Judah

* Or, he buried him, to wit, Iohiah his ſonne.

2. Chron. 34. 1.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeres before, 1. King. 13. 2. & being but eighty yere old, he fought the God of his father Dauid, 2. Chro. 34. 3.

* Or, coyned, as ver. 9.

* Or, veſſel.

b Certaine of the Prieſts were appointed to this office, as Chap. 12. 9.

c From the time of Ioaſh for the ſpace of 224.

yeres the temple remayned without reparation through the negligence of the prieſts, this declareth that they ſ haue a charge, & execute it not,

ought to haue it taken for them. d So God prouided him of faithful ſeruant, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

e This was the copy that Moſes left them, as appeareth, 2. Chro. 34. 14. which either by ſ negligence of the

Prieſts had bene loſt, or els by the wickednes of idolatrous kings had bene aboliſhed.

* Elr. melted.

b Where the king had his place, Chap. 11.

14. c As Ioshua did, Iosh. 24. 22, 25.

d Meaning, the which were

next in dignitie

to the hie Priest.

e In contempt

of that altar,

which Ierobo-

am had there

built to sacrifice

to his calves,

f Meaning, the

Priestes of Baal,

which were cal-

led Chemarims,

either because

they were black

garments, or els

were smoked

with burning in-

cense to idoles.

g He removed

y groue which

idolaters for de-

notion had plan-

ted nere vnto y

Temple, contra-

rie to the com-

mandement of

the Lord, Deut.

16. 21. or as some

read, the simli-

tude of a groue

which was han-

ged in the Tēple.

h Both in con-

Judah and of Jerusalem.

2 And the king went by into the house of the Lord, with all the men of Judah & al the inhabitants of Jerusalem with him, and the Priests and prophetes, and all the people both small and great: and he read in their eares all the wordes of the booke of the covenant, which was found in the house of the Lord.

3 And the king stood by b the pillar, and made a c covenant before the Lord, that they should walk after the Lord, & keepe his commandements, and his testimo-nies, & his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And al the people stood to the covenant.

4 Then the king commanded Hilkiah the hie Priest and the d priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord al the vessels that were made for Baal, & for the groue, and for al the hoste of hea-ven, and he burnt them without Jeru-salem in the fields of Kedron, and caried e the powder of them into Beth-el.

5 And he put down f Chemarims, who the kings of Judah had soyled to burn incense in the hie places, & in the cities of Judah, & about Jerusalem, & also the that burnt incense vnto Baal, to the sunne & to the moone, & to the planets, and to al the hoste of heauen.

6 And he brought out the groue fro the Temple of the Lord without Jerusalem vnto the valley Kedron, and burnt it in the valley Kedron, & stampit it to powder, and cast the dust thereof vpon h graues of the children of the people.

7 And he brake downe the houses of the Sodomitites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the Priests out of the cities of Judah, and defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie which was at the left hand of the gate of the citie.

9 Hewerthelesse the Priestes of the hie places i came not vp to the altar of the Lord in Jerusalem, saue onely they did rate of the unleaunened breade among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Moloch.

11 Yee put downe also the l holtes that

the Kinges of Judah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Shephaniah the eunuche, which was ruler of the suburbs, and burnt the charers of the sunne with fire.

12 And the altars that were on the toppes of the chaber of Ahas, which the kinges of Judah had made, and the altars which Manasse had made in the two courtes of the house of the Lord, did the king breake downe, & hasted thence, and cast the dust of them in the m byooke Kedron.

13 Whereouer the king defiled the hie places that were before Jerusalem and on the right hand of the n mount of corrupcion (which * Salomon the King of Israel had built for Astarte the idol of the Zidonians, and for Chemosh the idole of the Moabites, and for Molech the abomination of the children of Hinnom)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore o the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place brake he downe, and burnt the hie place, and stampit it to powder & burnt the groue.

16 And as Ioshiah turned himselfe, hee spied the graues, that were in the moit, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the wordes of the Lord that the p man of God proclaimed which cryed the same wordes.

17 Then he said, What title is that which I see? And the men of the citie said vnto him, It is the sepulchre of the man of God, which came from Judah, & tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the q Prophete that came from Samaria.

19 Ioshiah also tooke awap all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, & did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priestes of the hie places, that were there vpon the altars, & burnt mens bones vpon them, and returned to Jerusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the passouer vnto the Lord your God, * as it is written in the booke of this covenant.

22 And there was no Passouer holden q like that from the daies of h Judges that iudged Israel, nor in all the daies of the kings of Israel, and of the kings of Judah,

* Or, valley.

n That was the mount of olives, so called because it was full of idoles.

1. King. 11. 7.

n Which Ieroboam had built in Israel, 1. King. 12. 28, 29.

o According to the prophetic of Iaddo, 1. King. 13. 2.

p Meaning, the Prophete which came after him, & caused him to eate contrary to the commandement of y Lord, which were both two buried in one graue, 1. King. 13. 31.

q Chron. 35. 22. 1. Chr. 11. 1. Exod. 13. 9. deut. 16. 2.

q For the multitude & zeale of the people with the great preparation.

23 And in the eighteenth peere of king Josiah was this Passouer celebrated to the Lord in Jerusalem.
24 Josiah also tooke away them that had familiar spirites, and the soothsayers, and the images, and the idoles, and all the abominations that were elpied in the lande of Judah and in Jerusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the fiercenes of his great wraoth wherewith he was angry against Judah, because of all provocations wherewith Manasseh had psonoued him.

27 Therefore the Lord sayde, I will put Judah also out of my sight, as I have put away Israel, and will cast off this cite Jerusalem, which I have chosen, & the house wherof I sayd, My Name shalbe there.

28 Concerning the rest of the actes of Josiah, & all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

29 ¶ In his dayes Pharaoh Nechoh king of Egypt went by against the king of Asshur to the river Berath. And king Josiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruantes caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the lande tooke Jehoahaz the sonne of Josiah, & anointed him, & made him king in his fathers stead.

31 ¶ Jehoahaz was thre and twentie yere olde when he began to reigne, and reigned thre moneths in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And he did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds, & abaklah in the land of Hamath, while he reigned in Jerusalem, & put the land to a tribute of an hundred talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Josiah king in stead of Josiah his father, & turned his name to Jehoiakim, & tooke Jehoahaz away, which when hee came to Egypt, dyed there.

35 And Jehoiakim gaue the siluer and the gold to Pharaoh, and rayed the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde to

giue vnto Pharaoh Nechoh.
36 Jehoiakim was five and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Jerusalem. His mothers name also was Zebudah the daughter of Bedaiah of Kumaah.
37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Jehoiakim made subiect to Nebuchad-nezzar, belbeth. 3 The cause of his ruine and all Iudahs. 6 Ichoiachin reigneth. 15 He & his people are carried vnto Babylon. 17 Zedekiah u made King.

1 In his dayes came Nebuchad-nezzar king of Babel by, & Jehoiakim became his seruant thre yeres: after ward he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Caldees, and bandes of the Arabians, and bandes of the Moabites, & bandes of the Ammonites, and he sent them against Judah, to destroy it. According to the worde of the Lord, which he spake by his seruantes the Prophets.

3 Surely by the commandement of the Lord came this vpon Judah, that hee might put them out of his sight for the finnes of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) therefore the Lord woulde not pardon it.

5 Concerning the rest of the actes of Jehoiakim, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

6 So Jehoiakim slept with his fathers, and Jehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his lande: for the king of Babel had taken from the river of Egypt, vnto the river Berath, all that perteyned to the king of Egypt.

8 ¶ Jehoiachin was eightene yere olde, when he began to reigne, and reigned in Jerusalem thre moneths. His mothers name also was Nechustha, the daughter of Ethniah of Jerusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

10 ¶ In that tyme came the seruantes of Nebuchad-nezzar King of Babel by against Jerusalem: so the cite was besieged.

11 And Nebuchad-nezzar king of Babel came against the cite, and his seruantes did besiege it.

12 Then Jehoiachin the King of Judah came out against the king of Babel, he, and his mother, and his seruantes, and his princes, and his eunuchs: and the king of Babel tooke him in the eight yere of his reigne.

13 ¶ And he caried out thence all the treasures of the house of the Lord, and the

a In the ende of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Iere. 22. 19. Or, Esphraies.

Dan. 1. 1.

d That is, yelded himselfe vnto him by the countie of Ieremie. e In the reigne of the king of Babylon. Chap. 20. 17. treasures i. a. 23. 27.

Leuit. 20. 27. deuit. 18. 17.

r Because of the wicked heart of y people, which would not turne vnto him by repentance.

r King. 8. 29. & 9. 3 chap. 21. 7.

2 Chron. 35. 20.

r Because he passed through his countrey, he feared least he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine. a. Chron. 35. 10.

r Meaning the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

o Or, that he should not reigne.

2. Chro. 36. 10.
Ezech. 2. 6.

Jer. 37. 2. & 52. 1.

f Out of Ieru-
salem and Iudah
into Babylon,

Jer. 39. 1. & 52. 4. I

a Which the E-
brewes call Te-
bet, and it con-
taineth part of
December and
part of Ianuarie.
Or, a moneth.

c In somuch
that y mothers
did eat their chil-
dren, Lamen.
d. 10.

d Which was a
postern doore or
some secret gate
to issue out at.

treasures of the kings house, & brake
all the vessels of golde, which Salomon
king of Israel had made in the Temple
of the Lord, as the Lord had sayd.
14 And he caried away all Ierusalem, &
all the princes, and all the strong men
of warre, euen ten thousand into capti-
uitie, & all the workemen, and cunning
men: so none remained sauing the poore
people of the land.
15 * And he caried away Jehoiachin in-
to Babel, and the kings mother, and
the kings wiues, and his eunuches,
and the mighty of the lande caried he
away into captiuitie from Ierusalem
to Babel.
16 And all the men of warre, euen ten
thousand, and carpenters, and locke-
smiths a thousand: al that were strong
and apte for warre, did the king of Ba-
bel bring to Babel captiues.
17 * And the king of Babel made Ma-
taniah his vnicle king in his stead, and
chaunged his name to Zedekiah.
18 Zedekiah was one and twentie yere
olde, when he began to reigne, and he
reigned eleuen yeres in Ierusalem. His
mothers name also was Hamutal the
daughter of Ieremias of Libnah.
19 And he did euill in the sight of the
Lorde, according to all that Jehoiakim
had done.
20 Therefore certainly the wyath of the
Lord was against Ierusalem & Iudah
vntill he cast them out of his sight.
And Zedekiah rebelled against the king
of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and
taken. 7 The somes of Zedekiah are slaine be-
fore his eyes, and after are his owne eyes put out.
2 Iudah is brought to Babylon. 25 Gedaliah is
slaine. 27 Jehoiachin is exalted.

A^Bnd in the ninth pere of his reigne,
the tenth moneth and tenth day of
the moneth Ieubuchad-nezzar king
of Babel came, he, and all his hoste
against Ierusalem, and pitched against
it, & they built fortres against it round
about it.
2 So the citie was besieged vnto the ele-
uenth pere of king Zedekiah.
3 And the ninth day of the moneth the
famine was sore in the citie, so that
there was no bread for the people of
the land.
4 Then the citie was broken vp, and all
the men of warre fled by night, by the
way of the gate, which is betwene two
walles that was by the kings garden:
now the Caldees were by the citie round
about: and the King went by the way of
the wilderness.
5 But the armie of the Caldees pursued
after the King, and tooke him in the de-
sertes of Iericho, and all his hoste was
scattered from him.
6 Then they tooke the King, and caried
him vp to the king of Babel to Babilah,

where they gaue indgement vpon him.
7 And then flew the somes of Zedekiah
before his eyes, and put out the eyes of
Zedekiah, and bound him in chames, and
caried him to Babel.
8 And in the sixt moneth, and the seuenth
day of the moneth, which was the nine-
teenth pere of king Ieubuchad-nezzar
king of Babel, came Ieubuzar-adan
chiefe steward and seruant of the king
of Babel, to Ierusalem,
9 And burnt the house of the Lord, and
the kings house, & all the houses of Je-
rusalem, and al the great houses burnt
he with fire.
10 And all the army of the Caldees that
were with the chiefe steward, brake down
the walles of Ierusalem round about.
11 And the rest of the people that were
left in the citie, and those that were fled
and s fallen to the king of Babel, with
the remnant of the multitude, did Ie-
buzar-adan chiefe steward carie away
captiue.
12 But the chiefe steward left of the poore
of the land to dyesse the vines, and to till
the lande.
13 * Allo the pillers of brasse that were
in the house of the Lorde, and the bases,
& the brazen Sea that was in the house
of the Lord, did the Caldees breake, and
caried the brasse of them to Babel.
14 The pottes * also and the belmines,
and the instruments of musike, and the
incense altres, and all the vessels of
brasse that they ministered in, tooke they
away.
15 And the asse pannes, and the basens,
& all that was of gold, and that was of
siluer, tooke the chiefe steward away,
16 With the two pillers, one Sea & the
bases, which Salomon had made for
the house of the Lorde: the brasle of all
these vessels was without weight.
17 * The height of the one pillar was
eightene cubits, & the chapiter thereon
was brasle, and the height of the chap-
iter was with netwooke three cubites,
and pomegranates vpon the chap-
iter round about, al of brasle: and likes
wise was the second pillar with the net-
wooke.
18 And the chiefe steward tooke Seraiah
the chiefe Priest, and Zephaniah the
second Priest, and the three keepers of
the doore.
19 And out of the citie he tooke an E-
nuche that had the ouersight of the
men of warre, and five men of them
that were in the kings presence, which
were found in the citie, and Sopher
captaine of the hoste, who ministered
the people of the lande, and three score men
of the people of the lande, that were
found in the citie.
20 And Ieubuzar-adan chiefe steward
tooke them, and brought them to the
king of Babel to Babilah.
21 And the king of Babel smote them,
and slew them at Babilah in the land of
Yanath,

f Teremie wri-
eth Cha 5. 12.
the tenth day,
because the fire
continued from
the seuenth day,
to the tenth.
Or, Captaine of
the garde.

g While the
siege endured.

Chap 20. 17.
107. 27. 22.

h Of these read
Exod. 27. 3.

1. King. 7. 15.
107. 52. 21.
2. Chro. 2. 15.

i That is, one ap-
pointed to suc-
ceede in the
priests roome, if
he were sicke or
els otherwise
letted.

k Teremie maketh mention of
seuen, but here
he speaketh of
them that were
the chiefe.

Iere. 40. 1. 9.

Yamah. So Judah was caried as
waye captiue out of his owne land.

22 * Howbeit there remayned people in
the lande of Judah, whome Nebu-
chad-nezzar king of Babel left, he made
Gedaliah the sonne of Ahikam s^r sonne
of Shaphan ruler ouer them.

23 Then when all the captains of the
hoste and their men hearde, that the
king of Babel had made Gedaliah go-
uerneur, they came to Gedaliah at
Whizpah, to wit, Ithmael the sonne of
Rechabiah, and Johanan the sonne of
Kareah, & Seraiah the sonne of Tan-
humeth the Netophathite, and Jaazaniah
the sonne of Baachaihi, they and
their men.

24 And Gedaliah sware to them, & to
their men, and sayd vnto them, Feare
not to be the seruants of the Caldees:
dwell in the land, and serue the king of
Babel, and ye shall be well.

25 * But in the tenth moneth Ithmael
the sonne of Netthaniah the sonne of
Elisama of the kings seede, came, and

ten men with him, & smote Gedaliah,
and he dyed, and so did he the Jewes,
and the Caldees that were with him
at Whizpah.

26 Then all the people both smal & great
and the captaynes of the armie arose,
and came to ^mEgypt: for they were
afraid of the Caldees.

27 Notwithstanding in the seuen & thir-
tieth pere after * Jehoiachin king of
Judah was caried away, in the twelfth
moneth & the seuen and twentieth day
of the moneth, Evil-merodach king of
Babel in the pere p he began to reigne,
did lift vp the head of Jehoiachin king
of Judah out of the pylon,

28 And spake kindly to him, and set his
throne aboue the throne of the kinges
that were with him in Babel.

29 And changed his pylon garments: &
he did continually eat bread before him,
all the daies of his life.

30 And his portion was a continual por-
tion giuen him by the king, euery day a
certaine, al the daies of his life.

m Contrary to
Ieremies counsel,
Iere. 40. 41. 42.

& 44. Chapters,
n Thus long was
he, his wife, and
his children in
Babylon, whom
Nebuchad-nez-
zars sonne, after
his fathers death
preferred to hon-
our: thus by
Gods prouidence
the seede of Da-
uid was reserved
eue vnto Christ.
o Meaning, that
he had an ordina-
rie in the court,

I That is, he dyd
exhort them in
the Name of y^e
Lord, according
to Ieremies coun-
sel, to submit the
selues to Nebu-
chad-nezzar, se-
ing it was the re-
quired wil of the
Lord.

Iere. 41. 1.

"Ebr. wordes of
daies.

"Or, of things omit-
ted, to wit, in the
bookes of the
Kings.

THE FIRST BOOKE OF THE "Chronicles," or Paralipomenon.

THE ARGUMENT.

THE Jewes comprehend both these bookes in one, which the Grecians because of y^e length
deuide into two: and they are called Chronicles, because they note briefly the histories
from Adam to the returne from their captiuitie in Babylon. But these are not those bookes
of Chronicles, which are so oft mentioned in y^e bookes of Kings of Iudah & Israel, which dyd at
large set forth the storie of both the kingdomes, and afterward perished in the captiuitie:
but an abbridgement of the same, and were gathered by Ezra, as the Jewes write, after their
returne from Babylon. This first booke containeth a brieue rehearall of the children of Adam
vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne
of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth
more amply his actes, both concerning ciuil gouernment, and also the administration, & care
of things concerning religion, for the good successe whereof he reioyeth, and giueth thanks
to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah vntil Abra-
ham, 27 And from Abraham to Esau. 35 His
children. 43 Kings and dukes came of him.

1 Adam, 2 Sheth,
3 Enosh,
4 Kenan, 5 Mahalal
6 Ierel, 7 Tered,
8 Henoch, 9 Methu-
10 Shelah, 11 Lamech,
12 Noah, 13 Shem,
14 Ham, and 15 Ja-
16 pheth.

17 * The sonnes of Japheth were Go-
mer, and Hagog, and Hadaï, & Iauā,
and Tubal, and Meshech, and Tiras.

18 And the sonnes of Gomer, Arphaxad,
and * Iphath and Togarmah.

19 Also the sonnes of Iauan, Eliphaz &
Tarshish, Kittim, and * Dodanim.

20 * The sonnes of Ham were Cush and
Mizraim, Put and Canaan.

21 And the sonnes of Cush, Siba & Ham-
lah, & Sabta, & Kaamah, & Sabtecha.
Also the sonnes of Kaamah were She-
ba and Dedan.

10 And Cush begate Nimrod, who began
to be mightie in the earth.

11 And Mizraim begate Ludim and As-
siram, Phelitin, and Phuthim:

12 And Canaan also, and * Eshbun, of
whome came the Philistims, & Capht-
toim.

13 Also Canaan begate Sidon his first
borne, and Heth.

14 And the Jebusite, and the Amorite, &
the Girgathite.

15 And the Hittite, and the Arkite and
the Sinite.

16 And the Arvadite, and the Zemarite,
and the Hamathite.

17 * The sonnes of Shem were Elam
and Asshur, and Arpachshad, and Lud,
and * Aram, and Uz, and Hul & Ber-
thech, and Meshech.

18 Also Arpachshad begate Shelah, and
Shelah begate * Eber.

19 Vnto Eber also were borne two
sonnes: the name of the one was Beleg:
for in his daies was the earth deuided:
and his brothers name was Joktan.

20 Then Joktan begate Almodad and
Sheleph, and

c Who first did
lift vp him self a-
boue others,
Gen. 10. 8.

Genes. 10. 22.

e 11. 10.

d Of who came
the Syrians, and
therefore they are
called Aramites
throughout all
the Scripture.

e Of him came
the Ebrewes
which were af-
terward called
Israelites of Isra-
el, which was Ia-
akob: and Iewes
of Iudah, be-
cause of the ex-
cellencie of that
Sheleph, tribe.

a Meaning, that
Sheth was Adas
sonne and Enosh
Sheths sonne.

b It had bin suf-
ficient to haue
named Shem, of
whom came A-
braham and Da-
uid, but because
the worlde was
restored by these
three, mention is
also made of
Ham and Ja-
pheth.

Genes. 10. 3.

Or, Riphath.

Or, Rodanim.

Shaleph, and Hazar. aneth & Jerah,

21 And Hadoram and Hsal & Diklah,

22 And Ebal, and Abumael, & Sheba,

23 And Ophir, and Hualah & Jobab:al

these were the sonnes of Joktan.

24 ^f Shein, & Kirpachshad, Shelah,

25 Cher, Beleg, Kechu,

26 Serug, Nahoy, Terah,

27 * Mizan, which is Abraham.

28 ¶ The sonnes of Abraham were Is-

hak, and Ishmael.

29 These are their generations. * The

eldest sonne of Ishmael was Nebaioth,

and Kedear, & Adbeel, and Hiblam,

30 Mishma, and Dinnah, Passa, ^o Has-

dab, and Tema,

31 Jetur, Naphtih and Kedemah: these

are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams ^b concu-

bine bare sonnes, Zimran, and Jok-

shan, and Dedan, and Midian, & Ish-

bak, and Shuah: & the sonnes of Jok-

shan, Sheba, and Dedan.

33 And the sonnes of Midian were E-

shaph, and Ephar, and Hephoch, and A-

hiba, and Eldadah: * all these are the

sonnes of Keturah.

34 * And Abraham begate Ishak: the

sonnes of Ishak, Esau, and Israel.

35 ¶ The sonnes of Esau were 1 * Eli-

phaz, Kueel, and Jeshu, and Jaalam,

and Kozah.

36 The sonnes of Eliphaz, Teman, and

Omar, * Zephi, and Garam, * Kenaz,

and * Timna, and Amalek.

37 The sonnes of Kueel, Nahath, Zerah,

Shammah and Hizzah.

38 And the sonnes of Jetur, Lotan, and

Shobal, and Zibzon, and Anah, and

Dishon, and Ezer and Dishan.

39 And the sonnes of Lotan, Hori, & Yos-

mann, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, &

Manahath, & Ebal, Shephi, & Onam.

And ^b sonnes of Zibzon, Hiah & Hiah.

41 The sonne of Anah was Dishon. And

the sonnes of Dishon, Amran, & Eliz-

ban, and Jethran, and Cheran.

42 The sonnes of Ezer were Bilhan, and

Jaauan, and Jaakan. The sonnes of

Dishon were D3, and Aran.

43 ¶ And these were the ^m kings that

reigned in the land of Edom, before a

king reigned over the children of Isra-

el, to wit, Bela the sonne of Beor, & the

name of his cite was Dinhabah.

44 Then Bela died, and Jobab the

sonne of Zerah of ^o Bosrah reigned in

his stead.

45 And when Jobab was dead, Husshā

of the laude of the Temanites reigned

in his stead.

46 And when Hussham was dead, Has-

dab the sonne of Zedad which suote

Midian in p̄ field of Esau, reigned in his

stead, & the name of his cite was Aulth.

47 So Hadad died, and Samlah of

Phathreah reigned in his stead.

48 And Samlah died, & Shaul of Kes-

joberth by ^p river reigned in his stead,

49 And when Shaul was dead, Saal-

hanan the sonne of Achboz reigned in

his steade.

50 And Saal hanan died, and Hadad

reigned in his steade, and the name of

his cite was ^o Dai, & his wifes name ^o Or, ^o Pim,

Qhetabel the daughter of Watred

the daughter of Mezahab.

51 Hadad dyed also, & there were dukes

in Edom, duke Timna, duke ^o Hiah, ^o Or, ^o Amah,

duke Jethereth.

52 Duke Mholibamah, duke Elah, duke

Dimon,

53 Duke Kenaz, duke Teman, duke

Mihzar,

54 Duke Magdiel, duke Iram: these

were the dukes of Edom.

CHAP. II.

^a The genealogie of Iudah unto Ithai the father

of David.

ⁱ These are ^b sonnes of Israel. * Reu: Gen. 29. 32. & 30. 3.

ben, Simeon, Levi and Judah, ^o Re & 35. 18.

thachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Napht-

ali, Gad, and Asher.

3 * The sonnes of a Judah, Er, and On: Gen. 38. 3. & 46. 12.

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nan, and Shelah. These three were

borne to him of the daughter of Shua a Thoug Iudah

the Canaanite: but Er the eldest sonne was not laakobs

of Judah was euill in the sight of the eldest sonne, yet

lovd, and he slew him. hee first begin-

4 * And Thamar his daughter in lawe

bare him Pharez, and Zerah: so all the

sonnes of Judah were true.

5 * The sonnes of Pharez, Hezron and

Yamul, of whome

6 The sonnes also of Zerah were * Zim-

ri, and * Ethan, and Heman, and Cal-

col, and Dara, which were true in all.

7 And the sonne of * Ermi, * Achaz that

troubled Israel, trasgressing in p̄ thing

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were

home unto him, Jerahmeel, & * Kam

and Chelubai.

10 And Kam begate Aminadab, and He-

minadab begate Phathson ^a prince of

the children of Judah,

11 And Phathson begate Salma, & Sal-

ma begate Boaz,

12 And Boaz begate Obed, and Obed

begate * Jshai, ^o Or, ^o Ise.

13 * And Jshai begate his eldest sonne

Eliah, and Aminadab the second, and

Shumma the third.

14 Shathaniel the fourth, Haddai ^b fifth,

15 Zeim the sixt, and Dauid the seuenth.

16 Whose sisters were Zeruah and Abis-

gail, and the sonnes of Zeruah, Abis-

thai, and Joab, and Abiel.

17 And Abigail bare Amasa: & the father

of Amasa was Jether an Ishmeelite.

18 ¶ And * Caleb the sonne of Hezron be-

came Jerioth of Mubah his wife, and her

sonnes are these, Jether, and Shobab, Hezron, ver. 9.

19 And when Mubah was dead, Calch

tooke vnto him Ephath, w^hich bare

hun

f He repeateth
Shem againe, be-
cause he woulde
come to y stocke
of Abraham.

f Who came of
Shem, and of him
Shelah.
Gen. 11. 26. & 17. 5.
& 11. 2.
Gen. 25. 13.

h Hadar.

h Reade Gene.
25. 2.

Gene. 25. 4.

Gene. 27. 2.

i These were
borne of three
diuers mothers,
reade Gen. 36. 4.
Gen. 36. 9.
* Or, Zepho.

k Which was E-
liphaz concubine:
read Gen. 36. 12.
1 He is also cal-
led Seir y Horie
which inhabited
mount Seir, Gen.
36. 20.

m He maketh
mention of the
Kings that came
of Esau, accord-
ing to Gods
promise made to
Abraham con-
cerning him, that
Kings shoulde
come of him.
These 8 Kings
reigned one af-
ter another in I-
dumea vnto the
tyme of Dauid,
who conquered
their country.
n Which was
the principall ci-
tie of the Edo-
mites.

Or, Pim.

Or, Amah.

Gen. 29. 32. & 30. 3.

Re & 35. 18.

Gen. 38. 3. & 46. 12.

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Gen. 38. 29.

math. 1. 3.

Ruth 4. 8.

Or, Zubi.

Or, Achaz.

1. King. 4. 31.

Or, Achaz.

Josh 7. 1.

Whome Saint.

Marth. calleth

Aram, Mat. 1. 3.

That is, chiefe

of the familie.

Or, Ise.

1 Sam. 16. 19. and

17. 12.

Or, Shammah.

Or, Ise.

1 Sam. 16. 19. and

17. 12.

Or, Shammah.

Or, Ise.

1 Sam. 16. 19. and

17. 12.

Or, Shammah.

Or, Ise.

1 Sam. 16. 19. and

17. 12.

Or, Shammah.

Or, Ise.

1 Sam. 16. 19. and

17. 12.

- 7 And Hogah, and Jephthah, and Jasphia,
- 8 And Elisama, and Eliada, and Eliphelet, nine in number.
- 9 These are all the names of David, besides the names of the concubines, and the names of their sons.
- 10 And Solomon's son was Rehoboam, whose son was Abiah, and Abiah's son, and Jehoshaphat his son,
- 11 And Joram his son, and Ahaziah his son, and Joash his son,
- 12 And Amaziah his son, and Azariah his son, and Joram his son,
- 13 And Ahaz his son, and Hezekiah his son, and Manasseh his son,
- 14 And Amon his son, and Josiah his son.

f And of the names of Josiah, the eldest was "Johanan, the second Jehoia-
kim, the third Zedekiah, & the fourth Shallum.

16 And the names of Jehoia-
kim's sons were Jeconiah his son, and Zedekiah his son.

17 And the names of Jeconiah, Mithra and Shealtiel his son:

18 Balchuram also and Pedaiah, and Shenazar, Jeconiah, Yothama, and Gedaliah.

19 And the names of Pedaiah were Zerubbabel, & Shumai: and the names of Zerubbabel were Meshullam, and Hananiah, & Shelumith their sister.

20 And Jahubab, and Del, and Berechiah, and Azariah, and Jushabhebed, five in number.

21 And the names of Hananiah were Delatiah, and Jekiah: the names of Jekiah, the names of Azariah, the names of Shechamiah.

22 And the name of Shechamiah was Shemaiah: and the names of Shemaiah were Mattath and Igael, and Barsiah, & Peorah, and Shaphat, & Sir.

23 And the names of Peorah were Eliezer, and Hezekiah, & Azrikan, three.

24 And the names of Eliezer were Yodah, and Eliahah, and Delatiah, and Akub, and Johanan, and Delatiah & Anani, seven.

CHAP. IIII.

1 The genealogy of the sons of Judah, of Ashur, of Tabez, and his sister, of Oshelab, & And Simon: their habitations, & And conquests.

1 The names of Judah were Pharez, Hebron, and Carim, & Hur, and Shobal.

2 And Reuham the son of Shobal begate Jahath, and Jahath begate Shumai, and Lahab: these are the families of the Zorachites.

3 And these were of the father of Etam, Izrahel, & Ithma and Idabai: and the name of their sister was Hazeleponi.

4 And Demuel the father of Gedor, & Ezer the father of Uthai: these are the names of Hur the eldest son of Ephraim, the father of Beth-lehem.

But Ashur the father of Tekoa had two wives, Heleah, and Maarah. And Maarah bare him Uzai, and Ephraim, and Tenui and Haashai: these were the names of Maarah.

7 And the names of Heleah were Zereth, Jezahar and Eshnan.

8 Also Oz begate Anub, and Zobeab, and the families of Ashahel the son of Hur.

9 But Tabez was more honourable than his brethren, and his mother called his name Tabez, saying, Because I bare him in sorrow.

10 And Tabez called on the God of Israel, saying, If thou wilt bless me in deeds, & enlarge my coasts, & if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. And God granted the thing that he asked.

11 And Eshnan's brother of Shuah begate Ephraim, which was the father of Eshnan.

12 And Eshnan begate Beth-rapah, and Pashah, and Tehinnah the father of the city of Mahath: these are the men of Machab.

13 And the names of Kenaz were Ethniel and Zeraiah, and the son of Ethniel, Yathath.

14 And Beorothai begate Ephraim, and Beorah begate Joab the father of the valley of craftsmen: for they were craftsmen.

15 And the names of Caleb's son of Jephunneh were Iru, Elah, & Maan. And the son of Elah was Manah.

16 And the names of Jehalel were Ziph, and Ziphah, Tiria, and Harel.

17 And the names of Ezrah were Jether and Jered, and Ephraim, and Jalon, & he begate Huram, and Shammar, and Ishbah the father of Eshemoa.

18 Also his wife Jehudiah bare Jered the father of Gedor, and Heber the father of Bocho, and Jehuthiel the father of Zanoah: and these are the names of Bithiah the daughter of Pharaoh, which Jered took.

19 And the names of the wife of Hodiah, the sister of Mahan the father of Heilah were the Carinites, and Eshemoa the Maachathite.

20 And the names of Shimon were Amnon and Rinnah, Ben-hanan and Elon. And the names of Ithi were Zoheth, and Ben-zoheth.

21 The names of Shelah, the son of Judah were Er the father of Lecah, and Laadah the father of Marekshah, & the families of the households of them that wrought five men in the house of Ashba.

22 And Jokan and the men of Chozoba and Joab, and Saraph, which had the dominion in Moab, and "Jashubi-lehem. These also are ancient things.

23 These were porters, & dwelt among plants and hedges: & there they dwelt with

c Otherwise called Othniel, Jud. 1. 13.

d It is to be understood, y then he would accomplish his vow which he made.

e The lord of y valley where the artificers did worke. f Called also Elron.

Or, she bare, meaning, the second wife of Ezrah.

Or, of which he had Mered.

Gen. 38. 1, 2, 3.

Or, of the inhabitants of Lehem. g They were King David's gardeners & served him in his works with

f So called because he was preferred to y dignity royal before his brother Jehoia-
kim, which was the elder.

Or, Jehoabaz, 2 Kings. 23. 30.

g S. Matth. saith that Zorobabel was sonne of Zachiel, meaning y he was his nephew according to the Ebrewe speache: for he was Pedaiahs sonne.

h So that She-
maiah was She-
chaniahs natural sonne, and the other five his nephews, and in all were six.

a Meaning, they came of Judah, as nephews and kinmen: for onely Pharez was his natural sonne. Gen. 38. 29. and 46. 1. chap. 3. 4.

b The first borne of his mother, and not y eldest sonne of his father.

Gen. 46. 10.

exod. 6. 15.

h His sonne O-
had is here o-
mitted.

i These cities
belonged to the
tribe of Iudah,
Iosh. 19. 1. and
were giuen to
the tribe of Si-
meon.

k Then David
restored them
to the tribe of
Iudah.

l For the tribe
of Simeon was
so great in nom-
ber that in the
time of Ezekiah
they sought new
dwellings vnto
Gedor, which is
in the tribe of
Dan.

m And were not
slaine by Saul &
David.

with the king for his worke.

- 24 * The sonnes of Simeon were Nemuel,
and Jamin, Jarib, Zerach, & ^b Shaul.
- 25 Whose sonne was Shallum, and his
sonne, Misham, and his sonne Mishma.
- 26 And the sonnes of Mishma, Hamuel
was his sonne, Zachur his sonne, and
Shimei his sonne.
- 27 And Shimei had sixtene sonnes, & five
daughters, but his brethren had not
many children, neither was al their fa-
mily like to the children of Iudah in
multitude.
- 28 And they dwelt at Beer Sheba, & at
Moladah, and at Hazar Shual,
- 29 And at Bithlah, and at Ezer, and at
Tolab,
- 30 And at Bethuel, and at Hoyimah, and
at Ziklag,
- 31 And at Beth-marcaboth, & at Hazar
Sufim, at Beth-birei, & at Shaaraim.
these were their cities vnto the reigne
of ^k David.
- 32 And their towynes were Etam, & Ain,
Kinnon, and Tochen, and Uthan, five
cities.
- 33 And all their towynes that were round
about these cities vnto Baal. These are
their habitations & the declaration of
their genealogie.
- 34 And Meshobab & Jamlech, & Jothab
the sonne of Amasiah,
- 35 And Joel and Jehu the sonne of Jo-
shibiah, the sonne of Seraiyah, the sonne
of Asiel,
- 36 And Elionai, & Jaakobah, and Jesho-
harah, and Uthiah, and Abiel and Jeshi-
muel and Benaiyah,
- 37 And Ziza the sonne of Shiphai, the
sonne of Allon, the sonne of Jedaiyah,
the sonne of Shimei, the sonne of She-
maiya.
- 38 These were famous princes in their
families, and increased greatly their fa-
thers houses.
- 39 And they ^l went to the entering in of
Gedor, euen vnto the East side of the
valley, to seeke pasture for their sheepe.
- 40 And they founde fat pasture
and good, and a wide lande, both quiet and
fruitfull: for they of Iam had dwelt
there before.
- 41 And these described by name, came in
the daies of Ezekiah king of Iudah, &
smote their tents, and the inhabitants
that were found there, & destroyed the
utterly vnto this day, & dwelt in their
roune, because there was pasture there
for their sheepe.
- 42 And besides these, five hundred men
of the sonnes of Simeon went to mount
Seir, and Pelariah, and Heariah, and
Kophaiah, and Bziel the sonnes of
Jethi were their captaynes,
- 43 And the rest of Amalek that had ^m es-
caped, and they dwelt there vnto this
day.

CHAP. V.

* The birthright taken from Reuben and giuen
to the sonnes of Joseph, & The genealogie of

Reuben, 11 And Gad, 23 And of the halfe tribe
of Manassh.

- 1 The sonnes also of Reuben the eldest
sonne of Israel (for he was ^a eldest,
* but had desired his fathers bedde,
therefore his birthright was giuen vnto
the sonnes of Joseph the sonne of Is-
rael, so that the genealogie is not reko-
ned after his birthright.
- 2 For Iudah prevailed about his bre-
thren, and of him came ^b the prince, but
the birthright was Josephs)
- 3 * The sonnes of Reuben the eldest
sonne of Israel were Hanoch & Pallu,
Hezon and Cami.
- 4 The sonnes of Joel, Shemaiah his
sonne, Gog his sonne, and Shimei his
sonne,
- 5 Michah his sonne, Reaiah his sonne,
and Baal his sonne,
- 6 Beerah his sonne: whome Tilgath
Pileser king of Assyria carried away:
he was a prince of the Reubenites.
- 7 And when his brethren in their fami-
lies reckoned the genealogie of their ge-
nerations, Jeeil and Zechariah were
the chiefe,
- 8 And Bela the sonne of Asaz, the sonne
of Shema, the sonne of Joel, which
dwelt in ^d Mozer, euen vnto Abo and
Baal-meon.
- 9 Also Eastward he inhabited vnto the
entering in of the wilderness from the
ruler ^e Perath: for they had much cat-
tell in the land of Gilead.
- 10 And in the daies of Saul they warred
with the ^f Hagariths, which fell by
their handes: and they dwelt in their
tentres in al the East partes of Gilead.
- 11 And the children of Gad dwelt ouer
against them in the lande of Bashan,
vnto Salchah.
- 12 Joel was the chiefe, and Shapham
the second, but Jaanai and Shaphat
were in Bashan.
- 13 And their brethren of the house of their
fathers were Michael, and Meshullam,
and Sheba, and Sorai, and Jacan and
Zia, and Eber, seven.
- 14 These are the children of Abihai, the
sonne of Huri, the sonne of Jaroah, the
sonne of Gilead, the sonne of Michael,
the sonne of Jethihai, & sonne of Jash-
do, the sonne of Buz.
- 15 Abi the sonne of Abdiel, the sonne of
Guni was chiefe of the householde of
their fathers.
- 16 And they dwelt in Gilead in Bashan, ^f Both ^g whole
and in the towynes thereof, and in al the
suburbs of Sharon, by their borders.
- 17 All these were reckoned by genealogies
in the daies of Jotha king of Iudah, &
in the daies of Jeroboam king of Israel.
- 18 * The sonnes of Reuben & of Gad, &
of halfe the tribe of Manasse of those
that were valiant men, able to beare
shield, & sword, and to drake a bowe,
exercised in warre, were foure & fourtie
thousand, seven hundred and thre
score, that went out to the warre.

Gen. 39. 32. & 49. 4

a Because they
were made two
tribes, they had
a double portio.
b That is, he was
the chiefe of al
the tribes accord-
ing to Iaakobs
prophecie, Gen.
49. 8. & because
Christ should
come of him.

Gen. 46. 9.
exod. 6. 14.

c To wit, in the
time of Vzziah
King of Israel,
2. King. 15. 29.

d These places
were beyod Ior-
den toward the
East in the land
giuen to the
Reubenites.

^h Or, Euphrates.
e The Ishmae-
lites that came
of Hagar Abra-
hams concubine.

f Both ^g whole
country & one
peculiar citie
were called by
this name Ba-
shan.

g These twaine
were the sonnes
of Ishmael, Gen.
25.15.
h To wit, by the
Lord, that gaue
the the victorie.

* Elv. sonies of
men.

i Meaning, the
captiuitie of the
ten tribes vnder
Tilgath Pilneer-
fer.
k Otherwise
called, Baal-gad.

l Thus God
stirred vp the
wicked and vsed
them as instru-
ments to exe-
cute his iust
iudgement a-
gainst sinners,
although they
were led with
malice and am-
bition,
2e King. 18.11.

19 And then made warre with Yagarims,
withs Jetur, and Naphtali & Rodab.
20 And they were holpen against them,
and the Yagarims were deliuered into
their hand, & all p were with them: for
they cryed to God in the battel, and he
heard the, because they trusted in him.
21 And they led away their cattell, euen
their camels fiftie thousand, and two
hundred, and fiftie thousand sheepe, &
two thousand asses, and of persons an
hundred thousand.
22 For many fell downe wounded, be-
cause the warre was of God. And they
dwelt in their steads vntil p captiuitie.
23 And the children of the halfe tribe of
Manasse dwelt in the land, from Bas-
shan vnto * Baal Hermon, & Semir, &
vnto mount Hermon: for they increased.
24 And these were the heades of the
householdes of their fathers, euen E-
pher and Jishi, and Eliel & Miziel, and
Jeremias, and Yehonadiah, and Jaz-
ziel, strong men, valiant and famous,
heades of p householdes of their fathers.
25 But they transgressed against the
God of their fathers, & wet a whoring
after the gods of the people of the land,
whom God had destroyed before the.
26 And the God of Israel stirred vp
the spirit of Pul king of Asshur, & p spi-
rit of Tilgath Pilneer king of Asshur
and he caried the away: euen the Reu-
benites, & the Gadites, & the halfe tribe
of Manasse, and brought them vnto
* Halah, and Habor, & Hara, and to the
riner Cosam, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their
order in the ministrie of the Tabernacle. 49 Aarō
& his sonnes Priests. 54. 57 Their habitations.

The sonnes of Leui were Gershom,
Kohath, and Merari.
2 * And the sonnes of Kohath, Am-
ram, Jzhar, and Jhebron, and Bzziel.
3 And the children of Amram, Aaron, &
Hofes and Meriam. And the sonnes
of Aaron, * Nadab, and Abihu, & * Es-
teazar, and Jthamar.
4 Eleazar begate Phinehas. Phinehas
begate Abihu.
5 And Abihu begate Bukki, & Bukki
begate Bzzi.
6 And Bzzi begate Zerachiah, and Ze-
rachiah begate Meraiach.
7 Meraiach begate Amariah, & Ama-
riah begate Ahitub.
8 And Ahitub begate Zadok, & Za-
dok begate Ahimaaz.
9 And Ahimaaz begate Azariah, and
Azariah begate Johanan.
10 And Johanan begate Azariah (it was
he that was p Priest in the house that
Solomon built in Jerusalem)
11 And Azariah begate Amariah, and
Amariah begate Ahitub.
12 And Ahitub begate Zadok, and Za-
dok begate Shallum.
13 And Shallum begate Bilkiah, and
Bilkiah begate Azariah,

2 Which was
hie Priest after
that Abiathar
was deposed, ac-
cording to the
prophesie of
Eli the Priest,
1 Sam. 2.31. 35.
b And did vali-
antly resist king
Veziah, who
would haue v-
surped the
Priestes office,
2 Chro. 26.17, 18

4 And Azariah begate Seraiach, and
Seraiach begate Jehozadak.
5 And * Jehozadak departed when the
Lord caried away into captiuitie Jus-
dah and Jerusalem by the hande of
Nebuchad nezzar.
6 ¶ The sonnes of Merari were Gershom,
Kohath, and Merari.
7 And these be the names of the sonnes
of Gershom, Libni, and Shimei.
8 And the sonnes of Kohath were Am-
ram, and Jzhar, & Jhebron, and Bzziel.
9 The sonnes of Merari, Bzahi and
Bulhi: and these are the families of
Leui concerning their fathers.
10 Of Gershom, Libni his sonne, Jahath
his sonne, Zimnah his sonne,
21 Joah his sonne, Jodo his sonne, Ze-
rah his sonne, Jeaterai his sonne.
22 The sonnes of Kohath, * Amiadab
his sonne, * Kozah his sonne, * Assir his
sonne,
23 Elkanah his sonne, and Ebiasaph
his sonne, and Assir his sonne,
24 Tahath his sonne, Driel his sonne,
Bzziah his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai,
and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zo-
phai his sonne, & Nabeth his sonne,
27 Elah his sonne, Jeroham his sonne,
Elkanah his sonne,
28 And the sonnes of Shemuel, the el-
dest * Bzahi, then Bziah.
29 ¶ The sonnes of Merari were Bzahi,
Libni his sonne, Shimei his sonne, Bz-
zah his sonne,
30 Shimea his sonne, Jaggiyah his sonne,
Malai his sonne,
31 And these be they whome Dauid set
for to sing in the house of the Lord, after
that the Arkc had rest.
32 And they ministred before the Taber-
nacle, euen the Tabernacle of the Con-
gregation with singing, vntill Salo-
mon had built the house of the Lord in
Jerusalem: then they continued in
their office, according to their custome.
33 And these ministred with their chil-
dren: of the sonnes of Kohath, Yeman
a singer, the sonne of Joel, the sonne of
Shemuel,
34 The sonne of Elkanah, p sonne of Je-
roah, p sonne of Eliel, p sonne of Joah,
35 The sonne of Zuph, the sonne of El-
kanah, the sonne of Bzahath, the sonne
of Amasai,
36 The sonne of Elkanah, the sonne of
Joel, the sonne of Azariah, the sonne of
Zephaniah,
37 The sonne of Tahath, the sonne of
Assir, the sonne of Ebiasaph, the sonne
of Kozah,
38 The sonne of Jzhar, the sonne of Ko-
hath, p sonne of Leui, the sonne of Israel.
39 And his * brother * Bzaph stood on
his right had: & Bzaph was the sonne
of Meraiach, the sonne of Shimea,
40 The sonne of Michael, the sonne of
Baalaiyah, the sonne of Bzaphiah,

c That is, he
was led into
captiuitie with
his father Se-
raiah the hie
Priest, 2 King.
25.18.

d Who seemeth
to be called
Izhar, Exodus
6.21.
Nomb. 16.1.

e Who is also
called Joel,
1 Sam. 8.2.
and the 33.
verse of this
chapter.

f After it was
brought to
that place
where the Tem-
ple should be
built and was
no more caried
to and fro.
g Reade Exod.
27.21.

h Or, nephews.

i Or, cousin.
h Meaning, the
cousin of He-
man, verse 33.

i The Levites are called the singers brethren because they came of the same stocke.
k Reade Nomb. 4. 4.

- 41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiab,
42 The sonne of Ephai, the sonne of Kinnah, the sonne of Shimeï,
43 The sonne of Jahath, the sonne of Gershon, the sonne of Levi.
44 And their brethren the sonnes of Merari were on the left hand, even Esau than the sonne of Kishi, the sonne of Abdi, the sonne of Galluch,
45 The sonne of Jahabiah, the sonne of Amaziah, the sonne of Hukiah,
46 The sonne of Ansi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Hahli, the sonne of Abihai, the sonne of Merari, the sonne of Levi.
48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, & to make an atonement for Israel, according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,
51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.
55 So they gaue them ¶ Hebron in the land of Iudah and the suburbs thereof round about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities of Iudah for a refuge, euen Hebron and Libna with their suburbs, and Gath, and Eshtemoa with their suburbs,
58 And ¶ Gilen with her suburbs, and Beir with her suburbs,
59 And Ashan & her suburbs, & Bethshemesh and her suburbs:
60 ¶ And of the tribe of Benjamin, Geba & her suburbs, and ¶ Meneth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.
61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.
62 And to the sonnes of Gershon according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Danah in Bashan, thirtene cities.
63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Israel gaue to the Levites cities with their suburbs.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.
66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,
68 Joknean also and her suburbs, & Bethhoron with her suburbs,
69 And Aialon and her suburbs, and Gath Rammon and her suburbs,
70 And out of the halfe tribe of Manasseh, ¶ Aner & her suburbs, & ¶ Bileam & her suburbs, for the families of the remnant of the sonnes of Kohath.
71 Vnto the sonnes of Gershon out of the familie of the halfe tribe of Danah, ¶ Golan in Bashan, & her suburbs, and ¶ Altharoth with her suburbs,
72 And out of the tribe of Issachar, ¶ Kedesh and her suburbs, Daberath and her suburbs,
73 ¶ Ramoth also and her suburbs, and ¶ Menen with her suburbs,
74 And out of the tribe of Asher, ¶ Paphthai and her suburbs, and Abdon and her suburbs,
75 And ¶ Hukok and her suburbs, and Rehob and her suburbs,
76 And out of the tribe of Naphtali, ¶ Kedesh in Galilee and her suburbs, & ¶ Hammon and her suburbs, & ¶ Kiriataim and her suburbs.
77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun, ¶ Rammon and her suburbs, ¶ Tabor and her suburbs,
78 And on the other side Jordan by Iesricho, euen on the Eastside of Jordan, out of the tribe of Reuben, ¶ Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 And Bebonoth with her suburbs, & ¶ Nephtaath with her suburbs,
80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and ¶ Haman with her suburbs,
81 And Hebron with her suburbs, & Jaaser with her suburbs.

CHAPTER VII.

The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 And Asher.

And the sonnes of Issachar were ¶ Tola and ¶ Phuah, ¶ Jathub, and ¶ Shimron, four, ¶ Who also is called Iob, Gen. 2. And 46. 13.

i Or, cities which were given to the Levites.
m They were first appointed, and prepared for.
n Which was also called Kiriat-arba, Gen. 23. 2. Iob. 21. 11.
o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2.
p Which Ioshua calleth Holon, Iosh. 15. 51. and 21. 15.
q Or, Almon, Iosh. 21. 18.
r That is, they gaue a portion to the Kohathites, which were ¶ remnant of the tribe of Levi, out of the halfe tribe of Manasseh & out of Ephraim, verse 66.

Iosh. 2. 38.

Or, Tanach, Iosh. 22. 23.

Or, Gath-rimmon.

Who in the first verse is called also Gershon.

Or, Beetherah, Iosh. 21. 27.

Or, Kishon, Iosh. 21. 28.

Or, Iarmuth, Iosh. 21. 29.

Or, Engannim, Iosh. 21. 29.

Or, Helkai, Iosh. 21. 31.

Or, Ammethor, Iosh. 21. 32.

Or, Kartan, Iosh. 21. 33.

Or, Joknean, Iosh. 21. 34.

Or, Kartab, Iosh. 21. 36.

Or, Bezer, & 20. 8.

Or, Phuah, Iosh. 21. 36.

Or, Jathub, Iosh. 21. 36.

Or, Shimron, Iosh. 21. 36.

Or, Tola, Iosh. 21. 36.

Or, Phuah, Iosh. 21. 36.

Or, Jathub, Iosh. 21. 36.

Or, Shimron, Iosh. 21. 36.

Or, Tola, Iosh. 21. 36.

Or, Phuah, Iosh. 21. 36.

Or, Jathub, Iosh. 21. 36.

Or, Shimron, Iosh. 21. 36.

b That is, their number was found thus great when David nobred the people, 2.Sam. 24. 1.
 c Meaning, the four sonnes, and the father.

Or, kinsmen.

d Called also Aihel, Gen. 46. 21. Nom. 26. 38.
 e Which were the chiefs: for els therewere seuen in all, as appeareth, Gen. 46. 21.

Or, Ir, f Meaning, that he was not the sonne of Benjamin, but of Dan, Gen. 46. 23.
 Or, of Aler.
 Or, Shilleim, Gen. 46. 23.
 g These came of Dan & Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.
 Nom. 26. 39, 37.
 Josh. 17. 1.
 Or, Lazer, Nom. 26. 39.

h Meaning, the sister of Gilead.

2 And the sonnes of Tola, Uzzi, and Kesephath, and Jeriel, and Jahmai, and Abihai, and Shemuel, heades in the households of their fathers. Of Tola were valiant men of warre in their generations, & whose number was in the dayes of David two and twentie thousand, and five hundred.

3 And the sonne of Uzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Joel, and Abihah, & five men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell, five and thirtie thousand: for they had many wives and children.

5 And their brethren among all the families of Jacob that were valiant men of war, reckoned in all by their genealogies foure score and seuen thousand.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and Bediel, & three.

7 And the sonnes of Bela, Esbon, & Uzzi, and Uzziel, and Jerimoth, and Iri five heades of households of their fathers, valiant men of warre, & were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Eleazer, and Eleonai, and Omri, and Jerimoth, and Abiah, & Nathoth, and Alamelech: all these were the sonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chiefs of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Bediel was Bilhan, and the sonnes of Bilhan, Jeui, and Benjamin, and Chud, & Chenadnah, & Zethan, and Charibih, & Ahishahar.

11 All these were the sonnes of Bediel, chiefs of the fathers, valiant men of war, seuentene thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of Ir, but Huppim was the sonne of another.

13 ¶ The sonnes of Naphtali, Jahziel, & Guni, and Taser, and Shallum of the sonnes of Bilhah.

14 The sonne of Manasseh was Asuiel, whome she bare unto him, but his concubine of Aram bare Achir the father of Gilead.

15 And Achir tooke to wife the sister of Huppim & Shuppim, and the name of their sister was Achachah. And the name of the seconde sonne was Zelophehad, & Zelophehad had daughters.

16 And Achachah the wife of Achir bare a sonne, & called his name Peresh, and the name of his brother was Sheresh: and his sonnes were Blam & Rakem.

17 And the sonne of Blam was Bedai. These were the sonnes of Gilead the sonne of Achir, the sonne of Manasseh.

18 And his sister Polecheth bare Ishod,

and Abiezer, and Phalah.

19 And the sonnes of Simeon were Ahian, and Shechem, and Ishi, and Amam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Zered his sonne, and Tahath his sonne, and his sonne Eladab, and Achath his sonne.

21 And Zabad his sonne, and Shuthelah his sonne, & Zer, & Elead: and the men of Gath that were borne in the lande, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, & his brethren came to comfort him.

23 And when he went in to his wife, shee conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which he gave to his sonne Beriah.

25 And Beriah was his sonne, and Kishai, and Elah his sonne, & Tahan his sonne.

26 Laadan his sonne, Minnubad his sonne, Elshama his sonne.

27 Ron his sonne, Jehoshua his sonne.

28 And their possessions & their habitations were Beth-el, & the villages thereof, and Eastward Naaran, & Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azrah and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean & her villages, Taanach and her villages, Megiddo & her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 ¶ The sonnes of Asher were Imnah, and Ihuah, and Ishuai, and Beriah, & Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzeauith.

32 And Heber begat Japhlet, & Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and Binhal, and Ashuath: these were the children of Japhlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Ichubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imma, & Sheleth and Amal.

36 The sonnes of Zophah, Huah, & Garephether, & Ahiah, and Beri, & Imrah.

37 Bezer and Uod, and Shimeon, and Shushah, and Ithmar, and Beera.

38 And the sonnes of Jezer, Jephunneh, and Hupha and Ara.

39 And the sonnes of Issa, Yarab, and Daniel, and Kizia.

40 All these were the children of Asher, the heades of their fathers houses, noble men, valiant men of war & chiefs princes, & they were reckoned by their genealogies for warre and for battell to the number of five & twentie thousand men.

i Which was one of the five principal cities of the Philistines, slew the Ephraimites.
 Or, kinsfolkes.

Or, neece.
 k To wit, of Ephraim.

Or, Adiah.

Gen. 46. 19.

Or, Kimbal.

¹ The sonnes of Benjamin, ³³ And race of Saul.

Benjamin also begat Bela his eldest sonne, Ashbel the second, and Harah the third,
² Pothah the fourth, and Rapha the fifth.
³ And the sonnes of Bela were Addar, & Gera, and Abihud,
⁴ And Abihud, & Jaaman, & Ahoah,
⁵ And Gera, & Shephuphan, & Huram.

^b Meaning, the inhabitants of the citie Geba.
^c To wit, Ehud.

^d After he had put away his two wives.

⁶ ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and ^b they were carried away captives to Monathah,
⁷ And Jaaman, and Ahiyah, and Gera, he carped them away captives: and ^c he begate Wiza and Abihud.
⁸ And Shoharaim begate certaine in the countrey of Ephraim, after hee had sent away Gulgim and Baara his wives.
⁹ He begat, I say, of Hodeth his wife, Zohab & Zibia, and Melha, & Malcham,
¹⁰ And Jez and Shachia and Mirra: these were his sonnes & chiefe fathers.
¹¹ And of Gulgim he begate Ahiud and Elpaal.

¹² And the sonnes of Elpaal were Eber, & Bilham and Shamed (which buyt Ono, & Lod, and the villages thereof).
¹³ And Zeriah and Sheima (which were the chiefe fathers among the inhabitants of Aialon: they diue away the inhabitants of Gath).
¹⁴ And Ahiu, Shashak and Jerimoth,
¹⁵ And Sebadiah, and Brad, and Aber,
¹⁶ And Michael, and Iphah, and Joha, the sonnes of Zeriah,
¹⁷ And Zebadiah, and Meshullam, and Hizki, and Eber,
¹⁸ And Shumerai and Ishiah, & Jobah, the sonnes of Elpaal,
¹⁹ Jakim also, and Zichri, and Sabdi,
²⁰ And Elhenai, and Zillethai, & Eiel,
²¹ And ^a Mdaiah, & Bereaiah, & Shumrath the sonnes of Shimei,
²² And Ithyan, and Eber, and Eiel,
²³ And Abdon, and Zichri, and Hanan,
²⁴ And Hananiah, and Elam, and Antothiah,
²⁵ Iphedai and Penuel the sonnes of Shashak,
²⁶ And Shamsherai, and Shephariah, & Meshiah,
²⁷ And Jaarehiah, and Eliah, & Zichri, the sonnes of Jeroham,
²⁸ These were the chiefe ^c fathers according to their generations, even princes, which dwelt in Jerusalem.

^e The chiefe of the tribe of Benjamin that dwelt in Jerusalem.
 Chap. 9. 35.

²⁹ And at ^a Gibon dwelt the father of Gibon, and the name of his wife was Maachah.
³⁰ And his eldest sonne was Abdon, then Zur, and Bith, and Baal, and Ibadab,
³¹ And Eidor, and Ahiu, and Zacher.
³² And Abihud begate Shimeah: these also dwelt with their brethren in Jerusalem, even by their brethren.
³³ And ^f Aser begate Ahi, & Ahi begate Saul, and Saul begate Jonathan, and Malchishun, & Abinadab, & Elibaal,

^f Who in the 1. Sam. 9. 1. is called Abiel.
^g He is also named Ishbosheth, 2. Sam. 2. 8.

³⁴ And the sonne of Jonathan was ^h Mephibosheth, called Mephibosheth.
³⁵ And the sonnes of Achish were Pitho, and Pelech, and Carea and Ithaz.
³⁶ And Achish begate Jehoabab, and Jehoabab begate Alemelech, & Azmauech, and Zurri, and Zurri begate Hoza,
³⁷ And Hoza begate Bineah, whose sonne was Achibah, and his sonne Eleah, and his sonne Aziel.
³⁸ And Aziel had six sonnes, whose names are these, Azrikam, Bocheru and Ahihamael, & Sheariah, & Ebadiah, & Hanan: all these were the sonnes of Aziel.
³⁹ And the sonnes of Eliezer his brother were Diani his eldest sonne, Jehush the second, and Eliphelet the third.
⁴⁰ And the sonnes of Elam were valiant men of war which shot with the bow, and had many sonnes and nephews, an hundred and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.
¹ All Israel and Judah numbered, ¹⁰ Of the Priests, and Levites, ^{11. 13} And of their offices.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the kings of Israel and of Judah, and they were ^a carped away to Babel for their transgression.
² And the chiefe inhabitants that dwelt in their own possessions, & in their own cities, even Israel the Priests, the Levites, and the ^b Setherims.
³ And in Jerusalem dwelt of the childre of Judah, and of the children of Benjamin, and of the children of Ephraim, & Manasseh.
⁴ Bichai the sonne of Amihud the sonne of Durri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Judah.
⁵ And of Shiloni, Aiaiah the eldest, and his sonnes.
⁶ And of the sonnes of Zerach, Jezel, and their brethren six hundred and thirtie.
⁷ And of the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Hodanah, the sonne of Haseenuah,
⁸ And Ibneiah the sonne of Jeroham, and Elah the sonne of Wzi, the sonne of Ahihi, and Meshullam the sonne of Shephatiah, the sonne of Keuel, ^b sonne of Binniah.
⁹ And their brethren according to their generations nine hundred, fiftie and six: all these men were ^c chiefe fathers in the households of their fathers.
¹⁰ And of the Priests, Jedaiiah, & Jeoharib, and Jachin,
¹¹ And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Eraioth, the sonne of Ahitub the ^c chiefe of the house of God, ^c That is, he was the chie priest.
¹² And Mdaiah the sonne of Jeroham, the sonne of Bithur, the sonne of Malchiah, & Maalai the sonne of Abiel, ^d sonne of Pahzerah, the sonne of Meshullam, the

^a Hicherto he hath described their genealogies before they went into captivitie, & now he describeth their historie after their returne.
^b Meaning, the Gibeonites, which served in the Temple, read 1. Sol. 9. 23.

^c Or, chiefe of the families.

d To serue in the Temple, euerie one according to his office,

e So called because the king came into the Temple thereby and not the common people.
f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

g Or, for their fidelity.

g They serued weekly, as Ezek. 4. 10.

h Or, opening of the doore.

h Whereof the meate offering was made, Leui. 24.

the sonne of Ephraim, the sonne of Iamin.
13 And their brethren the chiefe of the householdes of their fathers a thousand, seven hundred and threecore valiant men, for the d woyke of the seruice of the house of God.
14 And of the Leuites, Shemaiah the sonne of Nethub, p sonne of Nirkam, the sonne of Nethabiah of the sonnes of Merari,
15 And Zabakkam, Yeresh and Galal, & Mattaniah the sonne of Micha, p sonne of Nachbi, the sonne of Naphthali,
16 And Abiadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Neri, the sonne of Nethanah, that dwelt in the villages of the Metophtathites.
17 And the porters were Shallum, and Akkub, & Talmon, and Ahiman, & their brethren: Shallum was the chiefe,
18 For they were porters to this time by companies of the children of Leui unto the kings gate Eastward,
19 And Shallum the sonne of Koye the sonne of Ebiasaph the sonne of Koyah, & his brethren the Koyathites (of p house of their father) were ouer the worke, and office to keepe the gates of the Tabernacle: so their families were ouer p holte of the Lord, keeping the entrie.
20 And Shimeas the sonne of Eleazar was their guide, and the Lord was with him.
21 Zachariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.
22 All these were chosen for porters of the gates, two hundred and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel p Seer* in their perpetual office.
23 So they and their children had the oueright of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.
24 The porters were in foure quarters Eastward, Westward, Northward, & Southward.
25 And their brethren, which were in their townes, came at s seuen dapes fro time to time with them.
26 For these foure chiefe porters were in perpetual office, & were of the Leuites and had charge of the chambers, & of the treasures in the house of God.
27 And they lay rounde about the house of God, because the charge was theirs, and they caused it to be opened euerie morning.
28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, & of the flour, and the wine, and the oyle, and the in-

se, and the sweete odours.
30 And certain of p sonnes of the Priests made offerings of sweete odours.
31 And Mattithiah one of the Leuites which was p eldest sonne of Shallum the Koyah, had p charge of the things that were made in the sipping pan.
32 And other of their brethren the sonnes of Koyah had the oueright of p bread to prepare it euerie Sabbath.
33 And these are the fingers, the chiefe fathers of the Leuites, which dwelt in the chambers, and had none other charge: i But were continually occupied in singing prayes to God.
34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jerusalem.
35 And in Gibeon dwelt the father of Gibeon, Geiel, and the name of his wife was Maachah.
36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nabab.
37 And Gedoz, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.
39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.
40 And the sone of Jonathan was Meribbaal: and Meribbaal begate Micah.
41 And p sonnes of Micah were Pithon, and Uelch and Tahrea.
42 And Ahaz begate Jarah, and Jarah k begate Memeth, and Azimaueth and Zimri, and Zimri begate Moza.
43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.
44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Imael, and Sheariah, and Abadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistines, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.
1 The Philistines fought against Israel: and the men of Israel fled before the Philistines, & fel downe slaine in mount Gilboa.
2 And p Philistines pursued after Saul and after his sonnes, & the Philistines smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.
3 And the battell was sore against Saul, & the archers hit him, & he was wounded of the archers.
4 Then said Saul to his armour bearer, Draw out thy sword, & thrust mee through therewith, lest these vncircumcised come & mock at me: but his armour bearer would not, for he was sore afraid: therfore Saul tooke p sword & fel by it.
P. ii. 5 And

5 And when his armour bearer saw that
Saul was dead, he fel likewise upon the
sworde, and died.

- 23 And he newel an Egyptian, a man of great stature, even five cubits long, and in the Egyptians hand was a spear like a weavers beame: and he went downe ro him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.
- 24 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.
- 25 Beholden, he was honourable among thirtie, but hee attained not vnto the first thirtie. * And Dauid made him of his counsell.
- 26 ¶ These also were valiant men of war, Nahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,
- 27 & Shammoth the Harodite, Yelee the Delonite,
- 28 Ira the sonne of Ikkezh the Tekoite, Abieser the Nittothite,
- 29 ^b Sibbecai the Husathite, Ithai the Nohite,
- 30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,
- 31 Ithai the sonne of Ribai of Gibeath of the children of Beniamin, Benaiah the Pirathonite,
- 32 Hurai the riuers of Gaath, Abiel the Arbathite,
- 33 Amauth the Baharunite, Elipha the Shaalbonte,
- 34 The sonnes of Hashem the Gizonite, Jonathan the sonne of Shageh the Harite,
- 35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,
- 36 Hopher the Mecherathite, Whiah the Delonite,
- 37 Hezro the Carmelite, Jaarai the sonne of Ezbai,
- 38 Joel the brother of Nathan, Sibhar the sonne of Haggeri,
- 39 Zelek the Ammonite, Pahrai the Bersrothite, the armour bearer of Ioab, the sonne of Zeruiah,
- 40 Ira the Ithite, Garib the Ithite,
- 41 Oriah the Yitrite, Zabab the sonne of Ahlai,
- 42 Adina the sonne of Shiza the Keubenite, a captaine of the Keubenites, and thirtie with him,
- 43 Hanan the sonne of Maachah, and Jothaphat the Michite,
- 44 Bzia the Asherathite, Shama & Jeiel the sonnes of Orhan the Broerite,
- 45 Jedaiel the sonne of Shimri, & Joha his brother the Tizite,
- 46 Eliel the Mahauite, and Jeribai and Josuahai the sonnes of Eliaam, and Ichmah the Moabite,
- 47 Eliel and Obad, and Jaasiel the Mesobaitite.

CHAP. XII.

¶ VVho they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

I These also are they that came to Dauid to ^a Ziklag, while hee was persecuted him.

kept close, because of Saul the sonne of Ishb. and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, & coule ble the right and the left hande with stones and with arrowes & with bowes, and were of Sauls ^b brethren, euen of Beniamin.

3 The chiefe were Abieser, and Joash the sonnes of Shennah a Gibeathite, and Jeziel, and Jelet the sonnes of Minasuerth, Berachah & Jehu the Nittothite, and Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiaah, and Jehaziel, and Johanan, and Jothabab the Esderathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shennariah, and Shephathai the Haruphite,

6 Elkanah, and Ishiah, and Mzariel, and Jozer, Jathobeam of Hakorehim,

7 And Joelah, and Zebadiah, the sonnes of Jeroham of Gedor,

8 And of the Gadites there separated themselves some vnto Dauid into the holme of the wilderness, valiant men of warre, & men of armes, and apt for battell, which could handle ^a speare & shiel, and their faces were like the faces of lions, and were like the roes in the mounteines, and were like the roes in the mounteines in swiftnes.

9 Ezer the chiefe, Shabiah the seconde, Eliab the thirde,

10 ^a Bishmanah the fourth, Jeremiaah the fift,

11 Mrai the sixt, Eliel the seuenth,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiaah the tenth, Machbana: the eleuenth.

14 These were the sonnes of Gad, raytainers of the hoste: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Iordan in the ^a fi ft moneth when he had filled ouer all his bankes, and put to flight all them of the balley, toward the East and the West.

16 And there came of the children of Beniamin, and Judah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and saide vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betraye mee to mine aduersaries, seeing there is no wickednes in mine hands, the God of our fathers behold it, and rebuke it.

18 And the ^a spirit came vpon Amasai, which was the chiefe of thirtie, & he said, Thine are we, Dauid, and with thee, O sonne of Ithai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for the Lord God helpeth thee. Then Dauid receiued them, & made them captaines of the garison.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistines against

^b That is, of Beniamin, whereof Saul was, and wherein were excellent throwers with slings. Iudg. 20.16.

^a Or, Gedna.

^a Or, buckler. ^c Meaning, fierce and terrible.

^a Or, Maskmamah

^d Which the Brewes called Nisan or Abib, containing halfe March and halfe April, when Iordan was wont to ouerflowe his bankes, reade Iosh. 3.15.

^e The spirit of boldnes & courage moued him to speake thus.

^f Meaning, those three which brought the water to Dauid. 2. Sam. 23.23. ^g Called also Shemmoah, 2. Sam. 23.25.

^h He is also called Mebunnai, 2. Sam. 23.37.

^a To take his part against Saul, who persecuted him.

ing, How shall I bring in to me the Ark of God?

13 Therefore David brought not the Ark to him into the citie of David, but caused it to turne into the house of Sbed Edom the Gittite.

14 So the Ark of God remained in the house of Sbed Edom, euen in his house three moneths: and the Lord blessed the house of Sbed Edom, & all that he had.

CHAP. XIII.

1 Hiram sendeth wood-worke men to David, 4 The names of his workmen. 14 By the counsell of God he goeth against the Philistims, and overcometh them. 15 God fighteth for him.

1 Then sent Hiram the king of Tyrus messengers to David, and cedars trees, with masons and carpenters to build him an house.

2 Therefore David knew that the Lord had confirmed him king ouer Israel, & that his kingdom was lift vp on his, because of his people Israel.

3 Also David tooke mo wives at Jerusalem, and David begate mo sonnes and daughters.

4 And these are the names of the childre which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, & Elshua, and Elpalet,

6 And Nogah, and Neplieg, & Naphtai,

7 And Elshama, and Beelada, & Elphalel.

8 But when the Philistims heard that David was anointed king ouer Israel, all the Philistims came up to secke David. And when David heard, he wet out against them.

9 And the Philistims came, & spied them selues in the valley of Rephaim.

10 Then David asked counsell at God, saying, Shall I go by against the Philistims, and wilt thou deliuer them into mine hande? And the Lord said vnto him, Go by: for I will deliuer them into thine hand.

11 So they came by to Baal-perazim, & David smote them there: and David saide, God hath deuinded mine enemies with mine hand, as waters are deuinded: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and David saide, Let them euen bee burnt with fire.

13 Again the Philistims came and spied them selues in the valley.

14 And when David asked again counsell at God, God said to him, Thou shalt not go by after them, but turne away from them, that thou maiest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noise of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So David did as God had commanded him: and they smote the host of

the Philistims from Gibeon euen to Gazer.

17 And the same of David went out into all lands, & the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 David prepareth an house for the Ark. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Ark with ioy. 29 David danceth before it, & is despoiled of his wife Michal.

1 And David made him houses in the citie of David, and prepared a place for the Ark of God, and pitched for it a tent.

2 Then David said, None ought to carrie the Ark of God, but the Leuites: for the Lord hath chosen them to beare the Ark of the Lord, and to minister vnto him for euer.

3 And David gathered all Israel together to Jerusalem to bring by the Ark of the Lord vnto his place, which he had ordeyned for it.

4 And David assembled the sonnes of Naaron, and the Leuites.

5 Of the sonnes of Kohath Vriai chief, and his brethren six score.

6 Of the sonnes of Merari, Alaiiah the chief, and his brethren two hundred and twentie.

7 Of the sonnes of Gershon, Joel the chief, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chief, and his brethren two hundred.

9 Of the sonnes of Iebon, Etziel the chief, and his brethren foure score.

10 Of the sonnes of Bzzziel, Amminadab the chief, and his brethren an hundred and twelue.

11 And David called Zadok & Abiathar the Priests, and of the Leuites, Vriai, Alaiiah and Joel, Shemaiah, and Etziel, and Amminadab:

12 And he sayde vnto them, Be are the chiefe fathers of the Leuites: sanctifie your selues, & your brethren, and bring by the Ark of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priests & the Leuites sanctified themselves to bring by the Ark of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Ark of God vpon their shoulders with the barres, as Moyses had commanded, according to the word of the Lord.

16 And David spake to the chiefe of the Leuites, that they shoulde appoint certayne of their brethren to sing with instruments of musike, with viols and harpes, and cymbales, that they might make a sounde, and lift by their voyce with ioy.

a That was in place of the citie called Zion.

Sam. 5. 7. 9. Num. 4. 2. 30.

b From house of Obed Edom, 2. Sam. 6. 10. 12.

c Or, kindest.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18. 22. & Num. 3. 30.

d The thirde sonne of Kohath, Exod 6. 18.

e Prepare your selues, & be pure abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, Chap. 1. 3. 10.

f According as he hath appointed in the Lawe.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming

Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2. Sam. 5. 7. 9. 1. Chr. 2. 13.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mencioned. 2. Sam. 5. 14. so there are but eleuen and here thirtene.

c Or, Elad.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

f Which were inferior in dignity.

i This was an instrument of musike, or a certain tune, whereunto they accustomed to sing psalmes.
k Which was y eight tune, ouer the which he y was most excellent had charge.
l To wit, to appoint Psalmes, and songs to the that sung.

m With Berechiah and Elkana, verse 13.
2. Sam. 6. 14.

n That is, gaue them strength to execute their office.

o Besides the bullock and the fat beast, which David offered at euerie sixt pale,
2. Sam. 6. 13.
p Read, 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords covenant made with them.
2. Sam. 6. 14.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan the sonne of Kuthiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Jaaziel, & Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, & Ahaseiah, and Mattithiah, and Eliphelah, and Ghiknah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were singers to make a sound withymbales of blasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Ahaseiah, & Benaiah with viols on Alamoth,

21 And Mattithiah, and Eliphelah, and Ghiknah, and Obed Edom, and Jeiel, and Asayah, with harpes^a upon Sheminieth Lamenazrah.

22 But Chenaniah the chiefe of the Levites had^b the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkana were porters for the Arke.

24 And Shemaniah and Jehoshaphat & Jehaneiel and Amasai, & Zechariah, and Benaiah, and Eliezer the Priestes did blow with trumpets before the Arke of God, and Obed Edom and Jeiah were porters^c for the Arke.

25 *So David and the Elders of Israel and the captaines of thousands went to bring by the Arke of the covenant of the Lord from the house of Obed Edom with iop.

26 And because that God^d helped the Levites that bare the Ark of the covenant of the Lord, they offered^e seven bullocks and seven rams.

27 And David had on him a linen garment, as al the Levites that bare p Ark, and the singers & Chenaniah that had the chiefe charge of the singers: and by David was a linen^f Ephod.

28 Thus al Israel brought by the Arke of the Lord covenant with shouting & sound of cogner, and with trumpets, & withymbales, making a sound with viols and with harpes.

29 And when the Arke of the^g covenant of the Lord came into the cite of David, Michal the daughter of Saul looked out at a window, and saw king David dancing and playing, and^h she despised him in her heart.

CHAP. XVI.

^a The Arke being placed, they offer sacrifices, ^b David ordereth Asaph and his brethren to minister before the Lord, ^c He appointeth a notable psalm to be sung in praise of the Lord.

1 *So they brought in the Arke of God, and set it in the middes of the Tabernacle that David had pitched for it, and they offered burnt offerings & peace

offerings before God.

2 And when David had made an end of offering the burnt offering and the peace offerings, he^a blessed the people in the name of the Lord.

3 And he dealt to euerie one of Israel both man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Levites to minister before the Arke of the Lord, & to^b rehearse and to thanke and playe the Lord God of Israel,

5 Asaph the chiefe, & next to him Zechariah, Jeiel, & Shemiramoth, & Jehiel, and Mattithiah, and Eliab, & Benaiah, and Obed Edom, & Jeiel with instruments, viols & harpes, and Asaph to make a sound withymbales,

6 And Benaiah and Jahasiel Priestes, with trumpets continually before the Arke of the covenant of God.

7 Then at that time David did^c appoint at the beginning to giue thanks to the Lord by the hande of Asaph and his brethren.

8 *Wasphe the Lord and call upon his name: declare his^d works among the people,

9 Sing unto him, sing praise unto him, & talke of al his^e wonderfull workes.

10 Reioice in his holy name: let^f hearts of them that seeke the Lord reioice.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his maruillous workes that he hath done, his wonders, & the iudgements of his month,

13 O seed of Israel his servant, O the children of Jaakob his chosen.

14 He is the Lord our God: his iudgements are throughout al the earth.

15 Remember his covenant for euer, and the waorde, which he commaunded to a thousand generations:

16 *Which he made with Abraham, and his othe to Ishak:

17 And hath confirmed it to Jaakob for a law, and to Israel for an euertlasting covenant,

18 Saying, To thee wil I giue the land of Canaan, the^g lot of pour inheritance.

19 When pe were^h fewe in number, pe a berie fewe, and strangers therein,

20 And walked about from nation to nation, and from one kingdom to another people,

21 Ye suffered no man to do them wrong, but rebukedⁱ kinges for their sakes, saying,

22 Touch not mine^j anointed, and do not prophets no harme.

23 *Sing unto the Lord al the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, and his wonderfull workes among al people,

25 For the Lord is great and much to be praised, and he is to be feared aboute al gods,

a He called vpon Name of God desiring him to prosper the people, & g ue good successe to their beginnings.

b To wit, Gods benefites toward his people.

c David gaue the this Psalm to praise y Lord, signifying that in all our enterprises the Name of God ought to be prayed and called vpon.

Psalm. 103. 1.

d Whereof this is the chiefe, that he hath chosen him selfe a Church to call vpon his Name.

e Who of his wonderfull providence hath chosen a fewe of the stocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promes of adoption onely apperteyneth to y church.

Gen. 22. 16. 17. 18.

h Meaning from the time that Abraham entred, vnto the time, that Jaakob wet into Egypt for famine.

i As Pharaoh & Abimelech.

j Mine elect people & them whom I haue sanctified.

l To whom God declared his word, & they declared it to their posteritie.

Psalm. 103. 2.

m His strong faith appeareth herein y though all the worlde would follow idoles, yet he would cleave to the living God,

n Humble your selves vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering y greatness of the grace of God.
p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our due tie to God we are chiefly bound to our own house, for the whichas for all other things, we ought to praye vnto God, and instruct our families to praye his Name.

26 For all the gods of the people are ^m idoles, but the Lord made the heauens.
27 Praise & glorie are before him: power and beautie are in his place.
28 Come vnto the Lord, ye families of the people: come vnto the Lord glorie and power.
29 Come vnto the Lord the glorie of his Name: bring an offering & come before him, and worship the Lord in the glorious Sanctuary.

30 ¶ Temple be before him, at the earth: surely the world shall be stable and not moue.

31 Let the heauens reioyce, and let the earth be glad, & let them lay among the nations, The Lord reigneth.

32 Let the sea roar, and all that therein is: let the helde be isfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he cometh to iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Haue ye, O God, our saluation, & gather vs, & deliuer vs from the heathen, that we may praise thine holy Name, and glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: & let all people say, Do be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords covenant & sayd and his brethren to minister continually before the Arke, that which was to be done euerie day:

38 And Obed Edom and his brethren, thre score and eight: and Obed Edom the sonne of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman, and Jeduthun, & the rest that were chosen, (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Jeduthun, to make a sound with the cornets and with the pynbales, with excellent instruments of musike: & the somes of Jeduthun were at the gate.

43 And all the people departed, euerie man to his house: and David returned to blese his house.

CHAP. XVII.

3 David is forbidden to builde an house vnto the Lord. 12 Christ is promised vnder the figure of Solomon. 18 David giueth thanks, 23 And prayeth vnto God.

1 Now * afterward when David dwelt in his house, he said to Nathan the Prophet, Behold, I have dwelt in an house of cedar trees, but the Arke of the Lords covenant remaineth vnder curtaines.

2 Then Nathan said to David, Do all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Go, and tel David my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoer I haue walked with all Israel, spake I one word to alic of the iudges of Israel (whome I commanded to feede my people) saying, Why haue ye not build me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant David, Thus saith the Lord of hostes, I tooke thee from the sheepecoat & from following the sheepe, that thou shouldest be a prince ouer my people Israel.

8 And I haue bene with thee whithersoer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name like the name of the great men that are in the earth.

9 ¶ Also I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, & moue no more: neither shall the wicked people breche them alic more, as at the beginning.

10 And since the time that I commanded iudges ouer my people Israel, and I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, & I will stablish his throne for euer.

13 I will be his father and he shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be stablished for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to David.

16 ¶ And David the King went in late before the Lord and said, Who am I, O Lord God, & what is mine house, that thou hast brought me hither? so that thou hast brought me hither to this place.

17 Yet thou esteeming this a small thing, O God,

2, Sam. 7. 2.

a Wei built and faire.

b That is, in tents covered with skaines.

c As yet God had not reueiled to the Prophet what he purposed concerning David: therefore seeing God fauoured David, he spake what he thought.

d After that Nathan had spoken to David.

e That is, a tent which removed to and fro.

f Meaning, wher soeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou canst not to this dignitie through thine owne merites, but by my pure grace.

h Or, gotten thee faine.

i Make them sure that they shall not remove.

k Ebr. James of iniquitie.

l Or, consume.

m Wil give thee great posteritie.

n That is, vnto the coming of Christ: for then these figures should cease.

o Which was Saul.

p He went into the tent where the Arke was, shewing what we ought to do when we receiue alic benefites of the Lord.

q Or, remained.

r Meaning, to this kingly estate.

o Thou hast promised a kingdom that shall continue to me and my posterity, and y Christ shall proceede of me.
p Freely, and according to the purpose of thy will, without any deserving.

q That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preferring them. r Thou hast declared vnto me by Nathan the Prophet.
s Ebr. hath found, f And canst not breake promises.

God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Whosoever what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thy selfe a name, and to do great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, & thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and do as thou hast said.

24 And let thy name be stable & magnified for euer, that it may be sayde, The Lord of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast reueiled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

e The battell of Dauid against the Philistines, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 And after this Dauid smote the Philistines, and lubbed them, and tooke 2 Gath, and the villages thereof out of the hande of the Philistines.

2 And he smote Moab, and the Moabites became Dauids seruantes, and brought gifts.

3 And Dauid smote 4 Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the river 5 Perath.

4 And Dauid tooke from him a thousand charets, & seven thousand horsesmen, and twentie thousand footemen,

and 6 destroyed all the charets, but he reserued of them an hundred charets.

7 Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two & twentie thousand.

8 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruantes, and brought gifts: and the Lord 9 blessed Dauid wherfore he went.

10 And Dauid tooke the shields of golde that were of the seruantes of Hadarezer, and brought them to Jerusalem.

11 And from Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Solomon made the brasen 12 Sea, and the pillars and the vessels of brasse.

13 Then 14 Tou king of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

15 Therefore he sent 16 Hadadum his sonne to king Dauid, to salute him, and to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and silver and brasse.

17 And king Dauid did dedicate them vnto the Lord, with the silver and gold that he brought from all the nations, from 18 Edom, and from Moab, & from the children of Ammon, and from the Philistines, and from 19 Moabek.

20 And Abihai the sonne of Zeruiah siore of Edom in the salt halles 21 eighte thousand,

22 And he put a garison in Edom, and all the Edomites became Dauids seruantes: and the Lord 23 blessed Dauid wherfore he went.

24 So Dauid reigned ouer all Israel, & executed iudgement and iustice to all his people.

25 And Ioab the sonne of Zeruiah was ouer the hoste, and Jehoshaphat the sonne of Achish recorder,

26 And Zadok the sonne of Ahitub, and Binniech the sonne of Abiathar were the Priests, and 27 Shauhai the Scribe.

28 And Benaiah the sonne of Jehoiada was ouer the Cherethites and 29 the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruantes of Dauid. 6 He prepareth an armie against Dauid, 15 And is ouercome.

1 After this also 2 Nahabai the King of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindness vnto Hanun the sonne of Nahabai, because his 3 father shewed kindness vnto me. And Dauid sent messengers to comfort him for his father. So the seruantes of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And for the same.

2 Sam. 8. 1.

Or, Darmesek,

b That is, in all things that he enterprised.

c Which, 2 Samuel. 8. 8. are called Beth and Berothai.

1 Kings. 7. 23. 1ere. 52. 20.

d Called also Io-ram, 2 Sam. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2 Sam. 8. 12. that the Aramites were spoiled.

f Which is vnderstand that Ioab slew twelue thousand, as is in the title of the threescore Psal. and Abihai the rest.

Or, Sernaiah.

2 Sam. 8. 17. 28. Read, 2 Sam. 8. 18.

2 Sam. 10. 2.

a Because Nahabai receiued Dauid and his companie, when Saul persecuted him, he would now shew pleasure to his sonnes.

3 And the princes of the children of Ammon said to Hanni, Thinkest thou that David doeth honour thy father, that he hath sent comforters unto thee? Were not his servants come to thee to search, to seeke & to spie out the land? 4 Wherefore Hanni tooke Dauid's servants, and shamed them, and cut of their garments by the halfe vnto the buttockes, and sent them away. 5 And there went certaine and told David concerning the men: and he sent to meete the (for the me were exceedingly alshamed) and the king saide, Tarry at Jericho, until your beards be growne: then returne.

6 ¶ When the children of Ammon saue that theye stank in the sight of David, then sent Hanni and the children of Ammon a thousand talents of silver to hire them charrets and horsemen out of Moab, Nabathaim and out of Moab, Maachah, and out of Edom. 7 And they hired them two and thirtie thousand charrets, & the king of Moab and his people, which came and pitched before Jephdeba: and the children of Ammon gathered them self together from their cities, and came to the battell.

8 ¶ And when David heard, he sent Joab and all the hoste of the valiant men. 9 And the children of Ammon came out, and set their battell in aray at the gate of the cite. And the kings that were come, were by them selves in the fildes. 10 When Joab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set him self in aray to meete the Ammites.

11 And the rest of the people he deliuered vnto the hand of Abisai his brother, & they put them selves in aray against the children of Ammon.

12 And he said, If Moab be to strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs helpe our selves valiant for our people, and for the cities of our God: & let the Worde doe that which is good in his owne sight.

14 So Joab and the people that was with him, came nere before the Ammites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Ammites fled, they fled also before Abisai his brother, & entred into the cite: so Joab came to Ierusalem.

16 ¶ And when the Ammites saue that they were discouered before Israel, they sent messengers & caused the Ammites to come forth that were berod the risner: and Shoshach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed David, he gathered all Israel, & went over Jordan, and came vnto them, and put him

self in aray against them: And when David had put him self in battell aray to meete the Ammites, they fought with him.

18 But the Ammites fled before Israel, and David destroyed of the Ammites seven thousand charrets, and fourtie thousand footmen, and killed Shoshach the captaine of the hoste.

19 And when the servants of Hadarezer saue that they fell before Israel, they made peace with David, & serued him. And the Ammites would no more follow the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 2 The Ammonites tormented. 3 The Philistines are thus overcome with their giants.

¶ And when the peere was expired, in the tyme that Kinges go out a warfare, Joab carried out strength of the armie, and destroyed the countrey of the children of Ammon, & came and besieged Rabbah (but David tarried at Ierusalem) & Joab smote Rabbah and destroyed it.

2 ¶ Then David tooke perstone of their king from his head, and found it the weight of a talent of gold, with precious stones in it: and it was set on Davids head, and he brought away the spoyle of the cite exceeding much.

3 And he carped away the people that were in it, and cut them with sawes, & with halloves of pion, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gesser with the Philistines: then Sibbechai the Gushathite slew Sippai, of the children of Gatharaph, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Jair slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weavers draine.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, even foure & twenty, and was also the sonne of Gatharaph.

7 And when he reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Gatharaph at Gath, and fell by the hand of David, and by the hands of his seruants.

CHAP. XXI.

1 David casteth the people to bee nombred, 2 And there dye seuenie thousand mee of the peple leuer.

¶ And Sarai stood by against Israel, and prouoked David to nomber Israel.

His excellencie & glorie, his power & victories, reade 2 Sam. 24. 3.

b Thus the malicious euer interpret the purpose of the godly in the worst sense. c They shamed of the halfe of their bearkes, 2 Sam. 10. 4. d To put them to shame and villanie, where as the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and bearded, they thus disfigured them to make them odious to others. e Or, had made them selues to be abhorred of David. 2 Sam. 10. 6. f Which were sue in all. g Which was a cite of the tribe of Reuben beyond Iorden.

g He declareth, that where the cause is euill, the courage can not be valiant, and that in good causes men ought to be courageous and commit the successe to God.

h That is, Euphrates.

i For this place reade 2 Sam. 10. 18.

a Which was the chiefe cite of the Ammonites. 2 Sam. 11. 29. b Which mounteth about the value of seuen thousand and seuen score pound weight.

2 Sam. 21. 18. c Reade 2 Sam. 21. 19. d Meaning, that he had fixe a piece on hands and feete.

h That is,
from South to
North.

c It was a thing
indifferent and
vntill to nom-
ber the people,
but because he
did it of an am-
bitious minde,
as though his
strength stooode
in his people,
God punished
him.

d Ioab partly
for griefe and
partly through
negligence ga-
thered not the
whole summe
as it is here de-
clared.

e In Samuel is
mention of
thirte thousand
more: which
was either by
ioyning to them
some of the
Beniamites,
which were
mixed with Iu-
dah, or as the
Ebrewes write,
here the chiefe
and princes are
left out.

^{Or, Prophet.}
^{Or, smite thee.}

f Reade 2.Sam.
24.16.
g When God
draweth backe
his plagues, he
seemeth to re-
pent, reade Gen.
6.6.

^{Or, Aramath.}

2 Therefore Dauid said to Ioab, and to the rulers of the people, Go, and number Israel from ^b Beer sheba euen to Dan, and bring it to mee, that I may knowe the number of them.

3 And Ioab answered, The Lord increaseth his people an hundred times for many as they be, & my lord & king: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of trespass to Israel?

4 Nevertheless the Kings worde preuailed against Ioab. And Ioab departed and went through all Israel, and returned to Jerusalem.

5 And Ioab gaue the number & summe of the people vnto Dauid: and all Israel were ^d eleven hundredth thousand men that drewewe sword: and Iudah was ^e four hundredth & seuentie thousand men that drewewe sword.

6 But the Leuites and Beniamin counted he not among them: for the kings worde was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ^{Seer}, saying,

10 Go & tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, & said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies: to take thee, or els the sword of the Lord and pestilence in the lande three dayes, that the Angell of the Lord may destroy throughout all the coasts of Israel: nowe therefore aduise thee, what worde I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Jerusalem to destroy it. And as he was destroying, the Lord behelde, and repented of the euill and said to the Angell that destroyed, It is nowe prouough, let thine hande cease. Then the Angell of the Lord stood by the threshing floore of ^h Ormans the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angell of the Lord stand betwene the earth & the heauen with his sword drawn in his hand, and stretched out toward Jerusalem. Then Dauid and

the Elders of Israel, which were closetted in sacke, fell vpon their faces,

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned & haue committed euill, but these sheepe what haue they done? O Lord my God, I beseeche thee, let thine hande be on me, and on my fathers house, & not on ⁱ the people for their destruction.

18 ¶ Then the Angell of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ormans the Iebusite.

19 So Dauid went by according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ormans turned about, and sawe the Angell, and his sourse loynes that were with him, hid them selues, and Ormans threshed wheate.

21 And as Dauid came to Ormans, Ormans looked and sawe Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ormans, Giue me the place of thy threshing floore, that I may builde an ^k altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ormans said vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: lo, I giue thee bullockes for burnt offerings, and threshing instruments for wood, & wheat for meate offering, I giue it all.

24 And King Dauid saide to Ormans, Not so: but I will buye it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ormans for that place ^m five hundredth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, & offered burnt offerings, and peace offerings, & called vpon the Lord, & he ⁿ answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angell, he put by his sword againe into his sheath.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ormans the Iebusite, that he sacrificed there.

29 But the Tabernacle of the Lord which Moyses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not go before it to aske counsel at God: for he was afraid of the word of the Angell of the Lord.

C H A P. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon

h Thus he both sheweth a true repentance and a fartherly care to ward his people, which desireth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angell which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had eiyther Gods worde, or revelation.

l That is, as much as it is worth: for hauing ynough of his owne and yet to haue taken of another mans

goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2.Sam. 24.24.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserved still vpon the altar, Leuit. 6.13, and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab & Abihu, Leuit.

10.1.

Salomon to build the Temple of the Lord, which thing he him selfe was forbidden to do. 3 Vnder the figure of Salomon Christ is promised.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.
c To wit, which weighed fiftie shekels of gold,
2. Chro. 3.9.

2. Sam. 7. 13.

Chap. 28. 1.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2. Sam. 7. 13.

e He heareth that there can be no prosperitie, but when the Lord is with vs. f These are onely the means whereby Kings gouerne their subiects aright, and whereby the realmes do prosper and flourish.
g For Dauid was poore in respect of Salomon.

1 And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the lande of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores & of the gates, and for the topmings, and abundance of brasse passing weight.

4 And cedar trees without number: for the Kidonias & they of Tyrus brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all countreies. I wil therefore now prepare for him. So Dauid prepared verie much before his death.

6 Then he called Salomon his sonne, & charged him to build an house for the Lord God of Israel.

7 And Dauid saide to Salomon, * My sonne, I purposed with my self to build an house to the name of the Lord my God,

8 But the worde of the Lord came to me, saying, *d Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will give him rest fro all his enimies round about: therefore his name is Salomon: and I will giue peace and quietnes vpon Israel in his daies.

10 *e He shall build an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 And the Lord giue thee wisdom and vnderstanding, & giue thee charge ouer Israel, enen to keepe the lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue statutes & the iudgements which the Lord commanded Moses for Israel: be strong & of good courage: feare not, neither be afraid.

14 For behold, according to my power, I haue I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasse & of yron passing weight: for there was abundance: I

haue also prepared timber and stone, & thou mayest prouide more thereto.

15 Moreover thou shalt workemen with thee enough, *hewers of stone, and workemen for timber, and all men expert in euery worke.

*Or, masons, and carpenters.

16 Of golde, of silver, and of brasse, and of yron there is no number. *h I say therefore, and be doing, and the Lord will be with thee.

h That is, go about it quickly.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord and before his people.

i The nations round about.
k For els he knewe that God would plague them, and not prosper their labours except they sought w al their hearts to ser forth his glorie.

19 Now let your hearts & your soules to seek the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Ark of the couenant of the Lord, and the holy vessels of God into the house built for the name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordaineth Salomon King, 2 He causeth the Levites to be numbered, 3 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priests. 14 The sonnes of Moses.

1 And when Dauid was olde and full of daies, *he made Salomon his sonne King ouer Israel.

King 2. 10.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were nombred from the age of thirrie pere and aboue, and their number according to their summe was eight and thirre thousand men.

4 Of these, foure and twentie thousand were set to aduance the worke of the house of the Lord, and fixe thousand were ouersers and iudges.

*Or, 10 thousand ouer.

And foure thousand were porters, and foure thousand praised the Lord with instruments which he made to praise the Lorde.

6 *So Dauid deuised offices vnto them, to wit, to the sonnes of Ben, to Gerson, Kohath, and Merari.

*Ebr, I made, meaning Dauid, Chap. 6. 17.

7 Of the Gershonites were Laadan and Shimei.

*Or, Libni, Chap. 6. 17.

8 The sonnes of Laadan, the chiefe was Zehiel, and Zetham and Joel, ther.

9 The sonnes of Shimei, Shelomith, & Haziel, and Haran, three: these were the chiefe fathers of Laadan.

10 And the sonnes of Shimei were Iahath, Zima, Iuishi, and Beriah: these foure were the sonnes of Shimei.

*Or, Zima.

11 And Iahath was the chiefe, and Zisrah the seconde, but Iuishi and Beriah had not manie sonnes: therefore they were in the families of their father, counted but as one.

Exod. 28. 6. & 30.

Exod. 28. 6. & 30.

a That is, to
serue in the most
holie place and
to consecrate y^e
holie things.
b They were
but of the order
of the Leuites
and not of the
Priests, as Aa-
rons sonnes.
Exod. 2. 27. & 18. 1.
c The Scripture
w^{ch} call
chiefe or the
first borne, al-
though he be
alone and there
be none borne
after, Mat. 1. 25.

d Meaning, their
cousins.

e David did
chuse the Leuites
twise, first at the
age of thirtie, as
verse 3. & againe
afterward at 20,
as the necessitie
of the office did
require : at the
beginning they
had no charge in
the Temple, be-
fore they were
sue and twentie
yere olde, & had
none after fiftie,
Nomb 4. 3.
f In washing &
cleansing all the
holie vessels.

- 12 ¶ The sonnes of Kohath were Amram,
Ishar, Hebron and Dziel, foure.
13 ¶ The sonnes of Amram, Aaron and
Moses : and Aaron was separated to
sanctifie the most holie place, he & his
sonnes for ever to burne incense before
the Loyde, to minister to him, & to blesse
in his Name for ever.
14 ¶ Moses also the man of God, & his
children were named with the tribe
of Leui.
15 The sonnes of Moses were Gershom,
and Elezer,
16 Of the sonnes of Gershom was She-
buel the chiefe.
17 And the sonne of Elezer was Kehabiah
the chiefe : for Elezer had none other
sonnes : but the sonnes of Kehabiah
were vertie name.
18 The sonne of Ishar was Shelomith
the chiefe.
19 The sonnes of Hebron were Jeriah the
first, Amariah the second, Jahaziel the
third, and Jehamiah the fourth.
20 The sonnes of Dziel were Michah
the first, and Ubbiah the second.
21 ¶ The sonnes of Merari were Mahli
and Mushy. The sonnes of Mahli, Ele-
azar and Kishy.
22 And Eleazar died, and had no sonnes,
but daughters, and their brethren the
sonnes of Kishy tooke them.
23 The sonnes of Mushy were Mahli, and
Eder, and Jeremoth, thre.
24 These were the sonnes of Leui accord-
ing to the house of their fathers, euen
p chiefe fathers according to their offi-
ces, according to the n^ober of names &
their surname that did the worke for the
seruice of the house of the Loyde from
the age of twentie yeres and aboue.
25 For David said, The Lord God of Is-
rael hath giuen rest vnto his people, y^e
they may dwell in Ierusalem for ever.
26 And also the Leuites shall no more
beare the Tabernacle and all the vessels
for the seruice thereof.
27 Therefore according to the last words
of David, the Leuites were nombred
from twentie yere and aboue,
28 And their office was vnder the hande
of the sonnes of Aaron, for the seruice of
the house of the Loyde in the courtes, &
chambers, and in the purifying of all
holie things, & in the worke of the ser-
uice of the house of God,
29 Both for the shewbread, and for the
fine flour, for the meat offering, and for
the unleauened cakes, and for the fyped
things, and for that which was roasted,
and for all measures and oile,
30 And for to stand euerie morning, to
giue thanks and to praise the Loyde, &
likewise at euen,
31 And to offer all burnt offerings vnto p
Loyd, in the Sabbaths, in the moneths,
and at the appointed times, according
to the number and according to their
custome continually before the Loyde,
32 And that they should keepe the charge

of the Tabernacle of the Congregation,
and the charge of the holie place, &
the charge of the sonnes of Aaron their
brethren in the seruice of the house of
the Loyd.

CHAP. XXIII.

David assigneth offices vnto the sonnes of Aaron.

- 1 These are also the divisions of the
sonnes of Aaron, The sonnes of Aa-
aron were Nadab, and Abihu, Ele-
azar, and Ithamar.
2 But Nadab and Abihu died before
their father, and had no children: there-
fore Eleazar and Ithamar executed
the Priestes office.
3 And David distributed them, eue Za-
dok of p sonnes of Eleazar, & Ahime-
lech of p sonnes of Ithamar according
to their offices in their ministration.
4 And there were found mo of the sonnes
of Eleazar by the number of men,
then of the sonnes of Ithamar, and
they deuised them, to wit, among the
sonnes of Eleazar, sixtene heads, accord-
ing to the householde of their fathers,
and among the sonnes of Ithamar, ac-
cording to the householde of their fa-
thers, eight.
5 Thus they distributed them by lot the
one from the other, & so the rulers of the
Sanctuarie and the rulers of the house
of God were of the sonnes of Eleazar &
of the sonnes of Ithamar.
6 And Shemaiah the sonne of Nethe-
neel the scribe of the Leuites, wrote
them before the King and the princes,
and Zadok the Priest, and Ahimelech
the sonne of Abiathar, & before the chief
fathers of the Priests & of the Leuites,
one familie being referred for Eleazar,
& another referred for Ithamar.
7 And the first lot fel to Jehoiarib, and
the second to Jedaiab,
8 The third to Ithamar, the fourth to
Deorim,
9 The fifth to Malchiah, the sixth to Mi-
cham,
10 The seventh to Jakkoz, the eight to
Abiah,
11 The ninth to Jeshua, the tenth to She-
chaniah,
12 The eleuenth to Eliashib, the twelfth
to Jakim,
13 The thirteenth to Huppah, the four-
teenth to Iehshebeah,
14 The fifteenth to Bilgah, the sixteenth to
Iimmer,
15 The seuenth to Hezir, the eighteenth
to Huppizzur,
16 The nineteenth to Meshaiyah, the
twentieth to Iehzekel,
17 The one and twentieth to Iachin, the
two and twentieth to Gamul,
18 The thre and twentieth to Deliah, the
four and twentieth to Maaziah.
19 These were their orders according
to their offices, when they entred in
to the house of the Loyde according to
their custome vnder the hande of Aa-
ron their father, as the Loyde God of
Israel gaue to Aaron.

Leuit. 10. 4, 6.
Nomb. 3. 4. & 16. 60.a Whiles their
father yet liued,

Or, consanguine.

Ebr. heads.

b This lot was
ordained to take
away all occasion
of enuie or
grudging of one
against another.
c Zacharie the
father of Iohn
Baptist was of
this course or
lot of Abia,
Luke 1. 5.d By the dig-
nitie that God
gaue to Aaron.

Israel had commanded him.

- 20 ¶ And of the sonnes of Levi þ remained of the sonnes of Aminā, was Shubael, of the sonnes of Shubael, Jedeah,
- 21 Of Kehabiah, even of the sonnes of Kehabiah, the first Ashgah,
- 22 Of Ishari, Shelomoth, of the sonnes of Shelomoth, Jahath,
- 23 And his sonnes Jerah the first, Amariah the second, Jahaziel the third, and Jehameam the fourth,
- 24 The sonne of Uzziel was Hichah, the sonne of Hichah was Shammur,
- 25 The brother of Hichah was Ashgah, the sonne of Ashgah, Zechariah,
- 26 The sonnes of Merari were Bahli & Mulhi, the sonne of Jaaziah was Benio,
- 27 The sonnes of Merari, of Jahaziah were Benio, & Shohā, & Zaccur & Ibi,
- 28 Of Bahli came Eleazar, which had no sonnes,
- 29 Of Kish, the sonne of Kish was Jerahmeel,

- 30 And the sonnes of Mulhi were Bahli, and Eder, and Jeremoth: these were sonnes of the Levites after the householde of their fathers.
- 31 And these also cast lottes with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech & the chiefe fathers of the Priestes, and of the Levites, even the chiefe of the families against their ponger brethren.

CHAP. XXV.

The fingers are appointed, with their places & lot.

- 1 Sarnup^a separated for the minister þ sonnes of Ashaph, & Heman, & Jeduthun, who should sing prophesies with harpes, with viols, & with crimbales, and their number was even of the men for the office of their ministerie, to wit,
- 2 Of the sonnes of Ashaph, Zaccur, and Joseph, and Jehaniah, and Ahaziah the sonnes of Ashaph were under the hand of Ashaph, which sang prophesies by the^b commission of the king.
- 3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jehaiab, Asahabiah, and Mattithiah,^c fire, under the hands of their father: Jeduthun sang^d prophesies with an harpe, for to give thanks and to praise the Lord.
- 4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jeremoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-ezer, Jothbekathah, Mallathi, Hothir, and Mahasiah.

- 5 All these were the sonnes of Heman þ kings^e Seer in the words of God to lift by^f the^g home: & God gave to Heman fourtene sonnes and three daughters.
- 6 All these were under the^h hand of their father, singing in the house of the Loyde with crimbals, viols and harpes, for the service of the house of God, and Ashaph, and Jeduthun, and Heman were at the Kingsⁱ commandement,

- 7 So was their number with their brethren that were instruct in the songs of the Lord, even of all that were numbering, two hundred four score & eight.
- 8 And they cast lottes, & charge against charge, as well as small as great, the numbering man as the icholer,
- 9 And þ first lot fell to Joseph, which was of Ashaph, þ second, to Gedaliah, who to his brethren & his sonnes were twelue,
- 10 The third, to Zaccur, he, his sonnes & his brethren were twelue,
- 11 The fourth, to Zeri, he, his sonnes & his brethren twelue,
- 12 The fift, to Jehaniah, he, his sonnes and his brethren twelue,
- 13 The sixt, to Bukkiah, he, his sonnes & his brethren twelue,
- 14 The seventh, to Jeharelah, he, his sonnes and his brethren twelue,
- 15 The eight, to Jehaiab, he, his sonnes and his brethren twelue,
- 16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue,
- 17 The tenth, to Shimer, he, his sonnes & his brethren twelue,
- 18 The eleventh, to Mareel, he, his sonnes and his brethren twelue,
- 19 The twelfth, to Ashabiah, he, his sonnes and his brethren twelue,
- 20 The thirteenth, to Shubael, he, his sonnes and his brethren twelue,
- 21 The fourteenth, to Mattithiah, he, his sonnes and his brethren twelue,
- 22 The fifteenth, to Jeremoth, he, his sonnes and his brethren twelue,
- 23 The sixteenth, to Hananiah, he, his sonnes, and his brethren twelue,
- 24 The seventeenth, to Jothbekathah, he, his sonnes and his brethren twelue,
- 25 The eighteenth, to Hanani, he, his sonnes and his brethren twelue,
- 26 The nineteenth, to Mallathi, he, his sonnes and his brethren twelue,
- 27 The twentieth, to Eliathah, he, his sonnes and his brethren twelue,
- 28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelue,
- 29 The two and twentieth, to Giddalti, he, his sonnes and his brethren twelue,
- 30 The three & twentieth, to Mahasiah, he, his sonnes and his brethren twelue,
- 31 The four & twentieth, to Romamti-ezer, he, his sonnes and his brethren twelue.

CHAP. XXVI.

The porters of the Temple are ordeined, every man to the gate, which he should keepe, and over the treasure.

- 1 Concerning the^a divisions of þ porters, of þ Kings, Meshelemiah, þ sonne of Boie of þ sonnes of Ashaph,
- 2 And the sonnes of Meshelemiah, Zechariah þ eldest, Jediah the second, Zechadiah the third, Jathniel the fourth,
- 3 Eleazhe the fift, Jehohanan the sixt, & Eliahonai the seventh,
- 4 And of the sonnes of Gedon, She-maiah the eldest, Jehozabad the second, Joab the third, & Sacar the fourth, and Artaneel the fift,

Who should be in every companie & countrie. Without respect to age or cunning. So that he served in the first turne, and the rest every one as his turne followed orderly. Or, the Levites.

^e Which was the second sonne of Merari.

^f That is, every one had that dignitie, which fell unto them by lot.

^a The fingers were devided into 24. courses, so that every course or order contained twelue, and in all there were 288. as vers. 7.

^b Ebr. hands.

^b Whereof one is not here nombred.

^c Meaning, Psalmes & songs to praise God.

^d Or, Prophet.

^e Or, power, meaning of the King.

^f Or, gouvernement.

^g Ebr. hand.

^h Or, gates and turnes.

A This Asaph was not the notable musician, but another of that name, called also Ebiasaph, Chap. 6. 23. 37. and 9. 19. and also Isaph.

b In giuing him manie children.

c Or, like their fathers house, meaning worthy men, & valiant.

Or, nephews.

d And meete to serue in the office of the portership.

Or, cousins.

Or, courtes.

e According to their turnes, as well the one as the other.

Or, Mehelemiah, f One expert & meete to keepe that gate.

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house. h Whereat they vsed to cast out the filth of the citie.

i Meaning, two one day, and two another.

k Which was an house where in they kept the instruments of the Temple.

l These also had charge ouer the treasures.

Or, cousins.

5 Amiel the first, Machar the seventh, & Beulthai the eight: for God had blessed him.

6 And to Sheinaiah his sonne, were sonnes borne, & ruled in the house of their father, for they were men of might. 7 The sonnes of Sheinaiah were Dthui, and Iaepphael, and Abed, Elzabad and his brethren strong men: Elthi also, and Benachiah.

8 All these were of the sonnes of Abed Edom, they and their sonnes & their brethren mightie & strong to serue, euē three foure and two of Abed Edom.

9 And of Mehelemiah sonnes and brethren, eightene mightie men.

10 And of Iohab of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the seconde, Lebailah the third, and Zechariah the fourth: all the sonnes and the brethren of Iohab were thirtene.

12 Of these were the diuisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lotte on the Eastside fell to Shelemiah: then they cast lottes for Zechariah his sonne a wife counsellor, and his lot came out Southward:

15 To Abed Edom Southward, and to his sonnes the house of Shippin:

16 To Shippin and to Iohab Westward with the gate of Shallecheth by the pained street that goeth upward, ward ouer against ward.

17 Eastward were five Leuites, and Southward foure a day, and Southward foure a day, and toward Shippin two and two.

18 In Parbar toward the West were foure by the pained street, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Hoze, and of the sonnes of Merari.

20 And of the Leuites: Hhijah was ouer the treasures of the house of God, & ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershuni and Jehiel.

22 The sonnes of Jehiel were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites of the Izharites, of the Hebionites & of the Ozelites.

24 And Shabuel the sonne of Gershon, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren, which came of Elezer, was Kehabiah his sonne, and Jethiah his sonne, and Joram his sonne, and Zichri his sonne, and Shebiamy his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaines ouer thousands, & hundredeths, and the captaines of the armie had dedicated. 27 (For of the battels and of the hoopes they did dedicate to maintayne the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, & Abner the sonne of Ner, and Joab the sonne of Zeruiah, and whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Benaniah & his sonnes, for the busines without ouer Israel, for officers and for iudges.

30 Of the Hebionites, Abihah & his brethren, men of actiuite, a thousand, and seuen hundredeth were officers for Israel beyond Iordan Westward, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebionites was Jedijah the chiefe, euē the Hebionites by his generations according to the families. And in the fortieth yere of the reigne of Dauid they were sought for: & there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundredeth chiefe fathers, whom King Dauid made rulers ouer the Kenites, & the Gassites, and the halfe tribe of Manasseh, for euery matter pertaining to God, & for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

1 The childre of Israel also after their number, euē the chiefe fathers and captaines of thousands and of hundredeths, and their officers that serued the King by diuerse courses, which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentieth thousand.

2 Ouē the first course for the first moneth was Jathobeam the sonne of Zabdiel: and in his course were foure and twentieth thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dobai, an Whohite, and this was his course, and Hithoth was captaine, and in his course were foure and twentieth thousand.

5 The captaine of the third hoste for the thirde moneth was Benaiiah the sonne of Jehoiada the chiefe Priest: & in his course were foure & twenty thousand.

6 This Benaiiah was mightie among thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

m According as the Lord commanded, Num. 31.28.

n Meaning of things that were out of the citie.

o That is, for the Kings house.

p To wit, the cousins of Iedijah.

q Both in spiritual and temporal things.

r Ebr. diuisions or bands.

s Which executed their charge and office, which is ment by coming in and going out.

t That is, Doda's lieutenant.

u Sam. 21.30, 31, 32.

7 The fourth for the fourth moneth was Abiel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure & twentie thousand.

8 The fift for the fift moneth was prince Shammur the Izzabite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Jikketh the Tekoite: and in his course foure and twentie thousand.

10 The seventh for the seventh moneth was Helez the Delonite, of the sonnes of Ephraim: and in his course four & twentie thousand.

11 The eight for the eight moneth was Sibberai the Hushathite of the Zarhites: and in his course foure & twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Benjamin: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai, the Acrophathite of the Zarhites: and in his course foure & twentie thousand.

14 The eleventh for the eleventh moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Acrophathite, of Bethnien: and in his course foure and twentie thousand.

16 Overer the rulers over the tribes of Israel, over the Reubenites was ruler, Eliezer the sonne of Zichri: over the Shimeonites, Shephatiah the sonne of Maachab:

17 Over the Levites, Hachabiah the sonne of Kemuel: over them of Manasse, and Zadok:

18 Over Iudah, Eliah of the brethren of David: over Issachar, Omri the sonne of Michael:

19 Over Zabulon, Thymai the sonne of Obadiah: over Naphtali, Jeremoth the sonne of Azriel:

20 Over the sonnes of Ephraim, Hoshea the sonne of Azbizziah: over the halfe tribe of Manasseh, Joel the sonne of Jedabiah:

21 Over the other halfe of Manasseh in Gilead, Jaddo the sonne of Zebariah: over Benjamin, Jaasiel the sonne of Abner:

22 Over Dan, Azriel the sonne of Jeroham, these are the princes of the tribes of Israel.

23 But David tooke not the number of them from twentie yere old and under, because the Lord had saide that hee would increase Israel like unto the starres of the heavens.

24 And Joab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into a book of King David.

25 And over the kings treasures was Az-

naeth the sonne of Obiel: and over the treasures in the feldes, in the cities and in the villages & in the towres was Jehonathan the sonne of Uzziab:

26 And over the workemen in the felde that tilled the ground, was Ezer the sonne of Chelub:

27 And over them that dressed the vines, was Shimeel the Ramathite: and over that which appertained to the vines, and over the store of the wine was Sababdi the Shiphmit:

28 And over the olive trees and mulberrie trees that were in the bailles, was Baal Hanan the Gederite: and over the store of the ople was Joash:

29 And over the oren that fedde in Sharon, was Shetrai the Sharonite: & over the oren in the bailles was Shaphat the sonne of Adai:

30 And over the camels was Obil the Ishmaelite: and over the asses was Jehodiah the Hieronothite:

31 And over the sheepe was Jaziz the Hagrite: all these were the rulers of the substance that was King Davids.

32 And Jehonathā Davids uncle a man of counsell and of understanding (for he was a scribe) and Jehiel the sonne of Achimoni were to the kings counsellers.

33 And Ahitophel was the kings counsellor, and Hushai the Archite the kings friend.

34 And after Ahitophel was Jehoiada the sonne of Benaiah & Abiathar: and captain of the kings armie was Joab,

CHAP. XXVIII.

Because David was forbidden to build the Temple, he willeth Salomon and the people to performe it, & exhorting him to feare the Lord.

Now David assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that served the King, & the captaines of thousands and the captaines of hundreths, and the rulers of all the substance & possession of the King, and of his sonnes, with the eunuches, and the migraie, and all the men of power, unto Jerusalem.

2 And King David stood up upon his feete, & said, Yeare ye me, my brethren and my people: I purposed to have built an house of rest for the Arke of the covenant of the Lord, and for a footstool of our God, and have made ready for the building,

3 But God said unto me, Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King over Israel for ever (for in Iudah would he chuse a prince, & of the house of Iudah is the house of my father, and among the sonnes of my father he desired in me to make me King over all Israel)

g That is, a man learned in the worde of God.
h To be their scholemasters and teachers.
i After that Ahitophel had hanged himselfe,
2 Sam. 17. 23. Jehoiada was made counsellor.

Or, chiefe servants
Gen. 37. 36.

a Where Arke should remaine and remove no more to and fro.
Psal. 99. 5.
2 Sam. 7. 5, 13.
chap. 22. 8.

b According to the prophesie of Iakob, Gen. 49. 8.

Or, Benjamin.

e Meaning, besides these twelve captaines.

d Which is beyond Iorden in respect of Iudah also one captaine was over the Reubenites and the Gadites.

Chap. 21. 7.

e And the commandement of King was abominable to Joab, Chap. 21. 6.

f The Hebrews make both these of the booke, as touching the number of verses.

XXIId. 9. 7.

5 * So of al my sonnes (foi) the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto mee, & Salomon thy sonne, he shal build mine house and my courts: foi I haue chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome for euer, if he indureth himselfe to doe my commandements, and my iudgements, as ^c this day.

8 Now therefore in the sight of al Israel the Congregation of the Lord, & in the audience of our God, keepe and seeke foi al the commandements of the Lord pour G D D, that ye may possesse this ^d good land, and leaue it for an inheritance foi your children after you ^e for euer.

9 And thou, Salomon my sonne, knowe thou the God of thy father, and serue him with a perfit heart, and with a willing minde: * Foi the Lord searcheth al hearts, and vnderstandeth all the imaginations of thoughts: if þu seeke him, he wil be found of thee, but if thou forsake him, he wil cast thee of for euer.

10 Take heed now, foi the Lord hath chosen thee to build ^f the house of the Sanctuary: be strong therefore, and ^g do it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, & of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the incense.

12 And the paterne of all that ^h he had in his mind foi the courses of the house of the Lord, & foi al the chambers round about, foi the treasures of the house of God, and foi the treasures of the bediscate things,

13 And foi the courses of the Priests, and of the Leuites, and foi all the worke foi the seruice of the house of the Lord, and foi all the vessels of the ministerie of the house of the Lord.

14 He gaue of gold by weight, foi the vessels of gold, foi al the vessels of al manner of seruice, and all the vessels of silver by weight, foi al manner vessels of al manner of seruice.

15 The weight also of golde foi the ⁱ candlestickes, and golde foi their lampes, with the weight foi euery candlestick, and foi the lampes thereof, and foi the candlestickes of silver by the weight of the candlestick, and the lampes thereof, according to the vse of euery candlestick,

16 And the weight of the golde foi the tables of the bread, foi euery table, and silver foi the tables of silver,

17 And pure gold foi the fishhookes, and the bowls, and ^k plates, & foi basens, gold in weight foi euery basen, and foi silver basens by weight foi euery basen,

18 And foi the altar of incense, pure gold

by weight, and golde foi the paterne of ^l the chariet of the Cherubs that stood mercifull which themselfes, and covered the ^m Arke, the covenant of the Lord: which was called

19 All, said he, by writing sent to me ⁿ by the chariet be the hande of the Lord, which made me cause the Lord vnderstand al the workemanship of the declared himselfe there.

20 And Dauid said to Salomō his sonne, ^o For al this was left in writing in the booke of the Lord God, euen my God is with thee: the Law, Exo. 25. 40. which booke the thou hast finished all the worke foi the king was bound to put in execution, Deut. 17. 19.

21 Beholde also, the companies of the Priests and the Leuites foi all the seruice of the house of God, euen they shal be with thee foi the whole worke, I with euery free heart that is skilfull in any manner of seruice. The princes also and al the people wil be ^p whole at thy commaundement.

CHAP. XXIX.

1 The offering of Dauid & of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 25 Dauid dyeth, and Salomon his sonne reigneth in his stead.

1 **M**oreouer Dauid the King said vnto al the Congregation, God hath chosen Salomon mine only sonne pong and tender, & the worke is great: foi this house is not foi man, but foi the ^q Lord God.

2 Now I haue prepared with al my power foi the house of my God, golde foi vessels of golde, and silver foi them of silver, and brasse foi things of brasse, upon foi things of priort, and wood foi things of wood, and onir stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance,

3 Moreover, because I haue ^r delite in the house of my G D D, I haue of mine owne gold and silver, which I haue giuen to the house of my God, beside all that I haue prepared foi the house of the Sanctuary,

4 Euen ^s thee thousand talents of golde of the golde of Ephraim, and seven thousand talents of refined silver to ouerlap the walles of the houses.

5 The golde foi the things of golde, and the silver foi things of silver, and foi all the worke by the handes of artificers: and who is ^t willing to fill his hand to dap vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaynes of thousands and of hundreds, with the rulers of the Kings worke, offered willingly,

7 And they gaue foi ^u seruice of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of silver, & eightene thousand talents of brasse, and one hundred thousand

Meaning, of ^v the chariet be-
cause the Lord
declared him-
selfe there.
k For al this was
left in writing in
the booke of the
Lau, Exo. 25. 40.
which booke the
king was bound
to put in executi-
on, Deut. 17. 19.
l That is, euery
one wilbe ready
to helpe thee w
those gifts y God
hath giuen him.
m Ebr. as al thy
wordes.

a And therefore
it ought to be
excellent in all
points.

b His great zeal
towards the fur-
therance of the
Temple made
him to spare no
expenses, but to
bestow his owne
peculiar trea-
sure.

c He sheweth
what he had of
his owne store
for the Lordes
house.

d He was not
only liberal
himselfe, but
prouoked others
to set forth the
worke of God.

e Or, to offer.

e If he continue
to keepe my law
and depart not
therefrom, as he
doeth hitherto.
d To wit, of Ca-
naan.

e He declareth
that nothing can
separate them
from y commo-
dity of this land
both for them-
selues and their
posteritie, but
their finnes and
iniquitie.
f. Sama. 6. 7.
g. al. 7. 9.
h. ere. 11. 20 & 17.
i. 20 & 20. 13.

f Meaning, for
his Arke.
g Put it in exe-
cution.

* Ebr. that were in
his spirit with him.

h That is, the
ten candlestickes
a. King. 7. 49.

k Or, censuring.

e Meaning, them
that had anie.

f That is, with a
good courage
and without hy-
pocrisie.

g Psalm 122. 1.
Which diddest
reueile thy selfe
to our father
Iaakob,

h We gaue thee
nothing of our
owne, but that
which we haue
receiued of thee:
for whether the
gifts be corporal
or spiritual, we
receiue them all
of God, and
therefore must
giue him the
glorie.

i And therefore
haue this land
but lent to vs for
a time.

k Ebr. waiting for
them to returne.

l Sam. 16. 7.

chap. 28. 9.

k Continue the
in this good
mind, that they
may see thee
willingly.

thousand talents of yron.

8 And they with whom precious stones
were found, gaue them to the treasure
of the house of the Lord, by the hand of
Iehiel the Gerthannite.

9 And the people reioiced when they offered
willingly: for they offered willingly un-
to the Lord with a perfect heart. And Da-
uid the king also received his great hope.

10 Therefore Dauid blessed the Lord be-
fore all the Congregation, and Dauid
said, Blessed be thou, O Lord God of
Israel our father, for ever and ever.

11 Thyne, O Lord, is greatnes and power,
and glory, and victorie and praise: for al
that is in heauen and in earth is thine:
thine is the kingdom, O Lord, and thou
excellest as head ouer all.

12 Both riches and honour come of thee,
and thou requestest ouer all, and in thine
hand is power and strength, and in thine
hand it is to make great, and to giue
strength vnto all.

13 Praise therefore our God, we thanke
thee, and praise thy glorious Name.

14 But who am I, and what is my peo-
ple, that we should be able to offer wil-
lingly after this sort: for all things
come of thee: and of thine owne hand
we haue giuen thee.

15 For we are strangers before thee, and
sojourners, like all our fathers: our
daies are like the shadowe vpon the
earth, and there is none abiding.

16 O Lord our God, all this abundance
that we haue prepared to build thee an
house for thine holy Name, is of thine
hand and all is thine.

17 I know also, my God, that thou triest
the heart, and hast pleasure in right-
teousnesse: I haue offered willingly in
the brightness of mine heart all these
things: now also haue I sent thy peo-
ple which are found here, to offer vnto
thee willingly with hope.

18 O Lord God of Abraham, Ishak, and
Israel our fathers, keepe this for ever
in the purpose, and the thoughtes of
the heart of thy people, and prepare
their hearts vnto thee.

19 And giue vnto Salomon my sonne a

perfit heart to keepe thy command-
ments, thy testimonies, and thy statutes,
and to doe all things, and to build the
house which I haue prepared.

20 And Dauid saide to all the Congre-
gation, Now bless the Lord your God.
And all the Congregation blessed the
Lord God of their fathers, and bowed
downe their heads, and worshipped the
Lord and the King.

21 And they offered sacrifices vnto the
Lord, and on the morrow after that day,
they offered burnt offerings vnto the
Lord, euen a thousand yong bullockes, a
thousand rammes, and a thousand sheepe,
with their drinke offerings, and sacri-
fices in abundance for all Israel.

22 And they did eate and drinke before
the Lord the same day with great ioy,
and they made Salomon the sonne of
Dauid king the second time, and anoi-
nted him yince before the Lord, and Za-
dok for the hie Priest.

23 So Salomon late on the throne of
the Lord, as king in steade of Dauid
his father, and prospered: and all Isra-
el obeyed him.

24 And all the princes and men of power,
and all the formes of King Dauid sub-
mitted themselves vnder King Salomon.

25 And the Lord magnified Salomon in
dignitie, in the sight of all Israel, and
gaue him so glorious a kingdom, as
no king had before him in Israel.

26 Thus Dauid the sonne of Ithai
reigned ouer all Israel.

27 And the space that he reigned ouer Is-
rael, was fouentie yeere: seuen yeere re-
igned he in Hebron, and thrie and thirtie
yeere reigned he in Ierusalem.

28 And he died in a good age, full of daies,
riches and honour, and Salomon his
sonne reigned in his stead.

29 Concerning the actes of Dauid the
king first and last, beholde, they are writ-
ten in the booke of Samuel the Seer,
and in the booke of Nathan the Pro-
phet, and in the booke of Gad the Seer,
the captiuitie.

30 With all his reigne and his power, and
the times that went ouer him, and the
troubles and griefes.

l That is, did re-
uerence to the
king.

m Meaning, all
kind of labour
which they
mingled with
their sacrifices,
as wine, oile, &c.

n This decla-
reth that the
kings of Iudah
were figures of
Christ, who was
the true anoi-
nted, and to who
God gaue the
chiefe gouerne-
ment of all
things.

o Ebr. gaue the
hand.

l. King. 2. 12.

p The booke of
Nathan and Gad
ten in the booke
of Samuel the Seer,
are thought to
haue byn lost in
per, and in the booke
of Gad the Seer,
the captiuitie.

p Meaning, the
troubles and
griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two
bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusa-
lem, and the carrying away of the people captiue into Babylon. In this story are certaine
things declared & set forth more copiously then in the bookes of the Kings, & therefore serue
greatly to the vnderstanding of the Prophets. But three things are here chiefly to be conside-
red. First, that the godly Kings, when they sawe the plagues of God prepared against their coun-
trei for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues re-
moued. The second, how it is a thing that greatly offendeth God, that such as feare him and
professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers
euer loued the Prophets of God, and were very zealous to set forth his religion throughout
all their dominions, and contrariwise the wicked hated his ministers, depouled them, and for
the true religion and word of God, set vp idolatrie, and serued God according to the fantasie
of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the buil-
ding againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the
whole, three thousand, six hundredth, threescore and eightene yeeres, & six moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom: 11 VVhich he giueth him and more. 14 The number of his charrets and horses, 15 And of his riches.

1 When Salomon the sonne of Dauid was confirmed in his kingdom: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaynes of thousands, and of hundredths, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moyses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirith-iearim, when Dauid had made preparatiō for it: for he had pitched a tent for it in Ierusalem.

5 Whoeuer the brazen altar that Bezaleel the sonne of Dauid, the sonne of Iur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: *euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon & saide vnto him, Aske what I shall giue thee.

8 And Salomon saide vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made me king ouer a great people, like to the dust of the earth.

10 Give me now wilddome & knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the slures of thine enemies, neither yet hast asked long life, but hast asked for thee wilddome and knowledge that thou mightest iudge my people, ouer whom I haue made thee king,

12 Wilddome and knowledge is graunted vnto thee, & I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee: all that there be the like.

13 Then Salomon came from his hie place, that was at Gibeon, to Ierusalem fro before the Tabernacle of the Congre-

gation, and reigned ouer Israel.

14 * And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundred charrets, & twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

15 And the king gaue silver and golde at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and * fine linnen: * the kings marchants receiued the fine linnen for a price.

17 They came by also and brought out of Egypt some charret, worth sixe hundred shekels of silver, that is an horse for a hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kinges of Aram by their meanes.

CHAP. II.

1 The number of Salomons workemen to builde the temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

1 Then Salomon determined to build an house for the name of the Lord, and an house for his kingdom.

2 And Salomon toid out fenient thousand that bare burdens, and foure score thousand men to hewe stones in the mountaine, and three thousand and sixe hundred to ouersee them.

3 And Salomon sent to Hiram king of Tyus, saying, As thou hast done to Dauid my father, and * didst send him cedar trees to builde him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shebbe bread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the newe moneths, and in the solemne feastes of the Lord our God: this a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then? I should build him an house? but I do it to burne incense before him.

7 Sende me now therefore a cunning man that can worke in golde, in silver, and in brasle, and in iron, and in purple, and * crimosin and blew silke, and that can graue in grauen worke with that perfection the cunning men that are with me in Iudah & in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, firre trees & * Alumnin trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shalbe with thee, for corall.

1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charers.

i He caused so great plentie that it was no more esteemed then stones.

1 Sa. 19. 9.

ezek. 27. 7.

an Reade 1. king. 10. 28.

* Ebr. hands.

* Or, palace.

a Which is to be vnderstand of all sort of officers & ouerseers: for els the chiefe officers were but 3300. as 1. king. 5. 16.

* Or, Hiram.

2 Sam. 3. 15.

b That is, to doe seruice which he hath comanded, signifying that none is able to honour and serue God in that perfection as his maiestie deseruech.

* Or, scarlet.

c Some take it for brasle, or the wood called Ebenum, others for corall.

9 That * Or, Alumnin.

* Or, establishd, and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1 King. 3. 4.

c So called, because that God thereby shewed certain signes to the congregation of his presence.

d Which was for the burnt offerings, Exo. 27. 1. Exod. 28. 2.

1. King. 7. 4.

e Performe thy promises made to my father concerning me. f That I may gouerne this people, reade 1. Chr. 27. 1. and 1. king. 3. 7.

g That is, to be reuenged on thine enemies.

9 That they may prepare timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will give to thy servants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the worde hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the Lord God of Israel which made þe heaven and the earth, and that hath given unto David þe king a wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram.

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blew sike, and in fine linen and in crimosin, and can graue in all grauen workes, and is expert in all wyppered workes that shalbe given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my lord hath spoken of, let him sende vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in raftes by sea to Japho, so thou maist carrie them to Ierusalem.

17 ¶ And Salomon nombred all the strangers that were in the land of Israel, after the nombing that his father David had nombred them: & they were found an hundredth and thre and fiftie thousand, and six hundredth.

18 And he let seruentie thousand of them to the burden, and fourescore thousand to helpe stones in the mountaine, & thre thousand and six hundredth ouerscers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porche are builded, with other thinges thereto belonging.

1 Salomon began to build þe house of the worde in Ierusalem, in mount Moriah which had derie declared vnto David his father, in the place that David prepared in the thyssing floore of Manasse the Jebusite.

2 And he began to builde in the second moneth & the second day, in the fourth yeere of his reigne.

3 And these are the measures, wheron Salomon erounded to builde the house of God: the length of cubites after the first

measure was thre score cubites, and the breadth twentie cubites:

4 And the porche, that was before the length in the fronte of the breadth was twentie cubites, and the height was an hundredth and twentie, and he overlapped it within with pure gold.

5 And the greater house hee siled with firs tree which he overlaid with good golde, and graued thereon palmietrees and chaires.

6 And he overlapped the house with precious stone for beaurie: and the gold was gold of Paruati.

7 The house, I say, the beames, postes, and walles thereof & the doores thereof overlapped hee with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of þe most holy place: the length thereof was in the fronte of the breadth of the house, twentie cubites, & the breadth thereof twentie cubites: and he overlapped it with the best gold, of fire hundredth talents.

9 And the weight of the naples was fiftie shekels of gold, & he overlapped the chambers with gold.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and overlapped them with gold.

11 ¶ And the winges of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites toping to the wing of the other Cherub.

13 The wings of these Cherubims were spred abroad twentie cubites: they stood on their feete and their faces were toward the house.

14 ¶ He made also the baile of blew silke and purple, & crimosin, and fine linen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars of fine and thirrie cubites hie: and the chapter that was vpon the toppe of eche of them, was five cubites.

16 He made also chaires for the oracle, & put them on the heades of the pillars, & made an hundredth pomegranates, and put them among the chaires.

17 And he set by the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Jaachim, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candlestick, &c.

1 And he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten Sea of ten cubites from bryn to bryn, round in compass.

²⁰ Ebr. serins.

^a Of Bath read 1. King. 7. 26. it is called also Ephraim. Ephraim is to measure dry things, as Bath is a measure for liquors.

^e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

^f It is also written, that the was of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstande that by reason of the confusion of tribes, which the began to be cheymaried in diuers tribes, so that by her father she might be of Dan and by her mother of Naphtali.

^g Or, ships.

^h Or, Ioppe.

^a Which is the mountain where Abraham thought to haue sacrificed his sonne, Gen. 22. 2.

^a Sam. 2. 4. 16. 21.

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King. 6. 3.

d From the foundation to the toppe for in the booke of kings mention is made, from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

^{1. King. 6. 24.}

^f Which separated the Temple from the most holy place.

^g Every one was eightene cubites long, but the half cubite could not be seene: for it was hid in the roundnes of the chapter, and therefore hee giueth to euery one but 17. and an halfe.

^h For euery pillar an hundredth, read 1. King. 7. 20.

^a A great vessel of brasse, so called because of the great quantitie of water, which it contained, 1. King. 7. 23.

b Meaning, vnder the brim of the vessell, as 1. King. 7. 24. c In the length of euery cubicke were ten heades or knops which in all are 300.

3 And the brim of the cubicke was like a cubicke compassing the Sea about: ten in a cubicke compassing the Sea about: two rowes of ore were cast when it was molten.

4 It stood vpon twelue oren: three looked toward the South, and three looked toward the West, & three looked toward the East, and the Sea stood about vpon them, and all their hinder partes were inward.

5 And the thicknes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cuppe, with floures of lilies: it contained three thousand baths.

6 He made also ten caldrons, and put five on the right hande, & five on the left, to walsh in them: & to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to walsh in.

7 And he made ten candlesticks of gold (according to their forme) & put them in the Temple, five on the right hande, and five on the left.

8 And he made ten tables, & put them in the Temple, five on the right hande, and five on the left: & he made an hundred basons of gold.

9 And he made the court of the Priests, and the great court and doores for the court, and overlaped the doores thereof with bras.

10 And he set the Sea on the right side Eastward toward the South.

11 And Hiram made pottes & basons and basens, and Hiram finished the worke that he should make for King Salomon for the house of God,

12 To wit, two pillars, & the bowles and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And foure hundred pomegranates for two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 He made also baces, & made caldrons vpon the baces:

15 And a Sea, and twelue bulles vnder it:

16 Pottes also and basons, and fleshy hookes, and all these vessels made Hiram his father, to King Salomon for the house of the Lord of shining bras.

17 In the plaine of Jordan did the king cast them in clay betwene Succoth and Zeredathay.

18 And Salomon made all these vessels in great abundance: for the weight of bras could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, wherupon the shewbread stood.

20 Moreover the candlesticks, with their lampes to burne them after the maner, before the oracle, of pure gold.

21 And the floures and the lampes, and the snuffers of golde, which was fine golde.

22 And the hookes, and the basens, and the spoones, and the alspans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were of gold,

^a Or, instruments of musicke.

ⁱ That is, covered with plates of golde.

CHAP. V.

¹ The things dedicated by Dauid, are put in the Temple. ² The Arke is brought into the Temple. ¹⁰ VVhat was within it. ¹² They sing praise to the Lord.

¹ **S** ^a was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that Dauid his father had dedicated, with the silver & the golde, and all the vessels, and put them among the treasures of the house of God.

² Then Salomon assembled the Elders of Israel, & all the heades of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vnto the Arke of the covenant of the Lorde from the cite of Dauid, which is Zion.

³ And all the men of Israel assembled vnto the king at the feast: it was in the seventh moneth.

⁴ And all the Elders of Israel came, and the Leuites tooke up the Arke.

⁵ And they caried by the Arke & the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

⁶ And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which coulde not be told nor nombred for multitude.

⁷ So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the winges of the Cherubims.

⁸ For the Cherubims stretched out their winges ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

⁹ And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

¹⁰ Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lorde made a covenant with the children of Israel, when they came out of Egypt.

¹¹ And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were sanctified and did not waite by course,

¹² And the Leuites, the singers of all sortes,

^{1. King. 7. 12, 13}

^a Reade 2. Sam. 6. 12.

^b When the things were dedicated & brought into the Temple, called in Ebrew Ethanim, conteyning part of September & part of October, 1. King. 8. 2.

^c which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came from Egypt they began at March: but because this opinion is vncertain, we make March euer the first, as best writers do.

^d Or, without the Oracle.

^e For Aarons rod and Manna were taken thence before it was brought to this place.

^f Were prepared to serue the Lord.

¹ Or, floure delices. d In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared. e Euen as they should be made.

^f Called also the porche of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached Mat. 21. 23. ¹ Or, caldrons.

^g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Hiram the king of Tyrus had, his mother was a Iewish & his father a Tyrian. Some reade, for his father, the author of this worke. h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

f They agreed
all in one tunc.

g This was the
effect of their
ſongs, as Pſal.
118. l. and pſal.
135. 1.

i. King. 8. 12.
a After that he
had ſeene the
glorie of the
Lord in the
clouds.

Or, power.

Or, Temple.

9. Sam. 7. 5.

Or, that it was
in thine heart.

b Meaning, the
two Tables,
wherein is con-
tained the effect
of the covenant,
that God made
with our fathers,

ſotes, as of Blaph, of Heman, of Jedus-
thun and of their ſonnes and of their
brethren, being clad in fine linnen, ſtood
with cymbals, and with viols and
harpes at the Eaſt end of the altar, and
with them an hundred and twentieth
Priests blowing with trumpets:

13 And they were f as one, blowing
trumpets, and ſinging, and made one
ſound to be heard in praſing and thank-
ing the Lorde, and when they liſt by
their voyce with trumpets and with
cymbals, & with instruments of muſi-
cke, and when they praized the Lorde,
ſinging, 8 for he is good, becauſe his
mercie laſteth for ever: then the houſe,
even the houſe of the Lorde was filled
with a cloud,

14 So that the Priests could not ſtand to
miniſter, becauſe of the cloud: for the
glory of the Lorde had filled the houſe of
God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He praiſeth the
Lord. 14 He praieth unto God for thoſe that
ſhall pray in the Temple.

1 **T**hen * Salomon * ſaide, The Lorde
hath ſaid that he would dwell in the
darke cloud:

2 And I have built thee an houſe to dwell
in, an habitation for thee to dwell in for
ever.

3 And the King turned his face, and bleſ-
ſed all the Congregation of Iſrael (for
all the Congregation of Iſrael ſtoode
there)

4 And he ſaide, Bleſſed be the Lord God
of Iſrael, who ſpake with his mouth
unto David my father, and hath with
his * hand fulfilled it, ſaying,

5 Since the day that I brought my peo-
ple out of the land of Egypt, I choſe no
cittie of all the tribes of Iſrael to build
an * houſe, that my Name might be
there, neither choſe I any man to be a
ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that
my Name might be there, & have choſ-
en David to be over my people Iſrael.

7 * And it was in the heart of David my
father to build an houſe unto * Name
of the Lord God of Iſrael,

8 But the Lord ſaid to David my father,
Where as it was in thine heart to build
an houſe unto my Name, thou didſt
well, that * thou waſt to minded.

9 Notwithſtanding thou ſhalt not build
the houſe, but thy ſonne which ſhall
come out of thy loynes, he ſhall build an
houſe unto my Name.

10 And the Lorde hath performed his
word that he ſpake: and I am riſen up
in the roome of David my father, and
am ſet on the throne of Iſrael as the
Lord promiſed, and have built an houſe
to the Name of the Lord God of Iſ-
rael.

11 And I have ſet the ſtocke there, wheres
in is the * covenant of the Lord, that he
made with the children of Iſrael.

12 **I** And the King * ſtoode before the al-
tar of the Lord, in the preſence of all the
Congregation of Iſrael, and ſtretched
out his handes,

13 (For Salomon had made a braſen
ſcaffold and ſet it in the middes of the
court, of five cubites long, and five cu-
bites broad, a three cubites of height,
and upon it he ſtoode, & kneeled down
upon his knees before all the Congre-
gation of Iſrael, and ſtretched out his
handes toward heaven)

14 And ſaid, O Lord God of Iſrael, * there
is no God like thee in heaven nor in
earth, which keepſt covenant, & mercie
unto thy ſervantes, that walke before
thee with all their heart.

15 Thou that haſt kept with thy ſervant
David my father, that thou haſt pro-
miſed him: for thou ſpakeſt with thy
mouth, and haſt fulfilled it with thine
* hand, as appeareth this day.

16 Therefore now Lorde God of Iſrael,
keepe with thy ſervant David my fa-
ther, that thou haſt promiſed him, ſay-
ing, Thou * ſhalt not want a man in
my ſight, that ſhall ſit upon the throne
of Iſrael: ſo that thy ſonnes take hede
to their waies, to walke in my Law, as
thou haſt walked before me.

17 And now, O Lord God of Iſrael, let
thy word be verified, which thou ſw-
reſt unto thy ſervant David.

18 (Is it true in worde that God wil dwel
with man on earth: be holde, the * hea-
uens, and the heavens of heavens are
not able to containe thee: howe much
more, vnable is this houſe, which I
have built?)

19 But haue thou reſpect to the prayer of
thy ſervant, and to his ſupplication, O
Lord my God, to heare the crye & prayer:
which thy ſervant prayeth before thee,

20 That thine * eyes may be open toward
this houſe day and night, even toward
the place, whercof thou haſt ſaide, that
thou wouldeſt put thy Name there,
that thou maieſt hearken unto the pray-
er, which thy ſervant prayeth in this
place.

21 Heare thou therefore the ſupplication
of thy ſervant, and of thy people Iſra-
el, which they pray in this place: and
heare thou in the place of thine habita-
tion, even in heaven, and when thou
heareſt, be mercifull.

22 * When a man ſhall ſinne againſt
his * neighbour, and he lape upon him
an othe to cauſe him to ſwear, and the
* ſwearer ſhall come before thine altar
in this houſe,

23 Then heare thou in heaven, and doe,
and iudge thy ſervantes, in recompen-
ſing the wicked to bring his way upon
his head, and in juſtifying the righte-
ous, to give him according to his righte-
ouſneſſe.

24 **Q** And when thy people Iſrael ſhalbe
quertbroken before the enemy, becauſe
they have ſinned againſt thee, and
%, iii. turne

c On a ſcaffold
for that purpoſe,
that he praying
for the whole
people might be
heard of all, as
1. King. 8. 22.

d Both to give
thanks for the
great benefices
of God beſtowed
upon him, and
alſo to pray for
the perſeuerance
and proſperitie
of his people.
1. Macc. 8.

Or, in effect, or, by
thy power.

* Ebr. a man ſhall
not becom of.

1. King. 8. 27.

e That thou
maieſt declare in
effect, that thou
haſt a continual
care over this
place.

f By reteyning
any thing from
him, or els by
denying that
which he hath
left him to
keepe, or doe
him any wrong.
Ebr. othe.

g Meaning, to
give him that
which he hath
deſerved.

¹⁰ Or, praise.

turne againe, and ¹⁰ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut by, and there shall be no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and ¹⁰ turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or murther, when there shall be gadfly, or caterpillar, when their enemy shall besiege them ¹⁰ in the cities of their land, or any plague or any sickness,

29 Then what prayer and supplication so euer shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euerie man according vnto all his waies, as thou dost knowe his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy waies as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the stranger shall say vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by what way that thou shalt send them, and they pray to thee, ¹⁰ in the way toward this cite, which thou hast choien, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If thy sinne against thee (for there is no man that sineth not) and thou be

angrie with them & deliuer them vnto the enemies, & they take them and carry them away captiue vnto a land farre of neere,

37 If they turne againe to their heart ¹⁰ Or, repent. in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, & with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the cite which thou hast choien, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in what place of thine habitation they pray & their supplication, and ¹⁰ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 ¶ Now my God, I beseech thee, let thine eyes be open, and thine eares attentive vnto the prayer that is made in this place.

41 ¶ Above therefore arise, O Lord God, to come into thy rest, thou, & the Ark of thy strength: O Lord God, let thy priests be clothed with salvation, and let thy Saints reioyce in goodness.

42 O Lord God, refuse not the face of ¹⁰ thine anointed: remember the mercies promised to Dauid thy seruant.

¹⁰ Or, maintaine their right.

Psalm. 132. 8. 1 That is, into thy Temple. m Let them be preferred by thy power and made vertuous and holy. n Heare my prayer, which an thine anointed King.

CHAP. VII.

The fire consumeth the sacrifice. 2 The glorie of the Lord filleth the Temple. 3 He heareth his prayer, 4 And promitteth to exalt him and his throne.

¶ **A**d when Salomon had made an ende of praying, ² fire came downe from heauen, and consumed the burnt offering & the sacrifices: and the glorie of the Lord filled the house,

2 So that the priests coulde not enter into the house of the Lord, because the glorie of the Lord had filled the Lordes house.

3 And when all the children of Israel sawe the fire, and the glorie of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped & praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the King and all the people offered sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the priests waited on their offices, & the Leuites with instruments of musike of the Lord, which King Dauid had made to praise the Lord, Because

2. Mac. 2. 10. a Hereby God declared that he was pleased with Salomons prayer.

1. King. 8. 61. 61.

Chap. 10. 9.

¹⁰ Ebr. in the land of their gates.

f He declareth that f prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfaigned faith, and in true repentance.

i He sheweth that before God there is no acceptation of person, but all people that feareth him & worketh righteousnes, is accepted, Actes 10. 35.

k Meaning, that none ought to enterpryse any warre, but at the Lords commandement, that is, which is lawfull by his word.

¹⁰ Or, according to the manner of this cite. 1. King. 8. 46. eccles. 7. 22. 2. John. 8. 8.

Because his inierrie latheth for ever: whe David praised God' by them, & Ductis also blew trumpets ouer ag. and them: and all they of Israel stood by.

7 And when Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering, and the incense offering, and the fat.

8 And Salomon made a feast at that time of seven daies, and all Israel with him, a very great Congregation, from the entering in of Hamath, vnto the river of Egypt.

9 And in the eight day they made a solemn assemble: for they had made the dedication of the altar seven daies, and the feast seven daies.

10 And the 4th day and twentieth daie of the seventh moneth, he sent the people away into their tentes, ioyous & with glad heart, because of the goodnes that the Lord had done for David & for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomon by night and sayde to him, I haue hearde thy prayer, and haue choien this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I command the grasshopper to deuour the land, or if I sende pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray, and seek my presence, & turne from their wicked wayes, then will I heare in heaue, and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shal be open and mine eares attent vnto the prayer made in this place.

16 For I haue now cholen and sanctified this house, in my Name may be there for ever: and mine eyes and mine heart shal be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the covenant with David thy father, saying, ¶ Thou shalt not want a man to be ruler in Israel.

19 But if pe turne away, & forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my lande, which I haue giuen them: & this

house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shal be an astonishment to euery one that passeth by it, so that he shall saye, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

The cities that Salomon built, 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

¶ And after twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

5 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Ierusalem, and in Lebanon, and throughout all the lande of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel bid Salomon make no seruants for his worke: for they were men of warre, & his chiefe princes, and the captaynes of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, eue two hundred: and scribe that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the cite of David, into the house that he had built for her: for he sayde, My wife shall not dwell in the house of David King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porche,

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: & whereas men abuse those things, which God hath appointed to let forth his praise, he doeth withdrawe his graces thence.

1 King. 9. 20. A Signifying that he was twenty yeere in building them.

b That is, which Hiram gaue againe to Salomon because they pleased him not: & therefore called them Cabul, that is, dirte or filth. 1 King. 9. 13

c Meaning, of munitions and treasures for the warre.

d That is, he repaired & fortified the: for they were built long before by She-

rah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68.

e Read 1. King. 7. 2.

f Ebr. to come up to tribute.

g For in al there were 330, but here he meaneth of the that had the principall charge, reade 1. King. 9. 23.

h Chap. 4. 1.

¶ Ebr. by their bands,

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven daies in the boothes or Tabernacles.

d They had leaue to depart the two & twentieth day, 1 King. 8. 66. but they went not away till the next day.

1 King. 9. 1. ¶ Rom. 12. 6.

e I will cease the pestilence to cease & destroy the beastes that hurt the fruites of the earth, & sende raine in due season.

Chap. 8. 16.

Exod. 29. 39.
 Or, after the man-
 ner of every day.
 g Reade Levit.
 23.

13 To * offer according to the com-
 mandment of Moyses "euery day, in the
 Sabbathes, and in the new moones, and
 in the solemne feastes, & three times in
 the pere, that is, in the feast of the Unleau-
 ened bread, & in the feast of p̄ Weekes,
 and in the feast of the Tabernacles.

14 And he set the courses of the Priests
 to their offices, according to the order
 of Dauid his father, and the Leuites in
 their watches, for to praye and minis-
 ter before the Priests euery day, and
 the porters by * their courses, at enerie
 gate: for so was the commandement of
 Dauid the man of God.

15 And they declined not from the com-
 mandment of the King, concerning the
 Priests and the Leuites, touching all
 things, and touching the treasures.

16 ¶ Now Salomon had made prouision
 for all the * worke, from the day of the
 foundation of the house of the Lord, vntil
 it was finished: so the house of the
 Lord was perfite.

17 Then went Salomon to Ezion-geber,
 and to Eloth by the * seaside in the land
 of Edom.

18 And Huram sent him by the hands of
 his seruants, shippes, and seruants that
 had knowledge of the sea: and they wet
 with the seruantes of Salomon to O-
 phir, & brought thence * foure hundred
 and fiftie talents of golde, and brought
 them to king Salomon.

CHAP. IX.

1. 9 The Queene of Sheba cometh to see Salomō
 and bringeth giftes. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.
 The time of his reigne. 31. His death.

1 Ad * when the Queene of Sheba
 heard of the fame of Salomon, she
 came to * proue Salomon with
 hard questions at Ierusalem, with a
 verie great traine, & camels that bare
 sweete odours and much gold, and pre-
 cious stones: and when she came to Sa-
 lomon, he communed with him of all
 that was in her heart.

2 And Salomon declared her all her ques-
 tions, and there was * nothing hidde
 from Salomon, which he declared not
 vnto her.

3 Then the Queene of Sheba sawe the
 wisdom of Salomon, and the house
 that he had built.

4 And the meat of his table, and the sit-
 ting of his seruants, & the order of his
 waiters, & their apparel, & his butlers,
 & their apparel, & his * burnt offerings,
 which he offered in the house of p̄ Lord,
 and she was * greatly astonished.

5 And she said to the King, It was a true
 word which I heard in mine owne land
 of the * Capings, and of thy wisdom:

6 Whereby I beleened not their report,
 until I came, and mine eyes had seene
 it: and behold, the one halfe of thy great
 wisdom was not tolde me: for thou
 exceedest the fame that I heard.

7 Happy are thy men, & happy are they

thy seruantes, which stande before thee
 alway, and heare thy wisdom.

8 Welled be the Lord thy God, which lo-
 ued thee, to set thee on his * throne as
 King, in the head of the Lord thy God:
 because thy God loneth Israel, to esta-
 blishe it for euer, therefore hath he made
 thee King ouer them, to execute iudge-
 ment and iustice.

9 Then he gaue the King six score talents
 of golde, and of sweete odours exceeding
 much & precious stones: neither was
 there such sweete odours since, as the
 Queene of Sheba gaue vnto King Sa-
 lomon.

10 And the seruants also of Huram, and
 p̄ seruants of Salomon which brought
 golde fro Ophir, brought * Aluagum
 wood and precious stones.

11 And the king made of the Aluagum
 wood * staires in the house of the Lord,
 and in the kings house, and harpes &
 viols for fingers: and there was no
 such seene before in the land of Iubah.

12 And king Salomon gaue to p̄ Queene
 of Sheba euery pleasant thing that she
 asked, besides for that which she had
 brought vnto the King: so she returned
 and went to her owne countrey, both
 she, and her seruants.

13 ¶ Also the weight of golde that came
 to Salomon in one pere, was six hun-
 dred three score and six talents of gold.

14 Besides that which chapmen & mar-
 chantes brought: and all the Kings of
 Arabia, and the princes of the countrey
 brought golde and silver to Salomon.

15 And king Salomō made two hundred
 targets of beaten golde, and a six hun-
 dred shekels of beaten golde went to
 one target.

16 And three hundred shields of bea-
 ten golde: three hundred * shekels of
 golde went to one shilde, and the King
 put them in the house of the wood of
 Lebanon.

17 And the King made a great throne of
 p̄uorie and overlaid it with pure gold.

18 And the throne had six steps, with a
 footstool of golde: * fastened to the
 throne, and stapes on either side on the
 place of the seate, and two lions stand-
 ing by the * stapes.

19 And twelue lions stood there on the
 six steps on either side: there was not
 the like made in any kingdom.

20 And all king Salomons drinking vessels
 were of gold, & all the vessels of the
 house of the wood of Lebanon were of
 pure golde: for silver was nothing esteem-
 ed in the dayes of Salomon.

21 For the Kings shiues went to Tarshish
 with the seruants of Huram. euery three
 yere once came the shiues of Tarshish,
 and brought golde, and silver, p̄uorie, &
 aues, and petcocks.

22 So king Salomon excelled all p̄ Kings
 of the earth in riches and wisdom.

23 And all the Kings of the earth sought
 the presence of Salomon, to heare his
 wife.

c Meaning, that
 the Israelites
 were Gods pec-
 cular people, &
 that Kings are
 y^e lieutenantes of
 God, which
 ought to graunte
 vnto him the su-
 perioritie, and
 minister iustice
 to all.

d Read Chap.
 2. 8. and 1. King.

10. 11.
 e Or pillars:
 meaning, the
 garnishing and
 trimming of the
 staires or pillars.

f That is, which
 the King gaue
 her for recom-
 pence of that
 treasure which
 she brought.

g Which summe:
 mounteth to
 2400. crownes
 of the sunne,
 Budee de asse.
 h Or, pounds,
 called minas,
 whereof euery
 one seemed to
 make an hun-
 dred shekels.
 i That is, y^e steps
 and the foot-
 stool were fa-
 stened to the
 throne.
 k Vpon the p̄s-
 mels or knops.

7. King. 10. 1.
 mat. 22. 42.
 Luke 11. 31.

a To know whe-
 ther his wisdom
 were so great as
 the report was.

b There was no
 question so hard
 that he did not
 solve.

c Or, galleries where
 by he went up.
 d Euer there was no
 more built in her.

e Or, asses.

l Which coun-
 trey of the best
 writers, is
 thought to be
 Cilicia, reade
 King. 10. 22.

wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses, and mules, from pere to pere.

25 And Salomon had ^m four thousand stables of horses, and chariots, & twelve thousand horsemen, whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And hee reigned ouer all the Kinges from the ⁿ Riuier euen vnto the land of the Philistines, and to the border of Egypt.

27 And the king gaue silver in Ierusalem, as stones, and gaue cedars as the wilde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ihuah the Shilonite, and in the visions of ^o Ieeho the Seer: against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie peeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: & Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14. The rigour of Rehoboam. 17 He followeth lewde counsell. 20 The people rebel.

1 Then ^a Rehoboam went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fledde from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and commended with Rehoboam, saying,

4 Thy father ^b made our yoke grievous: now therefore make thou the grievous servitude of thy father, & his sore yoke, that he put upon vs, lighter, & we will serue thee.

5 And he saide to them, Depart per three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the old men that had stand before Salomon his father, while he pet lured, saying, What counsell giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them, & speake louing words to them, they will be thy seruants for euer.

8 But he leste the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought by with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke which thy father did put upon vs, lighter?

10 And the yong men that were brought by with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto the, ^d My father hath made it bigger then my fathers yokes.

11 Nowe where as my father did burden you with a grievous yoke, I will pet increase your yoke: my father hath chastised you with rodde, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and King Rehoboam left the counsell of the ancient men.

14 And he spake to them after the counsell of the yong men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ihuah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Ihuah. ¶ Israel, every man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadadram that was ^e ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam made speed to get him by to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he build. 21 He hath eightene wives, and three score concubines, & by them right and twentie sonnes and three score daughters.

1 And ^a when Rehoboam was come to Jerusalem, hee gathered of the house of Iudah & Benjamin nine score thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shebaniah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, & to all Israel that

d Or, little finger meaning that he

was of farre greater power then was his father.

^e Or, scorpions.

e Gods will impoeth such a necessitie to the second causes, y nothing can be done but according to the same and yet mans wil worketh as of it selfe, so that it can not be excused in doing euill, by alledging that it is Gods ordinance.

^f Ebr. by the hand.

1. King. 12. 16.

^g Or, receiver.

^h Ebr. strengthened him selfe.

1. King. 12. 20, 21.

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.

b Meaning the ten tribes which that rebelled.

m That is, ten horses in every stable, which in all mount to fourty thousand, as 1. King. 4. 26.

ⁿ Or, Ephraim.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shall inioy in the heauens vnder the true Salomon Christ.

^o Or, Idols.

^p That is, which prophesied against him.

1. King. 11. 31, 32.

1. King. 12. 1.

a After y death of Salomon.

b That is, handled rudely. It seemeth y God hardened their hearts, so that they thus murmured with our cause: which declareth also the infancie of the people.

c Or, that stood by him, that is, which were of his counsell and secrets.

CHAP. VII.

that are in Judah, & Benjamin, saying, Thus saith the Lord, Ye shall not goe by, nor fight against your brethren: restore every man to his house: for this thing is done of the Lord, they obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Ieroboam dwelt in Jerusalem, and built strong cities in Judah.

6 He built also Beth-lehem, and Etain, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph, and And Molain, & Lachish, and Azekah,

10 And Zorah, and Hailon and Ghebon, which were in Judah and Benjamin, strong cities.

11 And he repaired the strong holdes and put captaines in them, and store of vitails, and oyle and wine.

12 And in all cities hee put shields and speares, & made them exceeding strong: so Judah and Benjamin were his.

13 And the Priests and the Levites that were in all Israel, rejoyced unto him out of all their coastes.

14 For the Levites left their suburbs and their possession, & came to Judah and to Jerusalem: for Ieroboam and his sonnes had cast them out from ministering in the Priests office unto the Lord.

15 And he ordeined him priests for the high places, and for the devils and for the calves which he had made.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, to offer unto the Lord God of their fathers.

17 So he strengthened the kingdom of Judah, and made Ieroboam & his sonne of Salomon mightie, three yere long: for three yere they walked in the way of Dauid and Salomon.

18 And Ieroboam tooke him Phas-lah the daughter of Jerimoth sonne of Dauid to wife, & withall the daughter of Etiah the sonne of Ithai,

19 Which bare him sonnes Jeush, and Shemariah, and Shallum.

20 And after her he tooke Maakah the daughter of Abialom which bare him Abiah, and Attai, and Ziza, and Shelomith.

21 And Ieroboam loved Maakah the daughter of Abialom above all his wives and his concubines: for hee tooke righteine wives, and three score concubines, & begate eight & twentie sonnes, and three score daughters.

22 And Ieroboam made & Abiah the sonne of Maakah the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreies of Judah and Benjamin unto every strong cite: and hee gave them abundance of vitails, & bestowed many wives.

1 Ieroboam forsake the Lord and is punished by Shishak, 5 Shemaiah reproveth him, 6 He humbled him selfe, 7 God fenderth him succour, 9 Shishak taketh his treasures, 13 He reigns and death, 16 Abiah his sonne succeedeth him.

And when Ieroboam had established the kingdom and made it strong, he forsooke the Lawe of the Lord, and all Israel with him.

2 Therefore in the first yere of King Ieroboam, Shishak the King of Egypt came up against Jerusalem (because they had transgressed against the Lord)

3 With twelve hundred charers, and three score thousand horsemen, and the people were without number, that came with him from Egypt, even the Libyans, & Sukkims, & the Ethiopians.

4 And he tooke the strong cities which were of Judah, and came unto Jerusalem.

5 Then came Shemaiah the Prophet to Ieroboam, & to the princes of Judah, that were gathered together in Jerusalem, because of Shishak, and sayde unto them, Thus saith the Lord, Ye have forsaken me, therefore have Iake to leave you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled them selves, and sayde, The Lord is iust.

7 And when the Lord sawe that they humbled them selves, the wordes of the Lord came to Shemaiah, saying, They have humbled them selves, therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shalbe his servants: so that they know my service, and the service of the kingdoms of the earth.

9 Then Shishak King of Egypt came up against Jerusalem, & tooke the treasures of the house of the Lord, and the treasures of the Kings house: hee tooke even all, and hee caried away the shields of gold, which Salomon had made.

10 In steade whereof King Ieroboam made shields of brasse, and committed them to the hands of the chiefe of the garde, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the gard came & bare them and brought them againe unto the gard chamber.

12 And because he humbled him selfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Judah the things prospered.

13 So King Ieroboam was strong in Jerusalem and reigned: for Ieroboam was one and fouentie yere olde, when he began to reigne, and reigned & sentene yeres in Jerusalem the cite which the Lord had chosen out of all the tribes of Israel to put his Name there.

Or, when the Lord had established Ieroboams kingdom.

a For such is the inconstancie of the people, that for y most part they followe the vices of their governours.

b Which were a people of Africa called the Troglodytes, because they dwelled in holes.

Or, black Moris.

c Signifying y no calamitie can come vnto vs except we forsake God, and y he neuer leaueth vs til we haue cast him off.

d And therefore doeth iustly punish you for your finnes.

Or, drop downe.

e He sheweth y Gods punishments are not to destroy his vterly, but to chastise them, to bring them to y knowledge of their sinnes and to know how much better it is to serve God then tyrants.

Chap. 7. 15.

f Which declareth that God seeketh not the death of a sinner, but his conversion, Ezek. 18. 32. and 33. 11.

g That is, twelve yeres after that hee had bene overcome by Shishak, vers. 2.

e Or, repaired them and made them strong, to be more able to resist Ieroboam.

Or, strengthened.

Or, floods.

Chap. 7. 9.

g King. 12. 32. d Meaning, idoles, reade Ma. 44. 25.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his worde, they prospered.

g Called also Abiam, who reigned three yere, 1. King. 15. 2

h He gave him selfe to haue many wives.

And his mother's name was Naamah an Ammonitess.

14 And he did eulke: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in relating the genealogie: and there was warre alway betwene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the cite of David, & Abiah his sonne reigned in his stead.

CHAP. XIII.

1 Abiah maketh warre against Ieroboam. 4 Hee sheweth the occasion. 13 He trusteth in the Lord and overcometh Ieroboam. 21 Of his wives and children.

1 In the eighteenth yeere of King Ieroboam began Abiah to reigne over Judah.

2 He reigned three yeere in Jerusalem: (his mothers name also was Michasah the daughter of of Dziel of Sibeia) & there was warre betwene Abiah and Jeroboam.

3 And Abiah set the battell in aray with the armie of valliant men of warre, even foure hundred thousande chosen men. Jeroboam also set the battell in aray against him with eight hundred thousande chosen men which were strong and valliant.

4 And Abiah stood up vpon mount Zemaraim, which is in mount Ephraim, and sayde, O Jeroboam, and all Israel, heare you me.

5 I ought not now to knowle that the Lord God of Israel hath giue the kingdome over Israel to David for euer, euen to him and to his sonnes by a couenant of salt?

6 And Jeroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen by, and hath rebelled against his lord:

7 And there are gathered to him s bayne men and wicked, & made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was but a childe and tender hearted, and could not resist them.

8 Nowe therefore ye thinke that ye be able to resist against the kingdome of the Lord, which is in y hands of the sonnes of David, and ye be a great multitude, & the golden calues are with you which Ieroboam made you for gods.

9 I haue pe not diuen away the Priestes of the Lord the sonnes of Aaron & the Leuites, and haue made you priestes like the people of other countreys: whos former connecth to consecrate with a pong bullocke and seven rams, & I haue may be a priest of them & are no gods.

10 But we beseg vnto the Lord our God, Leuit. 26. 35. 1. King 12. 27. chap. 1. 14. 1. Ebr. fill his hand. i. He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greauest beastes sufficient, to serue their turne.

& haue not forsaken him, & the Priestes the sonnes of Aaron murder vnto the Lord, and the Leuites in their office. 11 And they burne vnto the Lord euerie morning and euerie evening burnt offrings and sweete incense, & the bigade is set in order vpon the pure table, and the candlesticke of gold with the lappes thereof, to burne euery evening: for we keepe the watche of the Lord our God: but ye haue forsaken him,

12 And behold, this God is with vs, as a captaine, and his Priestes with the sounding trumpets, to crye an alarme against you. O ye childre of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment to compass, and come behinde them, when they were before Judah, & the ambushment behinde them.

14 Then Judah looked, and beholde, the battell was before and behinde them, and they cried vnto the Lord, & the Priestes blew with the trumpets,

15 And the men of Judah gaue a shout: and cue as the men of Judah shouted, God smote Ieroboam and also Israel before Abiah and Judah.

16 And the children of Israel fled before Judah, and God deliuered them into their hande.

17 And Abiah and his people slew a great slaughter of them, so that there fel downe wounded of Israel fixe hundred thousande chosen men.

18 So the childre of Israel were brought vnder at that time: and the children of Judah increased, because they stayed vpon the Lord God of their fathers.

19 And Abiah pursued after Ieroboam, andooke cities from him, euen Beth-el, and the villages thereof, and Jeshnah with her villages, & Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dapes of Abiah, but the Lord plagued him, and he died.

21 So Abiah wared mightie, & married fourentie wives, & begate two & twenty sonnes, and sixtine daughters.

22 The rest of the actes of Abiah and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

1 Asa destroyeth idolatrie & cometh his people to serue the true God. 21 He prayeth vnto God when he should go to fight. 32 He obtaineth the victorie.

1 Asa buried him in the cite of David, & Asa his sonne reigned in his stead: in whose daies the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For heooke away the altars of strange gods & the high places, and brake downe the images, and cut downe the groves,

4 And commanded Judah to seeke the Lord their fathers, & to do according to the Lawe and the commandeiment.

5 And

k As it was appointed in the Law, Exod. 29.

l Because their cause was good and approved by the Lord, they doubted not of the successe and victorie.

m Contemning the good counsell which came of the Spirit of God, he thought to haue overcome by deceit.

n Or gaue him the overthrowe.

n He sheweth that the stay of al kingdomes & assurance of victories depende vpon our trust and confidence in the Lord.

o Ebr. daughters.

1. King 15. 24.

a Which were planted contrary to the Lawe, Deut. 16. 21.

o Ebr. sayings.

o Or. Abiam.

n He meaneth Judah and Benjamin.

b Or, Maacha, a king. 15. 2.

c Called also Abshalom, for Abshalom was her grandfather, 1. king. 15. 2.

d Which was one of 7 tops of mount Ephraim.

e And therefore whosoever doth vsurpe it or take it so that flock, trasgresseth the ordinance of the lord, thus like an hypocrite he would be the word of God for his advantage.

f That is, perpetual, because y thing, which is siled, is preferred from corruption: he meaneth also that it was made solemnely & confirmed by offering of sacrifices, whereas they used salt according as was ordeined. No. 18-19

1. King. 11. 16.

g This word in y Chaldee tongue is Racha, which our Sauueur v- seth, Mat. 5. 22.

h Ebr. children of Belial.

i. Meaning, in heart & courage.

j Or, faint hearted.

k Leuit. 26. 35. 1. King 12. 27. chap. 1. 14.

l Ebr. fill his hand.

m Ebr. fill his hand.

n Ebr. fill his hand.

o Ebr. fill his hand.

p Ebr. fill his hand.

q Ebr. fill his hand.

r Ebr. fill his hand.

s Ebr. fill his hand.

t Ebr. fill his hand.

b He sheweth that the rest and quietnes of king domes standeth in abolishing idolatrie, and advancing true religion.

c Whiles we haue the fulgurement thereof.

d The king of Ethiopia or Egypt.

e Which was a citie in Iudah, Iosh. 15:44: where Michaiah the Prophet was borne.

f Thus the children of God neither trust in their owne power or policie, neither feare the strength & subtiltie of their enemies, but consider the cause, and see whether their enterprises tend to Gods glorie, and thereupon assure them selues of the victorie by him, which is only almightie, and can turne all flesh into dust wth the breath of his mouth.

g The Lorde had stricken the with feare.

a Who was called Obed, as his father was, vers. 8.

b For the space of twelue yeres vnder Rehoban, and three yeres vnder Abiah, religion was neglected and idolatrie planted.

5 And he tooke away out of all ^h cities of Iudah ^h his places, & the images: there fore ^h kingdom was ^h quiet before him. He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yerres: for the Lorde had giuen him rest.

7 Therefore he said to Iudah, let vs build these cities and make walles about, & towres gates, & barres, whiles the land is ^h before vs: because we haue fought the Lorde our God, we haue fought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Aha had an armie of Iudah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and foure score thousand: all these were valiant men.

9 And there came out against them Zerah ^d of Ethiopia with an hoste of ten hundred thousand, & three hundred chariots, and came vnto ^h Marethah.

10 Then Aha went out before him, and they set the battell in aray in the valley of Zephathah beside Marethah.

11 And Aha cried vnto the Lorde his God, and said, Lord, *it is nothing with thee to helpe ^h with many, or with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy Name are we come against this multitude: O Lorde, thou art our God, ^h let not man preuaile against thee.

12 ¶ So the Lorde smote the Ethiopians before Aha and before Iudah, and the Ethiopians fled.

13 And Aha & the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was overthrowen, so that there was no life in them: for they were destroyed before the Lorde & before his hoste: and they caried away a mightie great spoile.

14 And they smote all the cities rounde about Gerar, for the s cause of ^h Lorde came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Pea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

² The exhortation of Azariah. ⁸ Aha pergeth his countrey of idolatrie. ¹² He sacrificeth with the people. ¹⁴ They sweare together to serue the Lord.

¹⁶ He deposeth his mother for her idolatrie.

1 Then the Spirit of God came vpon

² Azariah the sonne of Obed,

2 And he went out to meete Aha, & sayde vnto him, O Aha, and all Iudah, and Benjamin, heare me. The Lorde is with you, while pe be with him: and if ye seeke him, he will be founde of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israel hath bin without the ^h true God, and without Priest to teache, and without Lawe,

4 But whoeuer returned in his affliction to the Lord God of Israel, and sought him, he ^h was found of them.

5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, & citie of citie: for God troubled the wyl of all aduersitie.

7 Be strong therefore, and let not your hands be weak: for your ^d worke shall haue a reward.

8 ¶ And when Aha heard these words, & the prophetic of Obed the Prophet, hee was encouraged, and tooke awaye the abominations out of all the lande of Iudah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, & he renued the altar of the Lorde, that was before the porch of the Lorde.

9 And he gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Danahel and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lorde his God was with him.

10 So they assembled to Ierusalem in the ^h third moneth, in the fiftenth yere of the reigne of Aha.

11 And they offered vnto the Lorde ^h same time of the ^h spoyle, which they had brought, even seven hundred bullocks, and seven thousand sheepe.

12 And they made a covenant to seeke ^h Lorde God of their fathers, with all their heart, and with all their soule.

13 And ^h whosoever will not seeke the Lord God of Israel, shalbe shame, whether hee were small or great, man or woman.

14 And they sware vnto the Lorde with a loude voyce, and with shouting & with trumpets, and with cornets.

15 And all Iudah reioiced at the othe: for they had sware vnto ^h Lorde with all their heart, and sought him with a whole desire, and he was ^h founde of them. And the Lorde gaue them rest rounde about.

16 ¶ And king Aha depose ^h Maachah his ^h mother from her regencie, because shee had made an idole in a groue: and Aha brake downe her idole, and stoned it, and burnt it at the brooke Kidron.

17 But the his places were not ^h taken away out of ^h Israel: yet the heart of Aha was ^h perfitie all his daies.

died both by the covenant, and by the Lawe of God, as verse 13: but he gaue place to foolish peccie, and would also seeme after a sort to iustifie the Lawe. ^k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the supersticio of the people, that al were not taken away. ^l Because that God was called the God of Israel by reason of his promises to Iakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.

^m In respect of his predecessours.

c He sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whome he heareth in their tribulation, as hee delivered his fro Zerah king of the Ethiopians, Chap. 14.9, 12, and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shal not be frustrate.

e Called Shivan containing part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the wordes of their covenant, which commanded all idolaters to be put to death according to the lawe of God, Deut. 13.2, 9, 15.

h So long as they serued him aright, so long did hee preserve and prosper them, 1. King. 15.13.

i Or grandmother: and here in hee shewed that he lacked zeale: for hee ought to haue

18 Also brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, & gold, and vessels.

19 And there was no warre vnto the five and thirtieth yere of the reigne of Asa.

CHAP. XVI.

1 Asa for feare of Baasha King of Israel, maketh a covenant with Benhadad King of Aram. 7 He is reproued by the Prophet. 20 Whom he putteth in prison. 22 He putteth his trust in the Physicians. 23 His death.

1 **I**n the five and thirtieth yere of the reigne of Asa came Asa King of Israel vp against Iudah, & built Ramoth to let none passe out or go in to Asa King of Iudah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee silver and gold: come, breake thy league with Asa King of Israel that he may depart from me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they sate Tiron, and Dan, and Abelmanni, and all the strong cities of Naphtali.

5 And when Asa heard it, he left building of Ramah, & let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah, and timber thereof, wherewith Asa had builded, and he built therewith Geba and Mizpah.

7 And at that same time Hanani the Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested vpon the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 The Ethiopians & the Lubims, were they not a great hoste with charrets and horsemen, exceeding many: yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 For the eyes of the Lord behold all the earth: to shewe him selfe strong with them that are of perfite heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, lo, they are written in the booke of the Kings of Iudah and Israel.

12 And Asa in the nine and thirtieth yere of his reigne was diseased in his

feete, and his disease was extreme: *Or, to the top of he sought not the Lord in his disease, but to the Physicians.

13 So Asa slept with his fathers, and was buried in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of David, and laid him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the apothecaries, and they burnt odours for him with an exceeding great fire.

It is in vaine to seeke to the Physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vnto the help of the physician, as a meane by whom God worketh.

CHAP. XVII.

1 Jehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie. 7 And causeth the people to be taught. 11 He receiveth tribute of strangers. 13 His munitions, and men of warre.

1 **A**nd Jehoshaphat his sonne reigned in his steade, and prevailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first wayes of his father David, and sought not Baalim.

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, & all Iudah brought presents to Jehoshaphat, so that he had riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he tooke away moynes out of his places and the groues out of Iudah.

7 And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Sherehan, and Shichaiah, that they should teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Jethaniah, and Zebadiah, & Mahel, and Shemiramoth, & Jehonathan, and Adoniah, and Tobiah, and Tobadoniah, Leuites, & with them Elishama and Jehoiann Priests.

9 And they taught in Iudah, & had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoomes of the landes that were round about Iudah, and they sought not against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat gifts and tribute silver,

*Or, to the top of his head.
c God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we continue to the end, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth &

a That is, his vertues: meaning, before he had committed with Achazba and against Uriah.
b Sought not helpe at strange gods.
c He gaue him selfe wholly to serue the Lord.
d He knew it was in vaine to professe religion, excepte such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.
e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against the.

a Who reigned after Nadab the sonne of Ieroboam.

b He fortified it with walles and ditches: it was a cite in Benjamin neere to Gibeon.
c Or, Darneseke.

c He thought to repulse his adulterarie by an vnlawful means, that is, by seeking helpe of infidels, as they seeke the Turks amitie, thinking thereby to make themselves more strong.

*Or, Prophet.

Chap. 16.

a Mac. 9. 5. and 12. 28. 2
b Ebr. prison house.
c Thus in stead of turning to God by repentance, he disdaind the admonition of the Prophet, and punished him, as the wicked do when they be tolde of their faultes.
d Or, gouern, or sworne.
e King. 15. 23.

and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand & seven hundred hee goates.

12 So Jehoshaphat prospered & grew by on his: and he built in Judah palaces and cities of store.

13 And he had great workes in the cities of Judah, and men of warre, and valiant men in Jerusalem.

14 And these are the numbers of them after the house of their fathers, In Judah the captaine, and with him of valiant men thye hundred thousand.

15 And at his hand Jehohanan a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered him selfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow & shield two hundred thousand.

18 And at his hand Jehozabad, and with him an hundred and foure score thousand armed to the warre.

19 These s^e waited on the king, besides those which the king put in the strong cities throughout all Iudah.

C H A P. XVIII.

3 Jehoshaphat maketh affinitie with Ahab, 10 foure hundred prophets counsel Ahab to goe to warre. 16 Michajah vs against them. 23 Zedkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophesie.

1 **A**ND Jehoshaphat had riches and honour in abundance, but he was ioynd in^a affinitie with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab sleweth^e hee & oren for him in great number, and for the people that he had with him, and enticed him to goe vnto^c Ramoth Gilead.

3 And Ahab king of Israel sayde vnto Jehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we will ioyne with thee in the warre.

4 And Jehoshaphat said vnto the king of Israel, Wike counsel, I pray thee, at the^d word of the Lord this day.

5 Therefore the king of Israel gathered of^e prophets foure hundred men, and said vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Jehoshaphat said, Is there here neuer a Prophet moie of the Lord that we might inquire of him?

7 And the king of Israel sayde vnto Jehoshaphat, There is yet one man, by whome we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euil:

it is Michajah the sonne of Imla. Then Jehoshaphat sayde, Let not the king say so.

8 And the king of Israel called an euniche, and said, Call quickly Michajah the sonne of Imla.

9 And the king of Israel, and Jehoshaphat king of Iudah sate either of them on his throne clothed in their apparel: they sate euen in the cheshing floore at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedkiah^f sonne of Chenaanah made him^g homes of yjon, and saide, Thus saith the Lord, With these shalt thou pulle the Aramites vntil thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe up to Ramoth Gilead, and prosper: for the Lord hath deliuered it into the hand of the king.

12 And the messenger that went to call Michajah, spake to him, saying, Beholde, the words of the Prophets declare good to the king with one^h accord: let thy word therefore, I pray thee, be like one of theirs, and spake thou good.

13 And Michajah sayd, As the Lord lieth, whatsoeuer my God saith, that wil I speake.

14 So he came to the king, and the king said vnto him, Michajah, shall we goe to Ramoth Gilead to battell, or shall I leaue of? And he said, I Goe ye vp, and prosper, and they shalbe deliuered into your hand.

15 And the king said to him, How oft shal I charge thee, that thou tel me nothing but the truth in the Name of the Lord?

16 Then he sayd, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord sayde, These haue no master: let them retorne euerie man to his house in peace.

17 And the king of Israel sayde to Jehoshaphat, Did I not tel thee, that he would not prophesie good vnto me, but euil?

18 Again he sayd, Therefore heare ye the word of the Lord: I sawe the Lord sit vpon his throne, and all theⁱ hoste of heauen standing at his right hand, and Angels at his left.

19 And the Lord saide, Who shall^j persuade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and said thus, and another sayd that.

20 Then there came forth a spirit and stood before the Lord, and sayd, I will perswade him. And the Lord sayd vnto him, Where art thou?

21 And he said, I wil go out, & be a false spirit in the mouth of all his prophets. And he said, Thou shalt perswade, and shalt also perill: goe forth and doe so.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestic & royall apparel.

i Reade 1 King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainsay it. He spake this by derision of the false prophets, as the King wel perceived.

m He prophesied how the people should be dispersed & Ahab slaine.

n Meaning, his

Or, deceime.

o That is, the Lord.

^a Ebr, in his hand.

^b Or, next to him.

f Meaning, which was a Nazarian.

g That is, they were as his ordinarie gard.

1. King. 22. 3.

a For Ioram Jehoshaphats sonne married Ahab's daughter.

b That is, the third yere,

1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduice of some Prophet, to know whether it be Gods wil.

e Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers

and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to do their duetie, though wicked magistrates can not abide them to speak the truth.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies. 2. Thes. 2. 10.
q By this cruelie his ambition and hypocrisie was discovered: thus the hypocrites boalt of the Spirit which they haue not, and declare their malice against them, in whom true Spirit is.
r Keepe him streightly in prison and let him feele hunger and thirst.
s *Or, Michaiab.*
t Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threateneth by his word.

e He cried to Lord by acknowleging his fault in going w this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.
f *Ebr. in his simplicity, or ignorantly.*
g *Or, betweene the habergine.*
h He dissembled his hurt, that his souldiers might fight more courageously.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined evil against thee.
23 Then Azariah the sonne of Chenaanah came nere, and more Michaiah vpon the 4 cheeke, and said, Wh what way went the Spirit of the Lord from me, to speake with thee?
24 And Michaiah said, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.
25 And the king of Israel said, Take ye Michaiah, and carie him to Ramoth the gouernour of the citie, and to Joash the kings sonne.
26 And say, Thus saith the Lord, Put this man in the prison house, and feede him with bread of affliction and with water of affliction until I returne in peace.
27 And Michaiah said, If thou return in peace, the Lord hath not spoken by me. And he said, Heare, all ye people.
28 So the king of Israel and Iehoshaphat the king of Iudah went vnto Ramoth Gilead.
29 And the king of Israel said vnto Iehoshaphat, I wil change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.
30 And the king of Aram had commanded the capitaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.
31 And when the capitaines of the charrets sawe Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and moued them to depart from him.
32 For when the capitaines of the charrets saw that he was not the king of Israel, they turned backe from him.
33 Then a certaine man drew a bowe mightily, and note the king of Israel betweene the iointes of his brigandine: therefore he said to his charreman, Turne thine hande, and carie me out of the hoste: for I am hurt.
34 And the battell increasd that day: & the king of Israel stood still in his charret against the Aramites until euen, & dyed at the tyme of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed iudges and ministers, 9 And exhorted them to feare God.
1 And Iehoshaphat the king of Iudah returned safe to his house in Ierusalem.
2 And Jehu the sonne of Hanani the Seer went out to meet him, and said to king Iehoshaphat, Wouldest thou helpe

the wicked, and loue them that hate the Lord: therefore for this thing the wrath of the Lord is vpon thee.
3 Nevertheless good things are found in thee, because thou hast taken away the grooues out of the land, and hast prepared thine heart to seeke God.
4 I So Iehoshaphat dwelt at Ierusalem, and returned and went thorough the people from Beer-sheba to mount Ephraim, & brought them againe vnto the Lord God of their fathers.
5 And he set iudges in the land throughout all the strong cities of Iudah, citie by citie.
6 And said to the iudges, Take heed what ye do: for ye execute not the iudgements of man, but of the Lord, and hee wilbe with you in the cause and iudgement.
7 Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiving of reward.
8 And when in Ierusalem did Iehoshaphat set of the Leuites, & of the Priests, and of the chiefes of the families of Israel, for the iudgement & cause of the Lord: and they returned to Ierusalem.
9 And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully and with a perfite heart.
10 And in euery cause that shall come to you of your brethren that dwell in their cities, betwene blood & blood, betwene lawe and precept, statutes and iudgements, ye shall iudge them, and aduise them that they trespass not against the Lord, that his wrath come not vpon you and vpon your brethren. Thus shall ye do and trespass not.
11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the kinges affaires, & the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the good.
h Shalbe chiefe ouerseer of the publike affaires of the realme.
i They shall haue the handling of inferior causes.
k God wil assist them that do iustice.

CHAP. XX.

1 Iehoshaphat and the people pray vnto the Lord.
2 The marvellous victorie that the Lord gaue him against his enemies. 30 He reigne and after.
I After this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.
2 Then there came the bold Iehoshaphat, saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and beholde, they be in Hazazon Tamar, which is En-gedi.

a That is, which counterfeited the Ammonites in language & apparel: The Hebrewes thinke they were the Amalekites, but as may appeare

Ebr. in peace.

1 He declareth that the wrath & iudgement of God is ouer all such, that support the wicked, and rather shewe not in deede that they are enemies to all such as hate the Lord.

by the tenth vers, they were Idumeans of mount Seir. b Called the dead sea, where God destroyed the five cities for sinne.

- c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despair.
- d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercie, which he will continue toward his, forasmuch as he hath once chofen them & begun to shewe his graces toward them.
- e. King. 8. 37. chap. 6. 28.
- e Meaning, warre which cometh by Gods iust iudgements for our finnes.
- f That is, it is here called vpon and thou declarest thy prefrence and fauour.
- Deut. 3. 2.
- nehem. 13. 1. 3.
- g We onely put our trust in thee and wait for our deliuerance fro heauen.
- h That is, before the Aike of the couenant.
- i Which was moued by the Spirit of God to prophetic.
- k They fight against God and not against you: therefore he will fight for you.
- Exod. 14. 13. 14.
- l Or, deliuerance.
- 1 Declaring his faith and obedience to the Lord, and giuing thanks for the deliuerance promised.
- 3 And Jehoshaphat feared, and let himselfe to seeke the Lord: and proclaimed a fast throughout all Iudah.
- 4 And Iudah gathered themselves together to alke counsell of the Lord: they came euery one out of all the cities of Iudah to inquire of the Lord.
- 5 And Jehoshaphat stood in the Congregation of Iudah and Jerusalem in the house of the Lord before the new court,
- 6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hande is power and might, & none is able to withstand thee.
- 7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and^e gauest it to the seede of Abraham thy friend for euer?
- 8 And they dwelt therein, and haue built thee a Sanctuary therein for thy name, saying,
- 9 * If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stande before this house and in thy prefrence (for thy name is in this house) and wilcrie vnto thee in our tribulation, and thou wilt heare and help.
- 10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them now:
- 11 Behold, I say, thy reward vs, in coming to call vs out of thine inheritance, which thou hast caused vs to inherit.
- 12 O our God, wilt thou not iudge them? for there is no strength in vs to stande before this great multitude that cometh against vs, neither doe we know what to do: but our eyes are toward thee.
- 13 And all Iudah stood before the Lord with their young ones, their wiues, and their children.
- 14 And Jahaziel the sonne of Zechariah the sonne of Benaiiah, the sonne of Jesiel, the sonne of Baccanah, a Leuite of the sonnes of Alaph was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.
- 15 And he said, Hearken ye, all Iudah, and ye inhabitants of Jerusalem, and thou, King Jehoshaphat: thus saith the Lord vnto you, feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.
- 16 To morrow go ye downe against them: behold, they come vp by the cleft of Ziz, and ye shall finde them at the end of the brooke before the wilderness of Ieruel.
- 17 Be that not need to fight in this battell: stand still, moue not, & behold the salvation of the Lord toward you: O Iudah, and Jerusalem, feare ye not, neither be afraid: to morrow go out against them, and the Lord will be with you.
- 18 ¶ Then Jehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Jerusalem fell downe before the Lord, worshipping the Lord.
- 19 And the Leuites of the children of the Kohathites and of the children of the Goshites stood vp to praise the Lord God of Israel with a loud voyce on hire.
- 20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: as they departed, Jehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.
- 21 And when he had consulted with the people, and appointed fingers vnto the Lord, and when they should praise him that is in the beautifull Sanctuary, in going forth before the men of armies, and saying, Praise ye the Lord, for his mercie lasteth for euer,
- 22 And when they began to shoute, and to praise, the Lord lapid ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.
- 23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to destroy another.
- 24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and beholde, the carriages were fallen to the earth, and none escaped.
- 25 And when Jehoshaphat and his people came to take awap the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they coulde carrie no more: they were three daies in gathering of the people: for it was much.
- 26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.
- 27 Then euery man of Iudah and Jerusalem returned with Jehoshaphat their head, to goe againe to Jerusalem with ioy: for the Lord had made them to reioyce ouer their enemies.
- 28 And they came to Jerusalem with vioules, and with harpes, & with trumpets, euen vnto the house of the Lord.
- 29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.
- 30 So the kingdom of Jehoshaphat was quiet, and his God gaue him rest on euery side.
- 31 ¶ And Jehoshaphat reigned ouer Iudah, and was fine and thirtie yeere olde, 1. King. 22. 42.

m Giue credence to their wordes and doctrine.

n This was a Psalm of thanks giuing, which they vied commonly to sing when they praised the Lorde for his benefites, and was made by David, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lorde according to Jehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lorde for the victorie: and therefore the valley was called Berachah, that is, blessing or thanks giuing, which was also called the valley of Jehoshaphat, Ioe. 3. 2. and 12, because the Lorde iudged the enemies according to Jehoshaphats prayer.

r He declareth hereby, that the workes of God bring euery comfort or deliuerance to his, and feare or destruction to his enemies.

Meaning, in his
vertues & those
vertues, wherein
he followed
God.

1 If the great
care and dili-
gence of this
good king was
not able viterly
to abolish all su-
perstition and
idolatrie out of
this people, but
that they would
still receive their
filth and idola-
trie, how much
lesse are they a-
ble to reforme
euill, which ei-
ther haue hid
zeale, or not
such as he had:
though herein
he was not to
be excused

1. King. 16. 1.
2. King. 22. 18, 49.
u Thus God would
not haue his to
iourne in societie
with idolaters
& wicked men.

olde, when he began to reigne: & reigne
ned fine and twentie yeere in Ierusalem,
and his mothers name was Zib-
bah the daughter of Shilhi.

32 And he walked in the way of Aha his
father, and departed not therfrom, do-
ing that which was right in the sight of
the Lord.

33 Howbeit the hie places were not ta-
ken away: for þe people had not yet pre-
pared their heartes vnto the God of
their fathers.

34 Concerning the rest of the actes of Je-
hoshaphat first and last, behold, they are
written in the booke of Jehu the sonne
of Hanani, which * is mentioned in the
booke of the kings of Israel.

35 ¶ Yet after this did Jehoshaphat king
of Iudah ioyne him selfe with Ahaziah
king of Israel, who was giuen to doe
euill.

36 And he ioyued with him, to * make
hymmes to goe to Carthily: and they
made the hymmes in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of
Berehah prophesied against Jehos-
haphat, saying, Because thou hast
ioyued thy selfe with Ahaziah, þe Lord
hath broken thy workes, and the thips
were broken, that they were not able to
goe to Carthily.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succedeth him,
4 Which killeth his brethren. 6 He is brought
to idolatrie, 11 and seduceth the people, 16 He is
oppressed of the Philistims. 18 His miserable ende.

1 Jehoshaphat then slept with his fa-
thers, and was buried with his fa-
thers in the cite of Dauid: and Jeho-
ram his sonne reigned in his steade.
2 And he had brethren the sonnes of Je-
hoshaphat, Azariah, and Zehiel, & Ze-
chariah, and Azariah, and Michael,
and Shephatiah. All these were the
sonnes of Jehoshaphat king of Is-
rael.

3 And their father gaue them great gifts
of siluer and of golde, and of precious
things, with strong cities in Iudah, but
the kingdome gaue he to Jehoram: for
he was the eldest.

4 * And Jehoram rose vp vpon the king-
dome of his father, and made him selfe
strong, and slewe all his brethren with
the sword, and also of þe princes of Is-
rael.

5 Jehoram was two and thirtie yeere
olde, when he began to reigne, and he
reigned eight yeere in Ierusalem.

6 And he walked in the way of the kings
of Israel, as the house of Ahab had
done: for he had the daughter of Ahab
to d wife, and he wrought euill in the
eyes of the Lord.

7 Howbeit the Lord would not destroy
the house of Dauid, because of * cove-
nant that he had made with Dauid,
and because he had promised to giue a
light to him, and to his sonnes for euer,

8 ¶ In his dayes Edom rebelled from
vnder the hand of Iudah, and made a
king ouer them.

9 And Jehoram went forth with his
princes, and all his charrets with him:
and he rose vp by night, and inuote E-
dom, which had compassed him in, and
the captaines of the charrets.

10 But Edom rebelled from the
hand of Iudah vnto this day. then did
* Libnah rebell at the same tyme from
vnder his hand, because he had forsaken
the Lord God of his fathers.

11 ¶ Whereouer he made hie places in the
mountaines of Iudah, and caused the
inhabitantes of Ierusalem to commit
fornication, and compelled Iudah
thereto.

12 And there came a writing to him from
8 Eliah the Prophet, saying, Thus
saith þe Lord God of Dauid thy father,
Because thou hast not walked in the
wayes of Jehoshaphat thy father, nor
in the wayes of Aha king of Iudah,

13 But hast walked in the way of þe kings
of Israel, and hast made Iudah and the
inhabitantes of Ierusalem to go a who-
ring, as the house of Ahab went a who-
ring, and hast also flamed thy brethren of
thy fathers house, which were better
then thou,

14 Beholde, with a great plague will the
Lord smite thy people, and thy children,
and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in
the disease of thy bowels, untill b thy
bowels fall out for the disease, day by
day.

16 ¶ So the Lord stirred vp against Jeho-
ram the spirit of þe Philistims, and the
Arabians that were beside the Ethi-
opians.

17 And they came vp into Iudah, & brake
into it, and caried away all the substance
that was found in the kings house, and
his sonnes also, and his wiues, so that
there was not a sonne left him, saue

k Jehoahaz, the youngest of his sonnes.
18 And after all this, the Lord smote him
in his bowels with an incurable di-
sease.

19 And in proceste of time, euen after the
ende of two yeeres, his guttes fell out
with his disease: so he died of sore dis-
eases: and his people made no burning
for him like the burning of his fathers.

20 When he began to reigne, he was two
and thirtie yeere old, and reigned in Je-
rusalem eight yeere, and lived with-
out being desired: yet they buried him
in the cite of Dauid, but not among the
sepulchres of the kings.

CHAP. XXII.

1 Abaziah reigneeth after Iehoram. 9 Jehu king of
Israel killeth Abaziah. 10 Abaziah putteth to
death all the kings image. 21 Iohn the baptist.

1 ¶ And the inhabitants of Ierusalem
made Ahaziah his youngest sonne
king in his stead: for the armie that
came with þe Arabians to þe camp, had

6 Reade. 2. king.
8. 22.

f Meaning, idola-
trie, because
that the idolater
breaketh pro-
mes with God,
as doeth the ad-
ulteresse to her
husband.

g Some thinke
that this was E-
lisha, so called,
because he had
the Spirit in a-
bundance, as had
Eliah.

h We see this ex-
ample daily
practised vpon
them that fall
away from God,
and become idola-
ters and murther-
ers of their
brethren.

i There were o-
ther Arabians in
Africa South-
ward toward
Egypt.

k Called also A-
zariah, as Chap.
22. 1, of Azariah,
verse 6, follo-
wing.

l That is, as some
write, he was not
regarded, but
deposed for his
wickednesse and
idolatrie: so that
his sonne reig-
ned 22. yeeres
his father yet
living) without
honour, and af-
ter his fathers
death he was
confirmed to
reigne still, as
Chap 22. 2.

2. King. 8. 24.

a Meaning the
Ara. ii. Asiatic Philistims.

a Reade chap. 15
17. how by Israel
is meant Iudah.

2. King. 8. 16.

b Because the
wicked liue euer
in feare and also
are ambitious,
they become
cruell and spare
not to murther
them, whom by
nature they
ought most to
cherishe and
defend.

c Meaning, of
Judah and Ben-
jamin.

d so that we see
how it cannot be
that we should
iourne with the
wicked & serue
God.

2. King. 2. 17. 24.

2. King. 2. 17. 24.

2. King. 2. 17. 24.

2. King. 2. 17. 24.

Name all the eldest: therefore Whaziah the sonne of Jehoiham king of Iudah reigned.

b Reade chap. 21. 23.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, f it must needs followe that the rulers are such as their counsellors be, and that there cannot be a good king, that suffereth wicked counsellors.

f Hereby we see, howe nothing can come to any, but by Gods providence and as he hath appointed, & therefore he causeth all meanes to serve to his will.
2. King. 9. 7.
10. r, looks vengeance.

g This was the iust plague of God, because he ioynd himselfe with Gods enemies: yet God to declare the worthines of Jehoshaphat his grandfather, moved them to giue him the honor of buriall.
2. King. 11. 1.
h To the intent that there shuld be none to make rite to the crowne, and so he might usurpe the gouernment.

i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekly in the Temple.
k To wit, of Iudah.

2 Two and fourtie yere olde was Whaziah when he began to reigne, and he reigned c one yere in Jerusalem. and his mothers name was Athaliah the daughter d of Omri.

3 He walked also in the waies of h house of Abab: for his mother counseled him to do wickedly.
4 Wherefore he did euill in the sight of the Lorde, like the house of Abab: for they were his c counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Jehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Israel, because of the wounds wherewith they had wounded him at Ramah, wher he fought with Hazael king of Aram. Nowe Whaziah the sonne of Jehoiham king of Iudah went downe to see Jehoram the sonne of Abab at Israel, because he was diseased.

7 And the destruction of Whaziah f came of God in that he went to Ioram: for when he was come, he went forth with Jehoram against Jehu the sonne of Amihai, * whom the Lord had annointed to deltop the house of Abab.

8 Therefore when Jehu executed indgement vpon the house of Abab, & found the princes of Iudah and the sonnes of the brethren of Whaziah that waited on Whaziah, he slew them also.

9 And he sought Whaziah, & they caught him where he was hidde in Samaria, and brought him to Jehu, and slew him, & buried him. Because, saide they, he is the sonne of Jehoshaphat, which sought the Lord with all his heart. So the house of Whaziah was not able to retaine the kingdome.

10 ¶ Therefore when Athaliah the mother of Whaziah sawe that her sonne was dead, she arose & destroyed all the Kinges seede of the house of Iudah.
11 But Jehoshabeath the daughter of the King, tooke Ioth h sonne of Whaziah, and scale him from among the Kinges sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Jehoshabeath the daughter of King Jehoram the wife of Jehoiada h Priest (for he was the sister of Whaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in h house of God five yeres, whilst Athaliah reigned ouer the land.

CHAP. XXIII.

Ioth the sonne of Ahaziah was made King. 15 Athaliah was put to death. 17 The Temple of Baal was destroyed. 19 Jehoiada appointeth ministers in the Temple.

1 Ad * in the seventh yere Jehoiada wared bolde, and tooke the captiues of hundieths, to wit, Azaris the sonne of Jeroham, and Ithmael the sonne of Jehohanan, and Azariah the sonne of Beded, and Ghasiah the sonne of Bedaiah, and Eliahaph the sonne of Zichji in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Jerusalem.
3 And all h Congregation made a covenant with h king in the house of God: and he saide vnto them, Beholde, the Kinges sonne must reigne. * as the Lord hath said of the sonnes of David.

4 This is it that pe shall doe. The thirde part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores.

5 And another third part toward the Kinges house, and another third part at the * gate of the c fundation, and all the people shalbe in the courtes of the house of the Lord.

6 But let none come into h house of the Lord, save the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse h king round about, and euery man with his weapon in his hand, and be that encreth d into the house, shalbe slaine, and he pou with the King, when he cometh in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Jehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that c went out on the Sabbath: for Jehoiada h Priest did not discharge the courses.

9 And Jehoiada the Priest deliuered to the captaines of hundieths speares, and shields, and bucklers which had bene King Dauids, & were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the f house round about the King.

11 Then they brought out the Kinges sonne, & put vpon him the crowne and gaue him the s testimonie, and made him king. And Jehoiada and his sonnes appointed him, and said, God saue h king.

12 ¶ But whe Athaliah heard h noise of h people running & praising h king, she came to h people into h house of h Lord.
13 And when she l looked, beholde, h king stood by his pillar at the entering in, & the princes & the trumpets by the king, and all h people of the land reioiced, & blew the trumpets, & the singers were with instruments of musike, and they that coulde sing praise: then Athaliah rent her clothes, & said, h Treason, treason.

2. King. 11. 4.
a Of the reigne of Athaliah, or after the death of Athaliah.

b Meaning, of Iudah and Benjamin. reade why they are called Israel, Chap. 15. 17.
2. Sam. 7. 12, 16.
c King. 2. 4. chap. 21. 7.

2. King. 11. 6.
c Which was h chiefe gate of the Temple toward the East.

d Meaning, to make anie tumult or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the lawe, or as some reade, they put vpon him his royall apparell.

h Or, saw the king standing.

i Declaring her vile impudencie, which hauing vniustly, and by murder vspured the crowne, would still haue defeated h true possessor, and therefore called true obedience, treason.

i To ioyne with her partie, and to mainteine her authoritie.

k That they would onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person & also the citie, Deut. 13. 9. & 15.

n Or, charge. 2 Cor. 13.

n Which was f principal gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

14 Then Jehoiada the Priest brought out the captaines of hundredies that were gouernours of the hoste, and said vnto them, Haue her forth of the ringe, and he that followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entring of the horse-gate by the kings house, they slew her there.

16 And Jehoiada made a covenant betweene him, and all the people, and the King, that they would be the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, & slew the Priest of Baal before the altars.

18 And Jehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, as it is written in the Lawe of Moses, with reioicing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was uncleane in any thing, should enter in.

20 And he tooke the captaines of hundredies, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through the hie gate of the Kings house, & set the King vpon the throne of the kingdom.

21 Then all the people of the land reioiced, and the citie was quiet, after that they had slaine Athaliah with the sword.

CHAP. XXIII.

4 Joash repaireth the house of the Lord. 17 After the death of Jehoiada he falleth to idolatrie. 21 He cometh to death. 25 He is killed by his owne seruants. 27 After him reigneth Amaziah.

1 Dauid was seuen yeere old, when he began to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Joash did uprightly in the sight of the Lord, all the daies of Jehoiada the Priest.

3 And Jehoiada tooke him two wiues, and he begate sonnes and daughters.

4 And afterward it came into Joash minde, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Go out vnto the citie of Iudah, & gather of all Israel money to repaire the house of your God, from peece to peece, and haue the thing: but the Leuites halted not.

6 Therefore the King called Jehoiada

the chiefe, and said vnto him, Whylt thou not required of the Leuites to bring in out of Iudah and Ierusalem the tace of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimony?

7 For the wicked Athaliah, and her children brake vp the house of God: and all the thinges that were dedicate for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord the tace of Moses the seruant of God, & layd vpon Israel in the willes.

10 And all the princes and all the people reioiced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, they brought the chest vnto the Kings officer by the hande of the Leuites: & when they saw that there was much siluer, then the Kings Scribe (and one appointed by the hie Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and Jehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workes of iron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the King and Jehoiada, and he made thereof vessels for the house of the Lord, euen vessels to minister, both moyses and incense cuppes, and vessels of golde, and of siluer: and they offered burnt offrings in the house of the Lord continually all the daies of Jehoiada.

15 But Jehoiada toward old, and was full of daies and dyed. An hundredth and thirtie yeere olde was hee when hee dyed.

16 And they buried him in the citie of Dauid with the Kings, because he had done good in Israel, and toward God and his house.

17 And after the death of Jehoiada, came the princes of Iudah, and did reuerence to the King, and the King heard vnto them.

18 And they left the house of the Lord God of their fathers, & serued grones and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe vnto the Lord:

c For he was the hie Priest.

Exod. 30. 13.

d The Scripture doeth terme her thus, because the was a cruel murder, and a blasphemous idolatresse. 2 King. 23. 9.

Exod. 30. 13.

e Such as were faithful men, whom the King had appointed for that matter.

f Signifying, that this thing was done by aduice and counsell, and not by any one mans affection. Ebra. a medicine was vpon the worke, meaning, it was repaired.

g For the wicked Kinges his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth. Which were flatterers, and knew now that the King was destitute of him, who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They took
heaven & earth
and all creatures
to witness, that
except they re-
turned to y^e lord,
he would most
grievously pun-
ish their infide-
licie and rebelli-
on, Nehe. 9. 26.
l In a place a-
bout the people
to y^e intent that
he might be
heard.

m There is no
rage so cruel and
heavily as of the
whose hearts
God hath har-
dened, & which
desire more in
superstition and
idolatry, then in
the true service
of God and pure
simplicitie of his
word.

n Revenge my
death & require
my blood at
your hands: or
he speaketh this
by prophetic,
because he knew
that God would
doe it. This Za-
charie is also
called the sonne
of Barachie,
Mat. 23. 35.
because his pro-
genitors were
Ido, Barachiah,
Jehoiada, &c.
o That is, repro-
ved & checked
him, and hande-
led him rigou-
rously.

p Meaning, Zacharie, which was one of Jehoiahas sonnes and a
Prophet of y^e Lord. q That is, concerning his sonnes, &c. r That
is, the reparation.

CHAP. XXV.

s Amaziah putteth them to death which slew his
father. 10 He findeth backs them of Israel. 11 He
overcometh the Edomites. 12 He falleth to ido-
latry. 17 And Joash King of Israel overcometh
Amaziah. 27 He is slain by a conspiracy.

1 **A**maziah was five and twentie yere
old, when he bega to reigne, and he
reigned nine and twentie yere in
Jerusalem: and his mothers name
was Jehoaddan, of Jerusalem.
2 And he did a vprightly in y^e eyes of the
lord, but not with a perfect heart.
3 And when the kinngdome was esta-
blished vnto him, he slew his seruants,
that had slaine the king his father.

4 But he slew not their children, but did
as it is written in the lawe, and in the
booke of Moses, where the loide com-
manded, saying, * The fathers shal not
die for the children, neither shall the
children die for the fathers, but euery
man shal die for his owne sinne.

5 And Amaziah assembled Iudah, and
made them captaynes ouer thousandes,
and captaynes ouer hundredths, accor-
ding to the houses of their fathers: as
throughout all Iudah and Beniamin:
and he nombred them from a twentie
pere olde, and aboue, and found among
theim three hundredth thousand chosen
men, to goe forth to the warre, and to
handle speare and shield.

6 He hired also an hundredth thousande
balaunt men out of Israel for an hun-
dredth talents of siluer.

7 But a man of God came to him, say-
ing, O king, let not the armie of Israel
go with thee: for the lord is not with
Israel, neither with all the house of Es-
sraim.

8 If not, go thou on, do it, make thy self
strong to the bartel, but God shal make
thee fall before the enemy: for God w^{ill}
hath power to help, and to cast downe.
9 And Amaziah said to the man of God,
What shal we do then for the hundredth
talents, which I haue given to the host
of Israel? Then the man of God an-
swered, The lord is able to giue thee
more then this.

10 So Amaziah separated them, to wit,
the armie that was come to him out of
Ephraim, to returne to their place:
wherefore their wrath was kindled
greatly against Iudah, and they return-
ed to their places with great anger.

11 Then Amaziah was encouraged, and
led forth his people, & went to the salt
valley, & smote of the children of Seir,
ten thousand.

12 And other ten thousand did the chil-
dren of Iudah take aliue, and caried
them to the toppes of a rocke, and cast
them downe from y^e toppes of the rocke,
and they all burst to pieces.

13 But the men of the armie, which A-
maziah sent away, that they should not
go with his people to battell, fell vpon
the cities of Iudah from Samaria vnto
Beth-horon, and smote three thou-
sand of them, and rooke much spoile.
14 Now after that Amaziah was come
from the slaughter of the Edomites, he
brought y^e gods of the children of Seir,
and set them vp to be his gods, and
worshipped them, and burned incense
vnto them.

15 Wherefore the lord was wroth with
Amaziah, & sent vnto him a Prophet,
which said vnto him, Why hast thou
sought the gods of the people, which
were not able to deliuer their owne
people out of thine hand?

cannot saue himself, nor his worshippers, is no

Deut. 24. 16.

2. King. 14. 6.

1. ere. 31. 30.

ex. 28. 18, 20.

b That is, for y^e

fault wherefore y^e

child is punished

except he be cul-

pable of y^e same.

c So many as

were able me to

bear weapons

and go to the

warre.

d That is, out of

the ten tribes,

which had sepa-

rated thefelues

before, both fro

God and their

true king.

e And therefore

to think to haue

helpe of them,

whom the lord

fauoureth not, is

to cast of the

help of the lord.

f If thou wilt

not giue credite

to my words,

g He sheweth

that if we deped

onely vpon God,

we shal not need

to be troubled w^{ith}

these worldly re-

spects: for he will

giue at al times y^e

which shal be ne-

cessarie, if we o-

bey his word.

h For the Idu-

means whome

David had

brought to sub-

jection, rebelled

vnder Ichoram

Iehosphath

sonne.

i In the 2. Kings

14. 7. this rock is

called the cite

of Beth-horon.

k That is, the

hundredth thou-

sand of Israel.

l Thus where he

should haue gi-

uen the praise to

God for his be-

nefits and great

uictorie, he fell

from God, and

did most wilely

dishonour him.

m Hee proueth

that whatsoeuer

God but an idole,

16 And

2. Kings. 14. 7.

a Meaning, in
respect of his pre-
decessors albeit
he had his in-
perfections.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his faute, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death. 2. Chro. 16. 10. & 18. 26. and 24. 21.

p That is, leaues trye the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dimished by the counsell of the Prophet, had destroyed certeine of the cities of Iudah.

2. King. 14. 9.

q Thus God oft times plagues them by those means, wherein men most trust, to teache them to haue their recourse onely to him: and to shew his iudgements, moutheth their hearts to follow that which shalbe their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14. 19.

16 And as he talked with him, he saide vnto him, haue they made thee kings counsellers: cease thou: why should they? surely they? And þe Prophet ceased, but saide, I know that God hath determined to destroy thee, because thou hast done this, & hast not obeyed my counsel.

17 ¶ Then Amaziah king of Iudah rooke counsell, and sent to Joah the sonne of Jehoahaz, the sonne of Jehu king of Israel, saying, Come, & let vs see one another in the face.

18 But Joah king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Come thy daughter to my sonne to wife: and the wilde beest that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast snitten Edom, and thine heart listeth thee vp to bragge: abide now at home: why dost thou promise to chine hurt, that thou shouldst fall, & Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Joah the king of Israel went by: and he, and Amaziah king of Iudah sawe one another in the face at Bethshean, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Joah the king of Israel toke Amaziah king of Iudah, the sonne of Joah, the sonne of Jehoahaz in Bethshean, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from þe gate of Ephraim vnto the corner gate, foure hundredeth cubites.

24 And he rooke all the golde and the siluer, and all the vessels that were found in þe house of God with * Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Joah king of Iudah lined after the death of Joah sonne of Jehoahaz king of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lorde, * they brought treason against him in Ierusalem: and when he was fled to Bethshil, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprise. 15 He waxeth proud and usurpeth the Priests office. 20 The Lord plagues him. 20 The Priests drive him out of the Temple, and exclude

him out of the Lorde house. 29 Husburiell, and his successour.

1 **T**hen * all the people of Iudah toke Vzziah, which was fiftene yeere olde, and made him king in þe steade Azariah.

2 He built cloth, and restored it to Iudah after that the king slept with his fathers,

3 * Sixtene yeere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did brightly in the sight of the Lorde, according to all that his father Amaziah did.

5 And he sought God in the daies of Zechariah (which understood the visions of God) and when as he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue * giftes to Vzziah, and his name spred to the entering in of Egypt: for he did most valiantly.

9 Moreover Vzziah built towres in Ierusalem at the corner gate, and at the balley gate, and at the * turning, and made them strong.

10 And he built towres in the wilderness, and digged many * cisternes: for he had much cattell both in the balleys and plaines, vnto men, & diuers of vnes in the mountaines, and in Carmel: for he found hufbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Jeiel the scribe, and Shaleiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole * number of the chiefe of the families of the valiant men were two thousand and five hundred.

13 And vnder their hand was the attinie for warre, three hundred & seven thousand, and five hundred that fought valiantly to helpe the king against the enemies.

14 And Vzziah prepared them thoughts out all the hoste, shields, and speares, and helmets, & brigandines, & bowes, and stones to sling.

15 He made also berie * artificiall engines in Ierusalem, to be vpon the towres & vpon the corners, to shoote arrows and great stones: and his name spred faue abroad, because God did helpe him maruelously, till he was mightie.

16 ¶ But when he was strong, his heart was lifted vp to his destruction: for he

2. King. 14. 27.

a Called also Azariah.

b He fortified it

c This was not

d For God neuer

e That is, they

f Whereas the

g That is, in

h Of the chiefe

i Thus prosperie

tor thereof, pro-

perdition.

cur their owne

for he

was lifted vp

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to his destruction

transgressed against the Lord his God, and went into the Temple of β Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Uziah the King, and saide vnto him, * It pertaineth not to thee, Uziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: * goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Uziah was totyh, and had incense in his hand to burne it: and while he was totyh with the Priests, the lesprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leproious in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because β Lord had smitten him.

21 * And Uziah the King was a leper vnto the day of his death, and dwelt as a leper in an¹ house apart, because he was cut of from the house of the Lord: and Jotham his sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Uziah, first and last, did Iſaiah the Prophet the sonne of Amoz write.

23 So Uziah slept with his fathers, and they buried him in his fathers in the felde of the buriall, which pertained to the Kings: for they said, He ^{is} is a leper. And Jotham his sonne reigned in his steade.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 5 He reigneth and death. 9 Ahaz, his sonne reigneth in his steade.

1 Jotham * was five and twentie yeere old when he began to reigne, and reigned fiftene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And he did vnpolitely in the sight of the Lord according to all that his father Uziah did, saue that he entred not into the Temple of the Lord, and the people did not β corrupt their waies.

3 He built the hie gate of the house of the Lord, and he built verp much on the wall of the castel.

4 Moreover he built cities in the mountaynes of Iudah, and in the forest he built palaces and towres.

5 And he fought with the King of β children of Ammon, and prevailed against them. And the children of Ammon gaue him the same yeere an hundred talents of silver, and ten thousand measures of wheate, and ten thousand of barley: this bid the children of Ammon gaue him

* both in the second yeere and the third.

6 So Jotham became mightie ^d because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Jotham, and all his waies & his waies, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was five & twentie yeere olde when he began to reigne, and reigned fiftene yeere in Ierusalem.

9 And Jotham slept with his fathers, and they buried him in the cite of Dazuid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz, an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproveh the Israelites crueltie. 18 Iudah is molished with enemies. 23 Ahaz, increaseth his idolatrie. 36 His death and successor.

1 Ahaz * was twentie yeere olde when he began to reigne, and reigned fiftene yeere in Ierusalem, and did not vnpolitely in the sight of the Lord, like Dauid his^a father.

2 But * he walked in the waies of the King of Israel and made euen molten images for β Baalim.

3 Moreover he burnt incense in the balte of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hills, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Rammites, and they smote him, and took of his, * manie prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For β Pekah the sonne of Iemaliah, slew in Iudah fye score thousand one day, all^a valiant men, because they had forsaken the Lord God of their fathers, thers.

7 And Zichri^a mightie man of Ephraim slew Daafael the Kinges sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, ^d two hundred thousand of women, sonnes & daughters, and caried away much spoole of dah.

9 But there was a Prophete of the Lordes, (whose name was Obed) and he went out before the hoste that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

^a Or, yeerely. ^d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

^a Or, predecessor. ^b As the idolaters haue certeine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior and do represent the great idoles. ^c Or, made them passe through the fire, as chap. 33. 6. ^d Ebr. a great captiuitie.

^a Or, was king of Israel. ^b Ebr. sonnes of strength. ^c Or, tyrant. ^d Thus by the iust iudgemente of God Israell destroyed Iudah. ^e For they thought they had ouercome them by their owne valiantnes, & did not consider ^f God had deliuered them into their hands, because Iudah had offended

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both iustly resisted & also punished.

1 According to β commandment of the Lord, ¹ Leui, 23. 45.

m And therefore was buried apart in the same field, but not in β same sepulchres with his predecessors.

2 King. 65. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham. ^b They were not cleane purged from idolatrie. ^c Which was fix score cubites hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4. ^d Ebr. Corim.

10 And now **pe** purpose to keepe vnder þ children of Iudah and Ierusalem, as seruantes and handmaides vnto pou: but are not pou such, that sinnes are with pou before the Lord your God?

11 **Nowe** therefore heare me, and deliuer the captiues againe, which **pe** haue taken prisoners of your brethren: for the fierce wyath of the Lorde is towarde pou.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah þ sonne of Iehohanan, Serachiah the sonne of Asbhelimoth, and Jezekiah the sonne of Shallum, and Amala the sonne of Hadlai, stood up against the that came from the warre,

13 And said vnto them, Wying not in the captiues hither: for this shalbe a sinne vpon vs against the Lorde: þe tendre to adde more to our sinnes and to our trespasses, though our trespass be great, and þ fierce wyath of God is against Israel.

14 So the armie left the captiues & the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose up and tooke the prisoners, and with the spoile clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drinke, and anointed them, and carped all that were freeble of them vpon asses, and brought them to Iericho þ citie of Palme trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahas send vs to the kings of Asshur, to helpe him.

17 For the Edonites came mozeouer, and slewe of Iudah, and caried awaye captiues.

18 The Philistims also inuaded the cities in the lowe cuntry, and towarde the South of Iudah, & tooke Bethlamech and Alalon, and Gederoth & Shochoh, with the villages thereof, and Timnah, with her villages, and Gino, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahas king of Israel: for he had brought vengeance vpon Iudah & had grievously traſsgressed against the Lord.

20 And Tiglath Pilnezer king of Asshur came vnto him who troubled him and did not strengthen him.

21 For Ahas took a porcion out of the house of the Lorde and out of the kings house and of the Princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lorde, (this is king Ahas)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aſſam helped them, I will sacrifice vnto them, and they will helpe me: yet they were his rume, and of all Israel.

24 And Ahas gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, and made him altars in euerie corner of Ierusalem.

25 And in euerie citie of Iudah he made hie places, to burne incense vnto other gods, and ymoked to anger the Lorde God of his fathers.

26 Concerning the rest of his actes, & all his wayes first and last, behold, they are written in the booke of the kings of Iudah, and Israel.

27 And Ahas slept with his fathers, and they buried him in the citie of Ierusalem, but brought him not vnto the 9 sepulchres of the kings of Israel: & Jezekiah his sonne reigned in his stead.

CHAP. XXIX.

1, 5 Hezekiah reparaeth the Temple & aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 32 The oblation of the people.

1 **Hezekiah** began to reigne, when he was five and twentie yere old, and reigned nine and thertie yere in Ierusalem: and his mothers name was Abiah the daughter of Zechariah.

2 And he did uprightly in the sight of the Lorde, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yere and in the first moneth of his reigne, and repared them.

4 And he brought in the Priests and the Leuites, and gathered them into the East breete,

5 And said vnto them, Heare me, ye Leuites: sanctifie nowre your selues, and sanctifie the house of the Lorde God of your fathers, and carie forth the filthines out of the Sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsake him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porche, and quenched the lampes, & haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel.

8 Wherefore the wyath of the Lord hath bene on Iudah and Ierusalem: and he hath made them a scatering, a desolation, and an hissing, as ye see with your eyes.

9 For lo, our fathers are fallen by the sword, and our comies, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, þ he may turne away his fierce wyath from vs.

11 Nowe my sonnes, be not decruied: for the

^a Or in Ierusalem.
^q They buried him not in the citie of Dauid where were the sepulchres of the Kings.

² King. 18. 1.

^a Or, Abi.
^a Which Ahas had shut vp, Chap. 28. 24.

^b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lorde may be honoured and feared aright.

^c Meaning, all the idols, altars, groves & whatsoever was occupied in their seruice, & wherewith the Temple was polluted.
^d He sheweth that his contempt of religion is the cause of all Gods plagues.

^e Or, a nodding of the head and mockerie.

^f Or, it is in mine heart.

^g He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themselves to his wil.

¶ May not God aswell punish you for your sins, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was nowe greatest, & had most autoritie.

h God will not suffer this sinne, which we committe against him, to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Either for their wounds or wearines.

l To the of the tribe of Iudah.

m To Tiglath Pilnezer, and those kings that were vnder his dominion.

King. 16. 7.

n He meaneth Iudah, because Ahas forsoke the Lorde and sought helpe of the infidels, read of Israel taken for Iudah, chap.

15. 17.

^o Ebr. denied.

² King. 16. 8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good success for time, whome afterward he will destroy.

^r Or, Israh and Beniamin.

Or, concerning the things of the Lord.

From the pollutions and filth, that Ahaz had brought in.

Which consisted part of March and part of April.

Or, table where the bread was set in order.

By this manner of speech the E-brews meane a certaine diligence & speede to do a thing, and when there is no delay

Leuit. 4. 4.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. exod. 24. 8.

k That is, the King & the Elders, as Leuit. 4. 15. for they that offered a sinne-offring, must lay their handes vpon it, to signifie that they had defered that death, and also, that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Whahath the sonne of Amasai, and Joel the sonne of Azariah of the sonnes of the Kohathites and of the sonnes of Merari, Ithi the sonne of Abdi, and Azariah the sonne of Jehalelel: and of the Gerzonites, Joah the sonne of Zinnah, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Shimir, and Jehiel: and of the sonnes of Issachar, Zechariah, and Mattanah:

14 And of the sonnes of Geman, Jehiel, & Shunier: and of the sonnes of Jedaihu, Shematah and Hziel.

15 And they gathered their brethren, and sanctified them selues and came according to the commandement of the king, and by the wordes of the Lord, to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, and brought out all the uncleannes that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out into the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in the eight dayes, and in the sixtenth day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shew bread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, & transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King arose early, and gathered the princes of the citie, & went up to the house of the Lord:

21 And they brought seven bullockes, & seven rams, and seven lambes, and seven hee goates, for a sinne offering for the kingdome, and for the sanctuary, & for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rams and sprinkled the blood vpon the altar, and they slew the lambes, & they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King & the Congregation, & they layed their handes vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had

commanded for all Israel the burnt offering and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, according to the commandement of Dauid, and Gad the kings Seer, and Achazai the Prophet: for the commandement was by the hand of the Lord, and by the handes of his Prophetes.

26 And the Leuites stood with the instruments of Dauid, and the Psuelltes with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to praye the Lord with the wordes of Dauid, and of Asaph the Seer. So they prayed with ion, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and said, Now we haue consecrated your selues to the Lord: come nere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices, & offerings of prayes, and euery man that was willing at heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rames, and two hundred lambes: all these were for a burnt offering to the Lord:

33 And for sanctification five hundred bullockes, and three thousand sheepe,

34 But the Priests were to selue, & were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe the, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were more vpright in hearte to sanctifie them selues, then the Priests.

35 And also the burnt offerings were man with the fat of the peace offerings & the dunke offerings for the burnt offering, to the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so reable: for the thing was done suddenly.

CHAP. XXX.

1. The keeping of the Passouer by the Kings commandment. 8 He exhorteth Israel to turne to the Lord. 18 He praierth for the people. 24 His oblation and the princes. 27 The Leuites besse the people.

3 And

1. Chro. 16. 9. 1 This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed, to be sung for thanksgiving. n Which Dauid had appointed to praye the Lord with.

o With 3 psalme wherof mention is made, 1. Chro. 16. 8.

p Ebr. filled your hands.

p That is, for the holy of holies.

q Meaning, were more zealous to set forwarde the religion.

Leuit. 1. 23.

r He sheweth that religion cannot proceede, excepte God touche the heart of the people.

a Meaning, all
Israel whom Til-
gath Pilneefar
had not taken a-
way into y capti-
uie, 2. Kin. 15. 29
b Though they
ought to haue
done it in the
first moneth, as
Exod. 12. 18.
Nom. 9. 3, yet if
any were not
cleane, or els had
a long iourney,
they might defer
it vnto y second
moneth, as Nom.
9. 10, 11.
c Fro one end of
y land to y other
North & South.
d In such fort &
perfectio, as God
had appointed.
e He will haue
copassion on the,
& preferre the,
f Submit your
selues to the
Lord, and rebell
no more.
g God will not
onely preferre
you, but thorow
your repentance
relore your bre-
thren, which for
their sinnes he
gaue into the
hands of the e-
nemies.
h Though y wic-
ked mocke at
the seruants of
God, by whome
he calleth them
to repentance, as
Gen. 19. 14, yet y
worde ceasech
not to fructifie
in the hearts of
Gods elect.
i He sheweth the
cause why some
obey and some
mocke at Gods
calling, to wit,
because his spirit
is w the one fort
& mouth their
heart, & y other
are left to them-
selues.
k Which decla-
reth y we must
put away those
things wherwith
Gods offended,
before we can
serue him aright

And Hezekiah sent to all Israel, and
Judah, & also wrote letters to E-
phraim and Manasseh, that they
should come to the house of the Lord at
Jerusalem, to keepe the Passouer vnto
the Lord God of Israel.
2 And the king and his princes and all
the Congregation had taken counsell in
Jerusalem to keepe the Passouer in
the second moneth.
3 For they coude not keepe it at this
time, because there were not Priestes
now sanctified, neither was the peo-
ple gathered to Jerusalem.
4 And the thing pleased the king, and all
the Congregation.
5 And the king decreed to make proclama-
tion throughout all Israel from Beer-
sheba euen to Dan, that they shoulde
come to keepe the Passouer vnto the
Lorde God of Israel at Jerusalem: for
they had not done it of a great time, as
it was written.
6 ¶ So the postes went with letters by
the commission of the king, and his
princes, throughout all Israel and Ju-
dah, and wth the commaundement of
the king, saying, Pee children of Isra-
el, turne againe vnto the Lorde God of
Abraham, Ishak, and Israel, and he
will returne to the remnant that aree-
scaped of you, out of the handes of the
kings of Asshur.
7 And be not ye like your fathers, and
like your brethren, which trespassed a-
gainst the Lorde God of their fathers:
and therefore he made them desolate, as
ye see.
8 Be not ye now stiffnecked like your fa-
thers, but give the hand to the Lorde, &
come into his sanctuary, which he hath
sanctified for euer, & serue the Lord your
God, & the fiercenes of his wrath shall
turne away from you.
9 For if ye returne vnto the Lorde, your
brethren and your children shall finde
mercie before them that led them cap-
tivities, and they shall returne vnto this
land: for the Lord your God is gracious
and mercifull, and will not turne away
his face from you, if ye coert vnto him.
10 ¶ So the postes went from cite to cite
through the lande of Ephraim and
Manasseh, euen vnto Zebulun: but they
laughed them to scorne, and mocked
them.
11 Nevertheless diuers of Asshur, & Ma-
nasseh, & of Zebulun submitted them-
selues, and came to Jerusalem.
12 And the hand of God was in Judah,
so that he gaue them one heart to doe
the commaundement of the king, and of
the rulers, according to the word of the
Lorde.
13 And there assembled to Jerusalem much
people, to keepe the feast of the vneleue-
ned bread in the second moneth, a verie
great assemblee.
14 ¶ And they arose, and tooke away the
altars that were in Jerusalem: and

all those for incense tooke they away,
and cast them into the brooke Kidron.
15 Afterward they slew the Passouer
the fourteenth day of the second moneth:
and the Priestes and Leuites were
flamed, and sanctified themselves, and
brought the burnt offerings into the
house of the Lord.
16 And they stood in their place after
their manner, according to the lawe of
Moses the man of God: and the Priestes
sprinkled the blood, received of the
hands of the Leuites.
17 Because there were many in the Con-
gregation that were not sanctified,
therefore the Leuites had the charge
of the killing of the Passouer for all that
were not cleane, to sanctifie it to the
Lorde.
18 For a multitude of the people, euen a
multitude of Ephraim, and Manasseh,
Issachar and Zebulun had not clen-
sed themselves, yet did eate the Passouer,
but not as it was written: wherefore He-
zekiah prayed for them, saying, The
good Lord be mercifull toward him,
19 That prepareth his whole heart to
seek the Lorde God, the God of his fa-
thers, though he be not clen-
sed, to bring to y purification of the Sacrutarie.
20 And the Lord heard Hezekiah, & heard
the people.
21 And the children of Israel that were
present at Jerusalem, kept the feast of
the vneleuened bread seuen daies with
great ioye, and the Leuites, and the
Priestes praised the Lord, day by day,
singing wth lowde instruments vnto
the Lord.
22 And Hezekiah spake comfortablie vnto
all the Leuites that had good know-
ledge to sing vnto the Lord: and they did
eate in that feast seuen daies, and offered
peace offerings, and praised the Lorde
God of their fathers.
23 And the whole assemblee tooke counsell
to keepe it other seuen daies. So they
kept it seuen daies with ioy.
24 For Hezekiah king of Iudah had gi-
uen to the Congregation a thousand
bullocks, and seuen thousand sheepe.
And the princes had giuen to the Con-
gregation a thousand bullocks, and ten
thousand sheepe: and many Priestes
were sanctified.
25 And all the Congregation of Iudah re-
ioiced wth the Priestes & the Leuites,
and all the Congregation that came
out of Israel, and the strangers that
came out of the land of Israel, and that
dwelt in Judah.
26 So there was great ioy in Jerusalem:
for since the time of Salomon the sonne
of Dauid king of Israel there was not
the like thing in Jerusalem.
27 Then the Priestes and the Leuites a-
rose, and blessed the people, and their
voice was hearde, and their prayer
came by vnto heauen, to his holy habi-
tation.

l Seeing their
own negligence
(who shoulde
haue bene
most prompt)
& the readines
of the people,
Chap. 29. 36.
m To wit, of the
lambe of the
Passouer.
n He knew that
faith & sincere-
tie of heart was
more agreeable
to God, then the
observation of
these cemo-
nies, & therefore
he prayed vnto
God to pardon
this fault vnto y
people, which
did not offend of
malice, but of
ignorance.
o That is, did
accepte them as
purified.
p This great li-
beralitie decla-
reth how Kings,
Princes, and all
they, to whome
God hath giuen
wherwith, ought
to be most ready
to bestow it in
fetting forth of
Gods glory.
q According to
y which is wri-
ten, Nom. 6. 23,
wher they should
dimisse the peo-
ple.

CHAP. XXXI.

2 The people destroy idolatry, 3 Hezekiah appointeth Priests and Levites, 4 And provideth for their living, 12 the ordainment officers to distribute to every one his portion.

1 **A**ND when all these things were finished, all that that were founde in the cities of Judah, went out and brake the images, and cut downe the grones, and brake downe the high places, and the altars throughout all Judah and Benjamin, in Ephraim also, and Manasse, until they had made an ende: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests & Levites by their turnes, every man according to his office, both Priests and Levites, for the burnt offering & peace offerings, to minister and to give thanks, & to praise in the gates of the tentes of the Lord.

3 (And the Kinges portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemne feasts, as it is written in the Law of the Lord)

4 He commanded also the people that dwelt in Jerusalem, to give a part to the Priests, & Levites, that they might bee encouraged in the Lawe of the Lord.

5 And when the commandment was spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and hony, and of all the increase of the fieelde, and the riches of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the riches of bullocks and sheepe, and the holp tithes which were consecrate unto the Lord their God, and layd them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, & finished them in the seventh moneth.

8 And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we have eaten and have bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them.

12 And caried in the first fruits, and the riches, and the dedicate tithes faithfully: and over them was Conaniah the

Levite the chiefe, and Shimei his brother the second.

13 And Jehiel, and Azariah, & Jhabath, and Abiel, and Jerimoth, & Josabab, and Eliel, and Jinnathab, & Abath, and Benaiah were overseers by the appointment of Conaniah, and Shimei his brother, and by the commandment of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Rose the sonne of Innah the Levite porter towards the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holp things that were consecrate.

15 And at his hand were Eden, and Ginnaiim, and Jeshua, and Shemaiah, Azariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their dayly portion: beside their generation being males from three pere olde and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twentie pere olde and above, according to their charge in their courses:

18 And to the generation of all their children, their wives, & their sonnes and their daughters throughout all the congregation: for by their fidelitie are they partakers of the holp things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in every cite the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did wel, and uprightly, and truly before the Lord his God.

21 And in all the workes that he began for the service of the house of God, both in the Lawe and in the commandments, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib innadeth Judah, 3 Hezekiah prepareth for the warre, 7 Hezekiah the people to put their trust in the Lord, 9 Saneherib blasphemeth God, 20 Hezekiah praisth, 22 The Angel destroyeth the Assyrians, and the King is slaine, 23 Hezekiah is not thankfull toward the Lord, 33 His death.

1 **A**FTER these things faithfully described, Saneherib King of Asshur came and entred into Judah, and besieged the strong cities, and thought to winne them for him selfe.

2 When Hezekiah sawe that Saneherib was come, and that his purpose was to fight against Jerusalem,

"Ebr. by the hand."

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or els that their wives and children were relieved, because the Levites were faithfull in their office, and so depended on them.

2 King. 18. 17. isa. 30. 1. ecdus. 48. 18. "Ebr. breake them up." "Ebr. save."

a According to the commandment of Lord, Deut. 7. 25. 10th. 7. 1. 2. 2. mac. 12. 40. b That is, al they which came to the Passover.

c That is, in the Temple where they assembled as in a tent.

d The tithes & first fruits for the maintenance of the Priests and Levites.

e That their mindes might not be entangled with profusion of worldly things, but that they might wholly & cherefully serve the Lord.

f Or, published.

g Which they had dedicate to the Lord by a vow.

h For the reliefe of the Priests, Levites, widows, pupples, fatherless, strangers, & such as were in need.

i He sheweth that with this plentiful liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is given.

^a *Ebr. he was strengthened.*

^a He made a double wall.

^b Read a Sam.

^c Some reade, swordes or daggers.

^d *Ebr. he spake to their heart.*

^e *King. 6. 16.*

^f That is, the power of man. This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, least he should seeme to tempt God.

^g *King. 17. 17.*

^h While he besieged Lachish. ⁱ Thus the wicked put no difference betwene true religion and false, God and idols: for Hezekiah only destroyed idolatrie and placed true religion. thus the papists slander the seruants of God: for when they destroy idolatry, they saye that they abolish religion.

^k This is his blasphemie; that he will compare the liuing God to vile idoles.

^l When man hath prosperitie, he swellth in pride & thinketh him selfe able to resist and ouercome euen God him selfe.

^m Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God him selfe: for if they feared God, they would loue his seruants.

3 Then he tooke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled them selves, and stopp all the fountaines, and the riuier that ran through the middes of the countrey, saying, Whyp should the kings of Asshur come, and finde much water?

5 And he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired ^a Millo in the ^b citie of Dauid, and made many bartes and shields.

6 And he set captaines of warre ouer the people and assembled them in the hynde place of the gate of the citie, and ^c spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afrayed for ^d king of Asshur, neither for all ^e multitude that is with him: ^f for there be mo with vs, then is with him.

8 With him is an arme of flesh, but with vs is the ^g Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 ^h After this, did Saneherib king of Asshur sende his seruantes to Ierusalem (while he was ⁱ against Lachish, and all his dominio with him) vnto Hezekiah king of Iudah & vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Asshur, Wherein do ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hande of the king of Asshur?

12 Hath not the same Hezekiah taken as way his hie places and his ^k altars, & commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, & burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreies: Were the gods of the nations of other lands able to deliuer thep land out of minne hand?

14 Why is he of all the ^l gods of those nations (that my fathers haue destroyed) ^m he could deliuer his people out of minne hand, that your God should be able to deliuer you out of minne hand?

15 Nowe therefore let not Hezekiah desceite you, nor seduce you after this sort, neither beleue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of ⁿ minne hand & out of the hande of my fathers: how much lesse shall your gods deliuer you out of minne hand?

16 And his seruantes spake yet more against the Lord God, and against his ^o seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel & speaking against him, saying, As the gods of the nations of other countreies could not deliuer their people out of minne hande, so shall not the God of Hezekiah deliuer his people out of minne hande.

18 Then they ^p cryed with a loud voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to afrayd them, ^q he they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the ^r workes of mans handes,

20 But Hezekiah the king, and the Prophet Ishaiah the sonne of Amos ^s prayd against this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and ^t captaines of the hoste of the king of Asshur: so he returned ^u with shame to his owne lande. And when he was come into ^v house of his god, they that came forth of his ^w owne bowels, slew him there with the sworde.

22 So the Lord laued Hezekiah and the inhabitants of Ierusalem fro the hand of Saneherib king of Asshur, and from the hand of all other, and ^x mainteyned them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that hee was ^y magnified in the sight of all nations from thenceforth.

24 ^z In those dayes Hezekiah was sicke vnto the death, and prayd vnto the Lord, who spake vnto him, and gaue him ^{aa} a signe.

25 But Hezekiah did not render according to the reward bestowd vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him self (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gaue him treasures of siluer, and of golde, and of precious stones, and of sweete odours, and of sheldes, and of all pleasant beastes:

28 And of store houses for the increase of wheate and wine and oyle, and stables for all beastes, & ^{ab} colles for the ^{ac} stables.

29 And he made him cities, and had possession of sheepe and orren in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopp'd the upper water springes of ^{ad} Silon, & led them straight vnderneath towarde the citie of Dauid Westwarde. so Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him

1 Their wordes are written, 2. King. 18. 19.

m Which were invented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundred fourescore and foue thousand, as 2. King.

19. 35. 36.

^p *Ebr. with shame of face.*

p Meaning, Adramelech, and Sharezer his sonnes.

^q Or, grieved.

q Thus after trouble, god sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.

2. King. 20. 1.

isa. 38. 1.

r To confirme his faith in Gods promises, who declared to him by his Prophet ^s y his life should be prolonged fiftene yeere.

s He was lifted vp with ^t pride of his victorie & treasures, & shewed them for an ostentation to ^u ambassadours of Babylon.

^u Or, yonger, and partitions.

^v Or, yackes.

t Which also was called Siloe, whereof mentio

is made, isa. 8. 6.

Ioh. 9. 7.

in Here we see the cause, why the faithfull are tempted, which is to trie whether they have faith or no, and that they may feele the preſence of God, who ſuffreth them not to be overcome by tentations, but in their weakenes miniſtreth ſtrength.

him to enquire of the wonder that was done in the land, God left him to trie him, and to knowe all that was in his heart.
 32 Concerning the rest of the actes of Hezekiah, and his goodnes, behold, they are written in the vision of Iſaiarah the Prophet, the sonne of Amos, in the booke of the Kings of Iudah and Israel.
 33 So Hezekiah slept with his fathers, & they buried him in the highest sepulchre of the sonnes of David: And all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his steade.

CHAP. XXIII.

Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He praeth to the Lord, & is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dyeth and Amos his sonne succeedeth, 24 Whom his owne seruants slay.

1 **M**anasseh was twelue yeere olde, * when he began to reigne, and he reigned fine and sistie yeeres in Ierusalem:
 2 And he did euill in the sight of the Lord, like the abominations of the heathen, * whome the Lord had cast out before the children of Israel.
 3 For he went backe and builde the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, & worshipped all the hoste of the heauen, and serued them.
 4 Also he built altars in the house of the Lord, wherof the Lord had saide, * In Ierusalem shall my Name be for euer.
 5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.
 6 And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue him selfe to withcraft and to charming, & to sorcerie, and he used them that had familiar spirits, & soothsayers: he did very much euill in the sight of the Lord to anger him.
 7 He put also the harued image, which he had made, in the house of God: wherof God had saide to David and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.
 8 Neither will I make the foote of Israel to remooue any more out of the lande which I haue appointed for your fathers, so that they take heede, and do all that I haue commaunded them, according to the Law and Statutes & iudgements by the hand of Moses.
 9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to do worse then the heathen, whome the Lord had destroyed before the children of Israel.
 10 And the Lord spake to Manasseh & to his people, but they would not regarde,

11 Wherefore the Lord brought vpon them the captaiues of the hoste of the King of Asshur, which tooke Manasseh and put him in fetters, & bound him in chaines, and caried him to Babel.
 12 And when he was in tribulation, he prayed to the Lord his God, and hailed him selfe greatly before the God of his fathers.
 13 And prayed vnto him: and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knewe that the Lord was God.
 14 Nowe after this he built a wall within the citie of Dauid, on the Westside of Sihon in the valley, euen at the entrie of the filhe gate, and compassed about Sphel, and raised it very hie, and put captaiues of warre in all the strong cities of Iudah.
 15 And he tooke away the strange gods, and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.
 16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commaunded Iudah to serue the Lord God of Israel.
 17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.
 18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.
 19 And his prayer and how God was intreated of him, and all his sinne, & his trespasses, & the places wherem he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the Seers.
 20 So Manasseh slept with his fathers, & they buried him in his owne house: & Amos his sonne reigned in his steade.
 21 Amos was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.
 22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amos sacrificed to all the images, which Manasseh his father had made, and serued them,
 23 And he humbled not him selfe before the Lord, as Manasseh his father had humbled him self: but thus Amos trespassed more and more.
 24 And his seruants * conspired against him, and slew him in his owne house.
 25 But the people of the lande slew all them that had conspired against King Amos: and the people of the land made Josiah his sonne king in his steade.

d Thus afflicti-
 on giueh vnder-
 standing: for he
 that hated God
 in his prosperi-
 tie, nowe in his
 misery he seeketh
 vnto him.
 e Read Chap.
 32.30.
 f Reade Chap.
 27.3.
 g Which Salo-
 mon had caused
 to be made.
 h Thus by ig-
 norance they
 were deceiued,
 thinking it no-
 thing to keepe
 the altars, so
 that they wor-
 shipped god: but
 it is idolatry to
 worship God a-
 ny otherwise thē
 he hath appoint-
 ed.
 i Which albeie
 that it is not co-
 tained in the E-
 brewe, yet be-
 cause it is here
 mentioned and
 is written in the
 Greke, we haue
 placed it in the
 end of this boke.
 Or, Hezei.
 k Because hee
 had so horribly
 offended against
 the Lord, they
 did not bury
 him in the se-
 pulchres of the
 Kings, but in the
 garden of the
 Kings house.
 l King. 22.23.

CHAP. XXIII.

Josiah destroyeth the idoles, & And restorith the Temple.

2 King. 21.1.

Deut. 13.9.

2 King 18.4.
 20. 31.34.

2 King. 21.4.

a Read 2 King.
 16.3.

2 King. 18.29. & 9.
 3. 2 King. 21.7. &
 22.27.

2 Sam. 7.19.

b By the charge
 giuen to Moses.
 c Meaning, by
 his Prophetes,
 but their hearts
 were not touch-
 ed to beleeue
 & repent, with-
 out the which
 the preaching
 of the word tak-
 eth no place.

Temple. 24 The booke of the Law is found. 27 He sendeth to Hulda the Prophetesse for counsell. 37 God heareth his prayer. 38 He maketh a covenant with God.

2. King. 23. 1.

1 **I**shiah* was eight pere olde when he began to reigne, and he reigned in Jerusalem one and thirtie peere,

2 And he did buyghly in the sight of the Lord, and walked in the wapes of ^aDauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight peere of his reigne (when he was pet a ^bchilde) he began to seeke after the God of Dauid his father: and in the twelfth peere he began to purge Judah, and Jerusalem from the hie places, and the groues, and the karued images, and molten images:

4 And thep bryke downe in his sight the altars of Baalim, and he caused to cut downe the images that were on hie by: on them: he bryake also the groues, and the karued images, & the molten images, and stampet them to powder, and strowed it vpon ^cgraves of them that had sacrificed vnto them.

5 Also he burnt the ^dbones of the priests vpon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their manies they bryake all round about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Jerusalem.

8 ^eThen in the eighteenth peere of his reigne when he had purged the launde and the Temple, he sent Shaphan the sonne of Azariah, and Maaseiah the gouernour of the cite, & Joah the sonne of Joahas the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into ^fhouse of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Judah & Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the worke and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen & to the builders gaue they it, to bpe helued stone and timber for couples and for beames of the ^ghouses, which the Kings of Judah had destroyed.

12 And the men did ^hworke & faithfully, and the ouerscers of them were Zabab and Shabaias the Leuites, of the children of Merari, and Zebarias, and

Melchiam, of the children of the Kohathites to let it forwarde: and of the Leuites all that could skill of instruments of musike,

13 And they were ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ⁱAnd when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the ^jbooke of the Lawe of the Lord given by the hand of Moyses.

15 Therefore Hilkiah answered and said to Shaphan the chaunceler, ^kI haue found the booke of the Lawe in ^lhouse of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King worde as gaue, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was founde in the house of the Lord, & haue deliuered it into the hands of the ouerscers, and to the handes of the workemen.

18 Also Shaphan the chaunceler declared to the King, saying, Hilkiah the Priest hath given me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he ^mtore his clothes.

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Nethaniah, and Shaphan the chaunceler, and Akiah the Kings seruant, saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Judah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is writen in this booke.

22 Then Hilkiah and they that the King had appointed, went to Hulda the Prophetesse ⁿwife of Shallum, the sonne of Takhath, the sonne of ^oYassiah keeper of the wardrobe (and he dwelt in Jerusalem within the colledge) and they commanded her of with her.

23 And she answered them, Thus saith the Lord God of Israel, Telle the ma that sent pou to me,

24 Thus saith the Lord, Beholde, I will bring euil vpon this place, and vpon the inhabitants thereof, euen all the curses, that are writen in the booke which they haue read before the King of Judah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the works of their Phantasies, therefore shall my wrath fall vpon this place, and shal not be quenched.

26 But to the King of Judah, who sent pou to enquire of the Lord, so shal he say vnto

h Read 2. King. 22. 8.

i For the king was commanded to haue continually a copie of this booke, and to read therein day and night, Deut. 17. 18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

l Thus the godly doe not onely lament their owne finnes, but also that their fathers and predecessors haue offended God.

m Or, Tiquah. n Meaning, eyther of ^oPriests apparel, or of the Kings.

o Read hereof, 2. King. 22. 4. 5.

p That is, to the King.

q This the speaker in contempt of the idolaters, who contrarie to reason & nature make that a god, which they haue made, & framed with their owne hands.

a He followed Dauid in all points that he followed the Lord.

b When he was but sixtene yere olde, he shewed him selfe zealous of Gods glorie, and at twentie yere olde he abolished idolatrie and restored the true religion.

c Which sheweth y he would see the reformation with his owne eyes.

d Read 2. King. 23. 16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and pattern to other Kings & rulers, to teach them what God requirerh of them.

f 2. King. 22. 3.

g Or, they returned to Jerusalem, meaning, Shaphan, &c.

f For there were many portions & pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, y they made none accomptes of that which they received. 2. King. 22. 7.

¶ This declareth what is the ende of Gods threatenings, to cal his to repentance, & to assure the vnrepentant of their destruction. **¶** It may appeare that very fewe were touched wth true repentance, seeing that God spared them for a time onely for the Kings sake. **¶** For asmuch as neither yong nor olde could be exempted from the curses cōtēned therein, if they did transgresse, he knewe it appertained to all, and was his due tie to see it read to all forts, that every one might learne to auoide those punishments by seruing God aright. **¶** Because he had charge ouer all & must answere for euery one y^e perished, hee thought it his duty to see that all should make profession to reueiue the worde of God.

¶ But because thine heart did melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord. **¶** Behold, I wil gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe. **¶** Then the King sent and gathered al the elders of Iudah and Ierusalem. **¶** And the King went vnto the house of the Lord, & all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and al the people from y^e greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord. **¶** And the King stoode by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, & his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke. **¶** And he caused all that were founde in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers. **¶** So Josiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

¶ Josiah keepe the Passouer. **¶** He setteth fourth Gods seruice. **¶** He fighteth against the King of Egypt, and dieth. **¶** The people bewaile him. **¶** **M**ueror * Josiah kept a Passouer vnto the Lord in Ierusalem, and they slew the Passouer in the fourteenth day of the first month. **¶** And hee appoynted the Priests to their charges, and encouraged them to the seruice of the house of the Lord. **¶** And hee saide vnto the Leuites, that y^e taught all Israel and were sanctified vnto the Lord, Put the holy sticke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God and his people Israel,

¶ And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomon his sonne. **¶** And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the familie of the Leuites: **¶** So kill the Passouer, & sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses. **¶** Josiah also gaue to the people, sheepe, lambs & kids, all for the Passouer, euen to all that were present, to the number of thirtie thousand, and thre thousand bullocks: these were of the Kings substance. **¶** And his princes offered willingly vnto the people, to the Priests and to the Leuites: Biliah, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priests for y^e Passouer, euen two thousand and five hundred sheepe, and three hundred bullocks. **¶** Conaniah also and Shemaiah & Jechaneel his brethren, & Jahabiah and Jeiel, & Jozabad, chiefe of the Leuites gaue vnto the Leuites for the Passouer, five thousand sheepe, and five hundred bullocks. **¶** Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders according to the Kings commandement. **¶** And they slew the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites flayed them. **¶** And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks. **¶** And they roasted the Passouer in fire, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distributed them quickly to all the people. **¶** Afterward also they prepared for them selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fat burnt: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron. **¶** And the singers the sonnes of Asaph stood in their standing according to the commandement of Dauid, and Asaph, and Heman, and Jeduthun the Kings Secre: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them. **¶** So all the seruice of the Lord was prepared y^e same day, to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord, according to the

1. Chro. 23. 6. and 24. and 25. and 26. chapters.
Or, the people.
d Exhort euery one to examine them selues, that they be not vniuerse to eate of the Passouer.
e Ebr. sonnes of the people.
e So that euery one, & of all sorts gaue of that they had a liberall portion to the seruice of God.
f Meaning of the lambe, which was called the Passouer: for onely y^e Priests might sprinkle, and in neede the Leuites might kill the sacrifice.
g They referred for the people y^e which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.
Exod. 22. 1.
1. Chro. 25. 1.
h Meaning here by his Prophet, because he appointed the Psalmes & prophecies which were to be sung.

2. King. 23. 21.
2 The Scripture vseth in sundrie places to call the lambe the Passouer, which was but y^e signe of the Passouer, because in all sacraments the signes haue the names of the thinges which are signified.
b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in y^e word of God.
c As it was before y^e Temple was built: therefore your office only is now to teach the people, & to praise God.

commandement of king Josiah.

17 And the children of Israel that were present, kept the Passouer the same tyme, and the feast of the vnleavened bread seuen daies.

18 And there was no Passouer kept like þis in Israel, from the daies of Samuel the Prophet: neither did all the kings of Israel keep such a Passouer as Josiah kept, & the Priests & the Leuites, & all Judah, and Israel that were present, and the inhabitants of Ierusalem.

19 This Passouer was kept in the eighteenth yere of the reigne of Josiah.

20 ¶ After all this, when Josiah had prepared the Temple, Necho king of Egypt came vp to fight against Carchemish by Perath, and Josiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make halte: leaue of to come against god, which is to me, lest he destroy thee.

22 But Josiah would not turne his face from him, but changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the balley of Megiddo.

23 And the shooters shot at king Josiah: then the king said to his seruants, Carpe me away, for I am verie sicke.

24 So his seruants tooke him out of that charer, and put him in the second charer which he had, and when they had brought him to Ierusalem, he died, & was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Josiah.

25 And Ieremiah lamented Josiah, & all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Josiah and his goodnes, doing as it was written in the Law of the Lord,

27 And his dooers, first and last, behold, they are written in the booke of the kings of Israel and Iudah.

CHAP. XXXVI.

1 After Josiah, reigned Ichoahaz, 4 After Ichoahaz, Iehoiachin, 8 After him Iehoiachin, 11 After him Zedekiah, 14. 17 In whose time all the people were caried away to Babel, for cōtēning the admonitiōs of the Prophets, 22 and were restored again the seventeenth yere after by king Cyrus.

1 Then the people of the land tooke Jehoahaz the sonne of Josiah, and made him king in his fathers stead in Ierusalem.

2 Jehoahaz was thre & twentie yere old when he began to reigne, and he reigned thre monethes in Ierusalem.

3 And the Prophets forewarned should come vpon Ierusalem,

3 And the king of Egypt tooke him as way at Ierusalem, and condemned the land in an hundredth talents of silver, and a talent of gold.

b To pay this as a yerely tribute

4 And the king of Egypt made Eliashim his brother king ouer Iudah and Ierusalem, & turned his name to Jehoiaquin: and Necho tooke Jehoiaqaz his brother, and caried him to Egypt.

5 Jehoiaquin was five and twenty yere olde, when he began to reigne, and he reigned eleuen yere in Ierusalem, and did euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchadnezzar also caried off the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Jehoiaquin, and his abominations which he did, and that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah: and Jehoiaquin his sonne reigned in his stead.

9 ¶ Jehoiaquin was eight yere old when he began to reigne, and he reigned thre monethes & ten daies in Ierusalem, and did euil in the sight of the Lord.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yere old, when he began to reigne, and reigned eleuen yere in Ierusalem.

12 And he did euil in the sight of the Lord his God, and humbled not himselfe before Jeremia the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his neck and made his heart obdurate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, & polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, saying early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his wordes, & misused his Prophetes, untill the wrath of the Lord arose against his people, and till there was no remedy.

17 For he brought vpon them the king of the Chaldeans, who slew their young men with the sword in the house of their Sanctuary, & spared neither young

c Because he, and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted the out.

d He meaneth superstitious markes which were found vpon his body, when he was dead:

e That is, he began his reigne at eight yere old, & reigned ten yeres when his father was aloue, and after his fathers death, which was the eighteenth yere of his age, he reigned alone three monethes and ten daies.

f Or, uncle.

g King. 24. 17. & 18. 1. & 2.

h By this phrase

i Scripture meaneth, often times

j And diligently

k Iere. 11. 7. & 25. 3. and 26. 5. and 32. 33.

l Till God should no longer suffer

m their finnes, but must needs punish them.

n Whither they

fled, thinking to haue bene saued for the holines thereof.

25. 1.

man,

Which is not because God ap-
proueth him
which yet is the
minister of his
iustice, but be-
cause God wold
by his iust iudge-
ment punish this
people: for this
King was led w
ambition and
vaine glory,
wherunto were
ioyned fury and
crueltie: there-
fore his worke
was condemna-
ble, notwithstanding it was iust and holy on Gods part, who vsed
this wicked instrument to declare his iustice. k When Cyrus
King of Persia, had made the Babylonians subject,

man, nor virgine, ancient, nor aged.
God gaue all into his hand,
And all the vessels of the house of God
great and smal, and the treasures of the
house of the Lord, and the treasures of
the king, & of his princes: all these car-
ied he to Babel.
And they burnt the house of God, and
broke downe the wall of Jerusalem, &
burnt all the palaces thereof with fire,
and all the precious vessels thereof, to
destroy all.
And they that were left by the sword,
caried he away to Babel, & they were
seruants to him and to his sounes, un-
till the kingdome of the Persians had
rule,
To fulfill the word of the Lord by the

1 mouth of Jeremiah, until the lande I
had her fill of her Sabbath: for all the
dayes that the lay desolate, the kept
Sabbath, to fulfill seuentie yeres.
But in the first yere of Cyrus king
of Persia (when the word of the Lord,
spoken by the mouth of Jeremiah, was
finished) the Lord stirred by the spirit of
Cyrus king of Persia, and he made a
proclamation through all his kingdome,
and also by writing, saying,
Thus saith Cyrus king of Persia, all
the kingdomes of the earth hath the
Lord God of heauen giuen me, and he
hath commaunded me to builde him
an house in Jerusalem, that is in Ju-
dah. Who is among you of all his peo-
ple, with whom the Lord his God is
let him go by.
Cyrus was borne, Isa. 44. 28, that Ierusalem and the Temple
should be built againe by Cyrus his anointed: so called, because
God vsed his seruice for a tyme to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not
in the Hebrew, but
is translated out of
the Greeke.

Lord almighty, God of our fathers,
Abraham, Isaac and Jacob, and of
their righteous seede, which hast
made heauen and earth with all their
ornament, which hast bound the sea by
the worde of thy commaundement,
which hast shut vp the deepe and sea-
led it by thy terrible & glorious name,
whom all do feare and tremble before
thy power: for the maiestie of thy glo-
ry cannot be boine, and thine angry
threatning toward sinners is impos-
sible, but thy mercifull promise is un-
measurable and unsearchable. For
thou art the most high Lord, of great
compassion, long suffering, and most
mercifull, and repentest for mans mi-
series. Thou, O Lord, according to thy
great goodness hast promised repen-
tance and forgiveness to them that
sinne against thee, and for thine infinite
mercies hast appointed repentance
unto sinners that they may be saued.
Thou therefore, O Lord, that art the
God of the iust, hast not appointed re-
pentance to the iust, as to Abraham, &
Isaac and Jacob, which haue not sinned
against thee, but thou hast appoint-
ed repentance unto me that am a sin-
ner: for I haue sinned above the num-
ber of the sande of the sea. App trans-

gressions, O Lord, are multiplied: my
transgressions are exceeding many: and
I am not worthy to behold and see the
height of the heauens for the multitude
of mine vnrighteousnes. I am bowed
downe with many iron bandes, that I
cannot lift by mine head, neither haue
any release. For I haue prouoked thy
wrath and done euil before thee. I did
not thy will, neither kept I thy com-
maundementes. I haue let by abomi-
nations and haue multiplied offences.
Now therefore I bow the knee of mine
heart, beseeching thee of grace. I haue
sinned, O Lord, I haue sinned, & I ac-
knowledge my transgressions: but I beseech
thee forgive me: O Lord, for-
giue me, & destroy me not by my trans-
gressions. We not angry with me for-
euer by referring euill for me, neither
condemne me into the lower partes of
the earth. For thou art the God, even
the God of them that repent: and in
me thou wilt shew all thy goodness: for
thou wilt saue me that am vnworthy,
according to thy great mercy: therefore
I will praise thee for euer all the dayes
of my life. For all the power of hea-
uens praise thee, and thine is the glo-
ry for euer and euer, Amen.

EZRA.

THE ARGUMENT.

As the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent
they should see their owne miseries, and be exercised vnder the crosse, that they might
contemne the world and aspire vnto the heauens: so after that he had visited the Iewes &
kept them now in bondage seuentie yeres in a strange country among infidels and idolaters,
he remembered his tender mercies and their infirmities, and therefore for his owne sake rayssed
them vp a deliuerer, and moued both the heart of the chiefe ruler to pity them, and also by him
punished such, which had kept them in seruitude. Notwithstanding left they should grow into a
contempt of Gods great benefite, he kepteth them still in exercise, and raiseth domesticall ene-
mies, which endeour as much as they can to hinder their most worthy enterprises: yet by the
exhortation of the Prophets they went forward by little & little till their work was finished.

The

a Thou hast pro-
mised that repe-
ntance shalbe the
way for them to
returne to thee.
b He speaketh
this in compari-
son of himself &
those holy fa-
thers which
haue their com-
mendation in y
Scriptures, so y
in respect of him
selfe he calleth
their sinnes no-
thing, but attri-
buteh vnto the
righteousnes.

The authour of this booke was Ezra, who was Priest, and Scribe of the Law, as chap. 7. 6. He returned to Ierusalem the first yere of Darius, who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such thinges as should be necessary for the Temple: and at his coming he redressed that which was amisse, and set the thinges in good order.

CHAP. I.

1 Cyrus sendeth agayne the people that was in captiuitie. *2* And reioyseth them their holy vessels.

NOW* in the first yere of Cyrus king of Persia (that the woide of the Lord, spoken by the mouth of Jeremiah, might be accomplished) the Lord stirred

by the spirit of Cyrus king of Persia, & he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giue me all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is: let him go vp to Ierusalem which is in Iudah, & build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) let the me of his place relieue him with siluer and with golde, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests & Leuites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, & golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Michabab the treasurer, and counted them vnto Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twentie kinnies,

10 Thirtie boules of golde, and of siluer boules of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were foure thousand & foure hundredeth, Shesh-

bazzar brought by all with them of the captiuitie that came by from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

1 These* also are the sonnes of the captiuitie, that went by out of the captiuitie (whome Sheshbazzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Rezerai, Mordecai, Bishpan, Mishpar, Bishgai, Rechum, Baanai. The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundredth leuitie and two:

4 The sonnes of Shephatiah, three hundredth leuitie and two:

5 The sonnes of Irah, seven hundredth and leuitie and five:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua and Joab, two thousand, eight hundredth and twelue:

7 The sonnes of Elam, a thousand, two hundredth and foure and fiftie:

8 The sonnes of Zattu, nine hundredth and foure and fiftie:

9 The sonnes of Zaccai, seven hundredth and threescore:

10 The sonnes of Bani, six hundredth and two and fiftie:

11 The sonnes of Bebai, six hundredth, & thirtie and twentie:

12 The sonnes of Beggad a thousand, two hundredth and two and twentie:

13 The sonnes of Adonikam, six hundredth, threescore and five:

14 The sonnes of Bishgai, two thousand, and six and fiftie:

15 The sonnes of Abin, foure hundredth and foure and fiftie:

16 The sonnes of Beer of Bishkiah, nine hundredth and eight:

17 The sonnes of Bezai, three hundredth and thirtie and twentie:

18 The sonnes of Iozab, an hundredth and twelue:

19 The sonnes of Iasalhum, two hundredth and thirtie and twentie:

20 The sonnes of Gibbar, nine hundredth and thirtie and twentie:

21 The sonnes of Beth-lehem, an hundredth and thirtie and twentie:

22 The men of Bethphath, five and fiftie:

23 The men of Beroth, an hundredth and eight and twentie:

24 The sonnes of Binauth, two and fiftie:

25 The sonnes of Biriatharim, of Shepharai, and Beeroth, seven hundredth and thirtie and fiftie:

With f Jewes that had bene kept captiues in Babylon.

Nehe. 7. 6. 1. s. d. r. 5. 7.

a Meaning, Iudea, which was a province, that is,

a country which was in subiectiō.

b Zerubbabel was chiefe captaine, Ieshua

the chie Priest, but Nehemiah a

man of great authority went not

now but came after, 64. yeres.

c This was not that Mordecai

which was Esters kinsman.

d Meaning, of the common

people.

e Or, of the duke of Moab.

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: forso this word (sonne) signifies, when it is ioyned with the names of places.

- 26 The sonnes of Yaramah and Gaba, six hundredeth, and one and twentie:
 27 The men of Bichmas, an hundredeth, and two and twentie:
 28 The sonnes of Beth-el and Ai, two hundredeth, and three and twentie:
 29 The sonnes of Bebo, two and fiftie:
 30 The sonnes of Magbush, an hundredeth and five and fiftie:
 31 The sonnes of the other Elam, a thousand, and two hundredeth, and foure and fiftie:
 32 The sonnes of Harin, three hundredeth and twentie:
 33 The sonnes of Iod-habib, and Ono, seven hundredeth, and five and twentie:
 34 The sonnes of Jericho, three hundredeth and five and fourtie:
 35 The sonnes of Senaah, three thousand, six hundredeth and thirtie.

¶ Before he hath declared y two Tribes of Iudah and Benjamin, & now cometh to the Tribe of Leui and beginneth at y Priests.

¶ The Leuites.

¶ The Singers.

¶ The Porters.

- 36 ¶ The Priests: of the sonnes of Iedaiah of the house of Iehua, nine hundredeth seuentie and three:
 37 The sonnes of Immer, a thousande and two and fiftie:
 38 The sonnes of Phathur, a thousande, two hundredeth and seuen and fourtie:
 39 The sonnes of Harin, a thousand and seuentene.
 40 ¶ The Leuites: the sonnes of Iehua, and Kadmiel of the sonnes of Yodanisah, seuentie and foure.
 41 ¶ The Singers: the sonnes of Asaph, an hundredeth and eight and twentie.
 42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Azbub, the sonnes of Talmon, y sonnes of Akkub, y sonnes of Jatir, the sonnes of Shobai: all were an hundredeth and nine and thirtie.
 43 ¶ The Bethunims: the sonnes of Zisba, the sonnes of Iasupha, the sonnes of Tabbanth,
 44 The sonnes of Meros, the sonnes of Shihah, the sonnes of Padon,
 45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
 46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,
 47 The sonnes of Giddel, the sonnes of Sahar, the sonnes of Keaiah,
 48 The sonnes of Rezin, the sonnes of Reskoda, the sonnes of Gazzai,
 49 The sonnes of Bzza, y sonnes of Pasfeah, the sonnes of Bzeai,
 50 The sonnes of Hnah, the sonnes of Merinn, the sonnes of Rephusin,
 51 The sonnes of Bakkuk, the sonnes of Yakupa, the sonnes of Yathur,
 52 The sonnes of Basuth, the sonnes of Mehida, the sonnes of Hartha,
 53 The sonnes of Marcos, the sonnes of Silara, the sonnes of Chanah,
 54 The sonnes of Reziyah, the sonnes of Yathapha,

¶ Which came of them that Salomoh had appointed for y worke of the Temple.

- 55 The sonnes of Salomons seruantes: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
 56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,

- 57 The sonnes of Shephathiah, the sonnes of Hattil, the sonnes of Bochereth Hazaiebam, the sonnes of Ami.
 58 All the Bethunims, and the sonnes of Salomons seruantes were three hundredeth nintie and two.
 59 ¶ And these went by from Telmelah, & from Telhartha, Cherub, Addan, and Immer, but they could not discernie their fathers house and their land, wherther they were of Israel.
 60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Bekoda, six hundredeth and two and fiftie.
 61 ¶ And of the sonnes of the Priests, the sonnes of Yabaiyah, the sonnes of Coz, y sonnes of Barsillai: which toke of the daughters of Barsillai y Giliadite to wife, & was called after their name.
 62 These sought their writing of y genealogies, but they were not found: thes fore were they put from y Priesthood.
 63 ¶ And Terhartha said vnto them, that they should not eate of the most holy thing, till there rose by a Priest with him Drim and Chummin.
 64 ¶ The whole Congregation together was two and fourtie thousand, three hundredeth and three score,
 65 Beside their seruantes & their mapages: of whome were seuen thousand, three hundredeth and seuen and thirtie: and among them were two hundredeth singing men and singing women.
 66 ¶ Their horses were seuen hundredeth, and five and thirtie: their asses, six thousand, seuen hundredeth and twentie.
 67 Their camels foure hundredeth, and five and thirtie: their asses, six thousand, seuen hundredeth and twentie.
 68 And certaine of the chiefe fathers, wherthey came to the house of y Lord, which was in Ierusalem, they offered willingly y for the house of God, to set it by vpon his foundation.
 69 They gaue after their abilitie vnto y treasure of the worke, euen one & three score thousand diammes of gold, and five thousand y pieces of silver, and an hundredeth Priests garments.
 70 So the Priests and the Leuites, and a certaine of the people, and the singers, and the porters, and the Bethunims dwelt in their cities, and all Israel in their cities.

make 55000. frankes, which mount to our money 69665. li. 13. sh. 4. d. so that the whole summe was 94493. li. 6. sh. 8. d.

CHAP. III.

- 1 They build the altar of God, 6 They offer to the Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

¶ And when the seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

¶ Then stood by Iehua the sonne of Josadak, and his brethren the Priests, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the altar

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. & because the Priests office was had in contempt, these would haue changed their estate by their name, & so by Gods iust iudgement lost both the estimation of y world & the dignitie of their office.
 l This is a Chaldee name and signifies him that hath authoritie ouer others.

m Reade Exod. 28. 30.

n Which mount to our money 24826. li. 13. sh. 4. d. esteeming the French crown at 6. sh. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke, o Which are called minze, & containe a piece of two markes: so 5000. mines

1. Esdr. 5. 47. a Called Tishr which answereth to part of September, & part of October.

b Meaning, nephew: for he was the sonne of Pedaiah, read 1. Chro. 3. 19.

e In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feast of Tabernacles.

Or, 10pp.

e Which month contained part of April and part of May, for in the meane season they had provided for things necessary for the worke. **f** They gaue the exhortations & encouraged euery man forward in the worke.

1. Chron. 26. 7. 9.

g Because they saw that it was nothing to glorious as y^e Temple, which Salomon had built, notwithstanding Aggeus comforteth them, & prophesieth that it shalbe more beautiful then the first: meaning the spiritual Temple, which are the members of Christes body.

altar of y^e God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God.

3 And they set the altar vpon his bases (for feare was among them, because of y^e people of those countreies) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by number according to the custome day by day.

5 And afterward the continuall burnt offering, both in the newe moneths and in all the feast dayes that were consecrated vnto the Lord, and in all y^e oblations willingly offered vnto the Lord.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layed.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Cyprus, to bring them cedar wood from Lebanon to the sea vnto Tycho, according to the grant that they had of Cyrus king of Persia.

8 And in the second pere of their coming vnto the house of God in Jerusalem in the second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Josabab, and the remnant of their bretheren the Priests and the Levites, and all they that were come out of the captiuitie vnto Jerusalem, and appointed the Levites from twentie yeres olde & aboue, to set forward the worke of the house of y^e Lord.

9 And Ieshua y^ehode with his sonnes, and his bretheren, and Kadmiel with his sonnes, and the sonnes of Judah together to set forward the workemen in the house of God, and the sonnes of Iehonadab with their sonnes, and their brethren the Levites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Levites the sonnes of Asaph with cymbales, to praise the Lord: after the ordinance of Dauid king of Israel.

11 Thus they sang to the Lord praise, and when they gaue thanks vnto the Lord, for he is god, for his mercie endureth for euer toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priests and the Levites and the chiefe of the fathers, ancient men, which had seene y^e first house, (when the foundation of this house was layed before their eyes) swept with their faces, because they saw that it was nothing to glorious as y^e Temple, which Salomon had built, notwithstanding Aggeus comforteth them, & prophesieth that it shalbe more beautiful then the first: meaning the spiritual Temple, which are the members of Christes body.

a loude voyce, and many shouted aloud for ioy,

13 So that the people could not discern the sound of the shout for ioy, from the noise of the weeping of the people: for y^e people shouted with a loude cry, and the noise was heard farre of.

CHAP. IIII.

1 The building of the Temple hundred and how. Letters to Artaxerxes, and the answer.

But the aduersaries of Judah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will builde with you: for we seeke the Lord our God as ye do: and we haue sacrificed vnto him since the tyme of Esar Haddon king of Asshur, which brought vs by hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to build y^e house vnto our God: for we our selues together will builde it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commaunded vs.

4 Wherefore the people of the land which discouraged the people of Judah, & troubled them in building,

5 And they hired counsellors against them, to hinder their deuce, all y^e dayes of Cyrus king of Persia, euen vntil the reigne of Darius king of Persia.

6 And in the reigne of Xathurosch (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of Artabasthate, Arthidath, Tabeel, & y^e rest of their companions wrote when it was peace vnto Artabasthate king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Behun the chancelour, and Shimsai the Scribe wrote a letter against Jerusalem to Artabasthate the king, in this sort.

9 Then wrote Behun the chancelour, Shimsai the scribe, and their companions Dmaie, & Naphathachiaie, Tarselaie, Naphathiaie, Arthachiaie, Nablaie, Shulhanachiaie, Dehaue, Elnaie,

10 And the rest of the people whom the great and noble Menappar brought ouer, and set in the citie of Samaria, and other that are beyond the River and Chemeth.

11 This is the copy of y^e letter that they set vnto king Artabasthate, THE SERVANTES the men beyonde the River and Chemeth, salute thee.

12 Weet knowne vnto the king that the Jewes, which came vp fro thee to vs, are come vnto Jerusalem (a citie rebellious and wicked) and build, and lay foundations of the walles, & haue ioy.

a Meaning, y^e inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten Tribes. 2. Kin. 17. 24. and 19. 37. These professed God, but worshipped idols also & therefore were y^e greatest enemies to the true seruants of God. b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion. c Euen made their hands weake.

d They bribed y^e gouernours vnder y^e king, to hinder their worke, thus they that halte, cannot abide, y^e God should be purely serued. e He was also called Artaxerxes, which is a Persian name. some thinke it was Cambyyses Cyrus sonne, or Darius, as verily. f Called Artaxerxes, which signifieth in y^e Persian tongue, an excellent warrior.

g Or, Counsellor. h These were certaine people, which y^e Assyrians placed in Samaria in stead of the ten Tribes. Some thinke it was Saneherib, but rather Salomanasar. h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it. i Which were a certain people y^e Iowes.

ned the foundations.

13 Be it known now unto the king, that if this cite be built, and the foundations of the walles layde, they will not give tolle, tribute, nor custome: so shalt thou hynder the kings tribute.

14 Now therefore because we haue bin brought vp in the Kings palace, it was not meete for vs to see the kings displeasure: for this cause haue we lent & certified the king.

15 That one way searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noisome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this cite was destroyed.

16 We certifie the king therefore, that if this cite be builded, and the foundation of the walles layde, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The king sent an answer vnto Rehun the Chancelour, and Shinhai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, Sheshlam and Chereth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commanded & they haue searched, and founde, that this cite of old time hath made insurrection against kings, and hath rebelled, and rebellious hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men make cease, and that the cite be not built, till I haue giuen another commandement.

22 Take heede now that ye faile not to do this: why should doynage growe to hurt the kings?

23 When the copie of King Artahasthes letter was read before Rehun and Shinhai the scribe, and their companions, they went by in all the haste to Ierusalem vnto the Jewes, & caused them to cease by force and powder.

24 Then created the worke of the house of God, which was in Ierusalem, and did stay vnto the second pere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

1 Then Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophesied vnto the Jewes which were in Iudah, and Ierusalem, in the name of God of Israel, even vnto the.

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose, and began to builde the house of

God at Ierusalem, and with them were

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuer, and Shethar-bosnai and their companions, and said thus vnto them, Who hath giuen you commandement to builde this house, and to lay the foundations of these walles?

4 ¶ Then saide we vnto them after this maner, What are the names of the men that builde this building?

5 But the epe of their God was vpon the Elders of the Jewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shethar-bosnai and his companions Aspharacheaie, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it knownen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their handes.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to builde this house, & to lay the foundation of these walles?

10 We asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many peres ago, which a great king of Israel builded, and founded it.

12 But after that our fathers had provoked the God of heauen vnto wrath,

* he gaue them ouer into the hande of Nabuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first pere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nabuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue the vnto one Sheshbazzar by his name, whome he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar & layed

a Which encouraged them to go forward and accused them that they were more careful to builde their own houses, then zealous to build the Temple of God.
b That is, the enemies asked this as ver. 10.
c His fauour & the spirit of strength.

* Or, marble.

d To wit, Salomon.

1 King. 6. 3.

2. ci. v. 3. 2.

2 King. 24. 12. &

25. 9.

e Read Cha. 1. 1.

2.

f Read. Cha. 1. 2.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

" Ebr. In the Chalde, VVe haue eaten the salt of the Palace.

l Some read for Shelam, salutation or greeting m Called also Cheeneth, as ver. 11.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

o Or, Haggai. Hag. 1. 1. & dr. 6. 8.

laped the foundation of the house of God, which is in Jerusalem, and since that time even until now, hath it bene in building, yet is it not finished.

- 17 Nowe therefore if it plean the King, let there be searche made in the house of the Kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyde this house of God in Jerusalem, & let the King sende his minde concerning this.

CHAP. VI.

At the commandment of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of unleavened bread.

1. Esdr. 6. 11.

"Ebr. house of books.

2 Wherein were the actes of the Kings of Medes and Persians.

"Or, power, or courtes.

"Or, marble.

b Meaning, Zerubbabel, to whom he giueth charge.

c Medle not with them, neither hinder the.

d For lacke of money.

10 That they may haue to offer sweete odours vnto the God of heauen, and praye for the kings life, and for his somes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, & shall be let vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hands to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tatnai the captaine beyonde the River, and Shethar Bosnai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahstashtes king of Persia.

15 And this house was finished the third day of the moneth of Adar, which was the first yeere of the reigne of King Darius.

16 ¶ And the childre of Israel, & Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioye,

17 And offered at the dedication of this house of God an hundredth bullockes, two hundredth rammes, four hundredth lambes, & twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses, or ner the seruice of God in Jerusalem, as it is written in the booke of Hoses.

19 And the children of the captiuitie kept the Passouer on the fourteenth daye of the first moneth.

20 (For the Priests & the Leuites were purified altogether) and they killed the Passouer for all the children of the captiuitie, & for their brethren the Priests, and for them selues.

21 So the children of Israel which were of the heathen come againe out of captiuitie, & all such and forsaked as had separated them selues vnto their idolatrie, from the fitchines of the heathen to worship the of the lande, to seeke the Lorde God of true God, Israel, did eate,

22 And they kept the feast of vnleavened bread seuen dayes with ioye: for the King of the Medes had made them glad, and turned des, Persians and the heart of the King of Assyrians, them, to encourage them in the worke of the house of God, euen the God of their hands, Israel.

c Who hath appointed that place to haue his Name called vpon there.

1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth, and containeth part of Februarie and part of March.

h And the two and fourtieth after their first returne.

Nom. 3. 6. & 8. 9.

i Which were of the heathen come againe out of captiuitie, & all such and forsaked as had separated them selues vnto their idolatrie, from the fitchines of the heathen to worship the of the lande, to seeke the Lorde God of true God, Israel, did eate,

k Meaning, Darius who was for the King of the Medes had made them glad, and turned des, Persians and the heart of the King of Assyrians, them, to encourage them in the worke of the house of God, euen the God of their hands.

By the commandement of the King, Ezra and his companions come to Ierusalem. 27 Hee giveth thanks to God.

NOW after these things, in the reign of Artahshasthe king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Iehiakah, the sonne of Shalum, the sonne of Zadok, the sonne of Ahitub,

The sonne of Amariah, the sonne of Azariah, the sonne of Seraiah, the sonne of Azariah,

The sonne of Azariah, the sonne of Bzai, the sonne of Bzai,

The sonne of Abissua, the sonne of Binehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

This Ezra came up from Babel, & was a scribe prompt in the Law of Moses, which the Lord God of Israel had given, and the king gave him all his request according to the hand of the Lord his God which was upon him.

And there went by certaine of the children of Israel, and of the Priests, and the Levites, and the porters, and the scribes unto Ierusalem, in the seventh pere of King Artahshasthe.

And he came to Ierusalem in the fifth moneth, which was in the seventh pere of the king.

For upon the first day of the first moneth began he to go by from Babel, and on the first day of the fifth moneth came he to Ierusalem, according to the good had of his God that was upon him.

For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teache the preceptes and iudgements in Israel.

And this is the copie of the letter that King Artahshasthe gave unto Ezra the Priest and scribe, even a writer of the wordes of the commandements of the Lord, and of his statutes over Israel.

ARTAHSHASTHE King of kings to Ezra the Priest and perfit scribe of the Lawe of the God of heauen, and to the Cheneeth.

I have given commandement, that euerie one, that is willing in my kingdom of the people of Israel, and of the Priests, and Levites to goe to Ierusalem with thee, shall go.

Therefore art thou sent of the king and his seven counsellers, to enquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hande.

And to carie the silver and the golde, which the king and his counsellers willingly offer unto the God of Israel (whose habitation is in Ierusalem)

And all the silver and golde that thou shalt finde in all the Province of Babel, with the free offering of the people, & that which the Priests offer willingly to the house of their God which is in Ierusalem,

That thou maiest brye speed up with this silver, bullockes, rammes, lambs, with their meat offerings & their drinke offerings: and thou shalt offer them bys on the altar of the house of your God, which is in Ierusalem.

And whatsoever it pleaseth thee and thy brethren to doe with the rest of the silver, and golde, doe pe it according to the will of your God.

And the vessels that are given thee for the service of the house of thy God, those deliuer thou before God in Ierusalem.

And the residue that shall be needefull for the house of thy God, which shall be made for thee to bestowe, thou shalt bestow it out of the kings treasure house.

And I King Artahshasthe have given commandement to al the treasurers which are beponde the River, that whatsoever Ezra the Priest and scribe of the Lawe of the God of heauen shall require of you, that it bee done continually.

Unto an hundred talents of silver, unto an hundred measures of wheat, & unto an hundred baths of wine, & unto an hundred baths of oyle, and salt without witing.

Whatsoever is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth against the Realme of the king, and his children?

And we certifie you, that by you any of the Priests, Levites, fingers, porters, scribes, or ministers in this house of God, there shall no gouernour lape by you them tolle, tribute nor custome.

And thou Ezra (after the wisdom of thy God, that is in thine hande) set iudges and arbiters, which may iudge all the people that is beyond the River, even all that knowe the Lawe of thy God, & teache pe them that know it not.

And whosoever will not doe the Law of thy God, and the kings Lawe, let him haue iudgement without delape, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be the Lord God of our fathers, which hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

And hath inclined mercie toward me, before the king and his counsellers, and before all the kings mighty Princes: and I was comforted by the hande of the Lord my God, which was upon me, and I gathered the chiefe of Israel to go up with me.

CHAP. VIII.

The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 Hee admonisheth the Priests of their dutie. 31 VVhat they did when they came to Ierusalem.

These are now the chiefe fathers of them, and the genealogie of them that

As ye know best may serue to Gods glorie.

Which was the Ryuer Euphrates, and they were beyond it in respect of Babylon.

Ebr. Corim. m Read 1. King. 7.26. & 2. chro. 2.10.

This declareth that the feare of Gods iudgements caused him to vie this liberality, and not the loue that he bare to Gods glorie or affection to his people.

He gaue Ezra full authoritie to restore al things according to the word of God, & to punish them that resisted and would not obey.

Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life. g Which remained as yet in Babylon, & had not returned with Zerubbabel. h To examine who liued according to the lawe. i Whereof thou art expert.

a Reade chap.

7. 1.

b Or, captaine of
Arabs.

c That came to
goe with Ezra.

d To that place
of Euphrates,
where Ahava
the River en-
treth into it,
looke. 1. Esdr. 8.
41.

e He was the
chiefest that
taught there
the Law of God
vnto the Le-
uites.
f Ebr. put words in
their mouth.

g He sheweth
that the ende of
fasting is to
humble the bo-
dy to the spirit,
which must pro-
ceede of the
heart lively
touched, or else
it is but hypo-
cricie.

h He thought it
better to com-
mit him selfe
to the protectio
of God, then by
seeking these
ordinary means,
to giue an occa-
sion to others to
thinke that he
did doubt of
Gods power.

i Reade Chap.
2. 69.

k This declared
that their jour-
ney was full of
daunger, & yet
God deliuered
them according
to their prayer.

l This was a to-
ken of a good
conscience and
of his integritie,
that he would
haue witness
one, of his fidelitie.

that came with me from Babel, in
the reigne of king Artahabathe.
2 Of the sonnes of Phinehas, Gershom:
of the sonnes of Phamar, Daniel: of
the sonnes of Dauid, Yathiel:
3 Of the sonnes of Shechaniah, of the
sonnes of Pharoah, Zechariah, & with
him the count of the males, an hundred
and fiftie.
4 Of the sonnes of Pahath Moab, Eli-
honorai, the sonne of Zerachiah, & with
him two hundred males.
5 Of the sonnes of Shechaniah, the sonne
of Jahziel, and with him thre hundred
males.
6 And of the sonnes of Bin, Ebed the
sonne of Jonathan, and with him fiftie
males.
7 And of the sonnes of Elam, Ieshaiah
the sonne of Athaliah, and with him se-
uente males.
8 And of the sonnes of Shephatiah, Zes-
badiah the sonne of Michael, and with
him fourescore males.
9 Of the sonnes of Joab, Obadiah the
sonne of Jehiel, and with him two hun-
dred and eightene males.
10 And of the sonnes of Shelomith the
sonne of Josaphiah, & with him an hun-
dred and threescore males.
11 And of the sonnes of Zebai, Zechari-
ah, the sonne of Zebai, and with him
eight and twente males.
12 And of the sonnes of Agad, Johanan
the sonne of Hakkarai, and with him
an hundred and ten males.
13 And of the sonnes of Adonikam, that
were the last, whose names are these:
Eliphelet, Jehiel and Shemaiah, and
with them threescore males.
14 And of the sonnes of Bigvai, Othai,
and Zabud, and with them seuentie
males.
15 And I gathered them to the River
that goeth toward Ahava, and there
abode we thre daies: then I belved
the people, and the Priests, and found
there none of the sonnes of Levi.
16 Therefore sent I to Eliezer, to Uriel,
to Shemiah, and to Elmathan, and to
Jariib, and to Elmathan, & to Nathan,
and to Zechariah, and to Meshullam
the chiefe, and to Joiarib, and to Elma-
than, men of understanding,
17 And I gave them commaundement,
to Iddo the chiefest at the place of Cas-
sephia, and I tolde them the wordes
that they should speake to Iddo, and to
his brethren the Sathunims at the place
of Cassephia, that they should cause the
numbers of the house of our God to
come vnto vs.
18 So by the good hand of our God which
was vpon vs, they brought vs a man of
vnderstanding of the sonnes of Ahasa-
li the sonne of Levi, the sonne of Israel,
and Sherebiah with his sonnes & his
brethren, euen rightene.
19 Also Hashabiah, and with him Ies-
haiah of the sonnes of Merari, with

his brethren, and these sonnes twentie.
20 And of the Sathunims, whom Da-
uid had set, and the Priests to the ser-
uice of the Leuites, two hundred and
twentie of the Sathunims, which all
were named by name.
21 And there at the River, by Ahava, I
proclaimed a fast, that we might hum-
ble our selues before our God, & seeke
of him a right way for vs, and for our
children, and for al our substance.
22 For I was ashamed to require of
the king an arme & horsemen, to helpe
vs against the enemy in the way, be-
cause we had spoken to the king, say-
ing, The hand of our God is vpon al
them that seeke him in goodnes, but his
power and his wrath is against al them
that forsake him.
23 So we fasted, and besought our God
for this: and he was intreated of vs.
24 Then I separated twelue of the chief
of the priestes, Sherebiah, and Hasha-
biah, & ten of their brethren with them,
25 And weighed them the silver and the
golde, and the vessels, euen the offering of
the house of our God, which the king &
his counsellers, and his princes, and al
Israel that were present had offered.
26 And I weighed into their hand fixe
hundred and fiftie talents of silver,
and in silver vessel, an hundred talents,
and in golde, an hundred talents:
27 And twenty basins of golde, of a thou-
sand dynammes, and two vessels of
fining brasse very good, and precious as
golde.
28 And I said vnto them, Be as con-
secrate vnto the Lord, and the vessels are
consecrate, and the golde and the silver
are freely offered vnto the Lord God of
your fathers.
29 Watch ye, and keepe them vntill ye
weigh them before the chiefe priestes &
the Leuites, and the chiefe fathers of
Israel in Jerusalem in the chambers of
the house of the Lord.
30 So the Priests and the Leuites re-
ceived the weight of the silver and of
the golde, & of the vessels to bring them
to Jerusalem, vnto the house of our
God.
31 ¶ Then we departed from the River
of Ahava on the twelfth day of the
first month, to go vnto Jerusalem, and
the hand of our God was vpon vs, and
deliuered vs from the hand of the ene-
my, and of such as layed waite by the
way.
32 And we came to Jerusalem, and a-
bode there thre daies.
33 And on the fourth day was the silver
weighed, and the golde and the vessel in
the house of our God in the hande of
Meremoth the sonne of Uriah the priest,
and with him was Eleazar the sonne of
Phinehas, and with them was Josas
had the sonne of Ieshua, and Noadiah
the sonne of Binnui the Leuites,
34 By number and by weight of euery
one, of his fidelitie.

one, and al the weight was written at the same time.

- 35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, iunetic & five rammes, seuenie & seuen lambes, and twelue hee goats for sinne: all was a burnt offering of the Lord.
- 36 And they deliuered the kings commission vnto the kings officers, and to the captiues beyond the River: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. 2 He prayeth vnto God.

1. Esdr. 8. 67.

1 **W**hen as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not separated from the people of the landes (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebulites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabel vntil the coming of Ezra, they had degenerate contrary to the lawe of God, & married where it was not lawful, Deut.

2 For they haue taken their daughters to them selves, and to their sonnes, and they haue mixed the holy seed with the people of the landes, & the hande of the princes and rulers hath bene chiefe in this trespass.

3 But when I hearde this saying, I rent my clothes & my garment, and pluckt of the haire of mine head, and of my beard, and late downe & astonied.

b That is, the gouerners are the chiefe beginners hereof. c As one doubting whether God would continue his benefices towards vs, or els destroye this which he had begun.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I late downe astonied vntil the evening sacrifice.

5 And at the evening sacrifice I arose by from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

Exod. 29. 39. mem. 28. 3.

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, & our trespass is growen by vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities haue we, our kings, and our priests bene deliuered into the hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a name in his holy place, that our God may light our eyes, and giue vs a litle returning in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nayles to hang things vpon, Isa. 22. 23.

in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shal we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye goe to possesse it, is an vncleane lande, because of the filthines of the people of the landes, which by their abominations, and by their uncleannes haue filled it from corner to corner.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, nor seeke their peace nor welth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23. 6.

13 And after al that is come vpon vs for our euil dedes, & for our great trespasses (seeing that thou our God hast spared vs from being beneath & for our iniquities, and hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28. 13.

14 Should we returne to breake thy commandements, and iorne in affinitie with the people of such abominations? wouldst not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any els saying?

h He sheweth that God is iust in punishing his people, and yet merciful in refering a residue to whom he sheweth fauour.

15 O Lord God of Israel, thou art iust, for we haue bene preferred to escape, as appeareth this day: behold, we are before thee in our trespasses: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wines.

1 **W**hen as Ezra prayed thus, and confessed him selfe weeping, and a He confessed falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

1. Esdr. 8. 90.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and saide to Ezra, We haue trespassed againt our God, & haue taken strange wines of the people of the lande, yet now there is hope in Israel concerning this.

h sinnes of the people.

3 Now therefore let vs make a covenante with our God, to put away all the wines, (and such as are borne of them) according to the counsel of the Lord, and of those that feare the commandments of our God, and let it be done according to the lawe.

b Meaning, that God would receiue them to mercy.

4 And for the matter delougeth vnto thee: we also wil be with thee: be of learning to perswade the people herein, & to

5 Then arose Ezra, & caused the chiefe Priests, command them,

Priests, the Leuites, and all Israel, to wear that they would doe according to this worde. So they sware.

Esdr. 9. 1.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliahb: he went euen thither, but he did eate neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

Ezr. sonnes of the captiuitie.

7 And they caused a proclamation to go throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble them selues vnto Ierusalem.

Or, condemned.

8 And who soeuer would not come within thre dayes according to the counsell of the Princes and Elders, all his substance should be forsaie, and he should be separate from the Congregation of them of the captiuitie.

*Which con-
teyned part of
November and
part of Decem-
ber.*

9 ¶ Then all the men of Iudah & Beniamin assembled them selues vnto Ierusalem within thre dayes, which was the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

*f For the season
was giuen to
raine, and so the
wether was
more sharpe &
colde, and also
their conscience
touched them.*

10 And Ezra the priest stood vp, and said vnto them, We haue transgressed, and haue taken strange wines, to increase the trespass of Israel.

*g Ye haue layed
one sinne vpon
another.*

11 Now therefore giue prayse vnto the Lord God of your fathers, and doe his wil, and separate your selues from the people of the land, and from the strange wines.

*h Reade Iosh.
7. 19.*

12 And all the Congregation answered, and said with a loude voyce, So wil we do according to thy wordes vnto vs.

*i Let them be
appointed to ex-
amine this
matter.*

13 But the people are many, and it is a ramp wether, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore before all the Congregation, and let all them which haue taken strange wines in our cities, come at the time appointed, and with them the Elders of euery cite & the Iudges thereof, til the fierce wrath of our God for this matter turn away from vs.

15 ¶ Then were appointed Jonathan the sonne of Asah-el, and Jahaziah p sonne of Ehiuah over this matter, and Deshullam and Shabberhai the Leuites helped them.

*k They went to
the chiefe cities
to sit on this
matter which
was three mo-
neths in fini-
shing.*

16 And they of the captiuitie did so and departed, euen Ezra the priest, and the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange

wines,
18 And of the sonnes of the priests there were men found, that had taken strange wines, to wit, of the sonnes of Ieshua, the sonne of Jozabab, and of his brethren, Maaseiah, Helieser, and Jarib, and Gedaliah.

19 And they gaue their hands, that they would put away their wines, and they that had trespassed, gaue a raimie for their trespass.

20 And of the sonnes of Immer, Yonasan, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eligah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sonnes of Pashhur, Elieonai, Maaseiah, Ishmael, Bethaneel, Jozabab, and Elashah.

23 And of the Leuites, Jozabab & Shimeon and Kelaiah, (which is Kethiah) Bethahiah, Iudah, and Elieser.

24 And of the singers, Eliahb. And of the Porters, Shallum, and Telem, and Uri.

25 And of m Israel: of the sonnes of Maroth, Rannah, and Ieshah, and Malchiah, and Hiamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattasiah, Zechariah, and Jehiel, and Abdi, and Jeremioth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliahb, Mattaniah, and Jeremioth, & Zabab, and Aziza.

28 And of the sonnes of Zebai, Jehohanan, Hananiah, Zabbai, Hethai.

29 And of the sonnes of Bani, Meshullam, Malchiah, and Adai, Jathub, & Shear, Jeramioth.

30 And of the sonnes of Pahath Mosab, Adna, and Chelai, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnai, and Manasseh.

31 And of p sonnes of Harim, Elieser, Issiah, Malchiah, Shemaiah, Shimeon, Benjamin, Malchiah, Shamariah.

32 And of the sonnes of Yathum, Mattaniah, Mattathiah, Zabab, Eliphelet, Jeremai, Manasseh, Shimeon.

33 Of the sonnes of Bani, Maadai, Minram, and Del.

34 Banaiah, Bediah, Chelub, Baniah, Jeremioth, Eliahb.

35 Mattaniah, Mattenai, and Jaasai.

36 And Bani and Benui, Shimeon, and Shelemiah, and Nathan, & Adai.

37 Machabeai, Shashai, Sharai, Hareel, & Shelemiah, Shemariah,

38 Shallum, Amariah, Joseph.

39 Of the sonnes of Nehb, Zeiel, Mattithiah, Zabab, Zebua, Zadai, and Joel, Benaiah.

40 All these had taken strange wines: and among them were women that had chidren.

*l As a token that
they would
keepe promise
and do it.*

*m Meaning, of
the common
people: for be-
fore he spake of
the Priests and
Leuites.*

*n Or, the captiues
of Moab.*

*n Which also
were made ille-
gitimate because
the marriage
was vnlawful.*

God doeth in al ages and at al tymes set vp worthy persons for the commodity and profite of his Church, as now within the compasse of seuentie yeeres he raysed vp diuers excellent men for the preseruacion of his people, after their returne from Babylon, as Zerubabel, Ezra, and Nehemiah. Whereof the first was their captayne to bryng them home, and provided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and provided that the lawe of God was put in execution among them. He was a godly man and in great autoritie with the kyng, so that the kyng fauoured him greatly, and gaue him most ample letters for the accomplishment of all thinges which he coulde desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem.
2 He confesseth the sinnes of the people, and prayeth God for them.

1 **I** He wordes of Nehemiah the sonne of Hachaliah, in the moneth * Chisleu, in the twentieth eth yere, as I was in the palace of Shulhan, Came Hanani, one of my brethren, he and the men of Judah, and I asked them concerning the Jewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they saide vnto me, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen.

5 And saide, * O Ioye God of heauen, the great and terrible God, that keepesth covenant and mercie for them that loue him, and obliuie his commaundements.

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the childeyn of Israel, which we haue sinned agaynst thee, both I & my fathers house haue sinned: We haue grievously sinned agaynst thee, and haue not kept the commaundements, nor the statutes, nor the iudgements which thou commaundedst thy seruant Moses.

8 I beseech thee, remember the voyde that thou commaundedst thy seruant Moses, saying, Be wil transgresse, and I * wil scatter pou abroade among the people.

9 But if pe turne vnto me, and keepe my commaundementes, and doe them, * though pour scattering were to the uttermost part of the heauen, yet wil I gather pou from thence, and wil bring

you vnto the place that I haue chosen, to place my name there.

10 Howe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Ioye, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to ^d feare thy name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of ^e this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Ierusalem, 17 And builded the walles.

1 **N**ow in the moneth * Nisan in the twentieth yere of king ^a Artahs the first moneths thatste, h wine floode before him, & I tooke by the wine, and gaue it vnto the king. Now I was not beforetime sad in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrowe of heart. Then was I fore afraid.

3 And I saide to the king, God sate the king for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I praised * to the God of heauen.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Judah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the king saide vnto me, (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, & he sent me, & I let him a time.

7 After I said vnto the king, If it please the king, let them giue me letters to the captaynes beyond the ^e River, that they may conuey me ouer, till I come into Judah,

8 And letters vnto Asaph the keeper of the kings ^e parkes, that he may giue me timber to build the gates of the palace (which

^d That is, to worship thee.
^e To wit, the king Artabshaltre.

^a Which was the first moneths of the yere, and conteyneth part of March & part of April.

^b Who is also called Darius: reade Ezr. 7. 1. & was the sonne of Hystaspis.

^c I desired God in mine heart to prosper mine enterpryse.

^e Or, Euphrates.

^e Or, paradise.

^a Which conteyneth part of November and part of December, and was their ninth moneth.
^b A Iewe as I was.

^c Meaning, in Iudea.

^d Dan. 9. 4.

^e Ezr. corrupted.

^e Dan. 29. 27, 28.

^e Dan. 30. 4.

CHAP. III.

d As God moved me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes and labored alwayes both by force & subtiltie to ouercome them, and Tobiah because his wife was a Ieweſſe, had aduertisment euer of their affaires, and so wrought them great trouble.

Or, Conduise.

f That is, contented of other nations, as though God had forsaken vs.

g They were incouraged and gaue themselves to do wel, and to trauel in this worthe enterprise.

h These were three chiefe gouerners vnder the king of Persia beyond Euphrates.

i Thus the wicked when they wil burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stireth the hatred of Princes most agaynst them. k Neither ye are of the number of the children of God (to whom he hath appoynted this citie onely) neither did any of your predecessours euer feare God.

(which appertained to the house) and for the wall of the citie, and for the house that I shall enter into. And the king gaue me according to the good hand of my God vpon me.

9 The came I to the capitaines beyond the River, and gaue them the kings letters. And the king had sent capitaines of the armie and hoysmen with me.

10 But Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, & it grieved them sore, that there was come a man which fought the welth of the children of Israel.

11 So I came to Ierusalem, and was there thre dayes.

12 And I rose in the night, I, & a few me with me: for I told no man, what God had put in mine heart to do at Ierusalem, & there was not a beast with me, save the beast whercon I rode.

13 And I went out by night by the gate of the balley, & came before the diagon wel, and to the dung porte, and viewed the wall of Ierusalem, how they were broken downe, and the portes thereof denoured with the fire.

14 Then I went forth vnto the gate of the fontaine, and to the kings filhpooles, and there was no roume for the beast that was under me to passe.

15 Then went I by in the night by the brooke, and viewed the wall, and turned backe, and coming backe, I entered by the gate of the balley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterwarde I saide vnto them, Pe see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they said, let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, & Geshem the Arabian heard it, they mocked vs and despised vs, and sayde, What a thing is this that ye do? Will ye rebel agaynst the king?

20 Then answered I them, and saide to them, The God of heauen, he wil prosper vs, and we his seruantes wil rise up and build: but as for you, ye haue no portion nor right, nor kinemorial in Ierusalem.

21 But because it maketh them most odious to the world, and also stireth the hatred of Princes most agaynst them. k Neither ye are of the number of the children of God (to whom he hath appoynted this citie onely) neither did any of your predecessours euer feare God.

1 The number of them that builded the wall.

2 Then arose Eliashub the hie priest with his brethren the priestes, and they built the shepegate: they repaired it, & set vp the doores thereof: then vnto the towne of Sheph repaired they it, and vnto the towne of Hananeel.

3 And next vnto him builded the men of Jericho, & beside him Zaccar the sonne of Iurai.

4 But the fifth port did the sonnes of Benaiah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

5 And next vnto them fortified Jethan, the sonne of Urijah, the sonne of Hakkoz: and next vnto them fortified Jethullam, the sonne of Berechiah, the sonne of Meshabeel: and next vnto them fortified Zadok, the sonne of Baana:

6 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lordes.

7 And the gate of the old filhpooles fortified Jehoiada the sonne of Balaah, and Meshullam the sonne of Besobariah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

8 Next vnto them also fortified Melatiah the Gibeonite, and Jadan the Mesopotamite, men of Gibeon, and of Meshach, vnto the chymne of the Duke, which was beyond the River.

9 Next vnto him fortified Uzziel the sonne of Harhobiah: of gold smithes: next vnto him also fortified Hananiah, the sonne of Harakkahum, and Meshach the sonne of Meshabeel: they repaired Ierusalem vnto the broad wall.

10 Also next vnto the fortified Nechemiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

11 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Jathuthai, the sonne of Meshabiah.

12 Meshabbiah the sonne of Harim, and Meshach the sonne of Meshabeel: they repaired the second portion, and the towne of the fornamers.

13 Next vnto him also fortified Shallum, the sonne of Hanan, the ruler of the halfe part of Ierusalem, he, and his daughters.

14 The balley gate fortified Hananiah, and the inhabitants of Zenuah: they built it, & set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousande cubites on the wal vnto the dung port.

15 But the dung port fortified Meshabbiah, the sonne of Meshabiah, the ruler of the fourth parte of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, & the barres thereof.

16 But the gate of the fontaine fortified Meshabbiah, the sonne of Meshabiah, the ruler of the fourth parte of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, & the barres thereof.

a In Ebrew they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintayne it.

b The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe them vnto.

Isa. 52. 11.

c Vnto the place where the Duke was wont to sit in judgement, who governed the country in their absence.

Or, of Zorophinaries.

Or, measure.

Or. Silas.

Shallum, the sone of Col-hoseh, the ruler of the fourth part of Shilpah: he builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall unto the fishpools of Shelah by the kinges garden, and unto the steeppes that goe downe from the citie of Dauid.

16 After him fortified Shebiamiah the sone of Azbuk, the ruler of the halfe parte of Beth-zur, until he other side ouer against the sepulchres of Dauid, and to the fishpools that was repayed, and vnto the house of the mightie.

17 After him fortified the Levites, Nehum the sone of Sami, and next vnto him fortified Jahbhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren, Basuai, the sone of Henadab the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sone of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sone of Zachai, and fortified another portion from the corner vnto the doore of the house of Eliahb the hie priest.

21 After him fortified Meremoth, the sone of Drayah, the sone of Yakkoz, another portion from the doore of the house of Eliahb, euen as long as the house of Eliahb extended.

22 After him also fortified the priestes, the men of the plaine.

23 After them fortified Benjamin, and Jahshub ouer against their house: after him fortified Meshiah, the sone of Adasaleah, the sone of Ananiah, by his house.

24 After him fortified Binui, the sone of Henadab another portion, from the house of Meshiah vnto the turning and vnto the corner.

25 Dalai, the sone of Bazai, from ouer against the corner, and the high towre, that lieth out from the kinges house, which is beside the count of the prison. After him, Bedaiah, the sone of Pasroth.

26 And the Sathinims, they dwelt in the fortress vnto the place ouer agaynst the water gate, Eastward, and to the towre that lieth out.

27 After him fortified the Tekoites another portion ouer against the greate towre, that lieth out, eue vnto the wall of the fortress.

28 From aboue the horsegate forth fortified the priestes, euery one ouer against his house.

29 After them fortified Zadok the sone of Immer ouer against his house: and after him fortified Shebanaiah, the sone of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sone of Shelenuah, and Hamui, the sone of Zalaph, the sixt, another por-

tion: after him fortified Meshullam, the sone of Berechiah, ouer agaynst his chamber.

31 After him fortified Meshiah the goldsmiths sone, vntill the house of Meshinims, and of the marchants ouer against the gate of Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate, fortified the goldsmithes and the marchants.

CHAP. IIIII.

7 The building of Ierusalem is hindered, 15 But God breaketh their enterpryse. 27 The Iewes builde with one hand, and holde their weapons in the other.

1 But when Sanballat heard that we builded the wall, the wase he wroth & sore grieved, & mocked the Iewes. 2 And said before his brethren & the army of Samaria, thus he said, What do these weake Iewes? will they fortifie them selues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fore goe vp, he shall euen breake downe their stone wall.

4 Yeare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray in the land of their captiuitie.

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue pouoked vs before the builders.

6 So we built the wall, and all the wall was ioynd vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, & the Arabians, and the Ammonites, & the Ishdodims heard that the walles of Ierusalem were repayed, (for the breaches began to be stopp'd) then they were very wroth,

8 And conspired al together to come & to fight against Ierusalem, and to hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Judah said, The strength of the beaues is weakened, and there is much earth, so that we are not able to builde the wall.

11 Also our aduersaries had saide, They shal not know, neither see, till we come into the middes of them & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs these things, & from all places whence we shal returne, they wil be vpon vs.

13 Therefore let I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

14 Then saye you,

h Which was the place of iudgement, or execution.

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readines for his defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derisio & threatnings of their enemies, to flie to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to the world that they see them selues agaynst thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any private affection, or grudge.

f Or, halfe height. ^g Ebr. make to stay, meaning the people.

f That is, oftentimes. ^g They, which brought the tydings, said thus, When you leaue your worke, and goe either to eate or to rest, your enemies wil as-

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine country by Iordan and Iericho.

f Reade Ezra Chap. 2. 43.

g Meaning, the father of his sonnes

h Who is ever at hande to deliuer his out of danger, and therefore seeing they shuld fight for the mayntenance of Gods glory, and for the preferuation of their owne liues and of theirs, he encourageth them to play the valiant men.
i To ouersee them and to incourage them to their worke.

k Meaning, to resist their enemies, if neede required.

l That is, when they punished the selues, or els whe they washed their clothes.

a Against the rich, which oppressed them.
b This is the complaint of y people, shewing to what extremitie they were brought vnto.
c To pay our tribute to y king of the Persians, which was exacted yerely of vs.
d By nature the rich is no better then the poore.

14 Then I beheld, and rose vp, and saide vnto the Princes, and to the rulers, & to the rest of the people, **Be not astrapde of them:** ^a remember the great Lord, & fearful, and fight for your brethren, your sonnes, & your daughters, your wiues, and your houses.
15 And when our enemies heard that it was known vnto vs, the God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his worke.
16 And from that day, halfe of the young men did the labour, and the other halfe parte of them helde the speares, and shieldes, and bowes, and habergins: and the rulers floode ^b behinde all the house of Iudah.
17 They that builded on the wall, & they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.
18 For euery one of the builders had his sworde girded on his loynes, and so builded: and he that blew the trumpet, was beside me.
19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is greate and large, and we are separated vpon the wall, one farre from another.
20 In what place therefore ye heare the sound of the trumpet, ^c restore ye thither vnto vs: our God shal fight for vs.
21 So we laboured in the worke, & halfe of them helde the speares, from the appearing of the morning, till the starres came forth.
22 And at the same time said I vnto the people, Let euery one with his seruauit lodge within Ierusalem, that they may be a watch for vs in the night, and laboz in the day.
23 So neither I, nor my brethren, nor my seruantes, nor the men of the warde, (which folowed me) none of vs did put of our clothes, saue euery one put them of ^d for walking.

CHAP. V.

^a The people are oppressed and in necessitie. <sup>b Nehemiah remedied it. ^c He took the portion of others that had ruled before, least he should grieue the people.
1 Now there was a great crye of the people, and of their wiues ^a as against their brethren the Iewes.
2 For there were that saide, We, our sonnes and our daughters are many, therefore we take vp ^b coine, that we may eate and liue.
3 And there were that said, We must gage our lands, & our vineyardes, & our houses, and take vp coine for the famine.
4 There were also that said, We haue borrowed money for the kinges ^c tribute vpon our landes and our vineyardes.
5 And now our flesh is as ^d the fleshe of our brethren, and our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as ser</sup>

uantes, and there be of our daughters now in subiection, and there is no power ^e in our handes: for other men haue our landes and our vineyardes.
6 Then was I very angry when I heard their cry and these wordes.
7 And I thought in my mind, & I rebuked the princes, and the rulers, and said vnto them, You sate ^f burthens euery one vpon his brethren: and I let a great assemblie against them.
8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sel your brethren againe, or that they be ^g sold vnto vs? Then heid they their peace, & could not answere.
9 I said also, That which ye doe, is not good.ought ye not to walk in the feare of our God, for the ^h reproch of the heathen our enemies?
10 For euen I, my brethren, and my seruants doe lend them money and coine: I pray you, let vs leaue of this burden.
11 Restore, I pray you, vnto them this day, their landes, their vineyardes, their oliues, and their houses, and remit the hundredth part of the siluer and of the coine, of the wine, and of the oyle that ye exact of them.
12 Then said they, We will restore it, and wil not require it of them: we will doe as thou hast saide. Then I called the priests, and caused them to sweare, that they should doe according to this promise.
13 So Iooke my lappe, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shake out, and emptied. And all the congregation saide, Amen, and prayed the Lord: and the people did according to this promise.
14 And from the time that the kyng gaue me charge to be gouernour in the land of Iudah from the twentieth pere, euen vnto the two and thirtieth pere of kyng Artahashthe, that is, twelue pere, I, and my brethren haue not eaten the ⁱ bread of the gouernour.
15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruantes bare rule ouer the people: but so did not I, because of the feare of God.
16 But rather I fortified a portion in the worke of this wall, and we bought no land: yea, and all my seruants came thither together vnto the worke.
17 Moreover there were at my table an hundredth and fiftie of the Iewes, and Rulers, which came vnto vs from among the heathen that are about vs.
18 And there was prepared daily an ox, and sixe chosen sheepe, and birdes were

^e We are not able to redeeme them, but for poertie are constrained to hire them to others.
^f You presse the with violence, and seeke howe to bring all things into your hands.
^g Both because they should be moued with pittie, seeing howe many were by them oppressed, & also because the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.
^h Seeing God hath once deliuered them fro the bondage of the heathen, shal we make them our slaves?
ⁱ Meaning, Nehemiah.
^k Who by this occasio will blaspheme y Name of God, seeing that our actes are no better then theirs.
^l Or, usurie.
^m Which ye take of them for the lone.
ⁿ I receiued not that portion, & diet, which the gouernours, that were before me, exacted: wherein he declareth that hee rather sought the wealth of the people, then his owne commodity.

^aOr, once in ten daies.
ⁿ Whereas at other times they had by measure, at this time they had most liberally.

prepared for me, and ¹within ten daies wine for all ^ain abundance. Yet for all this ³I required not the bread of the glorious: for the bondage was grievous unto this people.

19 Remember me, O my God, in goodness, according to all that I have done for this people.

CHAP. VI.

⁸ Nehemiah answereth with great wisdom, and zeale to his adversaries. ¹¹ He is not discouraged by the false Prophets.

¹ And when Sanballat, & Tobiah, & Geshem the Arabian, & the rest of our enemies heard that I had built the wal, & that there were no more breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to do me euill.

3 Therefore I sent messengers vnto them, saying, I have a great worke to do, and I can not come downe: ^b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ¹Sathni hath said it, that thou and the Jewes thinke to rebel, for the which cause thou buildest the wal, and thou wilt be their king according to these ^c wordes.

7 Thou hast also ordered the Prophets to preach of thee at Jerusalem, saying, There is a king in Judah: & now according to these wordes it shal come to the kinges eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou segest them of thine owne heart.

9 For al they afrayed vs, saying, Their handes shalbe weakened for the worke, and it shal not be done: now therefore ^dincourage thou me.

10 And I came to the house of Sheariah the sonne of Delaiah the sonne of Shebtabel, and he was shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they wil come to slay thee: pea, in the night will they come to kill thee.

11 Then I said, ^e Should such a man as I, doe? Who is he, being as I am, that would goe into the Temple to lue? I will not goe in.

12 And lo, I perceived, that God had not negat: thus God giueth power to his, to resist false prophesies, though they seme to have neuer so great probability

sent him, but that he pronounced this prophesie against me: for Tobiah and Sanballat had hyed him.

13 Therefore was he hyed, that I might be afraid, and doe thus, and sime, and that they might haue an euill rejoyce that they might rejoyce me.

14 My God, remember thou Tobiah, & Sanballat according vnto these their workes, and Shabbai the ^f Prophetes telle also, and the rest of the Prophets that would haue put mee in feare.

15 Notwithstanding the wall was finished on the five & twentieth day of ^g Esul, in two and ^h fiftie daies.

16 And when al our enemies heard thereof, even al the heathen that were about vs, they were afraid, and their courage failed them: for they knewe, that this worke was wrought by our God.

17 And in these daies were there many of the princes of Judah, whose ⁱ letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Judah, that were swayne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Jehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Pea, they spake in his prayse before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

¹ After the wall once builded, is the watch appointed. ⁶ They that returned from the captiuitie are nombred.

¹ Now ^a when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commaunded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithful man, and feared God as boue many)

3 And I said vnto the, Let not the gates of Jerusalem be opened, until the heate of the sunne: and while they stand by, let them shut the doores, and ^b make them fast: and I appointed wardes of the inhabitants of Jerusalem, euery one in his warde, and euery one ouer against his house.

4 Now the cite was large and great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, ^c which came vp at the first, and found written therein,

6 These are the ^d somes of the prouince that came by from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Jerusalem and to Judah, euery one vnto his cite.

g Very grieve caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his church, declaring also hereby that where there is one true minister of God, the deuill hath a great fort of hirelings.
^h Which was the sixth moneth, and conteyned part of August, and part of September.

i After that I had sent Sanballat his answer.

k Thus ^j church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemies.

Eccles. 49. 13.

a To wit, they that are mentioned, vers. 2.

^b Ebr. hold them, Meaning, till the battels were put in.

b That is, the inhabitants of Iudah.

c Azariah in Ex-
ra is called Se-
raiah, and Ra-
miah, Reeliah,
chap. 2.2.

- 7 They which came with Zerubbabel,
Jeshua, Nehemiah, Azariah, Raam-
ah, Jahaianan, Jozabab, Bilhan,
Mispereth, Biguai, Nehuin, Baanah.
This is the number of the men of the peo-
ple of Israel.
- 8 The sonnes of Paroth, two thousande
an hundredth seuentie and two.
- 9 The sonnes of Shephathiah, three hun-
drieth seuentie and two.
- 10 The sonnes of Azab, six hundredth fiftie
and two.
- 11 The sonnes of " Pahath Moab of the
sonnes of Jeshua, and Joab, two thou-
sand, eight hundredth and eightene.
- 12 The sonnes of Elam, a thousand, two
hundredth fiftie and foure.
- 13 The sonnes of Zattu, eight hundredth
and fise and fourtie.
- 14 The sonnes of Zacchai, seuen hundredth
and three score.
- 15 The sonnes of Binnui, five hundredth &
eight and fourtie.
- 16 The sonnes of Bebai, six hundredth and
eight and twentie.
- 17 The sonnes of Azgad, two thousande,
three hundredth and two and twentie.
- 18 The sonnes of Adonikam, six hundredth
three score and seuen.
- 19 The sonnes of Biguai, two thousand
three score and seuen.
- 20 The sonnes of Adin, six hundredth, and
fise and fiftie.
- 21 The sonnes of Ater of Bizkiah, ninetie
and epght.
- 22 The sonnes of Hashum, three hundredth
and eight and twentie.
- 23 The sonnes of Bezai, three hundredth
and foure and twentie.
- 24 The sonnes of Hariph, an hundredth
and twelue.
- 25 The sonnes of Gibeon, ninetie & fise.
- 26 The men of Beth-lehem & Netophah,
an hundredth foure score and eight.
- 27 The men of Anathoth, an hundredth
and epght and twentie.
- 28 The men of Beth-azmaveth, two and
fourtie.
- 29 The men of Kirjath-earim, Chephis-
rah and Beroth, seuen hundredth, and
three and fourtie.
- 30 The men of Ramah & Gaba, six hun-
drieth and one and twentie.
- 31 The men of Michmas, an hundredth &
two and twentie.
- 32 The men of Beth-el & Ai, an hundredth
and three and fourtie.
- 33 The men of the other Bebo, two and
fiftie.
- 34 The sonnes of the other Elam, a thou-
sand, two hundredth & foure and fiftie.
- 35 The sonnes of Yacim, three hundredth
and twentie.
- 36 The sonnes of Jericho, three hundredth
and fise and fourtie.
- 37 The sonnes of Job-hadid and Ono, se-
uen hundredth, and one and twentie.
- 38 The sonnes of Sennaah, three thousand,
nine hundredth and thirtie.
- 39 The Priests: the sonnes of Jedaiiah of

d Or, the captains
of Moab.

d That is, the
inhabitants of
Gibeon.

e For there were
two cities of
this name.

- the house of Jeshua, nine hundredth se-
uentie and thire.
- 40 The sonnes of Immer, a thousand &
two and fiftie.
- 41 The sonnes of Pashur, a thousande,
two hundredth and seuen and fourtie.
- 42 The sonnes of Yacim, a thousand and
seuentene.
- 43 ¶ The Leuites: the sonnes of Jeshua of
Kadmiel, & of the sonnes of " Jodanah, " Or, Jedaiah
seuentie and foure.
- 44 ¶ The fingers: the children of Asaph,
an hundredth, and eight and fourtie.
- 45 The porters: the sonnes of Shallum,
the sonnes of Ater, the sonnes of Tals-
mon, the sonnes of Akkub, the sonnes
of Harita, the sonnes of Shobai, an hun-
drieth and eight and thirtie.
- 46 ¶ The scribes: the sonnes of Ze- f Reade Ezra
ha, the sonnes of Hashupha, the sonnes
of Tabaoth, a, 5, 8.
- 47 The sonnes of Aker, the sonnes of
Sia, the sonnes of Padon,
- 48 The sonnes of Lebana, the sonnes of
Yagaba, the sonnes of Shalmai,
- 49 The sonnes of Hanani, the sonnes of
Giddel, the sonnes of Sahar,
- 50 The sonnes of Keiah, the sonnes of
Rezin, the sonnes of Akoda,
- 51 The sonnes of Gazzai, the sonnes of
Uzza, the sonnes of Paseah,
- 52 The sonnes of Besai, the sonnes of
Meunim, the sonnes of Mephishelem,
- 53 The sonnes of Bakbuk, the sonnes of
Yakupha, the sonnes of Harhur,
- 54 The sonnes of Basith, the sonnes of
Shebida, the sonnes of Hartha,
- 55 The sonnes of Barkos, the sonnes of
Bisera, the sonnes of Tamah,
- 56 The sonnes of Mesiah, the sonnes of
Haripha,
- 57 The sonnes of Salomons seruantes,
the sonnes of Dotai, the sonnes of So-
phereth, the sonnes of Perida,
- 58 The sonnes of Jaala, the sonnes of
Darkon, the sonnes of Giddel,
- 59 The sonnes of Shephathiah, the sonnes
of Hattai, the sonnes of Uchereth of
Zebaim, the sonnes of Anon.
- 60 All the scribes, and the sonnes of
Salomons seruantes were three hun-
drieth, ninetie and two.
- 61 ¶ And these came by from Tel-melah,
Tel-haretha, Cherub, Adon, and Im-
mer: but they could not shewe their fa-
thers house, nor their frede, or if they
were of Israel.
- 62 The sonnes of Melaiiah: the sonnes of
Tobiah, the sonnes of Akoda, six hun-
drieth and two and fourtie.
- 63 And of the Priests: the sonnes of Ya-
baiah, the sonnes of Yakkos, the sonnes
of Barzilai, which tooke one of the
daughters of Barzilai the Giliadite to
wife, and was named after their name.
- 64 These sought their writing of the ge-
nealogies, but it was not found: there-
fore they were put fro the Priesthood.
- 65 And the Tirshatha said unto them,
that they shoulde not eate of the most
holy, ler.

g Meaning, Ne-
hemish: for Tir-
shatha in the
Chalde tongue
signifieth a but-
ler.

people: And when he opened it, all the
people stood up.

And Ezra prayed the Lorde the great God, and all the people answered, A-
men, Amen, with lifting up their hands:
and they bowed themselves, and wor-
shipped the Lorde with their faces to-
ward the ground.

Also Jelyua, & Wani, and Sherebiah,
Jamin, Wkkub, Shabbothai, Hodiah,
Maaseiah, Keltai, Azariah, Inzabad,
Hanan, Pelaiiah, & the Levites caused
the people to understand and the Lawe, and
the people stood in their place.

8 And they read in the booke of the Lawe
of God distinctly & gaue the sense, and
caused them to vnderstand the reading

Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Levites that instructed the people, said vnto all the people, This daie is holie vnto the Lorde your God: mourne not, neither weepe: for all the people c wept, when they heard the words of the Law.

○ He laid also vnto them, Eoe, & eate of
the fat, and drinke the sweete, and sende
part vnto them, for whom none is ^e pre-
pared: for this daye is holie vnto our
loide: be ye not loie therefore: for the
s hope of the Lord is your strength.

And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holie, be not sad therefore.

72 And the rest of the people gaue twentie thousande draims of golde, and two thousand pieces of siluer, & three score and seuen priests garments.

73 And the Priests and Levites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seventh month came, the children of Israel were in their cities.

2 Then all the people went to eat and to
 drink, & to send away part, & to make
 great ioye, because they had understood
 the words that they had taught them.
 3 And on the seconde daye the chiefe fa-
 thers of all the people, the Priests &
 the Levites were gathered vnto Ezra the
 scribe, that he also might instruct them
 in the words of the Lawe.

4 And they found written in the Law,
(that the Lord had commanded by Moses)
that the children of Israel should dwell
in *boothes in the feast of the seventh
month.

And all the people assembled themselves together, in the street that was before the watergate, and they spake unto Ezra the scribe, that hee would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

2 And Era the Priest brought the Law
beside the Congregation both of men &
women, and of all that ^bcouide heare &
vnderstande it, in the first daye of the se-
uenth moneth.

3 And he read therein in the streete that
was before the watergate (frō the morn-
ing vntill the midday) before men and
women, and them that understode it,
and the eares of al the people hearkened
vnto the woordes of the same.

4 And Ezra the scribe stode upon a pulpit of wood, which he had made for the preaching, and beside him stode Hattichiah, and Sheima, and Ananial, and Uriah, and Ghiliah, and Shafaleah on his right hand, & on his left hand Bedaiah, and Shihael, and Malchiah, and Bathum, and Gashbadana, Zechariah, and Sheshumam.

5 And Ezra opened the booke before all
the people: for he was ^d above all the

5 And that they should cause it to be declared and proclaimed in al their cities, and in Ierusalem, saying, Go forth vnto the mount, and bring olīue branches, and yme branches, and branches of myrtus, and palme branches, & branches of thicke trees, to make booteles, as it is written

6 So the people went forth and brought them and made them booties, euery one vpon the ^h roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

7 And al the Congregation of them that were come againe out of the captiuitie, made booties, a fate vnder the booties: for since the tyme of Iſſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioue.

e In considering
their offences a-
gainst the Lawe.
Therefore the
Leuites do not
reproue them
for mourning,
but assure them
of Gods mercies
forasmuch as
they are repen-
tant.

f That is, re-
member the
poore.
g Reioyce in the
Lord, and he
will giue you
strength.

L. (Mit. 23. 140)

ⁿOr, goodly branches, as *Lewi. 23. 40.*

h For their hou-
ses were made
flat aboue, reade
Deut. 22. 8.

i Which was almost a thousand yeres.

• CHAP. VIII.

8 Ezra gathereth together the people, and readeth
to them the Law. 12 They rejoyce in Israel for the
knowledge of the word of God. 15 They keepe the
feast of Tabernacles or booths.

h Reade Ezra
2.69.

¹¹ *Or. min.*

i Which contained part of September and part of October.

" Ebr. as one man.

a Read Ezra 6.

b Which had
age & discretion
to vnderstand.

c This declareth
the great zeale,
that the people
had to heare the
word of God.

d To the intent
that his voyce
might be the
better heard.

18 And he read in the booke of the Lawe of God euery day, from the first daye vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

CHAP. IX.

- 1 The people repent, and forsake their strange wines.
2 The Leuites exhort them to prayse God, & Declaring his wonders, 36 And their ingratitude, 38 And Gods great mercies toward them.

1 In the foure & twentieth day of this moneth the chidren of Israel were assembled with fasting, and with sackcloth, and earth vpon them.

2 And they that were of the seede of Israel were seuered from all the "strangers" and they stood and confessed their finnes, & the iniquities of their fathers.

3 And they stood vpon their place and read in the booke of the Lawe of the Lord their God four times on the day, & they confessed & worshipped the Lord their God four times.

4 Then stood vpon the staires of the Leuites Iehua, and Bam, Kadmiel, Shebanah, Bunni, Sherebiah, Bam and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Leuites saide, euen Iehua and Kadmiel, Bam, Yalabniah, Sherebiah, Yobuah, Shebanah & Verbahiah, Stand vp, & prayse the Lord your God for ever, and euery day, & let them prayse thy glorious Name, O God, which exalseth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preferrest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of Ur in Caldea, & madest his name Abraham,

8 And foundest his heart faithfull before thee, & madest a couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Gergasites, and hast performed thy wordes, because thou art iust.

9 Thou hast also considered the affliction of our fathers in Egypt, & heard their crye by the red Sea,

10 And shewed tokens and wonders by Pharaoh, and on all his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as appeareth this day.

11 *For thou diddest breake vp the Sea before them, and they went through the middes of the Sea on drye lande: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

12 And *leddest them in the day with a

pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gavest them right iudgements, and true lawes, ordinances and good commandements,

14 And declaredst vnto them thine holie Sabbath, and commandedst them rest, reposes, and ordinances, and lawes, by the hand of Moyses thy seruant:

15 And gavest them bread from heauen for their hunger, *and broughtest forth water for them out of the rocke for their thirst: and *promisedst them that they should go in, and take possession of the land: for the which thou haddest sware by thine hand for to giue them.

16 But they & our fathers behaued themselves proudly, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marvellous workes that thou hadest done for them, but hardened their necks, and had in their heades to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreover when they made them a molten calfe (and said, This is thy God that brought thee by out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: *the pillar of the cloud departed not from them by day to leade them in the way, neither the pillar of fire by night, to shewe them light, and the way wherby they should go.

20 Thou gavest also thy good Spirit to instruct them, and withheldst not thy MAN from their mouth, and gavest them water for their thirst.

21 Thou diddest also feede them fourty yeres in the wilderness: they lacked nothing: *their clothes waxed not old, and their feete swelled not.

22 And thou gavest them kingdoms and people, & scatteredst them into contries, so they possessed *the land of Shon and the land of the king of Elshon, and the land of the king of Elshon, and the land of the king of Elshon.

23 And thou diddest multiply their children, like the starrs of the heauen, & broughtest them into the lande, whereof thou hadest spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, & thou subduedst before them the inhabitants of the land, euen the Canaanites, and gavest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they took their strong cities and

a Meaning, the seventh.

1. Elfrasi. 9. 4.

"Elr. strange children.

b They made confession of their finnes and of their prayers.

Gen. 11. 31.

Gen. 17. 5.

Gen. 15. 18.

Exod. 13. 17. & 14. 10.

Exod. 14. 10.

Exod. 13. 21.

Exod. 13. 21. nom. 14. 14. 1. cor. 10. 10.

Dut. 1. 4. c Though the way was tedious and long. d Meaning, the heathen whome he droue out. Nehem. 3. 26.

fat lande, and potted houses, full of all goods, cisternes digged out, vineyards, and olives, and trees for foode in abundance, and they did eat, and were filled, and became fatte, and lived in pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, and cast thy Lawe behind their backs, and slew thy Prophets (which protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardst them from the heauen, and through thy great mercies thou gauest them labourers, who laued them out of the hand of their aduersaries.

28 But when they had rest, they returned to do euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer thee, yet when they conuerted and cried vnto thee, thou heardst them from heaue, and deliueredst them according to thy great mercies many times.

29 And protested among them that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned agaynst thy iudgements (which a man shoulde do and liue in them) and spulled awaye the shoulder, and were stifnecked, and would not^b heare.

30 Yet thou^a diddest forbearc them many peeres, and protestedst among them by thy Spirit, euen by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hande of the people of the landes.

31 Yet for thy great mercies, thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepest covenant and *mercie, let not all the affliction that hath come vnto vs, seeme a litle before thee, that is, to our kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in thy kingdom, and in thy great goodnesse that thou shewdest vnto them, & in the large & fat land which thou didst let before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the^a fruit thereof, and the goodnes thereof, behold, we are seruants therein.

37 And it peeldeth much fruite vnto the kinges whome thou hast set ouer vs, because of our sinnes: and they haue dominio ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make^a a sure covenant, and write it, and our princes, our Leuites & our Priests scale vnto it.

CHAP. X.

The names of them that sealed the covenant betweene God and the people.

1 **N**owe they that sealed were Nehemiah the^a Tirshatha the sonne of^a Or, bnsir.

2 Hachaliah, and Zibkiah,

3 Seraiah, Azariah, Jeremiah,

4 Pahur, Amariah, Malchiah,

5 Hattath, Shebaniah, Maluch,

6 Harin, Meremoth, Badabai,

7 Daniel, Ginnethon, Baruch,

8 Geshullam, Abiah, Giannai,

9 Maaziah, Bilgai, Shebaniah: these are

the Priests.

10 And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of

Nadab Kadmiel.

11 And their brethren, Shebaniah, Ho-

diah, Kelita, Pedaiah, Yanan,

12 Micha, Rehob, Habbabiah,

13 Zaccur, Sherebiah, Shebaniah,

14 Hodiah, Bani, Beinnui.

15 The chief of the people were Parosh,

16 Pahath Moab, Elam, Zattu, Bani,

17 Bunni, Azgad, Bebai,

18 Adoniah, Hignai, Moim,

19 Ater, Hizkiah, Azur,

20 Hodiah, Hashum, Bezai,

21 Hariph, Anathoth, Nebai,

22 Magbiah, Meshullam, Yezer,

23 Meshazabel, Zadok, Adabna,

24 Delatah, Yanan, Ananiah,

25 Hoshea, Yananah, Hashub,

26 Holloboth, Micah, Shobek,

27 Rehun, Hashabiah, Haaleiah,

28 And Abiah, Yanan, Anan,

29 Maluch, Harun, Baanah.

30 And the rest of the people, the Priests, the Leuites, the porters, the singers, the^b Merjims, and all that were se-

parated from the people of the landes vnto the Law of God, their wives, their sonnes, and their daughters, all that could vnderstand.

31 The chief of them^d receiued it for their brethren, and they came to^e the curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and do all the commandements of the Lord our God and his iudgements and his statutes:

32 And y^e we woul'd not giue our daughters to the people of the lande, neither take their daughters for our sonnes.

33 And if the people of the lande brought

in That is, to be the lordes thereof.

n Thus by affliction they promise to keepe Gods commandements, wherunto they could not be brought by Gods great benefices.

a Which subscribed to keepe the promises.

b Or, captains of Men.

b Read, Ezra. 43.

c Which being idolaters forsooke their wickednes and gaue themselves to serue God.

d They made y^e othe in y^e name of the whole multitude.

e Whereunto they gaue themselves, if they brake the Lawe, as Deut. 28. 15.

e Taking heaue & earth to witnesses y^e god would destroy them, except they returned, as 2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with y^e wickednes of the people, who euer in their prosperitie forgate God.

Leuit. 18. 5. 22. 23. 20. 11. rom. 10. 5. gal. 3. 12.

g Which is a similitude taken of oxen, y^e shrink at the yoke or burden, as Zach. 7. 11.

h When thou didst admonish them by thy Prophets.

i Ebr. thou didst prolong vpon them many yeers.

Exod. 34. 6, 7. Psal. 137. 1, 2.

i By whome we were led away into captiuitie, & haue bene appointed to be slaue, as Ester. 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy the, except they would returne to thee, as ver. 26.

f Which notwithstanding they brake soon after, as Cha. 13. 15
Leuit. 25. 4.
"Ebr. hand.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

"Or, into the house of.

h By this rehearsal is ment that there was no part nor ceremony in the Law, whereunto they did not bind the selues by couenants.

i Wherefoener we laboured, or traueiled, there the tithes were due vnto y Lord both by the Law & according to the othe & couenant y we made.
Nem. 10. 26.

k We will not leave it destitute of that, that shall be necessarie for it.

ware on the Sabbath of any vitayles to sell, that we would not take it of them on the Sabbath and on the holy daies: "and that we would let the seuerth pere be free, and the debts of euery person.
32 And we made statutes for our selues to giue by the pere the third parte of a shekel for the seruire of the house of our God,
33 For the shewbread, and for the dayly offering, & for the daily burnt offering, the Sabbaths, the new moones, for the solenne feasts, & for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.
34 We call also lots for the offering of the wood, euen the Priests, the Leuites and the people to bring it into the house of our God, "by the house of our fathers, perely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Lawe,
35 And to bring the first fruites of our land, and the first of all the fruites of all trees, pere by pere, into the house of the Lorde,
36 And the firstborne of our sonnes, & of our cattel, as it is written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,
37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our trauaile.
38 And the Priest, the sonne of Maro shall bee with the Leuites, when the Leuites take tithes, and the Leuites shall bring by the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.
39 For the children of Israel, & the children of Leui shall bring by the offerings of the come, of the wine, and of the oile, vnto the chambers: and there shall be the vessels of the Sanctuarie, & the Priests that minister, & the porters, and the singgers, and we wil not foyleake the house of our God.

CHAP. XI.

1 VWho dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.
1 And the rulers of the people dwelt in Ierusalem: the other people also cast lottes, 2 to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts to be in the cities.
2 And the people thanked all the men that were willing to dwell in Ierusalem.
3 These now are the chief of y prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes and the Leuites, & the Bethia-

nims, & the sones of Salomons seruats.
4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Benjamin. Of the sones of Iudah, Athariah, the sonne of Buziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephariah, the sonne of Adas-haiel, of the sones of Perez,
5 And Maaseiah the sonne of Baruch, the sonne of Col Hozai, the sonne of Hazaiah, the sonne of Adaiyah, the sonne of Joiarib, the sonne of Zechariah, the sonne of Shiloni.
6 All the sones of Perez that dwelt at Ierusalem, were foure hundredeth, thre score and eight valiant men.
7 These also are the sones of Benjamin, Salu, the sonne of Meshullai, the sonne of Ioed, the sonne of Jedaiyah, y sonne of Ioiaiah, the sonne of Maaseiah, the sonne of Ichiel, the sonne of Zechariah.
8 And after him Gabai, Salai, nine hundredeth and twentie and eight.
9 And Joel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah was the seconde ouer the citie:
10 Of the Priestes, Jedaiyah, the sonne of Joiarib, Jachin.
11 Seraiah, the sonne of Bilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Seraioth, the sonne of Ahitub was chiefe of the house of God.
12 And their brethren that did the work in the Temple, were epght hundredeth, twentie & two: and Adaiyah, the sonne of Yeroham, the sonne of Delaiah, the sonne of Anzi, the sonne of Zechariah, the sonne of Balhur, y sonne of Malchiah:
13 And his brethren, chiefe of the fathers, two hundredeth and two and fourty: and Amasai the sonne of Amarel, the sone of Ahazai, the sonne of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hundredeth & eight & twentie: a their ouerleer was Zabbai the sonne of Hagadolim,
15 And of the Leuites, Shemaiah, the sonne of Yashub, y sonne of Yrikam, y sonne of Yashabiah, y sonne of Buni.
16 And Shabbethai, & Joabab of the chiefe of the Leuites were ouer y wayes of the house of God without.
17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to begin the thanksgiving and prayer: and Zabubiah the sone of Shammua, the sonne of Galai, the sonne of Jeduthai.
18 All the Leuites in the holie citie, were two hundredeth foure score and foure.
19 And the porters Akkub, Talmon and their brethren that kept the gates were an hundredeth twentie and two.
20 And y erudite of Israel, of y Priests, & of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.
21 And the Perhimmis dwelt in the fortres, and Ziba, and Gipsa was ouer the citie.

b Which came of Perez y sonne of Iudah.

"Or, of a Shilonite.

c That is, was the hie Priest.
d That serued & ministered in the Temple.

"Or, of one of the great men.

e That is, he began the psalme, and was the chanter.

f Meaning, of the Temple.
g Of the, which dwelt not in Ierusalem.

"Or, of the Bethia-

a Because their enemies dwelt round about the they prouided that it might be replenished with men, & vsed this policie, because there were fewe that offered themselves willingly.

Herbimoth.

22 And the overseer of the Levites in Jerusalem was Bzai the sonne of Sami, the sonne of Abiabiah, the sonne of Mattaniah, the sonne of Bichai: of the sonnes of Abiabingers were over the work of the house of God.

23 For it was the kings commandement concerning them, that faithful provision should be for the fingers every day.

24 And Bethabiah the sonne of Abiesababel, of the sonnes of Zerach, the sonne of Judah, was at the kings hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Judah dwelt in Kiriat-arba, & in the villages thereof, & in Dibon, and in the villages thereof, and in Tekadzeel, and in the villages thereof,

26 And in Jeshua, and in Moladah, and in Bethpater,

27 And in Uzer-shual, & in Beer-sheba, and in the villages thereof,

28 And in Zaklag, and in Bechonanah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Farinuth,

30 Zanoah, Abullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba unto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, & Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Gabbid, Zeboni, Bebalat,

35 Lod & Ono, in the carpenters valley.

36 And of the Levites were divisions in Judah and in Benjamin.

CHAP. XII.

1 The Priests, and Levites, which came with Zerubbabel unto Jerusalem, are nombred, 27 And the wall is dedicated.

1 These also are the Priests & the Levites that went by with Zerubbabel, the sonne of Shealtiel, & Jeshua:

to wit, Seraiah, Jeremiah, Ezra,

2 Amariah, Maluch, Mattath,

3 Shecaniah, Sheum, Shemmoth,

4 Jaddo, Bunetho, Abiah,

5 Shammui, Shadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Ballai, Amok, Bilkiyah, Jedaiah: these were the chief of the Priests, and of their brethren in the dapes of Jeshua. 8 And the Levites, Jeshua, Shammui, Kadmiel, Sherebiah, Judah, Mattaniah were over the thanksgivings, he, and his brethren.

9 And Bakbukiah & Ammi, & their brethren were about the in the watches.

10 And Jeshua begat Joiakim: Joiakim also begate Elashib, and Elashib begate Joiada.

11 And Joiada begate Jonathan, & Jonathan begate Jaddua.

12 And in the dapes of Joiakim were

these, the chief fathers of the Priests: under Seraiah was Sheraiah, under

Jeremiah, Hananiah,

13 Under Ezra, Meshullam, under Amasiah, Jehohanan,

14 Under Helici, Jonathan, under Shebaniah, Joleph,

15 Under Harim, Abna, under Sheraiah, Jekhai,

16 Under Jaddo, Zechariah, under Eunithon, Meshullam,

17 Under Abnah, Zichni, under Miniaf

min, and under Shadiah, Piltai,

18 Under Bilgah, Shammua, under Shemaiah, Jehonathan,

19 Under Joiarib, Mattanai, under Jedaiah, Bzai,

20 Under Ballai, Kallai, under Amok, Eber,

21 Under Bilkiyah, Hashabiah, under Jedaiah, Meshaneel.

22 In the dapes of Elashib, Joiada, and Johana & Jaddua were the chief fathers of the Levites written, & the Priests in the reign of Darius the Persian.

23 The sonnes of Levi, the chief fathers were written in the booke of the Chronicles even unto the dapes of Johanan the sonne of Elashib.

24 And the chiefs of the Levites were Hashabiah, Sherebiah, & Jeshua the sonne of Kadmiel, & their brethren about them to give praise and thanks, according to the ordinance of David the man of God, warde over & against warde,

25 Mattaniah & Bakbukiah, Shadiah, Meshullam, Calizon and Akkub were porters keeping the warde at the thresholds of the gates.

26 These were in the dapes of Joiakim the sonne of Jeshua, the sonne of Jozadak, and in the dapes of Sherebiah the captaine, & of Ezra the Priest & scribe.

27 And in the dedication of the wall at Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to keepe the dedication & gladnes, both with thanksgivings & with songs, cymbales, viols & with harpes.

28 Then the fingers gathered themselves together both from the plaine country about Jerusalem, and from the villages of the Metophathi,

29 And from the house of Bilgah, and out of the countries of Geba, & Manacthi: for the fingers had built their villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I brought by the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hande of the wall toward the dung gate.

32 And after them went Shobaiyah, and halfe of the princes of Judah,

33 And Azariah, Ezra and Meshullam,

34 Judah, Benjamin, & Shemaiah, and Jeremiah.

e That is, next to Seraiah, or rather of order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and every one in his course.

h Some of the fingers.

h Which were a cerreine familie & had their possessions in the fields, 1. Chro. 2. 54.

i Meaning, Nehemiah.

h Was chief about the King for all his affairs.

a From Babylon to Jerusalem.

b Next in dignity to the hie Priests, & which were of the stocke of Aaron.

c Had charge of them that sang the psalmes. d They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.

35 And of the Priests somes with trumpets, Zachariah ^h sonne of Jonathan, the sonne of Shemaiah, ^h sonne of Athaniah, the sonne of Michaiiah, ^h sonne of Zaccur, the sonne of Alaph.

36 And * his brethren, Shemaiah, & Azareel, Bilal, Gilalai, Ahai, Methaneel, and Judah, Hanani, with the musickall instruments of Dauid the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they by ^h the staires of the cite of Dauid, at the going by of the wall beponde the house of Dauid, eue vnto the water gate Eastward.

38 And the second companie of them that haue thanks, went on the other side, and after them, and the halfe of the people was vpon the wal, and vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, & vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Sheah, euen vnto the shepegate: and they stood in the gate of the warde.

40 So stode the two companies (of them that gaue thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zachariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Bzzi, and Jehohanan, & Balchiah, & Elam, and Ezer: and the singers * sang loude, hauing Ibrahiyah which was the overseer.

43 And the same day they offred great sacrifices: & reioyced: for God had giuen them great ioy, so that both the womē, and the children were ioyfull: and the ioy of Ierusalem was heard farre of.

44 Also at the same time were me appointed ^m ouer the chambers of the toze for the offerings (for the first fruites, and for the tithes) to gather into them out of the fields of the cities, the porcions of the Lawe for the Priests & the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

45 And both the singers and the Leuites kept the warde of their God, and the warde of the purification according to the commandement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid & Alaph, of olde were chiefe singers, and songs of praise and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did at Israel giue porcions vnto the singers and porters, euerie day his poision, & they gaue the holy things vnto the Leuites, and the Leuites ^a gaue the holy things vnto the somes of Aaron.

CHAP. XIII.

^a The Law is read. ³ They separate from them all strangers. ¹⁵ Nehemiah reuoucheth the that break the Sabbath. ³⁰ An ordinance to sune God.

And on that day did they reade in the booke of Moses, in the audience of the people, & it was found written therein, that the Ammonite, and the Moabite * should not enter into ^h Congregation of God,

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Lawe, they separated from Israel ^a all those that were mixed.

4 I And before ^b this had the Priest Esaihyb the oversight of the chamber of the house of our God, being * kinsman to Tobiah:

5 And he had made him a great chamber and there had they a long time layde the offerings, the incense, and the vessels, and the curtes of coyne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) & the offerings of the Priests.

6 But in al this time was not I in Ierusalem: for in the two and thirtieth yere of Artahshathre king of Babel, came I vnto the king, and * after certain dayes I obtayned of the king.

7 And when I was come to Ierusalem, I vnderstode * the cruel that Esaihyb had done for Tobiah, in ^h he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: & thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceyued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his land, eue the Leuites and singers that executed the worke.

11 They reposed I the rulers & Iud, Why is the house of God forsaken? And I assembled them, & let them in their place.

12 Then brought all Iudah the tithes of coyne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shemaiah the Priest, & Zadok the scribe, & of the Leuites, Gedaliah, & Inder their hande Hanan the sonne of f He protesteth Zaccur the sonne of Athaniah: for they were counted fapthfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and yet he doth not wipe nor out my ^c kindnes that I haue shewed on the house of my God, and on the officers thereof.

15 In those dayes saw I in Iudah them, that trode wine presses on ^h Sabbath, and that brought in heares, and which laden asses also with wine, & grapes, and figges, & all burdens, & brought them into Ierusalem vpon the Sabbath day: and ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} 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I declared vn-
to the, that God
would not suffer
such transgres-
sours of his Law
to be unpuni-
shed.

h Was not this a
great cause, why
God plagued vs
in times past?
meaning, that if
they transgressed
now in the same
again, their
plague should
be greater.
i About the time
that the sunne
went downe: for
the Sabbath la-
sted from the
sunne going down
of the one day,
to the sunne set-
ting of y other.
k Meaning, of
the Temple, that
none, that was
uncleane, should
enter.
l Which was a
citie of the Phi-
listims, and they
had married
wives thereof, &
so had corrupted
their speech, and
religion.

and I protested to them in the day that
they sold vitayles.
16 There dwelt men of Tyus also there:
in, which brought fish and all wares, &
solde on the Sabbath vnto the children
of Iudah euen in Jerusalem.
17 Then reprobued I the rulers of Ju-
dah, and sayde vnto them, What euill
thing is this that ye do, and breake the
Sabbath day?
18 Did not your fathers thus, & our God
brought all this plague vpon vs, and
vpon this cite? yet ye increase y wrath
vpon Israel, in breaking the Sabbath?
19 And when the gates of Jerusalem be-
gan to be darke before the Sabbath,
I commanded to shut the gates, & charged,
that they should not be opened till after
the Sabbath, and some of my seruants
set I at the gates, & there should no bur-
den be brought in on the Sabbath day.
20 So the chapmen and marchants of al
marchandise remained once or twise al
night without Jerusalem.
21 And I protested among them, and said
vnto them, Why tarpe ye al night about
the wall? If ye do it once againe, I will
lay handes vpon you. From that time
came they no more on the Sabbath.
22 And I said vnto y Leuites that they
should cleanse themselves, and that they
should come & keepe the gates, to sanc-
tifie the Sabbath day. Remember me,
O my God, concerning this, and pardon
me according to thy great mercie.
23 In those daies also I sawe Iewes
that married wines of y Ahod, of Am-

non, and of Moab.

24 And their children spake halfe in the
speech of Ahod, and could not speake
in the Iewes language, and according
to the language of the one people, and of
the other people.
25 The I reprobued them, & cursed them,
and wrote certaine of them, and willed
of their heade, and tooke an othe of them
by God, Ye shall not give your daugh-
ters vnto their sonnes, nepper shall
ye take of their daughters vnto your
sonnes, nor for your selues.
26 Did not Salomon the king of Israel
sinn by these things? yet among man-
nations was there no king like him: for
he was beloued of his God, and God
had made him king ouer Israel: yet
strange women caused him to sinne.
27 Shall we then obey vnto you, to do all
this great euill, & to transgresse against
our God, euen to marie strange wines?
28 And one of the sonnes of Joiada the
sone of Elashib the hie Priest was the
sone in law of Sanballat y Honyonite:
but I chased him from me.
29 Remember them, O my God, that des-
file the Priesthood, and the covenant of
the Priesthood, and of the Leuites.
30 Then cleansed I them from all fran-
gers, and appointed the wardes of the
Priests and of the Leuites, euery one in
his office,
31 And for the offering of the woodde at
tymes appointed, and for the first
fruits. Remember me, O my God, in
goodnes.

m That is, I did
excommunicate
them, and driue
them out of the
Congregation.

1. King. 3. 7. 12.

2. Sam. 12. 24. 25.
1. King. 11. 3. 4.
eccles. 47. 19. 20.

n Punish the ac-
cording to their
fault, and euil ex-
ample, which
they haue given
to the rest of thy
people, contrary
to their vocati-
on.

o That is, to
show mercie
vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vied to name their kings, & the supputati-
on of yeres, wherein the Ebreues, and the Grecians do varie, diuers authors write diuersly
as touching this Ahahuerosh, but it seemeth Daniel 6. 1 & 9. 1. that he was Darius king of
the Medes, and sonne of Asyages, called also Ahahuerosh, which was a name of honour, and
signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward
his Church: who neuer faileth them in their greatest dangers, but when al hope of worldly help
faileth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is
described the ambition, pride and crueltie of the wicked, when they come to honour, and their
sudden fall when they are at highest: and howe God preferueth, and preferreth them which
are zealous of his glorie, and haue care and loue toward their brethren.

CHAP. I.

3 King Ahahuerosh maketh a royall feast, 10
Vnto whom the Queene Vasthi will not come,
19 For which cause she is divorced, 20 The kings
decree touching the preeminence of man.

1 In the daies of Ahahuerosh (this is
Ahahuerosh that
reigned, from Me-
dia euen vnto Es-
thiopia, ouer all
hundredth, & seue-
ty two prouinces)
2 In those daies
when the king Ahahuerosh sat on his
throne, which was in the palace of
Shushan,

3 In the third yere of his reigne, he made a
feast vnto all his princes & his seruants,

euen the power of Persia & Media, and
to the captaynes & gouernours of the
prouinces which were before him,
4 That he might shew the riches & glory
of his kingdome, and the honour of his
great maiestie many daies, euen an hun-
dredth and foure score daies.
5 And when these daies were expired, the
king made a feast to all the people that
were for in y palace of Shushan, both
vnto great and small, seven daies, in the
court of the garden of the kings palace,
6 Vnder an hangina of white, greene, and
blowe clothes, fastened with cordes of
fine linen and purple, in silver ringes,
and pillars of marble: the beddes were
of golde, and of silver vpon a pavement
of porphyre, and of marble and alaba-
ster, and blew colour,

d Which they v-
sed in those cou-
treis in stead of
tables.

a Called also Da-
rius, who was
now y soueraine
Monarch, & had
the government
of the Medes,
Persia & Chal-
deas, some think
he was Darius
Hystaspis sonne,
called also Ar-
taxerxes.
b Daniel chap. 6.
c maketh men-
tion but of fixe
score, leauing out
the number that
is vnderwritten, as y
Scripture in di-
uers places vouch-
eth: That is, had
rest, & quietnes.
Nehem. 1. 4.

e As was be-
coming forso mag-
nificall a King.
f None might be
compelled to
drinke more the
it pleased him.

g Which was the
last day of the
feast that the
king made for y
people, as vers. 5.

"Ebr. which was
in the hand of the
eunuchs.

h That had expe-
rience of things,
as they had learn-
ed by diligent
marking in con-
tinuance of time

i Which were his
chiefe counsellors,
that might haue
alwayes access to
him.

k By her disobe-
dience she hath
giuen an exam-
ple to all women
to do the like to
their husbands.
l That is, her dis-
obedience.

m Meaning, that
they would take
first occasion
hereof to do the
like, & that the
rest of women
would by conti-
nuance do the
same.

n Let her be di-
uorced and ano-
ther made
Queene.

7 And they gaue them drinke in vessels
of gold, and charged vessel after vessel,
and ropall wine in abundance accord-
ing to the power of the king.
8 And the drinke was by an order, none
might compel: for so the king had ap-
pointed vnto al p officers of his house,
that they should doe according to euery
mans pleasure.
9 ¶ The Queene Balhti made a feast also
for the women in the ropall house of
king Abashuerosh.
10 Upon the seventh dape when the
king was merie with wine, he com-
manded Behuman, Biztha, Harbona,
Bigtha, & Abagtha, Zethar, & Carcas,
the seven euniches (that serued in the
presence of king Abashuerosh)
11 To bring Queene Balhti before the
king with the crowne ropall, that he
might shew p people & the princes her
beautie: for the was faine to looke vpon.
12 But the Queene Balhti refused to
come at the kings word, "which he
had giuen in charge to the euniches:
therefore the king was very angry, &
his wrath kindled in him.
13 Then the king said to the wise men,
that knewe the times (for so was the
kings maner to wordsal that knew the
lawe and the iudgement:
14 And the next vnto him was Carthemia,
Zethar, Adinatha, Tarshish, Peres,
Harfena & Memucan the leuen prin-
ces of Persia and Media, which saw the
kings face, and sate the first in the
kingdome)
15 What shall we do vnto the Queene
Balhti according to the lawe, because
she did not according to the word of the
king Abashuerosh by the commission
of the euniches?
16 Then Memucan answered before the
king and the princes, The Queene
Balhti hath not onely done k euil a-
gainst the king, but against al the prin-
ces, & against all the people that are in
al the prouinces of king Abashuerosh.
17 For the acte of the Queene that come
abroad vnto all women, so that they
shall despise their husbandes in their
owne eyes, and shal say, The king Aba-
shuerosh commanded Balhti p Queene
to be brought in before him, but she
came not.
18 So shall the princesses of Persia and
Media this day say vnto all the kings
princes, when they heare of the acte of
the Queene: thus shal there be much
despightfullnesse and wrath.
19 If it please the king, let a ropal decree
proceede from him, and let it be written
among the statutes of Persia, and Me-
dia (that it let not be transgressed) that
Balhti come n no more before king Aba-
shuerosh: and let the king giue her
ropal estate vnto her companion that
is better then she.
20 And when the decree of p king which
shal be made, shal be published through-

out all his kingdome (though it be
great) all the women shall giue their
husbandes honour, both great and
small.
21 And this saying pleased the king and
the princes, and the king did according
to the worde of Memucan.
22 For he sent letters into al the prouin-
ces of the king, into euery prouince ac-
cording to the writing thereof, & to euery
people after their language, that
euery man shoulde b beare rule in his
owne house, and that he should publish
it in the language of that same people.

CHAP. II.

After the Queene was put away, certaine yong
maides are brought to the King. 14 After pleasth
the King, and made Queene, 22 Mordecai dis-
closeth vnto the King those that would betray
him.

After these things, when the wrath
of king Abashuerosh was appea-
sed, hee remembered Balhti, and
what he had done, and what was de-
creed against her.
2 And the kings seruantes that were
fitted vnto him, said, let them seeke for
the king beautifull yong virgins,
3 And let p king appoint officers through
all the prouinces of his kingdome, and
let them gather all the beautifull yong
virgins vnto the palace of Shulhan,
vnto the house of the women, vnder
the hand of Yege the kings euniche, kee-
per of the women, to giue them their
things for purification.
4 And the maid that shall please p king,
let her reigne in p stead of Balhti. And
this pleased the king, and he did so.
5 ¶ In the citie of Shulhan, there was a
certaine Jewe, whose name was Mor-
decai the sonne of Jair, p sonne of Shimi,
the sonne of Yishai anan of Jennin,
6 Which had bene caried away from
Jerusalem with the captiuitie that
was caried away with Tekoniah king
of Iudah (whose name Achabnabnezzar
king of Babel had caried away)
7 And he nourished Yhadassah, that is
Ester, his vnckles daughter: for he had
neither father nor mother, & the maide
was fayre, and beautifull to looke on:
and after the death of her father, and
her mother, Mordecai tooke her for his
owne daughter.
8 And when the kings commandment,
and his decree was published, & many
maides were brought together to the
palace of Shulhan, vnder the hande of
Yege, Ester was brought also vnto the
kings house vnder the hande of Yege
the keeper of the women.
9 And the maid pleased him, and the
foond fauour in his sight: therefore he
caused her things for purification to be
giuen her speedily, and her state, and
seuen comely maides to be giue her out
of the kings house, and he gaue charge
to her and to her maides of the best in
the

o For he had vnder
him an hun-
dred twentie &
seuen countreis.

p That is, that
the wife should
be subiect to the
husband and at
his commande-
ment.

a That is, he cal-
led the matter
againe into com-
munication.
b By the seuen
wise men of his
counsell.

c The abuse of
these countries
was so great, that
they inuented
many meanes to
serue the lustes
of princes, and
therefore, as they
ordained wic-
ked lawes that
the king might
haue whose
daughters he
would, so they
had diuers hou-
ses appointed, as
one for them,
whiles they
were virgins, an-
other whyle they
were concubines,
and for y Queenes
another,
d Reade what
this purification
was, vers. 12.

2. King. 2. 4. 13.

"Ebr. portions.

the house of the women.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked: euerp day beside the court of the womens house, to know if Ester did well, & what should be done with her.

12 And when the course of euery maid came, to go in to king Achashuerosh, after that she had bene twelue monethes according to the manner of the women (for so were the dapes of their purifications accomplished, six monethes with oyle of myrrhe, and six monethes with sweete odours and in the purifying of the women:

13 And thus went the maids vnto the king) whatsoever they required, was giuen her, to go with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morrow she returned into the seconde house of the women vnder the f ynde of Shaulhagay the kinges eunuche, which kept the concubines: the came in to the king no more, except he pleased the king, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vyle of Mordecai (which had taken her as his own daughter) came, that she should go in to the king, she desired nothing, but what

16 Here the kings eunuche the keeper of the women s lapde: and Ester founde fauour in the light of all them that looked vpon her.

17 So Ester was taken vnto king Achashuerosh into his house to dwell in the tenth moneth, which is the moneth Tebeth, in the seventh yere of his reigne.

18 And the king loued Ester aboue all the women, and she found grace and fauour in his sight more the all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Vashti.

19 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the provinces, and gaue gifts, according to the power of a king.

20 And when the virgins were gathered the second tyme, then Mordecai late in the kings gate.

21 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

22 In those dapes when Mordecai late in the kings gate, two of the kings eunuches, Bigthan & Teresh, which kept the doore, were wroth, a sought to lay hand on the king Achashuerosh.

23 And the thing was knowne to Mordecai, & he told it vnto Queene Ester, & Ester certified the king thereof in Morde-

cais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III

1 Haman, after he was exalted, obtayned of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

2 After these thinges did king Achashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and let his seat aboue all the princes that were with him.

3 And all the kings seruantes that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commaunded concerning him: but Mordecai bowed not the knee, neither did reuerence.

4 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why traichest thou the kings commaundement?

5 And albeit they spake daily vnto him, yet he would not heare them: therefore they told Haman, that they might see how Mordecais matters would stand: for he had told them, he was a Jew.

6 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

7 Now he thought it litle to lay handes onely on Mordecai: & because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdom of Achashuerosh, euen the people of Mordecai.

8 In the first moneth (that is the moneth Nisan) in the twelfth yere of king Achashuerosh, they call Pur (that is a lot) before Haman, from day to day, & from moneth to moneth, vnto the twelfth moneth, that is the moneth Adar.

9 Then Haman sayde vnto king Achashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obserue the kings lawes: therefore it is not the kings profit to suffer them.

10 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the handes of the that haue the charge of this busines to bring it into the kings treasure.

11 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

12 And the king saide vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

13 Then were the kings scribes called on the thirtieth day of the first moneth,

o In the Chronicles of the Medes & Persians, as Cha. 10. 2.

a The Persians in manner was to kneele downe and reuerence their kings, and such as he appointed in chiefe autoritie, which Mordecai would not doe to this ambitious and proude man. b Thus we see that there is none so wicked, but they haue their flatterers to accuse the goldy.

c *Ebr. distressed in his eyes.*

d Which answereth to part of March and part of April.

e To know what moneth and day should be good to enterprise this thing, yf it might haue good successe: but

f God disappointed their lots & expectation.

g Concerning part of Februarie, and part of Marche.

h These be the two arguments which commonly worldlings & the wicked aduise toward prouice against the godly, that is, the cōtempt of their lawes, & diminishing of their profit: without respect how good is euer they pleased or displeased.

i *Ebr. weigh.*

k *Obr. secretaries.*

and

e For though she was taken away by a cruel law, yet she ceased not to haue a fatherly care o-uer her, & therefore did resort oft times to heare of her.

f What apparel she asked of the eunuch, that was he bound to giue her.

g Wherein her modestie appeared because she sought not apparell to commend her beautie, but stood to the Eunuchs appointment.

h Which contained part of Decēber & part of Ianuarie.

i That is, made for her sake.

k Here released their tribute.

l That is great and magnifical.

m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

and there was written (according to al that Haman commaunded) vnto the kings officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Achahuroth was it written, and fealed with the kings ring.

"Ebr. the hands of 13 And the letters were sent " by postes into all the kings prouinces, to roote out, to kill and to deftroy al the Jewes, botij yong and olde, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) & to fpoile them as a pray.

14 The contents of the writing was, that there fhould be giuen a commaundement in all prouinces, & published vnto all people, that they fhould be ready againft the faure day.

15 And the postes cōpelled by the kings commaundement went forth, and the commaundement was giuen in the palace at Shulhan: and the king and Haman fate drinking, but the citie of Shulhan was in perperitie.

CHAP. 1111.

1 Mordecai giueth the Queene knowledge of the cruell decrees of the King againft the Jewes. *16* She willeth that they pray for her.

1 Nowe when Mordecai perceined all that was done, Mordecai rent his clothes, and put on sackcloth and alhes, and went out into the mids of the citie, and cryed with a great cry, and a bitter.

2 And he came enen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, & place, whither the kings charge & his commaund came there was great forow among the Jewes, and fasting, and weeping & mourning, and many lay in sackcloth & in alhes.

4 Then Esters maides and her euniches came and tolde it her: theres fore the Queene was very heauie, and she sent raiment to clothe Mordecai, & to take away his sackcloth from him, but he receied it not.

5 Then called Ester Hatach one of the kings euniches, whome he " had appointed to ferue her, and gaue him a commaundement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the " summe of the flur that Haman had promited to pay vnto the kings treasuries, because of the Jewes, for to deftroy them.

8 Also he gaue him the " copie of the writing & commaund that was giuen at Shulhan, to deftroy thep he might shew it vnto Ester & declare it vnto her,

& to charge her, that she fhould go in to the king, & make petition & supplicatio before him for her people.

9 So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, & commaunded him, to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces do knowe, that whosoever, man or woman, that cometh to the king into the inner court, which is not called, there is alaw of his, that he shall dye, except him to whome the king holdeth out the golde rod, that he may liue. Nowe I haue not bene called to come vnto the king thefe thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they fhould answere Ester thus, " Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, " comfort and deliuerance " shall appeare to the Jewes out of another place, but thou & thy fathers house shall perish: & who knoweth whether thou art come to the kingdome for " such a time?

15 Then Ester commaunded to answere Mordecai,

16 Goe, & assemble all the Jewes that are found in Shulhan, and fast fe for me, and eate not, nor drinke in thre dayes, day nor night. I also and my maides will fast likewise, and so will I goe in to the king, which is not according to the law: & if I perish, " I perish. *17* So Mordecai went his way, & did according to all that Ester had commaunded him.

CHAP. V.

1 Ester entresth into the King, and biddeth him and Haman to a feast. *12* Haman prepareth a galous for Mordecai.

1 And on the thirde day Ester put on her royall apparell, & stood in the court of the kings palace before the king against the kings house: & the king fate vpon his ropall chaine in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, the foud fauour in his sight: and the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the toppe of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall enen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the king & Haman come this day vnto the banquet, " I haue prepared for him.

5 And the king saide, Cause Haman to make haste: he may do as Ester hath the said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king saide vnto Ester at the baket of wine, What is thy petition, in vfe or else- that med.

"Ebr. breathing.

b Thus Mordecai spake in the confidence of the faith, which all Gods children ought to haue: which is that God will deliuer them, though al worldly meanes faile.

c For to deliue Gods Church out of these present dangers.

d I will put my life in danger & referre the successe to God, seeing it is for his glorie & the deliuerance of his Church.

a To wit, after that the Jewes had begonne to fast.

b Which was a signe that her coming was agreeable vnto as Chap. 4.11.

c Meaning hereby, that whatsoever it requested, should be granted, as Marke. 6.23.

d Because they vfed to drinke excessively in their bankets, they called the banket by the name of that, which was most in vfe or else- that med.

g To wit, the Jewes, that were in Shulhan.

a Because he would aduertise Ester of this cruel proclamation.

"Ebr. sackcloth and ashes were spread for many.

"Ebr. had caused to stand before her.

"Ebr. declaration.

"Or contents.

that it may be given thee : and what is thy request : it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue founde fauour in the sight of the King, and if it please the King to giue me my petition, and to performe my request, let the King and Haman come to the banket that I shal prepare for them, and I will do to morowe according to the Kings cōspiring.

9 When went Haman forth the same day ioyfull and with a glad heart. But when Haman saue Mordecai in the Kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Nevertheless Haman refrained him selfe : and when he came home, he sent, and called for his friendes, and Zeresh his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and al the things wherein the King had promoted him, and howe that he had set him aboue the princes and seruants of the King.

12 Haman said moreover, Hea, Ester the Queene did let no man come in with the King to the baket that he had prepared, saue me : and to morowe am I hidden vnto her also with the King.

13 But at this doeth nothing auail me, as long as I see Mordecai the Jew sitting at the Kings gate.

14 Then said Zeresh his wife and al his friendes vnto him, Let them make a tree of fiftie cubits he, and to morowe speake thou vnto the King, that Mordecai may be hanged thereon : then shalt thou goe ioyfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commēdeth Hamā to cause Mordecai to be had in honor.

1 The same night the King slept not, and he commaunded to bring the booke of the records & the chronicles : & they were read before the King. 2 Then it was found written p Mordecai had tolde of Bigtana, and Zereth two of the Kings eunuches, keepers of the doore, who fought to lay hands on the King Ahasueros.

3 Then the King saide, What honour and dignitie hath bene giuen to Mordecai for this ? And the Kings seruants that ministred vnto him, sayde, There is nothing done for him.

4 And the King saide, Who is in the court ? (Nowe Haman was come in to the inner court of the Kings house, that he might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the Kings seruants said vnto him,

Behold, Haman standeth in the court. And the King said, Let him come in.

6 And when Haman came in, the King said vnto him, What shalbe done vnto the man, whome the King will honour ? Then Haman thought in his heart, To whome would p King do honour more then to me ?

7 And Haman answered the King, The man whome the King would honour,

8 Let them bring for him ropal apparel, which p King weth to weare, & p horse that the King rideth vpon, & that the crowne ropal may be set vpo his head.

9 And let the raiment and the horse be deliuered by the hande of one of the Kings most noble princes, and let them apparel the man (whome the King will honour) and cause him to ride vpon the horse through the streer of the citie, and proclaime before him, Thus shall it be done vnto the man, whome the King will honour.

10 Then the King said to Haman, Make haste, take the raiment and the horse as thou hast said, and doe so vnto Mordecai the Jewe, that sitteth at the Kings gate : let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and araped Mordecai, & brought him on horsebacke through the streere of the citie, and proclaime before him, Thus shall it be done to the man whome the King will honour.

12 And Mordecai came againe to the Kings gate, but Haman halted home mourning and his head covered.

13 And Haman tolde Zeresh his wife, and all his friends all that had befallē him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, before whom thou hast begonne to sal, thou shalt not preuaile against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches & hastened to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

1 The Queene biddeth the King and Haman agayn and prayeth for her selfe and her people. 6 She accuseth Haman and he is hanged on the galous, which he had prepared for Mordecai.

1 S And the King and Haman came to the banket with the Queene Ester.

2 And p King said again vnto Ester on the second day at p banket of wine, What is thy petition, Queene Ester, that it may be giuen thee ? and what is thy request ? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and saide, If I haue found fauour in thy sight, O King, and if it please the King, let my lyfe be giuen me at my petition, and my people at my request.

4 For we are solde, I, and my people, to

c Meaning hereby, that the King shuld make him next vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh, Gen. 41. 43.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shal come to passe.

a Reade Chap. 5. 6.

e I will declare what thing I demaunde.

f Thus the wicked when they are promoted, instead of acknowledging their charge & humbling themselves, waxe ambitious, disdainfull, and cruel.

g Meaning, the highest that could be found.

"Ebr. the Kings slepe departed.

Chap. 7. 1.

a For he thought it vnworthie his estate to receiue a benefite, and not reward it. b Thus while the wicked imagine y destruction of others, they shew selues fall into the same pit.

he destroyed, to be flaine and to perish: but if we were solde for seruantes, and for handmaides, I would haue held my tongue: although the aduersarie could not recompense the kings losse.

5 Then king Ahasuerus answered, and said vnto the Queene Ester, Who is he: and where is he that presumeth to do thus?

6 And Ester saide, The aduersarie and enemye is this wicked Haman. Then Haman was atraped before the king and the Queene.

7 And the king arose from the banquet of wine in his wyath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he sawe that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, vnto the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: therefore the king saide, Will he force the Queene also before me in the house? As the woode went out of the kings mouth, they covered Hamans face.

9 And Harbonah one of the euniches, said in the presence of the king, Behold, there standeth yet the tree in Hamans house fitte to cūber his, which Haman had prepared for Mordecai, that spake good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: the was the kings wyath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted, & comfortable letters are sent vnto the Jewes.

1 The same daye did king Ahasuerus giue the house of Haman the aduersarie of the Jewes vnto the Queene Ester. And Mordecai came before the king: for Ester told what he was vnto her.

2 And the king tooke of his ring, which he had taken fro Haman, & gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, & fell downe at his feete weeping, & besought him that he would put away the wickednes of Haman the Magite, and his deuile that he had imagined against the Jewes.

4 And the king held out his golden scepter toward Ester. Then arose Ester, & stood before the king,

5 And said, If it please the king, & if I haue found fauour in his sight, and the thing be acceptable before the king, I please him, let it be written, that the letters of the deuile of Haman the same of Ormedatha the Magite may be called againe, which hee wrote to destroy

the Jewes, that are in al the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Whow can I suffer & see the destruction of my kindred?

7 And the king Ahasuerus lapde vnto the Queene Ester, and to Mordecai the Jewe, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he lapd hand vpon the Jewes.

8 Write ye also for the Jewes, as it liketh you in the kings name, and seale it with the kings ring, (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke)

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the thre and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Jewes & to the princes, & captaynes, and rulers of the prouinces, which were fro India euen vnto Ethiopia, an hundred and seuen and thentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their speech, and to the Jewes, according to their writing, & according to their language.

10 And he wrote in the king Ahasuerus name, and sealed it with the kings ring: And he sent letters by postes on horsebacke & p rode on beastes of pylce, as biomedaries & coltes of mares.

11 Wherein the king granted the Jewes (in what cite so euer they were) to gather themselves together, & to stand for their life, & to roote out, to slay and to destroy all the power of the people and of the prouince that deved them, both children & women, and to spoyle their goodes:

12 Vpon one day in all the prouinces of king Ahasuerus, eue in the thirtieth day of the twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, holu there should be a commaundement giuen in all and euery prouince, published among all the people, & that the Jewes should be ready against that day to auenge themselves on their enemies.

14 So the postes rode vpon beastes of pylce, and biomedaries, and went forth with speede, to execute the kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royal appaill of blewie, and white, and with a great crown of gold, and with a garment of fine linen and purple, & the cite of Shushan reioyced and was glad.

16 And vnto the Jewes was come light and ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all and euery cite and place, where the kings

^a Or, went about to slay the Jewes.

^c This was the law of the Medes and Persians, as Dan. 6. 25: notwithstanding the King reuoked the former decree granted to Haman, for Esters sake.

^f Which conteineth part of May and part of Iune.

^g That is, in such letters and language, as was vsual in euery prouince.

^h Or, mules.

ⁱ That is, to defend themselves against all that would assaile them.

^j Which hath part of February and part of Marche.

^k The King gaue them libertie to kill all that deved oppresse them.

^l Hee sheweth by these wordes that folow what this light was.

^b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them.

^c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

^d He fell downe at the beddes feete or couche, whereupon the late, and made request for his life.

^e This was the manner of the Persians, when one was out of the Kings fauour.

^f Which discovered the conspiracie against the king, Chap. 2. 21, 22.

^g That is, was receiued into the kings fauour and presence.

^h That he was her vncke & had brought her vp.

ⁱ Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jewes.

^j Read Chap. 3. 2.

m Conformed themselves to y^e Jewes religion.

kinges commaundement & his decree came, there was ioy and gladnes to the Jewes, a feast and good day, & many of the people of the lande ^m became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

At the commaundement of the King the Jewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged, 17 The Jewes keep a feast in remembrance of their deliverance.

1 **S** In the twelfth moneth, which is the Smoneth Adar, vpon p^r thirteenth day of the same, when the kings commaundement and his decree drew neere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them (but it turned contrariety: for the Jewes had rule ouer them that hated them)

2 The Jewes gathered themselves together into their cities throughout all the p^rouinces of the kingdome of Persia, to lay hands on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the p^rouinces, & the princes and the captaynes, & the officers of the kingdome exalted the Jewes: for the feare of Mordecai fell vpon them. 4 For Mordecai was great in p^r Kings house, & the report of him went through all the p^rouinces: for this man Mordecai waied greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, & destruction, and did what they would vnto those that hated them.

6 And at Shulhan the palace slew the Jewes & destroyed fine hundredth men, 7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, & Mifai, & Mibai, and Baizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Jewes slew they: but they layed not their hands on the people.

11 On the same day came the number of those that were slayne, vnto the palace of Shulhan before the king.

12 And the king laide vnto the Queene Ester. The Jewes haue slayne in Shulhan the palace and destroyed fine hundredth men, and the ten sonnes of Haman: what haue they done in the rest of the kings p^rouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the king, let it be graunted also to morowe to the Jewes that are in Shulhan, to do according vnto this daies decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the king charged to do so, and the decree was giuen at Shulhan, and

they hanged Hamans ten sonnes. 15 And the Jewes that were in Shulhan, assembled themselves vpon the fourteenth day of the moneth Adar, and slew three hundredth men in Shulhan, but on p^r people they laied not their hand.

16 And the rest of the Jewes that were in the kinges p^rouinces assembled the selues, and stood for their liues, and had rest from their enemies, and slue of them that hated them: sentence and fine thousand: but they layde not their hand on the people.

17 This they did on the thirteenth day of the moneth Adar, & rested the fourteenth day thereof, and kept it a day of feasting and ioye.

18 But the Jewes that were in Shulhan, assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting & ioy.

19 Therefore the Jewes of the villages that dwelt in the vniwalled towines, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, & euery one sent presents vnto his neighbour.

20 And Mordecai wrote these wordes, and sent letters vnto all the Jewes that were thorough all the p^rouinces of the kingdome of Persia, both neere and farr,

21 Injoining them that they should keep the fourth day of the moneth Adar, and the fifteenth day of the same, euery pere.

22 According to the dayes wherein the Jewes reled from their enemies, and the moneth which was turned vnto them from sorrow to ioy, & from mourning into a ioyfull day, to keep them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to do as they had begun, and as Mordecai had written vnto them.

24 Because Haman the sonne of Ammedatha the Magagite al the Jewes aduersary, had imagined against the Jewes, to destroy they, & had cast Pur (that is a lot) to consume & destroy they. 25 And when he came before the king, he commanded by letters, let his wicked p^ruice (which he imagined against the Jewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, & because of all the wordes of this letter, & of that which they had seene besides this, & of that which had come vnto them.

27 The Jewes also ordained, and promised for them and for their seede, and for all that ioyned vnto them, p^r they would not faile to obserue those two dayes euery pere, according to their writing, and

g Reade Cha. 8.

h Meaning, that they layd hands on none, that were not the enemies of God. i Meaning, in all places sauing in Shulhan.

k As the Jewes doe, vnto this day, calling it in the Persians language Purim, that is, the day of lots.

l The Jewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

m He setteth before our eyes the vse of this feast, which was for remembrance of gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore.

n Reade Chap.

3.7. o That is, Ester. p These are the wordes of the Kings commaundment to Hamans wicked enterprise.

Or transgress. q Meaning the fourteenth, and the fifteenth day of the moneth and Adar.

a This was by Gods great providence, who turneth the wicked into sorrow, and the reares of the godly into gladnes.

b Did them honour, & shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman, d Besides those three hundredth, that they slew the second day, as vers. 19.

e Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

f This sheweth not for desire of vengeance, but with zeale to see gods iudgements executed against his enemies.

Or, strength, or efficacy.
 Which were letters declaring vnto them quietnes, and assurance, & putting them out of doubt, and feare.
Ebr. soules.
 That they would obserue this feast with fasting, and earnest prayer, which in Hebrew is signified by this word (their cry.)

and according to their season,
 28 And that these dayes should be remembred, and kept throughout euery generation, and euery familie, & euery province, and euery citie: euen these dayes of Durim should not faile among the Jewes, and the memoriall of them should not perishe from their seede.
 29 And the Queene Ester the daughter of Abihail and Mordecai the Jewe wrote with all^a auctoritie (to confirme this letter of Durim the second time)
 30 And he sent letters vnto all^b Jewes to the hundred and seuen and twentie provinces of the kingdome of Ahashuerus, with^c words of peace and truth,
 31 To confirme these dayes of Durim according to their seasons, as Mordecai the Jewe and Ester the Queene had appointed them, and as they had promised for them^d selues & for their seede with^e fasting and prayer.

32 And the decree of Ester confirmed these wordes of Durim, and was written in the booke.

CHAP. X.

The estimation and auctoritie of Mordecai.

And the king Ahashuerus layed a tribute vpon the lande, and vpon the ples of the sea.
 2 And all the actes of his power, and of his might, and the declaration of the dignitye of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?
 3 For Mordecai the Jewe was the firste come vnto king Ahashuerus, and great among the Jewes, & accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

These three points are here set forth as commendable, & necessary for him that is in auctoritie: to haue the fauour of the people, to procure their wealth, & to be gentle and loving toward them.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his bodie, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtill dispartations brought him almost to despair: for they set forth God as a seuerer iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation and yet they tormented him more then they did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob mainteineth a good cause, but handleth it euill: againe his aduerfaries haue an euill matter, but they defende it craftily. For Iob helde^d God did not alway punish men according to their finnes, but^e he had secret iudgements, wherof man knew not the cause, & therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forth into many inconueniences both of wordes & sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: & this is his good cause which he doth not handle wel. Againe the aduerfaries maintein with many goodly argumets, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans finnes, yet their intention is euill: for they labour to bring Iob into despair, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14, & James setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

The holinesse, riches, and care of Iob for his childre.
 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children.
 20 His faith and patience.

a That is, of the countrye of Idumea, as Lament. 4. 21, or bordering thereupon: for the land was called by the name of Vz the sonne of Ditha the sonne of Seir, Gene. 36. 28.
 b Forasmuch as he was a Gentle and not a Iewe, & yet is pronounced vpright, and without hypocrisie, he declareth that among the heathen God hath his.
 c Hereby is declared, what is meant by an vpright, and iust man.
 d His children & riches are declared, to commend his vertue in his prosperitie, & his patience, and constancie when God had taken them from him.



Here was a man in the land of Uz called Iob, & this man^b was an vpright & iust man, & one^c feared God & eschewed euill.

And he had seuen daughters, & his substance also was seuen thousand sheepe, & three thousand camels, and five hundred yoke of oxen, & five hundred mares.
 5 And when the dayes of their banquetting were gone about, Iob sent, & sanctified them, & rose vp early in the morning, that they should consider duto the number of their all. For the faults, they thought, it may be my finnes had committed, & haue sinned, and^e blaspheemed God in reconcile their hearts: thus did Iob euery day. selues for^f same
 6 I shew on a day when the^g children g That is, he offered for euery

hundredth shee asses, & his familie was very greate, so that this man was the greatest of all the^e men of the East. e Meaning the Arabians, Chaldeans, Idumeans, &c.
 4 And his wives went and banquetted in their houses, euery one his day, and sent, & called their three sisters to eat and to drinke with them.
 5 And when the dayes of their banquetting were gone about, Iob sent, & sanctified them, & rose vp early in the morning, that they should consider duto the number of their all. For the faults, they thought, it may be my finnes had committed, & haue sinned, and^e blaspheemed God in reconcile their hearts: thus did Iob euery day. selues for^f same
 6 I shew on a day when the^g children g That is, he offered for euery

one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had towards his children. h In Hebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. & 13. &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

1 Because our infirmities can not comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him, m This declarereth that although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whole permission and appointment he can do nothing. n This question is asked for our infirmities: for God knewe whence he came. o Herein is described the nature of Satan, which is euer ranging for his pray, i. Pet. 5.8. p He feareth thee not for thine own sake, but for the commendation y here- ceter by thee. q Meaning, the grace of God, which serued Iob, as a ramp against all tentations. r This signifieth that Satan is not able to touch vs, but it is God that must do it. s Satan noteth the vice, whereunto men are commonly subiect: that is to hide their rebellion, & to be content with God in the time of prosperitie, which vice is disclosed in y time of their aduersitie. t God giueth not Satan power ouer mā to gratifie him, but to declare y he hath no power ouer mā, but y which God giueth him. u That is, went to execute y which God had permitted him to do: for els he cā neuer go out of Gods presence. x That is, y Arabians. y Which thing was also done by y craft of Satan to tempt Iob the more grievously forasmuch as he might see, that not only men were his enemies, but y God made warre against him. z This last plague declarereth, that when one plague is past which seemeth hard to be borne, God can send vs another far more grievous, to trie vs, and teach the obedience,

of God came and stoode before the Lord, Satan came also among them. 7 Then the Lord saide vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it. 8 And the Lord said vnto Satan, Hast thou not considered my servant Job, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? 9 Then Satan answered the Lord, and said, Doth Job feare God for nought? 10 Hast thou not made an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land. 11 But stretch out now thine hand and touch all that he hath, to see if he will not blasphemeth thee to thy face. 12 Then the Lord said vnto Satan, Lo, all that he hath is in thine hand: onely upon him selfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord. 13 And on a day, when his sonnes & his daughters were eating, and drinking wine in their eldest brothers house, 14 There came a messenger vnto Job, & said, The oxen were plowing, and the asses feeding in their places, 15 And the Shebabeans came violently, & tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee. 16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, & hath burnt by the shepe and the seruants, and destroyed them: but I onely am escaped alone, to tell thee. 17 And whiles he was yet speaking, another came, & saide, The Caldeans set out thre bads, & fel upon the camels, & haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee. 18 And whiles he was yet speaking, came another, & saide, Thy sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house, 19 And behold, there came a great wind from beyonde the wilderness, & smote the foure corners of the house, which fel vpon the children, & they are dead, and

I onely am escaped alone to tell thee. 20 Then Job arose, and rent his garment, and ligned his head, & fel downe vpon the ground, and worshipped. 21 And said, Naked came I out of my mothers wombe, and naked shall I returne: either the Lord hath giuen, & the Lord hath taken it: blessed be the name of the Lord. 22 In all this did not Job sinne, nor charge God foolishly.

keeps a meane herein, and rebell not against God, as the wicked do. Eccles. 5.14. i. 1. 1. 6. 7. b That is, into the bellie of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hand be fore vpon him, d But declared that God did all thing according to iustice and equitie.

C H A P. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

1 And on a day the children of God came and stood before the Lord, & Satan came also among them. 2 And the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it. 3 And the Lord said vnto Satan, Hast thou not considered my servant Job, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet he is without fault in all that he hath done. 4 And Satan answered the Lord, and said, Skin for skin, and all that euill men haue for their life, they will willingly forsake. 5 But stretch now out thine hand, and touch his bones & his flesh, to see if he will not blasphemeth thee to thy face. 6 Then the Lord said vnto Satan, Lo, he is in thine hand, but saue his life, lest thou curse me. 7 So Satan departed from the presence of the Lord, and smote Job with sore boyles from the sole of his foote vnto his crowne. 8 And he rooke a potsharde to scrape his skin, & he sat downe among the ashes. 9 Then said his wife vnto him, Darest thou continue yet in thine vprightnesse? Blaspheme God, and dye.

limited him. h Thisfore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish the rebellious people, Deut. 28.27. so that this temptation was most grievous: for if Iob had desired Gods fauour by the vehemence of his disease, he might haue thought that God had cast him off. i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. k Sataa vseth the same instrument against Iob, as he did against Adam. l Meaning, what gaynest thou to serue God, seeing he thus plagued thee as though he were thine enemy? This is the most grievous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perwade them, that they trust in God in vaine. m For death was appointed to the blasphemers, & so the ment that he should be soone rid out of his paine.

n That is, to be patient in adversity, as were-joyce when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust. o He fo bridded his affections, that his tongue through impaciencie did not murmur against God.

p Which were me of autoricite, wise & learned, & as the Septuagint write, Kings, & came to comfort him, but when they sawe howe he was visited, they conceyued an euill opinion of him, as though he had bene but an hypocrite, & so iustly plagued of God for his finnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

10 But he saide vnto her, Thou speakest like a foolish woman: what shall wee receiue god at the hande of God, & not receiue euill? In all this did not Job sinne with his o lips.

11 How wise Jobs time? friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lauer with him, and to comfort him.

12 So when they lift vp their eyes asafare of, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, & spinned a dust vpon their heades toward the heauen.

13 So they sat vpon him vpon the ground seuen daies, and seuen nights, & none spake a worde vnto him: for they sawe, that the griefe was verie great.

CHAP. III.

1 Job complaineth and curseth the day of his birth. 11 Hee desireth to die, as though death were the ende of all mans miserie.

1 Afterward Job opened his mouth, and curst his day.

2 And Job cried out, and said,

3 Let the daie perillie, wherem I was borne, and the night when it was sayd, There is a man child conceived.

4 Let that day be darkenes, let not God regarde it from aboue, neither let the light shine vpon it,

5 But let darkenesse, and the shadowe of death stayne it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be toynd vnto the daies of the pere, nor let it come into the count of the moneths.

7 Hea, desolate be that night, and let no top be in it.

8 Let them that curse the daie, (bryng f rebt to reuie their mourning) curse it.

9 Let the starres of that twilight be dim through darkenesse of it: let it looke for light, but haue none: neither let it see the dawning of the day.

10 Because it shal not vp the doores of my mothers wombe: nor hid forsoth from mine eyes.

e Men ought not to be wearie of their life, and curse it, because of y infirmitie that it is subiect vnto, but because they are giuen to sinne, and shall on agayne God. d Let it bee put out of the number of daies, and let it not haue the light of the sunne to separate it from the nyght. e That is, most obscure darkenesse, which maketh them asfawde of death, that are in it. f Which curse the daies of their byrth, let them laye that curse vpon this nyght. g Let it be alwayes nyght, and neuer see day. h Ebr, the eye uddle of the morning.

11 Why died I not in the byrth: or why dyed I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For so shoulde I now haue lpen and bene quiet, I shoulde haue slept then, and bene at rest,

14 With the kings and counsellors of the earth, which haue buyded themselves in desolate places:

15 O with the princes that had gold, and haue filled their houses with silver.

16 O why was I not hid, as an untimely birth, eather as infants, which haue not seene the light?

17 The wicked I haue there ceased from their tyrannie, and there they that labored valiantly, are at rest.

18 The prisoners rest together, & heare not the voyce of the oppressour.

19 There are small and great, and the seruante is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and a life vnto them that haue braue hearts?

21 Which long for death, and if it come not, they would euen learch it moie the treasures:

22 Which tope for gladnes and reioyce, when they can finde the graue.

23 Why is the light giuen to the man whose waie is hid, and whome God hath hedged in?

24 For my sighing commeth before I eate, and my roynings are powred out like the water.

25 For the thing I feared is come vpon me, and the thing that I was asfapde of, is come vnto me.

26 I had no peace, neyther had I quietnes, neither had I rest, yet trouble is come.

names immortal. I That is, by death the crueltie of the tyrants hath ceased. m All thev that sustaine any kind of calamitie & miserie in this worlde: which he speaketh after the iudgement of the flesh. n He sheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come now to passe.

q The feare of troubles that shoulde ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Job is reprehended of impiencie, 7 And vnjustice, 17 And of the presumption of his own righteousness.

1 Then Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou be grieved? but a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and hast strengthened the weake hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But nowe it is come vpon thee, & thou

h This and that which foloweth declareth that whenmā giueth place to his passions, he is not able to stayne keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braut out into this error of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, & buylde in most barren places, because they would here by make their pleasure.

l That is, by death the crueltie of the tyrants hath ceased. m All thev that sustaine any kind of calamitie & miserie in this worlde: which he speaketh after the iudgement of the flesh. n He sheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come now to passe.

q The feare of troubles that shoulde ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

a Seeyng this thine impiencie. b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

c This he con-
cludeth that
Iob was, but an
hypocrite, & had
no true feare nor
trust in God.
d In the con-
cludeth that Iob
was reprobated,
seeing that God
handed him so
extremely,
which is the ar-
gument that
the carnall men
make against y
children of God.
e They that do
euil, cannot but
receiue euill.
f He sheweth
that God need-
eth no great
preparation
to destroye his
enemies: for he
can doe it with
the blast of his
mouth.
g Though men
according to
their office do
not punish ty-
rants (whom for
their crueltie he
compareth to lios,
& their children
to their whelps)
yet God both is
able, & his iustice
wil punish them.
h A thing that
I knewe not be-
fore, was decla-
red vnto me by visio: that is, that whosoever thinketh himselfe
iust, shalbe founde a sinner, when he commeth before God. i In
these visions which God sheweth to his creatures, there is euer a
certaine feare ioyned, that the autoritie thereof might be had in
greater reuerence. k When all things were quiet, or when the
feare was somewhat aswaged, as God appeared to Eliab, 1. King.
9. 12. l He proueth that if God did punish the innocent, the
creature shoulde be more iust then the Creator, which were a
blasphemie. m If God finde imperfection in his Angels, when they
are not maintained by his power, howe much more shall he
iay folliue to mans charge, when he would iustifie himselfe against
God: n That is, in this mortall bodie, subiect to corruption. 2.
Cor. 5. 1. o They see death continually before their eyes, and
dayly approaching toward them. p No man for all this doeth
consider it. q That is, before that any of them were so wise as
to thinke on death.

art grieved: it toucheth thee, and thou
art troubled.
6 Is not this thy feare, thy confidence, thy
patience, & y brightness of thy waies?
7 Remember, I pray thee: who euer pe-
rished being an innocent? or where
were the diligent destroyed?
8 As I haue seene, they that plowe in
iquitie, & sow wickednes, reape y same.
9 With the blast of God they perish, and
with the breache of his noisels are they
consumed.
10 The roving of the Lion, and the voyce
of the yponesse, & the teeth of the ypons
whelpes are broken.
11 The lyo periseth for lacke of praye, &
p ypon whelpes are scattered abroad.
12 But a thing was brought to mee h se-
cretly, and mine eare hath receiued a li-
tle thereof.
13 In the thoughts of the visions of the
night, when sleepe falleth on men,
14 Feare came vpon me, & dreade which
made all my bones i to tremble.
15 And the winde passed before mee, and
made the heates of my flesh to stand vp.
16 Then stood one, and I knewe not his
face: an image was before mine eyes, and
in silence heard I a voyce, saying,
17 Shall man be more iust then God? or
shall a man be more pure then his maker?
18 Beholde, he founde no stedfastnesse in
his seruants, and lapde folliue vpon his
m Angels.
19 Howe much more in them that dwell
in houses of clay, whose foundation is
in the dust, which shall be destroyed be-
fore the moeth?
20 They be destroyed from the morning
vnto the evening: they perishe for euer,
p without regard.
21 Doth not their dignitie go away with
them? doe they not dye, and that with-
out a wise man?

CHAP. V.

1. 2 Elphaz, sheweth the difference betwene the
children of God and the wicked. 3 The fall of the
wicked. 4 Gods power who destroyeth the wicked,
and deliuereth his.

2 Howilleth
Iob to consider
the example of
all them that haue liued or doe liue godly, whether any of them
be like vnto him in raging against God as he doeth.

2 Doublelesse anger killeth the foolishse,
and cruell slaughtereth the idioe.
3 I haue seene the e foolish the well rooted,
and suddenly I 4 cursed his habitation,
saying,
4 His children shalbe farre from saluati-
on, and they shalbe destroyed in the
gate, and none shal deliuer them.
5 The hungrye shall eate vp his harvest:
pea, they shall take it from among the
thornes, and the thirsty shal drinke vp
their substance.
6 For miserie commeth not forth of the
dust, neither doth affliction spring out
of the earth.
7 But man is borne vnto i trouble, as
the sparkes flie by water.
8 But I would inquire at God, & turne
my talke vnto God:
9 Which doeth great things and un-
searchable, & maruelous things with-
out number.
10 He m quietly raine vpon the earth, and
poweth water vpon the streetes,
11 And setteth vp on hie them that bee
lowe, that the sorrowfull may be exalted
to saluation.
12 He scattereth the deuices of the craftie:
so that their handes can not ac-
complish that which they do enterpise.
13 He taketh the wife in their craftines,
and the counsell of the wicked is made
foolish.
14 They meete with a darkenesse in the
dap time, and o grope at none dape, as
in the night.
15 But hee saureth the p poore from the
swoide, from their 4 mouth, and from
the hand of the violent man,
16 So that the poore hath his hope, but in-
quitiue shal i stop her mouth.
17 Behold, blessed is the man whom God
correcteth: therefore refuse not thou the
chastising of the Almighty.
18 For he maketh the wounde, and bind-
eth it up: he smiteth, and his handes
make whole.
19 He shall deliuer thee f in fire troubles,
and in the seventh the euill shal not
touch thee.
20 In famine he shall deliuer thee from
death: and in battell from the power of
the sword.
21 Thou shalt be hid from the scourge of
the tongue, and thou shalt not be afraid
of destruction when it commeth.

whome all creatures are subiect, & whose workes declare that
man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular exaples, what y workes of God are.
1. Cor. 3. 19. n In things playne and euident they shewe them-
selues fooles in steade of wise men. o This declareth that
God punisheth the worldly wise, as hee threatned, Deut 28.
29. p That is, he that humbleth himselfe before God. q He
compareth the slaughter of the wicked to sharpe swords. i If
the wicked be copelled at Gods workes to stop their mouthes,
much more they that profess God. f He wil send trouble af-
ter trouble, that his children may not for one tyme, but conti-
nually trust in him: but they shal haue a comfort, be iust, euil
in the greatest and the last, which is here called the seventh.

Where as the wicked lament in their troubles, thou shalt haue occasion to reioyce.

When we are in Gods fauour, all creatures shall reioyce vs. x God shall so blefse thee, that thou shalt haue occasion to reioyce in all things and not to be offended. y Though the

children of God haue not alwayes this promes performed, yet God doth recompence it otherwise to their aduantage. z We haue learned these poyntes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, cometh for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grievous then his fault. 2 He wisheth death. 3 He complaineth of his friends.

To know whether I complain without iust cause.

b My griefe is so great, that I lack wordes to expresse it.

c Which declarerh that he was not only afflicted in body, but wounded in conscience, which is the greatest barteil y the faithfull can haue.

d Think you that I cry without cause, seeing the brute beasts do not complain when they would what they would e Can a mans taste desire in that that hath no fauour meaning, that no one take pleasure in affliction, seeing they cannot a way wish things that are vnfaue

rie to the month. f Here in he sinneth double, both in wishing through impaciencie to dye, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through mine impaciencie. h He feareth lest he should be brought to inconueniences, if his sorowes should continue. i Haue I not fought to helpe my selfe as much as was possible. Or, yf I do, or lawe.

2 But thou shalt laugh at destruction and death, and shalt not be afraid of the brail of the earth. 23 For as the stones of the field shall be in league with thee, and the beaues of the field shall be at peace with thee. 24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, & shalt not be affraid. 25 When shalt pereme also, that thy seed shall be great, and thy posteritie as the graffe of the earth. 26 Then shalt go to thy graue in y a full age, as a rick of corne cometh in due season into the bame. 27 Io, thus haue we inquired of it, and io it is, heare this and know it for thy selfe.

10, thus haue we inquired of it, and io it is, heare this and know it for thy selfe.

1 Job answereth, that his paine is more grievous then his fault. 2 He wisheth death. 3 He complaineth of his friends.

1 But Job answered, and said, 2 With p my griefe were wel weighed, and my miseries were laied together in the balance.

3 For it would be now heavier then the sande of the sea: therefore my wordes are swallowed vp.

4 For the arrowes of the Almighty are in me, the venime whereof doth drinke vp my spirite, and the ferroures of God fight against me. 5 Doth the wild asse bray when he hath grasse? or loweth the ox when he hath fodder?

6 That which is vnfauerie, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were swowes, are my meate. 8 Oh that I might haue my desire, and p God would graunt me the thing that I long for!

9 That is, that God should destroy me: p he would let his hand go, & cut me of. 10 The should I yet haue comfort, (though I burne with sorow, let him not spare) s because I haue not denied p wordes of the Holy one.

11 What power haue I that I should endure? or what is mine aide, if I should prolong my life?

12 Is my strength the strength of stones? or is my fist of brass?

13 Is it not so, p there is in me no helpe? and that strength is taken from me?

14 Ye that is in misery, ought to be contrary to the month. f Here in he sinneth double, both in wishing through impaciencie to dye, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through mine impaciencie. h He feareth lest he should be brought to inconueniences, if his sorowes should continue. i Haue I not fought to helpe my selfe as much as was possible. Or, yf I do, or lawe.

foiled of his neighbour: but men haue forsaken the face of the Almighty.

15 My brethren haue deceiued me as a brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, & where in the snow is hid.

17 But in time they are dried by the heate and are consumed: and when it is hore they faile out of their places,

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, I considered them, and they that go to Sheba, were ted for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like vnto it: ye haue seene my fearful plague, and are afrayed.

22 Was it because I sayd, Bring vnto me? or giue a rewarde to me of your substance?

23 And deliuer me from the enemies hande, or ransom me out of the hande of tyrantes?

24 Teach me, & I will hold my tongue: and canst thou me to vnderstand, wherein I haue erred.

25 How steadfast are the wordes of righteousness? and what can any of you nullify reponce?

26 Do ye imagine to reponce wordes, that the talke of the afflicted should be as the winde?

27 He make pouer wryth to fall vpon the fatherles, and dig a pit for pouer friend.

28 Now therefore be content to looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: retriue, I say, and ye shall see yet my righteousness in that behalf. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

30 Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience, doth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. q Do you cauil at my wordes, because I should be thought to speake foolishly, which am now in misery. r Consider whether I speake as one that is driuen to this impaciencie through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Job sheweth the shortnes and misery of mans lyfe.

1 Is there not an appointed tyme to man vpon earth? & are not his daies as the dayes of an hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for the ende of his worke,

3 So haue I had as an inheritance the monethes of vauitie, and vaine felicitie haue bene appointed vnto me.

4 If I sayd I am full, I said, When shall I arise? and increasing the euening I am euertul with resting to and fro vnto the dawning of the day.

5 My flesh is clothed in wormes, & filth. This signifieth that his disease was rare and most horrible.

k He comparerh those friends which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is dry, in winter is hard frozen, and in the tyme of rayne, when we haue no neede, ouerfloweth with water. l They that passe thereby to go in, to the whote countreys of Arabia, thinke to find water there, to quench their thirst, but they are deceiued. m That is, like to this brooke, which deceiuerh the, that thinke to haue water there in their neede, as I looked for consolation at your handes. n He toucheth the worldlings, which for no necessitie wil giue part of their goodes, & much more these men, which would not giue him comfortable wordes. o Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience, doth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. q Do you cauil at my wordes, because I should be thought to speake foolishly, which am now in misery. r Consider whether I speake as one that is driuen to this impaciencie through very sorow, or as an hypocrite, as you condemne me.

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4 If I sayd I am full, I said, When shall I arise? and increasing the euening I am euertul with resting to and fro vnto the dawning of the day.

d Thus he speaketh in respect of the breuitie of mans life, which passeth with out hope of returning: in consideration wherof, he desireth God to haue compassion on him. e If thou beholdest me in thine anger, I shall not be able to stand in thy presence. f Shall no more enjoy this mortal life. g Seeing I can by none other means comfort my selfe, I will declare my griefe by wordes, and thus he speaketh as one overcome with griefe of mynde. h Am not I a poore wretch? what needest thou then to lay so much paine on me? i So that I can haue no rest, night nor day. k He speaketh as one overcome with sorrow, and not of iudgement, or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him: Iob vseth all kindes of persuasion with God, that he might stay his hand. n After all tentations faith brasteth forth and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith. o That is, I shall be dead.

thine selfe of the dust: my skine is rent, and become horrible. 6 My daies are swifter then a weauers shuttle, & they are spent without hope. 7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure. 8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer. 9 As the cloud vanissheth and goeth away, so he that goeth downe to the graue, shall come vp no more. 10 He shall returne no more to his house, neither shall his place know him any more. 11 Therefore I will not spare my mouth, but will speake in the trouble of my spirite, and make in the bitterness of my minde. 12 Am I a sea? or a whales fish, that thou keepst me in ward? 13 When I say, My couche shall relieue me, and my bed shall bring comfort in my meditation, 14 Then fearest thou me? with dreames, and thou mishest me with visions. 15 Therefore my soule is chafed rather to be strangled and to die, then to be in my bones. 16 I abhorre it, I shall not lye alway: I spare me then, for my dayes are but vanitie. 17 What is man, that thou dost magnifie him, and that thou settest thine heart vpon him? 18 And dost visite him euery morning, and triest him euery moment? 19 How long will it be yet thou departe from me? thou wilt not let me alone whiles I may swallow my spittle. 20 I haue sinned, what shall I do vnto thee? thou preferest of me, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe? 21 And why dost thou not pardon my trespass, and take away mine iniquity? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and prefermeth the good.

1 Then answered Bildad the Shuzite, and said, 2 How long wilt thou talke of these things? and how long shall the wordes of thy mouth be as a mightie winde? 3 Both God peruerteth iudgement: or doth the almighty subuert iustice? 4 If thy sonnes haue sinned against him, and he hath sent them into a place

of their iniquitie, 5 Yet if thou wilt early seeke vnto God, and pray to the Almighty, 6 If thou be pure & vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousness prosperous. 7 And though thy beginning be small, yet thy latter end shall greatly increase. 8 Inquire therefore, I pray thee, of the former age, & prepare thy selfe to search of their fathers. 9 (For we are but of yesterday, & are ignorant: for our dayes vpon earth are but a shadow) 10 Shall not they teach thee and tell thee, and utter the wordes of their heart? 11 Can a rush grow without water? or can the grass grow without water? 12 Though it were in graue and not cut downe, yet shall it wither before any other herbe. 13 So are the paths of all that forget God, and the hypocrites hope shall perish. 14 His confidence also shall be cut of: his trust shall be as the house of a spider. 15 He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure. 16 The tree is graued before the sunne, & the branches spreade ouer the garden thereof. 17 The rootes thereof are wrapped about the fountaine, and are foldet about the house of stones. 18 If any plucke it from his place, and it decay, saying, I haue not seene thee, 19 Behold, it will reioyce by this means, that it may grow in another moile. 20 Beholde, God will not call away an vpright man, neither will he take the wicked by the hand, 21 Till he haue filled thy mouth with laughter, and thy lips with ioy. 22 They that hate thee, shall be clothed in shame, and the dwelling of the wicked shall not remaine.

h Which is to day, and to morrow swept away. i He compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit. k That is, so that there remaine nothing there to proue whether the tree had grown there or no. l To be planted in another place, where it may growe at pleasure. m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousness is nothing.

1 Then Iob answered, and said, 2 I know verely that it is so: for how should man compared vnto God, be iustified? 3 If he would dispute with him, he could not answere him one thyng of his own. touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to bee nothing in respect.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God. c That is, if thou turne betyme whiles God calleth thee to repentance. d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. e He willett Iob to examine all antiquities, and he shall finde it true which he here saith. f Meaning, that it is not enough to haue the experience of our felices, but to be confirmed by the examples of them that went before vs. g As a rush can not grow without moistes, so can not the hypocrite, because he hath not faith which is moistened with Gods Spirit.

b Of a thousand things, which God could lay to his charge, man cannot answer him one.

c He declareth what is the infirmie of man by the mighty and incomprehensible power that is in God, shewing what he could do, if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that all starres both known and vnknewen are at his appointmēt.

e I am not able to comprehend his workes, which are common and dayly before mine eyes, much lesse in those things, which are hid and secret.

f He sheweth that when God doth execute his power, he doeth it iustly, farre much as none can controule him.

g God will not be appeased for ought that man can laye for himselfe for his iustification.

h That is, all the reasons that men can laye to approve their cause.

i How should I be able to answer him by eloquence? whereby he noteth his friends, that albeit they be eloquent in talke, yet they felt not in heart, that which they spake. **k** Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination. **l** Whiles I am in my pangs, I can not but brast forth into many inconueniences, although I knowe still that God is iust. **m** I am not able to feele my sinnes so great, as I feele the weyght of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakenes, he continueth to iustifie God and his power. **o** If I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience. **p** If God punish according to his iustice, he will destroye aswell them that are counted perfite, as them that are wicked. **q** To wite, the wicked.

should God laugh at the punishment of the innocent?

24 The earth is giuen into the hande of app. the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

25 Why dapes haue bene more swift then a poste: they haue fled, and haue scene no good thing.

26 They are passed as with the most swift shippes, and as the eagle that flyeth to the pray.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am asprade of all my sorowes, knowing that thou wilt not iudge mee innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I walke with my selfe with snowe water, and purge mine hands most cleane,

31 Perhapt thou plunge me in the pit, & mine owne clothes shall make mee filthie.

32 For he is not a man as I am, that I should answer him, if we come together to iudgement.

33 Nepther is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, & let not his feare astonish me:

35 Then wilt I speake, and feare him not: but because I am not so, I hold me still.

pure in mine owne eyes, yet all is but corruption before God.

2 Whatsoeuer I would vie to couer my filthines with, shall disclose me so much more. **a** Which might make an accorde betweene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him. **b** Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 To he wearie of his life, and stretcheth out his fragilitie before God. **20** He desireth him to slay his hands.

22 A description of death.

1 My soule is cut of: though I line: I will leane my complaint vpon my selfe, & will speake in the bitterness of my soule.

2 I will lay vnto God, Condemne mee not: hebe me, wherefore thou contentest with me.

3 Thinkest thou it good to oppresse me, & to cast of the labour of thine hands, and to fauour the counsel of the wicked?

4 Hast thou carnall eyes? or dost thou see as man seeth?

5 Are thy dapes as mans dapes? or thy peres, as the time of man?

6 That thou inquirest of mine iniquitie, & searchest out my sinne.

thers. **d** Is it agreeable to thy iustice to doe mee wrong? **e** Wilt thou be without compassion? **f** Wilt thou graue the wicked and condemne mee? **g** Dost thou this of ignorance? **h** Art thou in constant and changeable, as the times, to daye a friend, to morowe an enemy?

a I am more like to a dead man, then to one that lieth.

b I will make an ample declaration of my tormentes, accusing my selfe, and not God.

c He would not that God should proceede against him by his secret iustice, but by the ordinary means that he punisheth others.

d Thus he speaketh in respect of the brevitye of mans uttermost life from doing euill, neither can any fete me at libertie.

k In these eight verses following he describeth the mercie of God in the wonderful creation of man: and thereon groundeth that God should not shewe himselfe rigorous against him.

l As brittle as a pot of clay.
m That is, reason & understanding, and many other gifts whereby man excelleth all earthly creatures.

n That is, thy fatherly care and providence, whereby thou preferuest me, and without the which I should perish streightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse y^e it is so.
p I will away walke in feare & humilitie, knowing that none is iust before thee.

q Job beinge fore assaulted in this battell betwene the flesh and the spirit, brasteth out into these affectiones, wishing rather short dayes then long paine. r That is, diversitie of diseases & in great abundance, shewing that God hath infinite meanes to punish the man. s He wisheth that God would leaue of his affliction, considering his great miserie and the breuitie of his life. t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betwene light and darkenes, but where all is very darknes is selfe.

11 You knowest that I can not doe wic- kedly: for none can deliuer mee out of thine hand.

8 Thine hands haue made me, and fashioned me holyp rounde about, & wilt thou destroy me?

9 Remember, I pray thee, that thou hast made mee as ^{the} claye, and wilt thou bring me into dust againe?

10 Hast thou not powred mee out as milke? and turned me to cruds like cheefe?

11 Thou hast clothed me with skinne and fleshe, & toped me together with bones and sinewes.

12 Thou hast giuen me life, & grace: and thy visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straightly looke vnto me, and wilt not holde me guiltles of mine iniquitie.

15 If I haue done wickedly, two vnto me: if I haue done righteously, I will not be left by mine head, being full of confusion, because I see mine affliction.

16 But let it increas: punish thou me as a lepro: returne & shewe thy seife marvellous vpon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: & changes and armies of sorowes are against me.

18 Wherefore hast thou brought me out of the wombe? Wherfor I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to perance.

20 Are not my daies fewe? let him cease, and leaue of from me, that I may take a little comfort,

21 Before I go and shall not returne, euen to the land of darkenes and shadow of death:

22 Vnto a land, I say, darke as darkenes it selfe, & into the shadow of death, where is none order, but the light is there as darkenesse.

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CHAP. XI.

1 Job is iustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 28 Their assurance that liue godly.

1 Then answered Zophar the Naathathite, and said,

2 Should not the multitude of wordes be answered? or should a great talker be iustified?

3 Should men holde their peace at thy lips? & when thou mockest others, shall none make thee ashamed?

4 For thou hast sapie, & thy doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake & open his lippes against thee!

6 That he might shew thee the secretes of wisdom, howe thou hast defused double, according to right knowl therof: that God hath forgotten thee for thy iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are hye, what canst thou doe? it is deeper then the hell, howe canst thou know it?

9 The measure therof is longer then the earth, and it is broader then the sea.

10 If he cut of and shut vp, or gather together, who can turne him backe?

11 For he knoweth bayne men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wise, though man new home is like a wild asse colt.

13 If thou se prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednes dwell in thy tabernacle.

15 Then truly shalt thou lift by thy iustice without spot, and shalt be stable, & shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt pe diguoe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make lute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perithe, and their hope shalbe sorow of minde.

he hath afterwarde, come of God, and not of nature. g If thou repent, pray vnto him. h Renounce thine oune euil workes, & see that they offend not God, ouer whome thou hast charge. i He declareth what quietnes of conscience and successe in all things such shal haue, which turne to God by true repentance. leuit. 26. k He sheweth that contrarie things shal come vnto them that do not repent.

CHAP. XII.

1 Job accuseth his frendes of ignorance. 7 He declareth the might, and power of God. 17 And howe he chaungeth the course of things.

1 Then Job answered, and said,

2 In deed, because that ye are the people only, & wisdom must dye with you.

3 But I haue understanding as well as standeth in you, & am not inferior vnto you: yea, wordes, and so flatter your selues as though none knewe anything, or could knowe but you.

b He chargeth Job with this, that he should say, that y^e thing which he sake, was true, & that he was without sinne in the sight of God.

c Which is, not to stand in iustifying of thy selfe, he signifies that man wil neuer be overcome, while he reasoneth with another, & therefore God must breake of the controuersie, and stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, y^e depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attayne to the perfection of the Creator?

e If God should turne the state of things, and establish a newe order in nature, who could controule him?

f That is, without vnderstanding: so that whatsoever gifts

g Because you seelde not y^e which you speake, you thinke the whole

Prov. 14. 2.

b He reproveh these his friends of two fautes: **f** one that they thought they had better know ledge then in dedde they had, and the other that in steade of true consolation they did deride and despise their friend in his aduerfite. **c** The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth. **d** As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduerfite. *"Ebr. 10. whom God hath brought in with his hand."* **e** He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beastes do daily teach. *"Or. fith."* **f** He exhorteth them to be wise in iudging, and as well to know the right vie why God hath giuen the eares, as he hath done a mouth. **g** Though men by age, and continuance of tyme attaine to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8. **h** He sheweth that there is nothing done in this world without Gods will, and ordinance: for els he should not be almighty. **i** He taketh wisdom from them. **k** He abateth the honour of princes, and bringeth them into the subiection of others. **l** He causeth that their words haue no credite, which is when he will punish sinne. **m** In this discourse of Gods wonderful workes, Job sheweth that what shewer is done in this worlde, both in the order and change of things, is by Gods will & appointment, wherein he declareth that he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were,

Who knoweth not such things?
1 **I** am ^a as one mocked of his neighbour, who calleth vpon God, & he heareth him: ^b the iust and the upright is laughed to scorne.
2 **He** that is ready to fall, is as a lampe despised in the opinion of the riche.
3 **The** tabernacles of robbers do prosper, and they are in safetie, that vowe vnto God, whom God hath enriched with his hand.
4 **Aske** now the beastes, & they shall teach thee, and the foules of the heauē, and they shall tell thee:
5 **Or** speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.
6 **Who** is ignorant of all these, but that the hand of the Lord hath made these?
7 **In** whose hand is the soule of every liuing thing, and the breath of all mankinde.
8 **Doeth** not the eares discern the wordes? and the mouth taste meate for it selfe?
9 **Among** the ancients is wisdom, and in the length of daies is vnderstanding.
10 **With** him is wisdom and strength: he hath counsell and vnderstanding.
11 **Beholde**, he will breake downe, and it cannot be built: he shattereth a man by, and he cannot be looked.
12 **Beholde**, he will withhold the waters, & they dry vp: but when he sendeth them out, they destroy the earth.
13 **With** him is strength and wisdom: he that is deceived, and that deceiveth, are his.
14 **He** causeth his counsellors to go as spoyle, and maketh the iudges fooles.
15 **He** looseth the collar of kings, & girdeth their fornyes with a girdle.
16 **He** leadeth away princes as a pray, and overthroweth the mighty.
17 **He** taketh away the speech from the faithfull counsellors, and taketh away the iudgement of the ancients.
18 **He** poureth contempt vpon princes, and maketh the strength of the mighty weak.
19 **He** discovereth the deepe places from their darkenes, and bringeth forth the shadow of death to light.
20 **He** increaseth the people, and destroyeth them: he enlargeth the nations, and

bringeth them in againe.
21 **He** taketh away the heartes of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.
22 **They** grope in the darke without light: and he maketh them to stagger like a drunken man.
CHAP. XIII.
1 **Job** compareth his knowledge with the experience of his friends. **2** The penitent shalbe sined, and the hypocrite condemned. **3** He prayeth vnto God that he would not handle him rigorously.
4 **Lo**, myne eie hath seene all this: myne eare hath heard, and vnderstand it.
5 **I** know alio as much as you know: I am not inferior vnto you.
6 **But** I will speake to the Almighty, & I desire to dispute with God.
7 **For** in deceit he forge lies, and all you are blyssfull of no value.
8 **Oh**, that you would hold your tongue, that it might be imputed to you for wisdom!
9 **Now** heare my disputation, and giue eare to the arguments of my lips.
10 **Will** ye speake wickedly for Gods defence, and talke deceitfully for his cause?
11 **Will** ye accept his person? or will ye contend for God?
12 **Is** it wel that he should seeke of you: will you make a speeche for him, as one lieth for a man?
13 **He** will surely reprove you, if ye do secretly accept any person.
14 **Shall** not his cōterclence make you afraid? and his feare fall vpon you?
15 **Your** memories may be compared vnto ashes, and your bodies to bodie of clay.
16 **Will** ye pour your tongues in my presence, that I may speake, and let come vpon what will.
17 **Wherefore** do I take my flesh in my teeth, and put my soule in mine hand?
18 **Lo**, though he slay me, yet will I trust in him, and I will reprove my wapes in his sight.
19 **He** shall be my saluation also: for the hypocrite shall not come before him.
20 **He** are diligent my wordes, & marke my talke.
21 **Beholde** now: if I prepare me to iudgement, I know that I shalbe iustified.
22 **What** is he, that wil pleade with me? for if I now hold my tongue, I dye.
23 **But** do not these two things vnto me: then will I not hide my selfe from thee.
24 **Withdrow** thine hand from me, and let not thy feare make me afraid.
25 **Then** call thou, and I will answer: or let me speake, and answer thou me.

a For although he knew God, he had a iustice, which was manifest in his ordinarie working, & another in his secret counsell, yet he would venter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You do not well apply your medicine to the disease.
c He condemneth their zeale which had not knowledge, neither regarded them, but way gratened on Gods iustice, as though it was not euidently seene in Job, except they had vnder taken the probation thereof.
d Your fame shal come to nothing.
e Is not this a manifest signe of mine affliction, and that I do not complain without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.
g That is, cleared and not cast of

for my finnes, as you reason. **h** To proue if God doth thus punish me for my finnes. **i** If I defend not my cause, every man will condemne me. **k** He sheweth what these two things are.
Ed. iij. 23 **How**

1 His pangs thus moue him to reason w God, not denying but that he had sinned: but he desired to vnderstand what were his great finnes that had deserved such rigor, wherein he offended, that he would know a cause of God why he did punish him. m Thou punishest me now for the fautes that I committed in my youth. n Thou makest me thy prisoner, & doest so presse me that I cannot stirre hand nor foote. *Ebr. roots.*

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death. *Chap. 1. 9.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Job sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal. 51. 5, 7.*

c Vntill the tyme that thou hast appointed for him to die, which he desireth, as the hireling wayeth for the ende of his labor to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is overcome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die. f That is, release my paines, and take me to mercie. g Meaning, wnto the day of the resurrection when he should be changed, and renewed.

23 How many are mine iniquities and finnes: shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe diuinen to and fro: and wilt thou pursue p by stubble?

26 For thou wilt put bitter things against me, and makest me to possesse the iniquities of my mouth.

27 Thou puttest my feet also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feet.

28 Such one consumeth lyke a rotten thing, and as a garment that is mothy eaten.

CHAP. XIII.

a Job describeth the shortnes and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAN that is borne of a woman, is of short continuance, and full of trouble.

2 He flourisheth forth as a flower, & is cut downe: he vanissheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such a one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it were olde in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sente of water it will bud, & bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the floud decayeth and drieth vp,

12 So man sleepeeth and riseth not: for he shall not wake againe, nor be raysed from his sleepe till the heauen bee no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past, & wouldest giue me tyme, and remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed tyme will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou louest the worke of thine owne hands.

16 But now thou countest my steps, & dost not delap my finnes.

17 Mine iniquitie is sealed by, as in a bag, and thou addest vnto my wickednes.

18 And surely as the mountaine p falleth, commeth to nought, & the rocke that is remoued from his place:

19 As the water breakeh the stones, when thou ouerflowest p things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou puenailst alway against him, so that he palleth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honorable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his flesh is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

occasion of his hope is taken away. 1 Yet while he liueth, he shalbe in payne and misery.

CHAP. XV.

a Eliphaz, reprehendeth Job, because he ascribeth wisdom, and pures to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Job to be one of the number.

THE answered Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the East winde? and fill his belly w the East winde?

3 Shal he dispute w wordes not cometh: or with talke that is not profitable?

4 Surely thou hast cast of feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen p tongue of the craftie.

6 Thine owne mouth condemmeth thee, and not I, and thy lips tell thee against thee.

7 Wrt thou the first man p was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and dost thou restraime wisdom to thee?

9 What knowest thou p we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and verp aged men, farre older then thy father.

11 Seeme the consolations of God s small vnto thee? is this thing strange vnto thee?

12 Why doth thine heart take thee as war, and what do thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be iust?

thou stand in thine owne conceits. *Ebr. in thy spirit.* i His purpose is to proue, that Job as an vnjust man & an hypocrite is punished for his finnes, like as he did before, Chap. 4. 18.

h Though I be afflicted in this life, yet in the resurrection I shall seele thy mercies & answer when thou callest me. *Prou. 1. 21.*

i Thou layest the all together and sufficient none of my finnes vnpanished.

k He murmureth through impaciencie of the flesh against God, as though he wies as greater seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the

a That is, wayne wordes, & without consolations.

b Meaning, with matters that are of none importance, which are forgotte asfoone as they are vttered, as the East winde drieth vp the moysture as soone as it falleth.

c He chargeth Job as though his talke caused men to cast of the feare of God & praiere.

d Thou speakest as do the mockers, and contemners of God.

e That is, f most ancient, and so by reason the most wise.

f Art thou onely wise?

h He accuseth Jobs pride, and ingratitude, that will not be comforted by God, nor by their counsel.

i Why doest thou stand in thine spirit. i His purpose is to proue, that Job as an vnjust man & an hypocrite is punished for his finnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne as he that is thirsty to drinke.
l Who by their wisdom to gouerned, that no stranger invaded them, and so the land seemed to be giuen to the alone.
m The cruel mā is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie whereinto he once falleth.
o God doth not onely impouertish the wicked oft times: but euen in their prosperitie he punisheth them with a greedines euen more to gather: which is as a beggerie.
p He sheweth what weapons God vseth against wicked which lift vp themselves against him, to wit, terror of conscience, and outward afflictions.
q That is, he was so puffed vp with great prosperitie and abundance of all things, that he forgate God: noting, that Job in his felicitie had not the true feare of God.
r Though he build, and prepare iunious places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserie.
s Meaning, that his sumptuous buildings should neuer come to perfection.
t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction.
u As one that gathereth grapes before they be ripe.
x Which were built or maintained by powling and brerie.
y And therefore all their vaine deuices shall turne to their owne destruction.

15 Beholde, he found no stedfastnesse in his sanctes: yea, the heauens are not cleane in his sight.
16 How much more is man abominable, and filthie, which^k drinketh iniquitie like water?
17 I will tell thee: heare me, and I will declare that which I haue seene:
18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:
19 To whom alone the land was^l giuen and no stranger passed through them.
20 The wicked man is continually as one that traualleth of childe, and the number^m of peres is hid from the tyrant.
21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.
22 He beleueth not to returne out of darkness: for he seeth the wood before him.
23 He wandreth^o to and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.
24 Affliction and^p anguish shall make him afraide: they shall preuaile against him as a timor ready to the battell.
25 For he hath streched out his hand against God, and made himselfe strong against the Almightie.
26 Therefore God shall ronne vpon him, euen vpon his necke, and against the most thicke part of his shielde.
27 Because he hath covered his face with^q his fumes, and hath colloppes in his flanke.
28 Though he dwell^r in desolate cities, and in houses which no man inhabiteth, but are become heapes,
29 He shall not be riche, neither shall his substance continue, neither shall he possound the^s perfection thereof in the earth.
30 He shall neuer depart out of darkness: the flame shall drie vp his branches, and he shall go away with the breath of his mouth.
31 He^t beleueth not that he erreth in vanitie: therefore vanitie shall be his change.
32 His branche shall not be greene, but shall be cut off before his day.
33 God shall destroy him as the vine her fowre^u grapes, and shall cast him of, as the olive doeth her flower.
34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of^x bibles.
35 For they^y conceiue mischiefe and bring forth vanitie, and their bellie hath prepared deceite.

afflictions. o I am wounded to the heart. p Meaning, his glorie was brought lowe. q Signifying, that he is not able to comprehend the cause of this his grievous punishment. r That is, vnfained, and without hypocrisie. s Let my sinne be knownen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne me, yet God is witnesse of my cause. u Vse painted wordes in stead of true consolation.

1 Job moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witness of his innocencie.
1 B^{et} Job answered, and said,
2 I haue oft times heard such things: miserable comforters are ye all.
3 Shall there be none ende of wordes of^a wimder? of what manner they bolde so to^b answer?
4 I could also speake as ye doe: (but would God pour^c soule were in my soules steade) I could heepe you companie in speaking, and could^d shake mine head at you.
5 But I would strengthen you^e with my mouth, and the comfort of my lips should alwaie your sorowe.
6 Though I speake, my sorowe^f can not be aluaged: though I cease, what releeue haue I?
7 But now^g he maketh me wearie: O God, thou hast made all my^h congregation desolate,
8 And hast made me full ofⁱ wrinkles which is a witness thereof, and my leannes speth vp in me, testifying the same in my face.
9^k My wath hath torme me, and he hath teerid me, and gnaweth vpon me with his teeth: mine enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me, and smitten me on the^l cheek in reproche: they gather themselves together against me.
11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the^m handes of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and let me as a marke for himselfe.
13 Hisⁿ archers compass me round about: he cutteth my remedies, and both not spare, and powertie my gall^o vnto the ground.
14 He hath broken me with one breaking vpon another, and runneth vpon me like a grant.
15 I haue sowed a sackcloth vpon my skinne, and haue abased mine^p home vnto the dust.
16 My face is withered with weeping, & the shadowe of death is vpon mine eyes.
17 Though there be no wickednesse in mine hands, and my prayer^q be pure, I shall cryping finde no place.
18 For lo, now^r my^s witnesse is in the heauen, and my record is on his.
20 My friends^t speake eloquently as

afflictions. o I am wounded to the heart. p Meaning, his glorie was brought lowe. q Signifying, that he is not able to comprehend the cause of this his grievous punishment. r That is, vnfained, and without hypocrisie. s Let my sinne be knownen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne me, yet God is witnesse of my cause. u Vse painted wordes in stead of true consolation.

a Which serueth for vaine ostentation & for no true comfort.
b For Eliphaz did reply against Jobs answer.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye do to me.
f If they would say, Why doest thou not then comfort thy selfe: he answereth, y the iudgements of God are more heauie, then he is able to alwaie either by wordes or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorrow & griefe.
k That is, God by his wrath: & in this diuersitie of words and his style he expresseth how grievous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the cheek signified,
m. King. 22 24. mar. 14 65.
n They haue led me whyther they would.
o His manifold

CHAP. XVIII.

x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnadvisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

gainst me: but mine eye poyeth out teares vnto God.

21 Wh that a man might x pleade with God, as man with his neighbour!

22 For y peeres accounted come, & I shal goe p way, whence I shall not returne.

CHAP. XVII.

1 Job sayeth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repent a c, 13 Shewing that he looketh but for death.

1 My breath is corrupt: my daies are cut of, & the graue is ready for me.

2 There are none but x mockers with me, and mine eye continueth in b their bitternes.

3 c Lap downe nowe and put me in fires: tie for the: who is he, that d wil touche mine hand?

4 For thou hast hid their heart fro e vnderstanding: therefore shalt thou not let them by on his.

5 f For the eyes of his children shall faile, that speake th flatterie to his friends.

6 He hath also made me a s byword of the people, and I am as a target h before them.

7 Mine eye therefore is dimmed for griefe, and all my strength is like a shadowe.

8 The righteous shal be astonied at this, and the innocent shalbe moued against the hypocrite.

9 But the righteous wil hold his k wape, and he whose handes are pure, shall increase his strength.

10 Wl pou therefore turne pou, and come now, and I shall not finde one wise among pou.

11 My daies are past, mine enterprises are broken, and the thoughtes of mine heart

12 Haue changed the m night for the day, and the light p approached, for darkness.

13 Though I hope, y yet the graue shalbe mine house, and I shall make my bed in the darke.

14 I shal say to corruption, Thou art my o father, and to p woyme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing, that I hoped for?

16 f Then shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

a In steade of comfort, being nowe at dears doore, he had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vex me.

c He reasoneth with God as a man beside him selfe, to the intent that his cause might be brought to light.

d And answer for thees

e That these mine afflictions are thy iust iudgements, though man knowe not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie be punished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a continuall found in their eares.

i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and knowe what shall be the rewarde of the hypocrite.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Job speaketh to them three, that came to comfort him.

m That is, haue brought me sorowe in steade of comfort.

n Though I should hope to come from aduersitie to prosperie as your discourse pretendeth.

o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in steade of them.

p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perishe, I set mine hope in God, and in the life euermlasting.

1 Billad rehearseth the paines of the vnsainfull and wicked.

1 Then answered Bilad the Shuhite, and saide,

2 When wil a pe make an ende of your woes? b cause vs to vnderstand, and then we wil speake.

3 Wherefore are we counted as beastes, and are vile in your sight?

4 Thou art c as one that teareth his soule in his anger. Shall the d earth be forsaken for thy sake? or the rocke remoued out of his place?

5 Pea, the light of the wicked shalbe quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.

7 The steppes of his strength shalbe restrained, and his owne counsell shal cast him downe.

8 For he is taken in the net by his sette, and he e walketh vpon the snares.

9 The greime shal take him by the heele, and the thesee shall come vpon him.

10 A snare is laied for him in the ground, and a trapp for him in the wape.

11 Fearfulnesse shal make him afraide on euery side, and shall drine him to his sette.

12 His strength shalbe s famine: and destruction shalbe ready at his side.

13 It shal deuoure the inner partes of his skinn, and the h first boyne of death shal deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the i king of feare.

15 Feare shal dwell in his house (because it is not k his) l and brimstone shalbe scattered vpon his habitation.

16 His rootes shalbe dyed by beneath, and aboue shall his banch be cut downe.

17 His remembrance shal perishe from the earth, and he shall haue no name in the streete.

18 They shal drine him out of the m lig into darkenes, and chafe him out of the world.

19 He shal neither haue soune nor nephew among his people, nor anie posteritie in his dwellings.

20 The posteritie shalbe astonied at his n day, and feare shal come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Job reproveth his friends, 15 And reciteth his miseries and grievous paines. 25 He assureth him selfe of the generall resurrection.

1 Be Job answered, and said,

2 Bholoe long wil perie my soule, and toyment me with wordes?

3 He haue nowe a ten times reproched me, and are not ashamed: pe are vnrepent

a Which count your selues iusts as Chap. 12.4.

b Whom you take to be but beastes, as chap. 12.7.

c That is, like a mad man.

d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their finnes.

f Meaning, that the wicked are in continuall danger.

g That which shoulde nourishe him, shalbe consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or partes.

i That is, with most great feare.

k Meaning, not truly come by.

l Though all the world should fauour him.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

o That is, manie times, as Nehemiah 4.12.

b That is, I my selfe shalbe punished for it, or you haue not confuted it.
 c He brasteth out againe into his passions, and declareth still y his affliction cometh of God, though he be not able to feele the cause in him selfe.
 d Meaning, out of his afflictions.
 e Meaning, his children & what fouer was deare vnto him in this world.
 f Which is pluckt vp, and hath no more hope to growe.
 g His manifold afflictions.
 h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.
 i Which were hers and mine.
 k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.
 l All my flesh was consumed.
 m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
 n Is it not y enough that God doeth punish me except you by reproches increase my sorrowe?
 o To see my bodie punished, except ye trouble my minde.
 p He protesteth that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemers, as they iudged him.
 q I do not so iustifie my selfe before the worlde, but I know that I shall come before the great iudge, who shall be my deliuerer and Saviour.

dent toward me.
 And though I had in deed erred, mine error remauneth with me.
 But in dede if ye will aduance your selues against mee, and rebuke me for my reprocche.
 I knowe now, that G D hath ouerthrowen me, and hath compassed me with his net.
 Beholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.
 He hath herged by my way that I can not passe, and he hath let darkenes in my paths.
 He hath spoiled mee of mine honour, & taken the crowne away from mine head.
 He hath destroyed mee on euery side and I am gone: and he hath remoued mine hope like a tree.
 And he hath kindled his wrath against me, and counteth me as one of his enemies.
 His armies came together, & made their wap vpon me, and camped about my tabernacle.
 He hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.
 My neighbours haue forsaken mee, & my familiars haue forgotten me.
 They that dwell in mine house, and my maidesooke me for a stranger: for I was a stranger in their sight.
 I called my seruant, but he would not answere, though I prayed him with my mouth.
 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne bodie.
 The wicked also despised me, & when I rose, they spake against me.
 All my secret friends abhorred mee, and they whom I loued, are turned against me.
 My bone cleaueth to my skinne and to my fleshe, and I haue escaped with the skin of my teeth.
 I haue pittie vpon me: haue pittie vpon me, O ye my friends) for the hand of God hath touched me.
 Why doe ye persecute me, as God? and are not satisfied with my selfe?
 Oh that my wordes were now written: oh that they were written euen in a booke!
 And grauen with rauyn pen in lead, or in stone for euer.
 For I am sure, that my Redeemer lieth, and he shall stand the last on the earth.
 And though after my skinne wormes destroy this bodie, yet shall I see God

in my flesh.
 Whome I my selfe shall see, and mine eyes shal behold, and none other for me, though my reines are consumed with in me.
 But ye said, Why is he persecuted? And there was a deepe matter mine.
 We re afraid of the sword: for y sword of God in the will be a euenged of wickednes, that ye may know that there is a iudgement.
 Chap. xx.
 Zophar sheweth, that the wicked and the counten shall haue a short end, though for a time they flourish.
 Then answered Zophar the Naamathite and said,
 Doubtes my thoughts cause me to answere, and therefore I make haste.
 I haue heard a correction of my reprocche: therefore the spirit of mine understanding causeth me to answere.
 Knowest thou not this of old? & since God placed man vpon the earth?
 That the reioycing of the wicked is short, and that the top of hypocrites is but a moment?
 Though his excellencie mount by to the heauen, and his head reache vnto the cloudes,
 Yet shall hee perishe for euer, like his dung, and they which haue scene him, shall say, Where is he?
 He shall flee away as a dreame, & they shall not finde him, and thal passe away as a vision of the night.
 So that the eye which had scene him, shall doe so no more, and his place shall see him no more.
 His children shall flatter the poore, & his hands shall restore his substance.
 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.
 When wickednes was sweete in his mouth, and he hid it vnder his tongue,
 And fauoured it, & would not forsake it, but kept it close in his mouth,
 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.
 He hath deuoured substance, and he shall vomit it: for God shall draw it out of his bellie.
 He shall sucke the gall of Aspes, and the bivers tongue shall flap him.
 He shall not see the riuers, nor the

Herein Iob declareth plainly, ly that he had full hope, that both the soule & bodie should enioy the presence of God in the last resurrection.
 Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others.
 God wilbe reuenged of this hatie iudgement, & hereby you condemne me.
 He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
 His purpose is to proue Iob to be a wicked mā, & an hypocrite, because God punished him, and changed his prosperie into aduersitie.
 Where as the father through ambition & tyrannie oppressed the poore, y children through pouerie & miserie shal seeke fauour at y poore.
 So that the thing, which he hath taken away by violence, shall be restored againe by force.
 Meaning, that he shal carie nothing away with him, but his sin.
 As poyson that when it commeth into the body: so at wice at the first is pleasant, but afterward God turneth it to destruction.
 He comparth euill gotten goods to the venom of aspes, which serpent is most dangerous: noting y Iobs great riches were not truly come by, & therefore God did plague him iustly for y same.
 Though God giue to another abundance of his blessings, yet he shal haue no part thereof.

i That is, these
raueners & spoy-
lers of the poore
shal enioy their
theft but for a
time: for after
God wil take it
from them and
cause them to
make restitution,
so that it is but
an exchange.
k He shall leaue
nothing to his
posteritie.
l The wicked
shall neuer be in
rest: for one wicked
man shall
seek to destroy
another.
m Some reade,
vpon his flesh,
alluding to Iob,
whose flesh was
finiten wth a scab.
n Some read, of
the quieter.
o Al feare & so-
row shall light
vpon him, when
he thinketh to
escape.
p That is, fire
from heauen, or
the fire of Gods
wrath.
q Meanings, the
children of the
wicked shall flow
away like riuers:
and be dispersed in diuers pla-
ces. r Thus God wil plague the wicked.
s Against God, thin-
king to excuse himselfe and to escape Gods hand.

floods & streames of honie and butter.
18 He shall reioyce the labour, and shal de-
spise no more: euen according to the
substance shalbe his exchange, and he
shal enioy it no more.
19 For he hath binone many: he hath for-
taken the poore, & hath spoyled houses
which he builded not.
20 Surely he shal feele no quietnes in his
bodie, neither shall hee reuerue of that
which he desired.
21 There shall none of his meate be left:
therefore none shall hope for his goods.
22 When he shal be filled with his abun-
dance, he shal be in paine, and the hande
of all the wicked shall assaile him.
23 He shal be about to fill his belly, but
God shall end vpon him his fierce wth,
and shal cause to raine vpon him, euen
vpon his meate.
24 He shall flee from the iron weapons,
and the bowe of Steele shal strike him
through.
25 The arrowe is drawen out, & cometh
forth of the bodie, and shyneth of his
gall, so feare cometh vpon him.
26 All darkenes shal be hid in his secre-
t places: the fire that is not blowen, shal
devour him, and that which remaineth
in his tabernacle, shal be destroyed.
27 The heauen shall declare his wicked-
nes, & the earth shal rise vp against him.
28 The increase of his house shall goe as
wax: it shal flow away in the day of his
wth.
29 This is the porcion of the wicked man
from God, and the heritage that he shal
haue of God for his wordes.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked
maketh them proude, 15 In so much that they
blaspheme God, 16 Their destruction is at hand.
23 None ought to be iudged wicked for affliction,
neither good for prosperitie.
1 Bt Iob answered, and said,
2 Heare diligently my words, & this
I shalbe in steade of your consolations.
3 Suffer me, that I may speake, & when
I haue spoken, mocke on.
4 Doe I direct my talke to man? If it
were so, how should not my spirite be
troubled?
5 Marke mee, and be abashed, and laye
your hand vpon your mouth.
6 Euen while I remember, I am afraid,
and feare taketh hold on my flesh.
7 Wherefore ought the wicked to liue, & waxe

old, and grow in wealth?
8 Their seede is established in their sight
with them, and their generation before
their eyes.
9 Their houses are peaceable wthout fear,
and the rod of God is not vpon them.
10 Their bullocke gendereth and faileth
not: their cow calueth, and calueth not
her calfe.
11 They sende forth their children like
sheepe, and their sonnes dance.
12 They take the taber and harpe, and
reioyce in the sound of the organs.
13 They spend their dayes in wealth, and
sudden p^r they go downe to the graue.
14 They lap also vnto God, Depart from
vs: for we desire not thy knowledge
of thy wapes.
15 Who is the Almighty, that we should
serue him? and what profite should we
haue, if we should pray vnto him?
16 In this, their wealth is not in their hande:
therefore let the counsell of the wicked
be farre from me.
17 How oft shal the candle of the wicked
be put out? and their destruction come
vpon them? he wil beuile their liues in
his wth.
18 They shalbe as stubble before p^r wind,
and as chaffe that the storme carpeeth as
wax.
19 God wil lay vpon the sorrow of the father
for his children: when hee rewardeth
him, he shal know it.
20 His eyes shal see his destruction, and
he shal binke of the wth of the Al-
mighty.
21 For what pleasure hath hee in his
house after him, when the number of
his moneths is cut off?
22 Shall any teach God knowledge,
who iudgeth the highest things?
23 One wth in his full strength, being
in all ease and prosperitie.
24 His breastes are full of milke, and his
bones runne full of marrowe.
25 And another dieth in the bitternes
of his soule, & neuer eateth with pleasure.
26 They shal sleepe both in the dust, and
the wormes shall couer them.
27 Behold, I know your thoughts, & the
enterprises, wherewith ye do me wrong.
28 For ye say, Where is the p^rinces
house? and where is the tabernacle of
the wicked dwelling?
29 May ye not aske them that go by the
way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day
of destruction, and they shal be brought
forth to the day of wth.
31 Who shal declare his way to his
face? and who shal reward him for that
he hath done?

e They haue
store of childre,
lusty & health-
ful, and in these
points he answer-
eth to that
which Zophar
alleged before.
f Not being tor-
mented with
long sickness.
g They desire
nothing more
then to be ex-
c^{pt}ed from all subiection
that they should
beare to God:
this Iob sheweth
his aduersaries,
that if they rea-
son onely by that
which is seen by
common experi-
ence, the wicked
that hate God,
are better deale
withall, then they
that loue him.
h It is not their
owne, but God
onely lendeth it
vnto them.
i God keepe me
from their pros-
peritie.
k When God
recompenseth his
wickednes, he
shall knowe that
his prosperitie
was but vanitie.
l Who sendeth
to the wicked
prosperitie, and
punisheth the
godly.
m Meaning, the
wicked.
n To wit, the
godly.
o As concerning
their bodies: and
this he speaketh
according to the
common iudge-
ment.
p Thus they cal-
led Iobs house
in derision, con-
cluding that it
was destroyed
because he was

wicked. q Which through long traveling haue experience
and tokens hereof to wit, that the wicked doe prosper and the
godly liue in affliction. r Though the wicked flourish here,
yet God wil punish him in the last day. s Though men doe
flatter him, and none dare reprove him in this world, yet death
is a token, that God will bring him to an account.

He shalbe glad to lie in a slumie pit, which before could not be content with a royall palace. u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

- 32 Per shall he be brought to the graue, and remaine in the heape.
33 The slumie valley shalbe swete vnto him, and euery man shal drawe after him, as before him there were innumerable.
34 Yowse then comfort a pe me in baine, being in your answers there remaine but lies?

CHAP. XXII.

- 1 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of unmerciesulnesse. 17 And that he denied Gods providence. 22 He exhorteeth him to repentance.

1 When Eliphaz the Temanite answered, and said,

2 What a man be a profitable vnto God, as he that is wise, may be profitable to himselfe?

3 Is it anye thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy waies bright?

4 Is it for feare of the that he will accuse thee? or goe with thee into iudgements?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for naught, and spoiled the clothes of the naked.

7 As such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man had the earth, & he that was in autoritie dwelt in it.

9 Thou hast cast out widowes emptye, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Darkenesse shall be thy shadowe, and abundance of waters shall couer thee.

12 Is not God on his high in the heauen? and beholdeth the height of the starres how hee they are.

13 But thou saiest, Yowse should knowe? can he iudge through darkenesse?

14 The cloudes hide him that hee can not see, and he walketh in the circle of the heauen.

15 Hast thou marked the way of the world, wherein wicked men haue walked?

16 Which were cut downe before the time, whose fundation was as a river that ouerfloweth.

17 Which saide vnto God, Depart from mee, and asked what the Almighty could doe for them.

18 Per he filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorne.

20 Surely our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, with him, & make peace: thy enemies shall haue prosperitie.

22 Mercie, I pray thee, the lawe of his mouth, and lape by his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay by golde for dust, and the golde of thy spirit, as the flutes of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then desire in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy waies.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the plaud, and it shall be persecuted by the purmes of thine hands.

31 Therefore returne to God. God will restore vnto thee all thy substance. f Which shalbe in abundance like dust.

32 That is the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

33 Iob affirmeth that he both knoweth and feareth the power and sentence of the iudge. 40 And that he is not punished onely for his finnes.

1 But Iob answered and said,

2 Though my talke be this day in bitterness, and my plague greater

3 then my groining,

4 Would God yet I knewe howe to finde him, I would enter vnto his place.

5 I would pleade the cause before him, and fill my mouth with arguments.

6 I would knowe by words, that he would answer me, and would understand what he would say vnto me.

7 Would he plead against me with his great power? No, but he would put strength in me.

8 There the righteous might reason with him, so I should be deliuered for cuer from my iudge.

9 saying, Because I am God, I may do what I will. c Of his mercie he would giue me power to answer him. d When he of his mercie hath giuen strength to mainteine their cause.

He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of it like. The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this means continueth his honor and glory: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.

o That is, the state and preservation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteeth Iob to repentance.

restore vnto thee all thy substance. f Which shalbe in abundance like dust.

u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

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8 There the righteous might reason with him, so I should be deliuered for cuer from my iudge.

9 saying, Because I am God, I may do what I will. c Of his mercie he would giue me power to answer him. d When he of his mercie hath giuen strength to mainteine their cause.

8 e Beside,

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

Chap. 31. 7. b Least thou shouldst reprove or hurt him.

c Thou hast byn cruel and without charitie, and wouldst do nothing for the poore, but for thine owne aduantage.

d When thou wast in power and autoritie, thou didst not iustice, but wrong.

e Thou hast not only not shewed pitie, but oppressed them.

f That is, manifold afflictions.

g He accuseth Iob of impietie and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent worke thou maiest feare God and reuerence him.

i He reproveh Iob as though he denied Gods providence, and that he could not see the things that were done in this world.

k How God hath punished them from y beginning.

l He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God.

Chap. 2. 2. 1. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

b Vsing his absolute power, &

c Of his mercie he would giue me power to answer him. d When he of his mercie hath giuen strength to mainteine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgement on what side or part forer he turneth him selfe. f God hath this preeminence about me that he knoweth my way: to wit, that I am innocent, & I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit. g His word is more precious vnto me, then the meat wherewith the bodie is sustained. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many points man is not able to attayne to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

8 Beholde, if I go to the East, he is not there: if to the West, yet I cannot perceiue him: 9 If to the North where he worketh, yet I cannot see him: he will hide him selfe in the South, & I cannot behold him. 10 But he knoweth my way, and trieth me, and I shall come forth like the gold. 11 My foote hath followed his steps: his way haue I kept, and haue not declined. 12 Neither haue I departed from the commandment of his lips, and I haue esteemed the wordes of his mouth more then mine appointed foode. 13 For he is in one minde, and who can turne him? yea, he doeth what his minde desireth. 14 For he will performe that, which is decreed of me, and many such thinges are with him. 15 Therefore I am troubled at his presence, and in considering it, I am afraid of him. 16 For God hath fastened mine heart, and the blindegrieue hath troubled me. 17 For I am not cut off in darkenes, but he hath hid the darkenes from my face. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many points man is not able to attayne to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIII.

a Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. b How all thinges are governed by Gods prouidence. c And the destruction of the wicked.

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the thinges that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not wickednes, nor reuengeth the godly. b When he punisheth the wicked, and rewardeth the good. c And for cruelty and oppression dare not shew their faces. d That is, spare no diligence. e He and his liue by robbing and murdering. f Meaning the poore mans. g Signifying, that one wicked man will not spoile another, but for necessity. h The poore are driuen by the wicked into rockes and holes, where they can not lye drie for the raine. i That is, they so powle and pille the poore widows, that shee can not have to sustaine her selfe that she may be able to giue her childe sucke.

1 H Owe should not the times be hid from the blindegrieue, seeing that they which know him, see not his daies: 2 Some remoue the Iude markes, that robbe the flockes and feede thereof. 3 They lead away the alle of the fathers lesse, and take yd widowes eye to pledge. 4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together. 5 Beholde, others as wilde asses in the wilderness, goe forth to their business, and a rile early for a rap: the wilderness giueh him and his children foode. 6 They reape y his prison in the fildes, but they gather the late vntage of the wicked. 7 They cause the naked to lodge without garment, and without couering in the colde. 8 They are wet with the shewes of the mountaines, & and they embrace the rocke for want of a couering. 9 They plucke the fatherlesse from the

breast, and take the pledge of y poore. 10 They cause him to goe naked without clothing, and take the glewing from the hungry. 11 They that make oile betweene their wailes, and create their wane pressors, suffer thirt. 12 When a crye out of the citie, and the soules of the flame crye out: yet God doeth not charge them with folie. 13 These are they, that abhorre the light: they knowe not the waies thereof, nor continue in the paths thereof. 14 The murderer riseth early and killeth the poore and the needie: and in y night he is as a theefe. 15 The eye also of the adulterer waiteth for the twilight, and laeth, none eye shall see me, and disgiueth his face. 16 They digge through houses in y darke, which they marked for themselves in the day: they know not the light. 17 But the morning is risen to them as the shadow of death: if one knowe them, they are in the terrours of the shadowe of death. 18 He is swift by in the waters: their portion shalbe cursed in the earth: he will not beholde the way of the vniuersaltes. 19 As the drie ground and heate consume the flow waters, so shal the graue consume sinners. 20 The pitifull man shall forget him: the woman shall feele his sweetnes: he shalbe no more remembered, and yowles ked shal be broken like a tree. 21 He doeth euill vnto the barren, that both not beare, neither doth he good to the widowe. 22 He draweth also the y mightie by his power, and when he riseth vp, none is sure of life. 23 Though men giue him assurance to be in lastie, yet his eyes are vpon their waies. 24 They are exalted for a litle, but they are gone, and are brought low as al others: they are destroyed, and cut of as the top of an heate of combe. 25 But if it be not so, where is he? or who will proue me a liar, and make my wordes of no value?

k That is, his garment, wherewith he shoulde be couered or clad. l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. m For the great oppression and extortion. n Crye out and call for vengeance. o God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods word, because they are reproued thereby. q By these particular vices, and the heere thereunto, he would proue that God punisheth not the wicked and rewardeth the iust. r He seeth to the waters for his succour. s They thinke that all y worlde is bent against them, and dare not go by the hieway. t As the drie ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point he cometh to himselfe and sheweth his confidence. x He sheweth why the wicked shall not be lamented, because he did not pitie others. y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly preyented by Gods iudgements. z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Billad proueth that no man is cleane nor without sinne before God.

1 T Hen answered Bilad the Shuhite, and saide,

a His purpose is to prove, that al-
beit God trie & 2 **P**ower & feare is with him, that ma-
keth peace in his hie places.
aids the iust, & 3 **I**s there any number in his armies? &
yet soone after 4 **U**pon whom b that not his light arise?
he sendeth pro-
fperitie, and be-
cause he did not
so to Iob, he co-
cludeth that he
is wicked.
b Who can hide
him from his
presence? c That is, be iust in respect of God? d If God shew
his power, the moone and starres cannot haue that light, which
is giuen the much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

*Job sheweth that man cannot helpe God, and proueth
it by his miracles.*

1 **B**est nothing: for neither thou helpest me, which am delicate of all helpe; neither yet speakest sufficiently on Gods behalf, who hath no neede of thy defence.
 2 But thou dost not applie it to the purpose.
 3 That is, moueth thee to speake this.
 4 Iob beginneth to declare the force of Gods power & prouidence in mines and metals in y^e deepe places of the earth.
 5 There is nothing hid in the bottome of the earth, but he seeth it.
 6 Meaning, the graue where men things putrifie.
 7 He causeth y^e whole heauen to turne about the North pole.
 8 So long as this world endureth.
 9 Not that heauen hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproofe.
 10 Which is a figure of starres facioned like a serpent, because of the crookednes.
 11 If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constancie and persitnes of Iob. 13 The reward of the wicked and of the tyrants.

1 **M** Discour Job proceeded and con-
2 tinued his parable, saying,
The living God hath taken as

way my^e iudgement : for the Almighty^e a He hath fo
 tie hath pur my soule in bitterness. fore afflicted his
 3 Yet so long as my breath is in me, and that men cannu
 the Spirit of God in my nostrils, iudge of mine
 4 My lips surely shall keepe no wickednes- vprightness: for
 nes, b a my tongue shall bitter no deceit. they iudge onely
 5 God forbid, that I should c withthe poe- by outward
 tuitill I die, I will neuer take away signes.
 mine d innocencie from my selfe. b Howsoeuer
 6 I will keepe my rightconines, and will men iudge of
 not forsake it : mine heart shall not re- me,yet will I
 proue me of my^e dayes. not speake con-
 7 Myne enemye shalbe as the wicked, and trary to that,
 he that riseth againt me, as the vniuersi- which I haue
 tious. said, and to do
 8 For what f hope hath the hyprocite wickedly in be-
 when he hath heaped by riches, if God trayng y^e truth.
 take away his fenile? c Which con-
 9 Will God heare his cry, when trouble demne me as a
 cometh vpon him? wicked man, be-
 10 Until he let his deute on the Almighty cause y^e hande of
 ties: will he call vpon God at all times? God is vpon me.
 11 I will teach you what is my^e hande of d I wil not con-
 s God, & I will not conclude that is high fesse y^e God doth
 is with the Almighty. thus punish me
 12 Behold, all ye pour selues h h^e scene for my sinnes.
 it: whp then do pou thus banish y^e in ba- c Of my life past.
 nities? f What aduan-
 13 This is the p^ercion of a wicked man tage hath the
 with God, and the heritage of vpraires, dissembler to
 which they shal receiue of the Almighty. gaine neuer so
 14 If his children be in great number, the much, seeing hee
 sword shall destroy them, and his posses- shall lose his own
 sion e shal not be satisfied with bread. soule?
 15 His remnant shalbe buried in death, g That is, what
 and his widowes l shal not weepe. God referreth
 16 Though he shoud heape by sinner as to him, selfe, and
 the dust, & prepare raiment as the clau, whereof he gi-
 17 Ye may prepare it, but the dust shall- neth not y^e know
 put it on, and the innocent shal deuide ledge to all.
 the sinner. h That is, these
 18 He buildeth his house as the m moth, secret iudgements
 and as a lodge that the watchman ma- of God, & yet do
 keth. not vnderstand
 19 When the rich man sleepeth, n he shall them.
 ned they eyes, and he was gone. i Why maintain
 20 Terrors shal take him as watters, & you then this
 a tempest shall carpe him away by night. error?
 21 The East winde shall take him away, k Thus wil God
 and he shal depart : & it shall hurle him order y^e wicked,
 out of his place. and punish him,
 22 And God shall cast vpon him and not even vnto his
 spare, though he would saue him out of posteritie.
 his hand. l None shal la-
 23 Every man shall clasp their handes at ment him.
 him, and hiss at him out of their place. m Which breed-
 garment, but is soone shake out. n He meaneth y^e wicked
 tyrants shall not haue quiet death, nor be buried honourably.

CHAP. XXVIII.

Job sheweth that the wisdom of God is unsearchable.

1 **T**he silver surely hath his baine, & the gold his place, where they take it. a His purpose is
2 Pion is taken out of y^e dust, & brasse to declare that
man may attaine
in this world to diuers secrets of nature, but man is neuer able
to comprehend the wisdom of God.

b There is nothing but it is **c** 3
 passed win certeyne limits, and hath an end, but Gods wisdom.
 c Meaning him that dwelleth thereby.
 d Which a man cannot wade through.
 e That is, come, and vnderneath is brimstone or coale, which easily cōceiteth fire.
 f He alludeth to the mines and secrets of nature, which are vnder the earth, wherein neither foules nor beasts can enter.
 g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.
 h Though Gods power, and wisdom may be vnderstand in earthly things, yet his heavenly wisdom cannot be attained vnto.
 i It is to hie a thing for man to attaine vnto in this world.
 k It can neither be bought for gold, nor precious stones, but is onely the gift of God.
 l Which is thought to be a kinde of precious stone.
 m Meaning, y there is no natural meanes, whereby man might attaine to the heavenly wisdom: which he meaneth by the foules, y he hie.
 n He maketh God onely the autor of this wisdom, & the giuer thereof.

is molten out of the stone.
 God putteth an ende to darkenesse,
 & he tēpereth the perfection of all things: he setteth a bonde of darkenesse, and of the shadow of death.
 The flood breaketh out against the inhabitant, and the waters ^d forgotten of the soore, being higher then man, are gone away.
 Out of p same earth cometh bread, & vnder it, as it were fire is turned vp.
 The stones therefore are a place ^f of sapphirs, and the dust of it is gold.
 There is a path which no fowle hath known, neither hath the kites eye secret.
 The lions whelps haue not walked it, nor the lion passed thereby.
 He putteth his hand vpon the rocks, and ouerthroweth the mountaines by the rootes.
 He breaketh riuers in the rockes, and his eye seeth euery precious thing.
 He bindeth the floods, that they do not ouerflow, & the thing that is hid, bringeth he to light.
 But where is wisdom found? ^h and where is the place of vnderstanding?
 Can knoweth not ⁱ p price thereof: for it is not found in the land of the liuing.
 The depth saith, It is not in me: the sea also saith, It is not with me.
 Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.
 It shall not be valued with the wedge of gold of saphir, nor with the precious onie, nor the saphir.
 The gold nor the chrysell shall be equal vnto it, nor the exchange shall be for plate of fine gold.
 No mention shall be made of coral, nor of the lyabill: for wisdom is more precious then perles.
 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.
 Whence then cometh wisdom: and where is the place of vnderstanding,
 Seemeth it hid from the eyes of all the liuing, and is hidde from the ^m foules of the heauen?
 Destruction and death say, Wee haue heard the same thereof with our eares.
 But God vnderstandeth the ⁿ way thereof, and he knoweth the place thereof.
 For he beholdeth p ends of the world, and seeth all that is vnder heauen,
 To make the weight of the windes, & to weigh the waters by measure.
 When he made a decree for the raine, and a way for the lightening of the thunders,
 Then did he seet, and counted it: hee prepared it and also considered it.
 And vnto man he said, Beholde, * the
 * feare of the Loide is wisdom, and to

depart from euil is vnderstanding.
 CHAP. XXIX.

1 Iob complaineth of the prosperitie of his time past.

7. 22 Hu autoritie, 12 Iustice and equitie.

1 S Iob proceeded and continued his

parable, saying,

2 Sh that I were as ^a in times past,

when God preferred me!

3 When his ^a light shined vpon mine head: and when by his light I walked through the ^b darkenesse,

4 As I was in the dapes of my youth:

when ^c Gods prouidence was vpon my tabernacle:

5 When ^d Almightie was pet with me, and my children round about me:

6 When I washed my paths ^d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to p gate, euen to the iudgement seat, & when I caused them to prepare my seat in the streete.

8 The yong men saw me, & ^e chid themselves, and the aged arose, and stood vp:

9 The princes staped talke, & laped their hand on their ^f mouth,

10 The bope of princes was hid, and their tongue cleaued to the roote of their mouth.

11 And when the ^g eare heard me, it blessed me: & when the eye saw me, it gaue witness to ^h me.

12 For I deliuered the ⁱ poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 ^k The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put ^l on iustice, & it covered me: my iudgement was as a robe, & a crowne.

15 I was the eyes to the blinde, & I was the feete to the lame.

16 I was a father vnto the poore, & when I knewe not the cause, I sought it out diligently.

17 I brake also the chaires of the birightheous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my ^m nest, & I shall multipli my dayes as the land.

19 For my roote is ⁿ spread out by p water, and the dew shall lie vpon my branch.

20 My glory shall reuie toward me, & my bowbe shall be refrejed in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke ^o droypped vpon them.

23 And they waited for me, as for the raine, & they opened their mouth ^p as for the latter raine.

24 If I ^q laughed on them, they beleened it: not neither did they cause the light of my countenance ^r to fall.

25 I appointed out ^s their way, and did sitte as chiefe, and dwelt as a King in the armie, and like him that comforteth

^a *Em. monis boni*

^b *fore.*

^c *When I felt*

^d *his fauour.*

^e *I was free fro*

^f *affliction.*

^g *That is, seemed*

^h *by euident to-*

ⁱ *kens to be more*

^j *present with me.*

^k *d By these simi-*

^l *litudes he decla-*

^m *reth the great*

ⁿ *prosperitie, that*

^o *he was in, so that*

^p *he had none oc-*

^q *casione to be such*

^r *a sinner as they*

^s *accused him.*

^t *Being afham-*

^u *ed of their*

^v *lighnes & afraid*

^w *of my grautie.*

^x *f Acknowled-*

^y *ging my wisdom.*

^z *g All that heard*

^{aa} *me, praised me.*

^{ab} *h Testifying y I*

^{ac} *did good iustice.*

^{ad} *i Because his ad-*

^{ae} *uersaries did so*

^{af} *much charge*

^{ag} *him w wicked-*

^{ah} *nes, he is copel-*

^{ai} *led to render a*

^{aj} *count of his lyfe.*

^{ak} *k That is, did*

^{al} *succour him that*

^{am} *was in distresse,*

^{an} *and so he had*

^{ao} *cause to praise*

^{ap} *me.*

^{aq} *l I delited to do*

^{ar} *iustice, as others*

^{as} *did to weare*

^{at} *costly apparel.*

^{au} *m That is, at*

^{av} *home in my bed*

^{aw} *went all trouble,*

^{ax} *& vnquietnes.*

^{ay} *n My felicitie*

^{az} *doeth increase.*

^{ba} *o That is, was*

^{bb} *pleasant vnto*

^{bc} *them.*

^{bd} *p As the drie*

^{be} *ground thirsteth*

^{bf} *for the raine.*

^{bg} *q That is, they*

^{bh} *thought it not*

^{bi} *to be a iust,*

^{bj} *or they thought*

^{bk} *not that I would*

^{bl} *condecend vnto them.*

^{bm} *r They were afraid to offende me, and*

^{bn} *cause me to be angrie.*

^{bo} *f I had them at commande ment.*

^{bp} *the*

¹ *From 1. 7. o He declareth y man hath so much of this heavenly wisdom, as he sheweth by fearing God, & departing from euil.*

the mourners,

CHAP. XXX.

Iob complaineth that he is contented of the most contemptible, 11. 22 Because of his aduersitie and affliction. 23 Death is the house of all flesh.

BUt now thep that are ponger the **I**,
a mocke mee: yea, thep whole fathers
I haue refused to sit with the **b** dogs
of my flockes.

2 For whereto shoulde the strength of
their hands haue serued me, seeyng age
c perished in them?

3 For pouertie & famine they were solitas
rie, fleeing into the wilderness, which is
dark, desolate and waste.

4 Thep cut vp **a** nettles by the bulshes, &
the uniper rootes was their meate.

5 They were **d** chased forth from among
men: they shouted at the, as at a thiefe.

6 Therefore thep dwell in the cleftes of
ruiners, in the holes of the earth and
rockes.

7 They roared among the bulshes, & vnder
the thistles thep gathered theselues.

8 They were the children of fooles and the
children of villaines, which were more
vile then the earth.

9 And now am **I** their **c** song, and **I** am
their talke.

10 They abhorre me, & flee farre from me,
and spare not to spit in my face.

11 Because that God hath loosed my scord
and humbled me, & they haue loosed the
bridel before me.

12 The pouth rise vp at my rpght hande:
they haue pusht my feete, and haue
trode on mee as on the **b** pathes of their
destruction.

13 They haue destroyed my pathes: they
tooke pleasure at my calamitie, they
had none **b** helpe.

14 They came as a great breache of wa-
ters, & **k** vnder this calamitie they come
on heapes.

15 Feare is turned vpon me: & they purs-
sue my soule as the winde, and mine
health passeth away as a cloude.

16 Therefore my soule is now **b** powdered
out vpon mee, and the dayes of affliction
on hane taken holde on me.

17 **a** It pearceth my bones in the nyght,
and my sinewes take no rest.

18 For the great vehemenrie is my gar-
ment changed, which compasseth me as
about as the collar of my coate.

19 **a** He hath cast me into the myre, and **I**
am become like ashes and dust.

20 When **I** cry vnto thee, thou dost not
heare me, neither regardest mee, when **I**
stand by.

21 Thou turnest thy selfe **c** cruelly against
mee, and art enemy vnto mee with the
strength of thine hand.

22 Thou takest mee by and causest mee to

ride vpon the **f** winde, and makest my
b strenght to faile.

23 Surely **I** knowe that thou wilt bring
me to death, and to the house appoynt-
ed for all the lining.

24 Doubtes none can stretche his hande
vnto the graue, though they cry in his
destruction.

25 Did not **I** weepe with him that was
in trouble? Was not my soule in heau-
nes for the poore?

26 Yet when **I** looked for good, euil came
vnto me: and when **I** waited for light,
there came darkenes.

27 My bowels did boile without rest: for **b**
dayes of affliction are come vpon me.

28 **I** went mourning without summe: **I**
stoode vp in the congregation **c** & crept.

29 **I** am a brother to the **b** dragons, and
a companion to the ostriches.

30 My skinne is blacke vpon me, and my
bones are burnt with **x** heate.

31 Therefore myne harpe is turned to
mourning, and mine organs into the
voyce of them that weepe.

CHAP. XXXI.

*Iob reciteth the innocencie of his lining, & number
of his vertues, which declareth what ought to bee
the life of the faithfull.*

I Hade a covenant with mine **a** eyes:
whp then should **I** think on **a** maid?

2 For what point should **I** haue of God
from aboute? and what inheritance of the
Almightie from on his?

3 Is not destruction to the wicked and
strange punishment to **c** the workers of
iniquitie?

4 Woeth not he besholde my wayes and
tell all my steps?

5 If **I** haue walked in vanitie, or if my
foote hath made haste to decrete,

6 Let God weygh me in the wult balance,
and he shal know mine **d** vprightnesse.

7 If my step hath turned out of the way,
or mine heart hath **e** walked after mine
eye, or if my blor hath cleaued to mine
haides,

8 Let me solve, and let another **f** cate: pea,
let my plants be rooted out.

9 If mine heart hath bene deceyued by a
woman, or if **I** haue lapde waite at the
dore of my neighbour,

10 Let my wiues grinde vnto another ma,
and let other men bowe downe vpon
her.

11 For this is a wickednes, and iniquitie
to be condemned.

12 Pea, this is a fire that shal deuour **h** to
destruction, and which shal roore out all
mine increase.

13 If **I** did cotenne the iudgement of my
seruant, and of my mayde, when they
did contend with me.

14 What then shal **I** doe when **k** God

He comparith
his afflictions to a
tepest or whirle-
winde.

*Or, wylsome, or
Lawe.*

q None can deli-
uer mee thence
though they la-
met at my death.

r In steade of co-
forting they
mocked at me.

s Not delighting in
any worldly
thing, no not so
much, as in the
use of the sunne.

t Lamenting the
y were in affliction,
& mouing o-
thers to pity the.

u I am like the
wilde beastes
desire most soli-
tary places.

x With the hear
of affliction.

a I kept mine
eyes from all
wanton looks.

b Would not
God then haue
punished me?

c Iob declareth
that the feare of
God was a bri-
dle to stay him
from all wicked-
nes.

d He sheweth
wherein his vprightnesse
an-
deth, that is, in
as much as he
was blamelesse.

e before men, and
sinned not a-
gainst the second
table.

f That is, hath
accomplished
the lust of mine
eye.

g According to
the curse of the
Lawe, Deut. 28.
33.

h Let her be
made a slave.

i He sheweth
that albeir man
neglect the pun-
ishment of ad-
ulterie, yet the wrath of God will neuer cease till such
be destroyed.

j When they thought themselves cull intreated by
me.

k If **I** had oppressed others, howe should **I** haue escaped
Gods iudgement?

I He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was. m By long wayting for her request. n He nourished the fatherlesse & maintained the widowes cause. o To oppresse him and do him iniurie. p Let me rotte in pieces. q I refrained not from sinning for feare of men, but because I feared God. r If I was proude of my worldly prosperitie & felicitie, which is ment by the shining of the sunne and brightnes of the moone. s If mine owne doings delighted me. t By putting confidence in any thing, but in him alone. u My seruants moued me to be reuenged of mine enemies, yet did I neuer wish him hurt. x And nor confessed it freely: whereby it is evident that he iustified himselfe before men and not before God. y That is, I reuerenced the most weake and contemned, and was afraide to offend them. z I suffred them to speake euil of me and went not out of my house to reuenge it. a This is a sufficient token of my righteousness, that God is my witness and will iustifie my cause. b Should not this booke of his accusations be a prayse and commendation to me? c I will make him a count of all my life, without feare.

standeth by: and why he shall visite me, what that I answer? 15 He that hath made me in the wombe, hath he not made i him? hath not he assigned facioned vs in the wombe? 16 If I refrained the poore of their desire, or haue caused the eyes of the widowe to faile, 17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof, 18 (For from my pouth he hath growen vp with me: as with a father, and from my mothers wombe I haue bene a guide vnto her) 19 If I haue seene any perish for want of clothing, or any poore without covering, 20 If his toyne haue not blessed me, because he was warmed with the fleece of my sheepe, 21 If I haue liſt v by mine hand against the fatherlesse, why I sawe that I might helpe him in the gate, 22 Let mine earne fal from my shoulde, & mine arme be broken from the bone. 23 For Gods punishment was a fearful vnto mee, and I coude not be deliuered from his highnes. 24 If I made golde mine hope, or haue said to the budge of golde, Thou art my confidence, 25 If I reioyced because my substance was great, or because mine hande had gotten much, 26 If I did behold s fine, why it shined, or the moone, walking in her brightnes, 27 If mine heart did flatter me in secret, or if my mouth bid kisse mine hand, 28 (This also had bene an iniquitie to be condemned: for I had denped the God above) 29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him, 30 Perther haie I suffred my mouth to lme, by wishing a curse vnto his soule. 31 Did not the me of my tabernacle say, Who shall giue vs of his fleshe? we can not be satisfied. 32 The stranger did not lodge in y freete, but I opened my doores vnto him, that went by the way. 33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosome, 34 Though I coude haue made afraide a great multitude, yet the most contemptible of the families did feare mee: so I kept silence, and went not out of the doore. 35 Whethat I had come to heare mee? he hold my signe that the Almighty will witnesse for me: though mine aduersary should write a booke against me, 36 Would not I take it vpo my shoulde, and binde it as a crowne vnto mee? 37 I will tell him the number of my goings, and go vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together, 39 If I haue eaten the frutes thereof without tithe: or if I haue grieved the soul es of the makers thereof, 40 Let thistles growe in steade of wheate, and cockle in the stead of barley. THE WORDES OF IOB ARE ENDED. talke which he had with his three friendes. CHAP. XXXII. Elihu reponeth them of follie. 8 Age maketh not a man wise, but the Spirit of God. I These three men ceased to answer Job, because he esteemed himselfe iust. 2 Then the wyath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wyath, I saye, was kindled against Job, because hee iustified himselfe more then God. 3 Also his anger was kindled against his three friendes, because they coude not finde an answer, and yet condemned Job. 4 (Now Elihu had waited till Job had spoken: for they were more ancient in peres then he) 5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wyath was kindled. 6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde, I am pong in peres, and pe are ancient: therefore I doubted, and was afraide to shew you mine opinion. 7 For I said, The daies shal speake, & the multitude of peres shal teach wisdom. 8 Surely there is a spirite in man, but the inspiration of the Almighty giueth vnderstanding. 9 Great me are not alway wise, neither do the aged alway vnderstande indgement. 10 Therefore I say, Heare me, and I will shew also mine opinion. 11 Behold, I did waite vpo your wordes, and hearkened vnto your knowledg, whyles you sought out reasons. 12 For, when I had considered you, lo, there was none of you that reponned Job, nor answered his wordes: 13 lest ye shoulde lape, We haue founde wisdom: for God hath cast him down, and no man. 14 Yet hath he not directed his wordes to mee, neither toll I answer him by your wordes. 15 Then they fearing, answered no more, but left of their talke. 16 Why I had waited for they spake not, but stood still and answered no more) 17 Then answered I in my turne, and I shewed mine opinion. 18 For I am full of matter, & the spirite within me compelleth me. 19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that brast. 20 Therefore will I speake, that I may take breache:

d Asthough I had withholden their wages that laboured in it. e Meaning, that he was no briber nor extortor. f That is, the Which came of Buz the sonne of Nahor Abrahams brother, b Or as the Chal de paraphrast readeth, Abram, c By making himselfe innocent, & by charging God of rigour. d That is, the three mentioned before. e Meaning, the ancient, which haue experience. f It is a speciall gift of God that man hath vnderstanding, & cometh neither of nature nor by age. g To proue that Iobs affliction came for his sinnes. h And after your felices, as though you had ouercome him. i To wit, Iob. k He vseth almoste like arguments, but without tainting, and reproches. l I saye, a count I haue conceyued in my minde great store of reasons.

m I wil neither have regard to riches, credit, nor authority, but will speake the very truth.

n The Hebrew word significeth, to change the name, as to call a foole a wife mā: meaning that he would not cloke she truth to flatter men.

a I confesse the power of God, & am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 26. 21. so that he might do it with out feare, Elihu saith, he wil reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is, c I will not handle thee so roughly as these others haue done.

d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13. 26. & 30. Chap. e The cause of his iudgements is not alwayes declared to man. f Though God by sundry examples of his iudgements is not alwayes declared to man. g Though God by sundry examples of his iudgements is not alwayes declared to man. h That is, his painful and miserable life.

breath: I will open my lippes, and wil answer.

21 I will not now accept the person of man, neither wil I giue titles to mi.

22 For I may not giue titles, least my spaker should take me away hiddenly.

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 2. He sheweth that God hath diuers means to instruct man and to draw him from sinne. 18. 29 He afflicteth man and suddenly delivereth him. 26 Man being delivered, giueth thanks to God.

W Herefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lippes shall speake pure knowledge.

4 The Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe and stand before me.

6 Be old, I am according to thy wishe in Gods strade: I am also foynded of the clay.

7 Beholde, my terror shall not feare thee, neither shall mine hand be heauy vpon thee.

8 Doubtlesse thou hast spoken in myne eares, and I haue heard the voyce of thy wordes.

9 I am cleane, without sinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occasions agaynst me, and coumited me for his enemy.

11 He hath put my feete in the stocks, & looketh narrowly vnto all my paths.

12 Beholde, in this hast thou not done right: I wil answer thee, that God is greater then man.

13 Why dost thou strue against him? for he doth not giue account of al his matters.

14 For God speaketh once or twice, and one heareth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euē in their corrections, which he had feared.

17 That he might cause man to turne away from his enterpise, and p he might hide the pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the stoom.

19 He is also stricken with sorow vpon his bed, and the griefe of his bones is sore.

20 So p his life causeth him to abhorre

bread, and his soule daintie meat.

21 His flesh faileth p it cannot be seene, & his bones which were not seene, clatter.

22 So his soule draweth to the graue, & his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousande to declare vnto man his righteousness.

24 Then will he haue mercy vpon him, and will say, p Deliuier him, that he go not downe into the pit: for I haue repured a reconciliation.

25 Then shall his flesh be as fresh as a childe, and shall retorne as in the days of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he wil render vnto man his righteousness.

27 He loketh vpon men, and if one say, I haue sinned, and perverted righteousnesses, and it did not profit me,

28 He wil deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the living.

31 Marke wel, O Iob, and heare meekely silence, and I will speake.

32 If there be matter, answer me and speake: for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I wil teach thee wisdom, Gods fauour and reioyce: declaring hereby, the true ioy of the faithfull: and that God will restore hym to health of body, which is a token of his blessing.

1 God wil forgive his sinnes and accept him as iust. f That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God wil forgive the penitent sinner. x Meaning, oft times, euē as oft as a sinner doth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

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l To them that shalbury him. n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousness standeth, which is through the iustice of Iesus Christ and sayth therein.

o He sheweth y it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his sinnes.

q He shall see Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore hym to health of body, which is a token of his blessing.

r God wil forgive his sinnes and accept him as iust. f That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God wil forgive the penitent sinner. x Meaning, oft times, euē as oft as a sinner doth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee, wherein mans iustification consisteth.

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h He wreatheth
fobs wordes,
who said y Gods
children are oft
tymes punished
in this world, &
the wicked go
free.
i That is, line
godly, as Gen. 5.
22.

Chap. 36. 13.
k To destroy
him.

l The breath of
life, which he
gaue man.
m If God were
not iust, how
could he go-
uerne y world?
n If man of na-
uere feare to
speake euill of
such as haue
power, the much
more ought
they to be afraid
to speake euill of
God.

o When they
looke not for it.
p The messen-
gers or visitation
y God shall send.
q God doth not
afflict m^a about
measure, so that
he should haue
occasion to con-
tend with him.

r For al his crea-
tures are at hand
to serue him, so
that he needeth
not to seeke for
any other army.
s Make the ma-
nifest that they
are wicked.

t Declare the
things that were
hid.

u Meaning, opē-
ly in the sight of
all men.

x By their cruel-
tie, & extortion.
y When tyrantes
sit in the throne
of iustice which
vnder pretence
of executing ius-
tice are but hy-
pocrites and op-
presse the people,
it is a signe that God hath drawne backe
his countenance & fauour from that place.
z Onely it belongeth to
God to moderate his corrections, and not vnto man.
a Thus Eli-
hu spaketh in the person of god, as it were mocking Iob because
he would be wiser then God.

9 For he hath said, ^b It profiteth a man
nothing that he should walke wth God.
10 Therefore hearken vnto me, ye men of
iudgement, God forbid that wickednesse
should be in God, and iniquitie in p^r his
mightie.

11 For he will render vnto man according
to his worke, and cause euery one to
finde according to his way.

12 And certainly God will not do wic-
kedly, neither will the Almighty per-
uert iudgement.

13 Whom^c hath he appointed ouer the
earth beside himselfe? or wh^a hath plac-
ed the whole world?

14 If he set his heart vpon man, & gather
vnto himselfe his spirit¹ & his breath,

15 Will st^r he shall perish together, and man
shall returne vnto dust.

16 And if thou hast vnderstanding, heare
this and hearken to the voyce of imp
wordes.

17 Shall he that hateth iudgement, ^m go-
uerne? and wilt thou iudge him wicked
that is most iust?

18 Wilt thou say vnto a King, Thou art
^a wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth
not the persons of princes, and regar-
deth not the rich, more then the poore?
for they be all the worke of his handes.

20 They shall die suddenly, ^a and the peo-
ple shall be troubled at midnight, ^p and
they shall passe forth and take away the
mightie without hand.

21 For his eyes are vpon the wapes of
man, and he seeth all his goings.

22 There is no darknesse nor shadow of
death, ^p the workers of iniquitie might
he hid therein.

23 For he will not lap on man so much,
that he should enter into iudgement
with God.

24 He shal breake ^p mightie wth our^c se-
king, and that set vp other in their stead.

25 Therefore shal he declare their^c workes:
he shal turne the^c night, and they shall
be destroyed.

26 He striketh them as wicked men in p^r
places of the^a fiers.

27 Because they haue turned backe from
him, & would not consider al his wayes:

28 So that they haue caused the voyce of
the poore to come vnto him, & he hath
heard the cry of the afflicted.

29 And when he giueth quietnesse, who
can make trouble? and when he hideth
his face, who can behold him, whether
it be vpon nations, or vpon a maⁿ onl^y?

30 Because the hypocrite donoth reign, &
because the people are snared.

31 Surely it appertaineth vnto god^a to say,
I haue pardoned, I will not destr^{oy}.

32 But if I see not, reach thou me: if I
haue done wickedly, I will do no more.

33 Will he performe the thing though
thee? for thou hast reproued^c it, be-
cause that thou hast choyen, and not I.
now speake what thou knowest.

34 Let men of vnderstanding tell me, and
let a wise man hearken vnto me.

35 Job hath not spoken of knowledge,
neither were his wordes according to
wisdom.

36 I desire that Job may be^d tried, vnto
the ende touching the answers for wic-
ked men.

37 For he addeth rebellioⁿ vnto his sinne:
he clappeth his handes among vs, and
multiplieth his wordes against God.

vse such arguments. e He standeth stubbornly in the main-
tenance of his cause.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt
God, but man. 13 The wicked cry vnto God and
are not heard.

1 Elihu spake moreouer, and said,
2 Thynkest thou this right, that thou
hast said, I am^a more righteous
then God?

3 For thou hast said, What profiteth it
thee and what auaileth it me, to purge
me from my sinne?

4 Therefore will I answer thee, and thy
b companions with thee.

5 Looke vnto p^r heauen, & see and behold
the^c cloudes which are hier then thou.

6 If thou thinkest, what doest thou^d as
gainst him, pea, whe thy sinnes be mas
my, what doest thou vnto him?

7 If he be righteous, what guest^p vnto
him? for what receiveth he at thine hand?

8 Thy wickednesse may hurt a man as
thou art: & thy righteousness may profite
the soune of man.

9 They cause many that are oppressed,
e to cry, which cry out for the violence of
the mightie.

10 But none saith, Where is god^p made
me, which giueth songs in the night?

11 Which teacheth vs more then p^r beasts
of the earth, and giueth vs more wises
domine then the foules of the heauen.

12 Then they cry because of the violence
of the wicked, but he answereth not.

13 Surely God will not heare bannite, nei-
ther will the Almighty regard it.

14 Although thou sayest to God, Thou
wilt not regard it, & yet iudgement is
before him: trust thou in him.

15 But now because his anger hath not
withed, nor called to count the euil with
great errmentie.

16 Therefore Job^b openeth his mouth in
vanitie, and multiplieth wordes with-
out knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his in-
suffice, 9 And wherefore he punisheth. 13 The
p^roprie of the wicked.

1 Elihu also proceeded and said,
2 Suffer me a little, & I will instruct
thee: for I haue yet to speake on gods
behalf.

b Will God vse
thy counsell in
doing his works?
c Thus he spea-
keth in the per-
son of God, as
though Iob
should chuse &
refuse afflic-
tion
at his pleasure.
d That he may
speake as much
as he can, that
we may answer
him and all the
wicked that shal

a Tob neuer
spake these
wordes: but be-
cause he mainte-
ned his innocen-
cie, it seemed as
though he would
say, y God tor-
mented him with-
out iust cause.

b Such as are in
the like errour.
c If thou canst
not controll the
cloudes, wilt
thou presume to
instruct Gods?

d Neither doth
thy sin hurt god,
nor thy iustice
profit him: for
he will be glori-
fied wout thee.

e The wicked
may hurt man &
cause him to cry
who if he fought
to God, which
sendeth com-
fort, should be
deliuered.

f Because they
pray not in faith
as feeling Gods
mercies.

g God is iust,
howeouer thou
iudgest of him.
h For if he did
punish thee, as
thou deservest,
thou shouldst
not be able to o-
pen thy mouth.

- a** He sheweth that when we speake of God we must lift our spirits more hee, then our naturall sense is able to reach.
- b** Thou shalt perceiue that I am a faithful instructor, and that I speake to thee in the name of God.
- c** Strong & constant, & of vnderstanding, for these are the gifts of god, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
- d** Therefore he will not preferre the wicked: but to the humble & afflicted heart he wil shew grace.
- e** He preferreth the godly to honour.
- f** He wil moue their hearts to feelee their sinnes & they may come to him by repentance as he did Manasch.
- g** That is, in their follie or obstination, & so shalbe cause of their owne destruction.
- h** Which are maliciously bent against God and flatter themselves in their vices.
- i** When they are in affliction they seeke not to god for succour, as Asa, 2 Chro. 16. 12. Reuel. 16. 11.
- k** They dye of some vile death, & before they come to age.
- l** If thou hadst bene obedient to God, he would haue brought thee to libertie & wealth. m Thou art together after y manner of y wicked: for thou dost murmur against the iustice of God. n God dooth punish thee, least thou shouldest forget God in thy wealth and prosperitie. o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any. p And to murmur against God through impaciencie.
- q** I will fetch my knowledge as farre of, & will attribute righteousness vnto my maker.
- r** For truly my words shal not be false, and he that is b perfite in knowledge, speaketh with thee.
- s** Behold, the mightie God casteth away none that is noughtie and valiant of countenance.
- t** He maintaineth not the wicked, but he giueth iudgement to the afflicted.
- u** He withholdeth not his eyes from the righteous, but they are with kings in the throne, where he placeth them for ever: thus they are exalted.
- v** And if they be bounde in fetters & tryed with the cordes of affliction,
- w** Then will he shewe them their worke and their sinnes, because they haue bene proude.
- x** He openeth also their eare to discipline, & communiceth them that they returne from iniquitie.
- y** If they obeye and serue him, they shall end their daies in prosperitie, and their peres in pleasures.
- z** But if they will not obey, then shall passe by the sword, and perishe without knowledge.
- a** But the hypocrites of heart increase the wrath: for they call not when hee bindeth them.
- b** Their soule dieth in y pouth, and their life among the whoreingers.
- c** He deliuereth the poore in his affliction, and openeth their eare in trouble.
- d** Euen so would he haue taken thee out of the streight place into a broad place & not shut vp by death: & that which resteth vpon thy table, had bene full of farre.
- e** But thou art full of the iudgement of the wicked, though iudgement and equitie maintaine all things.
- f** For Gods wrath is, least he shouldest take thee away in thine abundance: for no multitude of giftes can deliuer thee.
- g** Will he regard thy riches? he regardeth not golde, nor all them that excell in strength.
- h** Be not careles in the night, how he destroyeth the people out of their place.
- i** Take thou heede: looke not to y iniquitie: for thou hast exalted it rather then affliction.
- j** Beholde, God exalteth by his power: what teacher is like him?
- k** Who hath appointed to him his war? or who can save, Thou hast done wisely?
- l** Remember y thou magnific his work, which men behold.
- m** All men see it, and men beholde it come to age.
- n** Behold, God is excellent, & we know him not, neither can the number of his peres be searched out.
- o** When he restraineth the drops of water, the rayne powderly downe by the vapour thereof,
- p** Which rayne the cloudes do drop and let fall abundantly vpon man.
- q** Who can knowe the diuisions of the cloudes, and the thunders of his tabernacle?
- r** Behold, he spreadeth his light vpon wit, and couereth the bottomes of the sea.
- s** For thereby he iudgeth y the people, & giueth meate abundantly.
- t** He couereth the light with y cloudes, & communiceth them to go against it.
- u** His companion sheweth him thereof, and there is anger in rising vp.
- v** The workes of God are so manifest, that a man may see them a faire of, and know God by the same.
- w** Our infirmities hindereth vs so, that we cannot attaine to the perfite knowledge of God.
- x** That is, the rayne commeth of those drops of water, which he keepeth in the cloudes.
- y** Meaning, of the cloudes,
- z** Vpon the cloudes.
- a** That men cannot come to the knowledge of the springes thereof.
- b** He sheweth that the rayne hath double vse: the one that it declareth Gods iudgements, when it doth overflow any places, & the other that it maketh the land fruitfull.
- c** That is, one cloud doth dash against another.
- d** The colde vapour sheweth him: that is, the cloudes of the hore exhalation, which being taken in the colde cloudes mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.
- CHAP. XXXVII.**
- a** Elhu proueth that the vnsarcheable wisdom of God is manifest by his works, & A by the thunders, & B the snow, & C the whirlewinde, & D the raine.
- A** And this also mine heart is astonished, and is moued out of his place.
- B** Heare the sounde of his voyce, and the people that goeth out of his mouth.
- C** Hee directeth it vnder the whole heauen, and his light vnto the endes of the world.
- D** After it a noyse soundeth: he thundreth with the voyce of his maiestie, & he wil not stay: the when his voyce is heard.
- E** God thundreth maruailously with his voyce: he worketh great things, which we knowe not.
- F** For he saith to the snow, Be thou vpon the earth: & likewise to the small rayne and to the great rayne of his power.
- G** With the force thereof he sheweth by euery man, that all men may know his worke.
- H** Then the beasts go into the denne, and remaine in their places.
- I** The whirlewinde commeth out of the South, and the coide from the North winde.
- K** At the breath of God the frost is giuen, and the breadth of the waters is made narrowe.
- L** He maketh also the cloudes to labour, to water the earth, & scattereth y cloud vpon his light.
- M** He causeth men to keepe themselves within their houses.
- N** In Ebrew it is called the scattering winde, because it driueth away the cloudes & purgeth the ayre.
- O** That is, is frozen vp & dryed.
- P** Gather the vapours, & moue to and fro to water the earth.
- Q** That is, the cloud that hath lightning in it.
- R** Vpon the cloudes.
- S** At the maruailing of the thunder, and lightnings: whereby he declareth y the faithful are liuely touched with the maiesty of God, when they beholde his workes.
- T** That is, the thunder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his worke.
- U** Meaning, the raynes & thunders.
- V** So that neither small rayne nor great, snowe nor any thing els cometh vnto Gods appointment.
- W** By raynes and thunders God causeth men to keepe themselves within their houses.
- X** In Ebrew it is called the scattering winde, because it driueth away the cloudes & purgeth the ayre.
- Y** That is, is frozen vp & dryed.
- Z** Gather the vapours, & moue to and fro to water the earth.
- A** That is, the cloud that hath lightning in it.

k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profit the earth, or to declare his favour toward man, as Chap. 35. 1.

l That is, the lightning to breake forth in the cloudes: in Which is sometime changed into rayne, or snow, or haile or such like.

n Why thy clothes should keepe thee warme, when the Southwinde bloweth, rather then when any other winde bloweth.

o For their clearenes. p That is, our ignorance: signifying that Job was so presumptuous that he would controule the workes of God.

q Hath God neede that any should tell him when man murmureth against him: r If God would destroy a man, should hee require? f The cloudes stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloudes: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements: t In Ebrew, golde: meaning, fayre weather and cleare as gold, u Meaning without cause.

a That his words might haue greater maiesty, and that Job might know w^h whom he had to do.

b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure and sheweth his owne follie.

c Because he had wished to dispute wth God, Chap. 13. 3, God reasoneth wth him to declare his rashnes. d Seeing he could not iudge of those things, which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secreete causes of his iudgements.

12 And it is turned about by his gouernment, that they may do whatsoeuer he commaundeth them vpon the whole world:

13 Whether it be for punishment, or for his laude, or of mercie, he causeth it to come.

14 Hearken vnto this, O Job: stande and consider the wonderous workes of God.

15 Didst thou know when God disposed them? & caused the light of his cloudes to shine?

16 Hast thou knowne the varietie of the cloudes, and the wonderous workes of him, th^{at} is perfit in knowledge?

17 Or how thy clothes are warme, when he maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heauens, which are strong, & as a molten glasse?

19 Tell vs what we shal say vnto him: for we cannot dispose our matter because of darkenesse.

20 Shal it be s^o tolde him when I speake? or shal man speake when he shal be strept?

21 And now men see not the light, which shineth in the cloudes, but the winde passeth and cleneth them.

22 The brightnesse cometh out of the North: the prayle thereof is to God, which is terrible.

23 It is the Almightie: we cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he is afflicteth not.

24 Let men therefore feare him: for he will not regard an^y that are wise in their owne conceits.

25 If God would destroy a man, should hee require? f The cloudes stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloudes: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements: t In Ebrew, golde: meaning, fayre weather and cleare as gold, u Meaning without cause.

CHAP. XXXVIII.

God speaketh to Job, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice and providence of the Creator is known.

1 Then answered the Lord vnto Job out of the whirlwinde, and saide,

2 Who is this that darkeneth the counsell by words without knowledge?

3 Gird vp now thy loynes like a man: I will demaunde of thee and declare thou vnto me.

4 Where wast thou when I layed the foundations of the earth? declare, if thou hast vnderstanding,

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Whereupon are the foundations thereof

set: or who layd the corner stone thereof:

7 When the starres of the morning praised me together, and all the children of God reioiced:

8 When who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the cloudes as a covering thereof, & darkenesse as the swabbling bandes thereof:

10 When I stablished my commandment vpon it, and set barres and doores,

11 And saide, Whitherto shalt thou come, but no farther, and here shalt it stay thy ppynde waues,

12 Hast thou commanded the morning since thy dapes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to facion, and all stand vp as a garment.

15 And from the wicked their light shalbe taken awaie, and the hye arme shal be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to sake out the depth?

17 Hane the gates of death bene opened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou shouldest receiue it in the boundes thereof, & that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast the borne, and because the number of thy dapes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the hable,

23 Which I haue hid against the tyme of trouble, against the day of warre and battell?

24 Wh^{er} wast thou when the light parted, wh^{er} scattereth the Eastwinde vpon the earth?

25 Who hath binde the wolues for the rapines? or the waue for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, & to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dew?

29 Out of whose wombe came the pearse? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: & the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades? or loose the bands of Orion?

e The starres & dūme creatures are said to praise God, because his power, wisdom and goodnes is manifest & known therein.

f Meaning, the Angels.

g As though y great sea were but as a little

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise, since thou wast borne

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themselves.

l The earth which seemed in night to haue no forme, by the rising of the sunne is as it were created anew, & all things therein clad with newe beaurie.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of Gods

n That thou mightest appoint in his way and limits.

o To punish mine enemies

p As Exod. 9. 18. Iosh. 10. 11.

q The yee coereeth it, as though it were pained wth stone.

r Which starres arise when the sunne is in Taurus, which is in the spring tyme, and bring floures.

s Which starre bringeth in

S Certain starres
so called: some
think they were
the twelve
signes.
The North
starre with those
that are about
him
U Canst thou
cause the heaue-
ny bodies to haue
any power ouer
the earthly bod-
ies?
In the secret
partes of man.
Y That is, the
cloudes, wherein
the water is con-
tained as in bot-
tels. **Z** For when
meth to this inconueni-
ence.

32 Canst thou bring forth **W**azzaroth in
their tyme? canst thou also guide **A**rc-
turnus with his sonne?
33 Knowest thou the course of heauen, or
canst thou set the rule thereof in the
earth?
34 Canst thou lift up thy voyce to the
cloudes that the abundance of water
may couer thee?
35 Canst thou send the lightnings that
they may walke, and say vnto thee, I o,
here we are?
36 Who hath put wisdom in the reines?
or who hath giuen the heart vnderstan-
ding?
37 Who can number cloudes by wisdom?
or who can cause to cease the y^e bottels of
heauen,
38 When the earth groweth into hard-
nes, & the clottes are fast together?

God doth not open these bottels, the earth co-
meth to this inconueni-
ence.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Job confesseth and humileth himselfe.

After he had
declared Gods
workes in the
heauens, he shew-
eth his marue-
lous prouidence
in earth, euen
toward the brute
beasts.
Reade Psal.
147.9.
C He chiefly mak-
eth mention of
wilde goates and
hinde, because
they bring forth
their yong with
most difficultie.
That is, how
long they go
with yong?
E They bring
forth with great
difficultie.
That is, the bar-
ren ground where
no good fruites
grow.
Is it possible to
make the vni-
corne tame? sig-
nifying that if
man cannot rule
a creature, that it
is much more
impossible that
he should ap-
point y^e wildome
of God, whereby
he gouerneth all
the world.

Wilt thou hunt the may for the
lion: or fill the appetite of the li-
ons whelpes,
2 When they couch in their places, and
remaiue in the couert to lye in waite?
3 Who prepareth for **p** rauen his meat,
when his birdes cry vnto God, wait-
dering for lacke of meate?
4 Knowest thou the time when **p** wilbe
goates bring forth yong? or doest thou
marke when the **h**indes do calue?
5 Canst thou number the monethes that
they fulfill? or knowest thou the tyme
when they bring forth?
6 They howe themselves: they **b**ruise
their pong and cast out their sorrowes.
7 Yet their pong ware fat, and grow vp
with come: they go forth and returne
not vnto them.
8 Who hath set the wild asse at libertie?
or who hath loosed the bondes of the
wilde asse?
9 It is I which haue made the wildernes
his house, & the salt places his dwell-
ings.
10 He berideth the multitude of the city:
he heareth not the cry of the diuier.
11 He seeketh out the mountaine for his
pasture, and searcheth after euery green
thing.
12 Wilt the vnicorne serue thee? or will
he tarpe by thy cribbe?
13 Canst thou bind the vnicorne with his
band to labour in the furelow? or wilt he
plow the vailles after thee?
14 Wilt thou trust in him, because his
strength is great, and cast of thy labour
vnto him?
15 Wilt thou beleue him, **p** he will bring
home thy sedde, and gather it vnto thy
barne?
16 Hast thou giuen the pleasant wings vnto

to the peacockes? wings and fethers
vnto the ostriche?
17 Which leaueth his eggs in the earth
and maketh **h**em hote in the dust,
18 And forgetteth that the foete might
scatter them, or that **p** wild beast might
breake them.
19 He sheweth himselfe cruell vnto his
pong ones, as they were not his, and is
about feare, as if he traueled in baine.
20 For God hath depriued him of **w**ise-
dome, and hath giuen him no part of
vnderstanding.
21 When tyme is, he mounteth on hys:
he mocketh the horse and his rider.
22 Hast thou giuen the horse strenght? or
couered his necke with **n**eping?
23 Hast thou made him afraid as **p** gras-
hopper? his strong neping is fearefull.
24 He diggerh in the valler, & reioiceth
in his strenght: he goeth forth to meete
the barnest man.
25 He mocketh at feare, & is not afraid,
& turneth not backe from the sword,
26 Though the quier rattle against him,
the glittering speare and shild.
27 He swalloweth the ground for fierce-
nes and rage, and he beleueth not that
it is the noise of the trumpet.
28 He saith among the trumpets, Ya, ha:
he smelleth the battel afarre of, and the
noise of the captaines, and the shouting.
29 Shall the hauke flye by thy wisdom,
stretching out his wings toward the
south?
30 Dost the eagle moue by at thy comma-
ndement, or make his nest on hye?
31 Sh^e he abideth & remaineth in the rocke,
euen vpon the top of the rocke, and the
flov^er.
32 From thence he spieth for meate, and
her eyes behold afarre of.
33 His pong ones also suck by blood: and
where the flame are, there is she.
34 Doxouer the Lord spake vnto Job,
and said,
35 Is this to **l**earne to strine with **p** m-
might? he that repproueth God, let him
answere to it.
36 **T**he Lord answered the Lord, saying,
37 Behold, I am **v**ile: what shall I an-
swere thee? I will lay mine hand vpon
my mouth.
38 Once haue I spoken, but I wil answer
no more yea twise, but I will p^roc^ede
no farther.

CHAP. XL.

*How weak man power is, being compared to the
workes of God: so VVhose power appeareth in
the creation, and gouerning of the great beasts.*
Asaine the Lord answered Job out
of the whirlewinde, and said,
Girde by now thy loynes like a
man: I wil demand of thee, & declare
thou vnto me.
Wilt thou disanul my iudgement? or
wilt thou condemne me, **p** thou maiest
be iustificid?
Hast thou an arme like God? or dost
thou thunder with a voyce like him?

Hey write **p**
the ostrich co-
uereth her egges
in the sand, and
because y^e coun-
try is hote and the sunne sill
keepeth them warme, they are
hatched.
I If he should
take care for
them.
k That is, to
haue a care, and
natural affection
toward his yong.
l When the yong
ostrich is grown
vp, he outrun-
neth the horse.
m That is, giuen
him couragie
which is ment
by neying and
shaking his
mane: for with
his breath he co-
uereth his neck.
n He beatech
with his hoofs.
o He fo riddeh
the ground that
it seemeth no-
thing vnder him.
p That is, when
cold cometh,
to flie into the
warne countries.
q Is this the way
for a man y^e will
learne to strine
with God? which
thing he reproo-
ueth in Job.
r Whereby he
sheweth that he
repented, and
desired pardon
for his faultes.

Chap. 38.

b Meaning, that these were proper vnto God, & belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby that whosoever attributeth to himselfe power & abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnkawen.

f Whom I made as well as thee.

g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a Lion, nothing were able to resist him or content him.

h He is one of the chiefeest workes of God among y beasts.

i Though man dare not come nere him, yet God can kill him.

k He drinkeeth at leasure, & feareth no body.

l Meaning, the whale.

m Because he feareth lest thou shouldst take him.

n To do thy business, and be at thy commandments.

o If thou once consider y danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator: b Who hath taught me to accomplish my workes

Deceit thy selfe now with maistie and excellencie, and arap thy life w beautie and glory.

6 Cast aboade the indignation of thy wrath, & behold enery one p is proude, and abase him.

7 Look on enery one that is arrogant, and bring him lower: and destroy p wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, p thy right hand can save thee.

10 Behold now Behemoth (whom I made w thy) which eateth grass as an ore.

11 Beholde now, his strength is in his loines, & his force is in the nauill of his belly.

12 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wapt together.

13 His bones are like stauies of brasse, and his small bones like stauies of iron.

14 He is the chiefe of the waies of God: he that made him, will make his sword to approach vnto him.

15 Surely the moittans bring him forth grass, where al p beasts of p field play.

16 Lieth he vnder the trees in the covert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willoves of the river compasse him about?

18 Behold, he spoileth the riner, and hasteth not: he trusteth that he can draw by Jordan into his mouth.

19 He taketh it with his eyes, and thrusteth his nose through whatsoeuer metheth him.

20 Canst thou draw out Liuathian w an hook, & with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hook into his nose? canst thou perce his iawes w an angle?

22 Will he make many prayers vnto thee, or spake thee faice?

23 Will he make a couenant with thee? & wilt thou take him as a seruant for euer?

24 Wilt thou play with him as w a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet w him? shall they deuide him among the mar chautes?

26 Canst thou fill p basker with his skin? or the fillypauier with his head?

27 Lay thine hand vpon him: remember the battel, and do no more so.

28 Behold, his hope is in vaine: for shall not one perish euen at the sight of him?

CHAP. XLI.

By the greatness of his might, the Lord sheweth his greatness, and his power, which nothing can resist.

1 None is so fierce that dare stirre him up. Who is he then that can stand before me?

2 Who hath persecuted me that I should make an end? All vnder heauen is mine. Who is able to compare with God the Creator: b Who hath taught me to accomplish my workes

3 I will not keepe silence concerning this parties, nor his power, nor his counsel proportion.

4 Who can discouer the face of his garment? or who shall come to him with a double e hyde?

5 Who shall open the doores of his face? his teeth are fearefull round about.

6 He maistie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no wynde can come betwene them.

8 One is iynned to another: they sticke together, p they cannot be lundered.

9 His nicings make the light to shine, and his eyes are like the eyes lids of the morning.

10 Out of his mouth go lapies, & sparkes of fire leape out.

11 Out of his nostrils cometh out smoke, as out of a bopling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are iynned: they are strong in themselves, & cannot be moued.

15 His heart is as strong as a stone, & as hard as the nether millstone.

16 The mighty are afraid of his maistie, and for feare they faint in themselves.

17 When the sword be both touch him, he will not rise vp, nor for the speare, darthe nor iabergon.

18 He esteemeth iron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stuble vnto him.

20 The darts are counted as straw: he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things wpon the mire.

22 He maketh p depth to boile like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to shine after him: one would thinke p depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all his things: he is a king ouer all the children of pride.

CHAP. XLII.

The repentance of Job. 9 He praieth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

1 The Lord answered the Lord, & said,

2 I know y thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsel without knowledge? therefore haue I spoken p I understood not, euen things to wonderful for me, & which I knew not.

4 Heare, I beseech thee, & I will speake: I will demaund of thee, & and declare thou vnto me.

5 In mine ignorance, and that I spake I wist not what, & he sheweth that he will be Gods scholer to learn of him.

6 I haue

c The parties, & members of the whale.

d That is, who dare pull of his skinner.

e Who dare put a bridle in his mouth.

f Who dare looke in his mouth.

g That is, casteth out flames of fire.

h Nothing is painful or hard vnto him.

i His skinner is so hard that he lyeth with as great ease on y stones as in the myre.

k Either he maketh the sea to seeme as it boileth by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth, and shining streame before him.

m He despiseth all other beasts, & monsters, and is the proudest of all others.

n No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.

o Is there any but I for this God laid to his charge, Chap. 38.2.

p I confesse here-

q He sheweth that he will be Gods scholer to learn of him.

r I haue

e I knewe thee
onely before by
herofay: but
now thou hast
caused me to
feele what thou
art to me, that I
may resigne my
felle ouer vnto
thee.
f You tooke in
hand an euill
cause, in that
you condemned
him by his out-
ward afflictions,
and not comfort-
ed him with my
mercies.
g Who had a
good cause, but
handled it euill.
h When you
haue reconciled
your felues to
him for y^e fautes
that you haue
committed a-
gainst him, he
shall pray for
you, and I will
heare him.
i He deliuered
him out of the
affliction where-
in he was.

5 I hate heard of thee by the hearing
of the eare, but now mine eye seeth thee.
6 Therefore I abhorre my selfe, and re-
pent in dust and ashes.
7 Now after that the Lord had spoken
these words vnto Job, the Lord also said
vnto Eliphaz the Temanite, My wrath
is kindled against thee, and against thy
two friends: for ye haue not spoken of
me the thing that is right, like my ser-
uant Job.
8 Therefore take vnto you now seven
bullocks, & seven rammes, & goe to my
seruant Job, & offer by for your felues a
burnt offering, & my seruant Job shall
pray for you: for I will accept him,
least I should put you to shame, because
ye haue not spoken of me the thing,
which is right, like my seruant Job.
9 So Eliphaz the Temanite, & Bildad
the Shuhite, and Zophar the Naamathite
went, & did according as the Lord had
said vnto them, and the Lord accepted
Job.
10 Then the Lord turned the captiui-
tie of Job, wher he prayed for his friends:
also the Lord gaue Job twice so much
as he had before.

11 Then came vnto him all his brethren,
and all his sisters, and all they that had
bene of his acquaintance before, & did
reare bread with him in his house, & had
compassion of him, & comforted him for
all that he had brought vpon him, & euery
man gaue him a piece of money, & euery
one an earring of golde.
12 So the Lord blessed the last dayes of
Job more then the first: for he had four-
teene thousand sheepe, & five thousand
camels, and a thousand yoke of oxen,
and a thousand head of asses.
13 He had also seuen sonnes, and three
daughters.
14 And he called the name of one Temi-
mah, and the name of the second Ke-
ziah, and the name of the third Hen-
happuch.
15 In all the land were no women found
so faire as the daughters of Job, and
their father gaue them inheritance a-
mong their brethren.
16 And after this liued Job an hundred
and fourety yeeres, and saw his sonnes,
and his sonnes sonnes, euen foure gene-
rations.
17 So Job died, being old, & full of daies.

k That is, all his
kinred, reade
Chap. 19. 13.
*Or, lambs, or me-
ney so marked.
l God made him
twice so riche in
cattell as he was
afore, and gaue
him as many
children, as he
had taken from
him.
m That is, of
long life, or
beautiful as
the day.
n As pleasant as
cassia, or sweete
spice.
o That is, the
home of beautie.

THE * PSALMES OF DAVID.

THE ARGVMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most
precious treasure, wherein all things are contained that appertaine to true felicitie: as
well in this life present as in the life to come. For the riches of true knowledge, and hea-
uenuely wisdom are here set open for vs, to take thereof most abundantly. If we would know
the great, and his maiestie of God, here we may see the brightnesse thereof shine most cleare-
ly. If we would seeke his incomprehensible wisdom, here is the schole of the same professi-
on. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill
our handes with that treasure, here we may haue a most liuely, and comfortable taste thereof.
If we would knowe wherein standeth our saluation, and howe to attaine to life euerslating,
here is Christ our onely redeemer, and mediatur most evidently described. The riche man
may leame the true vse of his riches. The poore man may finde full contentation. He that will
reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted
and oppressed, shall see wherein standeth their comfort, and howe they ought to praise God
when he sendeth them deliuerance. The wicked and the persecuters of the children of GOD
shall see howe the hand of God is euer against them: and though he suffer them to prosper for
a while, yet he bridleth them, in so much as they can not touche an heare of ones head,
except he permit them, and howe in the ende their destruction is most miserable. Briefly, here we
haue most present remedies against all tentations, and troubles of mind and conscience, so that
being well practised herein, we may be assured against all dangers in this life, liue in the true
fear, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is
laide vp for all them that loue the coming of our Lorde Iesus Christ.

PSALME. I.

Whether it was Esaias, or any other that gathered
the Psalmes into a booke, it seemeth he did set this
Psalm first in manner of a Preface, to exhort all god-
ly men to studie, and meditate the heauenuely wise-
dome. For the effect herofe is, 1 That they be blef-
sed, which giue themselves wholly all their life to
the holy Scriptures. 2 And that the wicked con-
temners of God, though they seeme for a while hap-
py, yet at length shall come to miserable destruction.

Blessed is the man that both
will not walke in the counsel
of the wicked, nor stand in
the way of sinners, nor sit
in the seate of the scornes
full:

a When a man
hath giuen once
place to euill
counsel, or to his
owne concupiscence,
he beginneth to forget himselfe in his
sinne, and so falleth into contempt of God,
which contempt is
called the seate of the scorners.

2 But his delite is in the * Lawe of the
Lord, and in his Lawe doth he medi-
tate day and night.
3 For he shall be like a tree planted by the
rivers of waters, that will bring forth
her fruit in due season: whose leafe
shall not fade: so whatsoeuer he shall
doe shall prosper.
4 The wicked are not so, but as the
chaffe, which the winde drineth a-
way.
5 Therefore the wicked shall not stand in
the iudgement, nor sinners in the as-
sembly.

d Though the wicked seeme to beare the swing in this world,
yet the Lorde drineth them downe that they shall not rise nor
stand in the companie of the righteous. e But tremble when
they feele Gods wrath.

Deut. 6. 6.
Iosh. 1. 8.
Psal. 1. 2.
b In the holy
Scriptures.
Ier. 17. 8.
c Gods children
are so moyntened
euer with his
grace, that what
soeuer cometh
vnto them, con-
duceth to their sal-
uation.

e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.

h Though they pretend a iust cause against me yet God shall iudge their hypocritie.

i He doth continually call the wicked to repentance by some signes of his iudgements.

k Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. *1sa. 59. 4. iob. 35. 1* In keeping faithfully his promes with me.

Or, kinde of instrument, or time.
Or, noble, or marvellous.

a Though the wicked would hide Gods prayes, yet the very babes are sufficient witness of the same.
Or, established.
b It had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.

mies, and awake for me according to the iudgement that thou hast appointed.
7 So shall the Congregation of the people compasse thee about: for their sakes therefore I returne on hie.
8 The Lord shall iudge the people: iudge thou mee, O Lord, according to my righteousness, and according to mine innocencie, that is in me.
9 Wh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God trieth the heartes and reins.

10 My defence is in God, who preferueth the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God, euery day.
12 Except he turne, he hath whet his sword: he hath bent his bow and made it readie.

13 See hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.
14 Behold, he shall traile with wickednes: for he hath conceived mischiefe, but he shall bring forth a lye.

15 He hath made a pit and digged it, and is fallen into the pit that he made.
16 His mischiefe shall returne vpon his owne head, & his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord my high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly providence of God towards man, whome he made, as it were a god ouer all his workes, doeth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

2 To him that excelleth on Earth.
Or, kinde of instrument, or time.
Or, noble, or marvellous.

3 O Lord our Lord, how excellent is thy name in all the world! which hast let thy glorie about the hea-

uens.
4 Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest still the enimie and the auenger.
5 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,

6 What is man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?
7 For thou hast made him a little lower then God, and crowned him with glorie and worship.

8 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
9 All sheepe & oxen: pea, and the beasts of the fildes:
10 The fowles of the aire, and the fish of the sea, and that which passeth through the paths of the seas.
11 O Lord our Lord, how excellent is thy name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie victories that hee had sent him against his enemies, & also proved by manifold experience how readie God was at hand in all his troubles: **14** He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, **17** And to destroy the malicious arrogancie of his aduersaries.

2 To him that excelleth vpon Earth.
Or, kinde of instrument, or time.
Or, noble, or marvellous.

3 I will praise the Lord with my whole heart: I will speake of all thy marvellous workes.

4 I will be glad, & reioyce in thee: I will sing praise to thy name, O most high.
5 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

6 For thou hast maintained my right and my cause: thou art set in the throne, and iudgeth right.

7 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

8 O enemy, destructions are come to a perpetual ende, and thou hast destroyed the cities: their memoriall is perished with them.

9 But the Lord shall sit for euer: he hath prepared his throne for iudgement.

10 For he shall iudge the world in rightes oules, and shall iudge the people with equitie.

11 The Lord also will be a refuge for the poore, a refuge in due time, euen in affliction.

12 And they that know thy name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

13 Sing praises to the Lord, which dwelleth in Zion: shew thy people his workes.

14 For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.

15 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate mee, thou that liftest mee vp from the gates of death.

16 That I may shew all thy praises within the gates of the daughter of Zion, and reioyce in the saluation.

17 The heathen are sunken downe in the pit, that they made: in the net that they hid, is their foote taken.

d By the temporal giftes of mans creation he is led to consider the benefits which he hath by his regeneration through Christ.

Or, kinde of instrument, or time.
Or, noble, or marvellous.
a God is not prayed, except the whole glory be giuen to him alone.

b Howsoeuer enemies seeme for a time to preuaile, yet God preferueth the iust.

c A derision of the enimie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

Or, reigned.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

f In the open assemblie of the Church
g For God ouerthroweth the wicked in their enterprises.

h The mercie of God toward his Saintes must bee declared, and the fall of the wicked must alwaies be considered.
a Or, thou wast to be noted.
i God promisseth not to helpe vs before we haue felt the crosse, k Which they can not learne without f feare of thy judgement.

16 ^b The Lord is known by executing iudgement: the wicked is snared in the worke of his owne hands. ^a Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not be alway forgotten: the hope ^a of the afflicted shall not perishe for euer.
19 ^b Up Lord: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, ^b Lord, that the heathen may knowe that they are but ^b men. Selah.

PSAL. X.

1 He complaineth of the fraude, rapine, tyramie, & all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare & reuerence towards God, thinke they may doe all things without controuling. **15** Therefore he calleth vpon God to send some remedie against these desperate euils, **16** And at length comforteth him selfe with hope of deliuerance.

17 ^b W^h standest thou farre of, ^b Lord, & hidest thee in ^a due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in ^b crafts that they haue imagined.

3 For the wicked hath ^b made boast of his owne hearts desire, and the couetous blesseth himselfe: he continually the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alway prosper: thy iudgements are he about his sight: theresfore ^b desieth he all his enemies.

6 He saith in his heart, I shall ^b neuer be moued, ^c nor be in danger.

7 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischief and iniquitie.

8 ^a He lieth in waite in the villages: in the secreete places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a ^b lion in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heapes of the ^c poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth alway his face, and wil neuer see.

12 ^f Arise, ^b Lord God: lift vp thine hands: and therefore ought more to be feared. ^c By the hypocrisie of them that haue autoritie, the poore are deuoured. ^f He calleth to God for helpe, because wickednes is so farre ouer grown that God must now helpe or neuer.

forget not the poore.

13 Wherefore doth the wicked contemne God: he laeth in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou maist ^b take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.
15 ^b Break thou the arme of the wicked and malicious: searche his wickednes, and thou shalt finde ^b none.

16 The Lord is King for euer and euer: the ^b heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them.

18 To iudge the fatherlesse and poore, that earthly man ^a cause to feare no more.

PSAL. XI.

1 This Psalme containeth two partes. In the first David sheweth how hard assaults of sensations he sustained, and in how great anguish of mind he was, when Saul did persecute him. **4** Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in governing the good, and the wicked men, as the whole worlde.

^a To him that excellently. A Psalme of David.

1 In the Lord put I my trust: how sape ye then to my soule, ^a flee to your mountaine as a bird?

2 For loe, the wicked bend their bowe, and make readie their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the ^b foundations are cast downe: what hath the ^c righteous done?

4 The Lord is in his holy palace: the Lordes throne is in the heauen: his eyes ^d will consider: his eyes lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snarres, ^c fire, and brimstone, and stourme compass: this is the ^f portion of their cup.

7 For the righteous Lord loueth rightes onnes: his countenance doeth behold the iust.

the iust. destruction of Sodom and Gomorra. ^f Which they shall drinke euen to the dregges, Ezek 23.34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. **7** Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

^a To

^g Therefore thou must nedes punish thine their blasphemie.

^h To iudge betwene the right and the wrong. ⁱ For thou hast vterly destroyed him.

^k The hypocrites, or such as lue not after Gods lawe, shall be destroyed. ^l God helpeth when mans help ceaseth.

^m Or, destroy no more man vpon the earth.

^a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.

^b All hope of succour is taken away.

^c Yet am I innocent and my cause good.

^d Though all things in earth be out of order,

yet God will execute iudgement from heauen.

^e As in the destruction of Sodom and Gomorra.

I To him that excelleth vpon the eight tune. A Psalm of David.

Help the Lord, for there is not a godly man left: for the faithful are failed from among the children of men.

2 They speake deceitfully every one with his neighbour, b flatterer with their lippes, and speake with a double heart. **3** The Lord cut off all flattering lippes, and the tongue that speaketh proude things:

4 Which haue saide, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 d Now for the oppression of the needie, and for the sighes of the poore, I will vp saith the Lord, and will e set at libertie him, whom the wicked hath bound.

6 The wordes of p Lord are pure wordes, as the silver, tried in a furnace of earth, fined seuen folde.

7 Thou wilt keepe f them, O Lord: thou wilt preserve him from this generation for euer.

8 The wicked to walke on euery side: when they are eralted, g it is a shame for the sonnes of men.

9 Because the Lordes word and promises true & vnchangeable, he will performe it, and preserve the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppress the godly and maintaine the wicked.

PSAL. XIII.

1 David as it were overcome with sundrie and newe afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.

I To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, a for euer: how long wilt thou hide thy face from me?

2 How long shall I take b counsel with mine selfe, having wearines dayly in mine heart? how long shall mine enemies be eralted aboue me?

3 Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 lest mine enemy say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e delt lovingly with me.

PSAL. XIII.

1 He describeth the perverse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For she which thing although he was greatly grieved, yet being perswaded that GOD

would send some present remedie, he comforteth himselfe and others.

I To him that excelleth. A Psalm of David.

The foole hath saide in his heart, **1** There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would understand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they shalbe taken with feare, because God is in the generation of the iust.

6 Thou haue made e a mocke at the counsel of the poore, because the Lord is his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captivity of his people, then Iacob shall reioyce, and Israel shalbe glad.

f He praierh for the whole church, whom he is assured God will deliuer: for none but he onely can doe it.

PSAL. XV.

1 This Psalm teacheth on what condition God did chose the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might wines that they were his speciall and holie people.

I Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that a walketh vprightly and worseth righteousness, and speaketh the truth in his heart.

3 He that standeth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 b In whose eyes a vile person is condemned, but he honoreth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

5 He that c giveth not his money vnto vniuersitie, nor taketh reward against the innocent: he that doeth these things, d shall neuer be moued.

PSAL. XVI.

1 David praierh to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffreth his to lacke nothing.

I Mich

a Which dare defend f truchet, and shewe mercie to the oppressed.

b He meaneth f flatterers of the court, which hurt him more & their tongues then with their weapons.

c They thinke themselves able to perswade: whatsoeuer they take in hand.

d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.

e Because the Lordes word and promises true & vnchangeable, he will performe it, and preserve the poore from this wicked generation.

f That is, thine, though he were but one man.

a He declareth that his afflictions lasted a long time, and that h's faith faunted not. b Changing my purpose as the sickman doeth his place.

c Wh ch might turne to Gods dishonour, if he did not defend his.

d The mercie of God is the cause of our saluation.

e Both by the benefices past and by others to come.

Psalm 13.

a He sheweth that the cause of all wickednes is to forget God.

b There is nothing but wickednes among them.

c David here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.

d Where they thinke themselves most sure.

e You mocke them that put their trust in God.

a First God requieth vprightnes of life, next doing well to others, & thirdly truchet and simplicitie in our wordes.

b He that flattereth not the vngodly in their wickednes.

c To the hinderance of his neighbour.

d That is, shall not be cast forth of the Church as hypocrites.

certaine

¶ Psalme of David.

- 1 **R**ecleure me, O God: for in thee do I trust.
 2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my bowels extending not to thee,
 3 But to the Saints that are in the earth, and to the excellent: all my desire is in them.
 4 The sorowles of them, that offer to another god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lippes.
 5 The Lord is the portion of mine inheritance and of my cup: thou shalt mane tyme my lot.
 6 The enemies are fallen vnto me in pleasant places: pea, I haue a faire heritage.
 7 I will praise the Lord, who hath giuen me counsell: my enemies also teache me in the nightes.
 8 I haue let the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.
 9 Wherefore my heart is glad and my tongue reioyceth: my flesh also doth rest in hope.
 10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holie one to see corruption.
 11 Thou wilt shew me the path of life: in thy presence is the fulnes of ioy: and at thy right hande there are pleasures for euermore.

PSAL. XVII.

- 1 Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus ragged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of David.

- 1 **H**ear, O the right, O Lord, consider my cry: hearken vnto my prayer of lippes brisained.
 2 Let my sentence come forth from thy presence, and let thine eyes beholde equitie.
 3 Thou hast proued and visited mine heart in the night: thou hast tried me, & foundest nothing: for I was purposed that my mouth should not offend.
 4 Concerning the workes of men, by the wordes of the lippes I kept me from the paths of the cruel man.
 5 Stay my steps in thy paths, that my feete do not slide.
 6 I haue called vpon thee: surely thou wilt heare me, O God: mine thine care to me, and hearken vnto my wordes.

- 7 Shew thy maruelous mercies, thou that art the Sauour of them that trust in thee, from such as resist thy right hande.
 8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,
 9 From the wicked that oppresse me, from mine enemies, which compass me round about for my soule.
 10 They are inclosed in their owne fatte, & they haue spoken proudly with their mouth.
 11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:
 12 Like as alpon that is greedie of pray, and as it were a lions whelpes lurking in secret places.
 13 O Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy sword.
 14 From men by thine hande, O Lord, from men of the worlde, who haue their portion in this life, whose bellies thou fillest with thine good treasure: their children haue ynough, & leaue the rest of their substance for their children.
 15 But I will beholde thy face in righteousnes, and when I awake, I shall be satisfied with thine image.

felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
 o And am deliuered out of my great troubles.

PSAL. XVIII.

- 1 This Psalme is the first beginning of his gratulation, and thanksgiuing in the entering into his kingdome, wherein he extollet and praiseth most highly the maruelous mercies and grace of God, who hath thus preferred and defended him, 32 Also hee setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquer and overcome by the vnspokeable power of his Father, though all the whole worlde should strive thereagainst.

- ¶ To him that excelleth. A Psalme of David the seruant of the Lord, which spake vnto the Lord the wordes of this song in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul and said,

- 1 I will loue thee dearly, O Lord my strength.
 2 The Lord is my rocke, and my fortress, & he that deliuereth me, my strong hold, and my strength: in him will I trust, my shield, the hope also of my saluation, and my refuge.
 3 I will call vpon the Lord, which is worthy to be prayed: so shall I be safe

ny wayes to helpe b For none can obtaine their requells of God, that ioyn to his glorie with their petition.

from

g For all rebel against thee, which trouble thy Church.

h For their cruelty cannot be satisfied but with my death.

i They are puffed vp with pride, as the stomacke that is choked with fat.

k Stop his rage. Or, which is thy sword.

l By thine heavenly power. Or, whose tyranny hath to long endured.

m And feele not the smart that Gods children oft times do.

n This is the full

a My righteous cause.
 b The vengeance that thou shalt shewe against mine enemies.
 c When thy Spirit examined my conscience.
 d I was innocēt toward mine enemye both in deede and thought.
 e Though the wicked prouoked me to do euil for euil, yet thy word kept me backe.
 f He was assured y God would not refuse his request.

1 That is, Saul, who of malice persecuted him. m This propheticke appertaineth to the kingdom of Christ, & vocation of the Gentiles, as Rom. 1. 5. n This did not properly appertaine to Salomon, but to Iesus Christ.

12 Who can understand his faults? clese me from secret faulces.
13 Keepe thy seruāt also frō presumptuous finnes: let them not reigne ouer thee: so shall thy be bright, and made cleane from much wickednes.
14 Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, & my redeemer.

1 Then there is no rewarde of duetie, but of Grace: for where sinne is, there death is the rewarde.
m Which are done purposely and of malice.
n If thou suppress

preffe my wicked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, & ornaments: 8 And afterward calleth them to the Lawe, wherein God hath reueiled himself more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.

To him that excellet. A Psalm of David.

1 **T**he^a heauens declare the glory of God, and the firmament sheweth the worke of his handes.
2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.
3 There is no speech nor language, where their voyce is not heard.
4 Their voice is gone forth through all the earth, & their wordes into the endes of the world: in them hath he set a tabernacle for the sunne.
5 Which cometh forth as a bridegrome out of his chamber, & reioiceth like a mightie man to runne his race.
6 His going out is from the end of the heauen, & his compass is vnto the endes of the same, and none is hid from the heate thereof.
7 The Law of the Lord is perfect, converting the soule: the testimonie of the Lord is sure, & giueth wisdom vnto the simple.
8 The statutes of the Lord are right and reioice the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and indureth for ever: the iudgements of the Lord are true: they are righteous all together.
10 And more to be desired then gold, pea, then much fine golde: sweeter also then honie and the honie combe.
11 Whosoener by them is thy seruāt made circumspect, and in keeping of the same, is great reward.
f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him. g So that all mans inuencions & intentions are lyes. h Everyone without exceptio. i Except Gods wordes be esteemed about all worldly things, it is contained. k For God accepteth our inducours, though it be farre vnpersuade.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

To him that excellet. A Psalm of David.

1 **T**he Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.
2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.
3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.
4 And graunt thee according to thine heart, and fulfill all thy purpose.
5 That we may reioice in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.
6 Nowe know I that the Lord wil help his anointed, and will heare him from his Sanctuarie, by the mightie helpe of his right hand.
7 Some trust in chariots, & some in horses: but we will remember the Name of the Lord our God.
8 They are brought downe and fallen, but we are risen, and stand vppright.
9 Saue the Lord: let the King heare vs in the day that we call.

a Hereby Kings are also admonished to call to God in their sayres.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heavenly is meant his power and onely truth.

and maiestie. g The worldlings that put not their trust in God. h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 David in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

To him that excellet. A Psalm of David.

1 **T**he King shall reioice in thy strength, O Lord: yea, howe greatly shall he reioice in thy saluation!
2 Thou hast giuen him his hearts desire, and hast not deieped him the request of his lips. Selah.
3 For thou hast denied him with li-berall blessings, & didst set a crowne of pure prayed.

a When he shall overcome his enemies, and so be assured of his vocation.
b Thou declarest thy liberall fauour toward him before he pure prayed.

c Dauid did not onely obtayne life, but also assurance that his posteritie should reigne for euer. d Thou hast made him thy blessings to others, & a perpetual exaple of thy fauour for euer. e Here he describeth the power of Christs kingdome against the enemies thereof. f This teacheth vs patiently to endure the crosse till God destroye the aduersarie. g They layd as it were their nets to make Gods power to giue place to their wicked enterprises. h As a marke to shewe aduersaries, that we may haue ample occasion to praise thy Name.

pure golde vpon his head.
4 He asked life of thee, and thou gauest him a long life for euer and euer.
5 His glorie is great in thy saluation: dig- nity & honour hast thou layd vpon him.
6 For thou hast let him as a blessings for euer: thou hast made him glad with the top of thy countenance.
7 Because the King trusteth in the Lord, and in the mercie of the most High, he shal not slide.
8 These hand shal finde out all thine enemies: & thy right hand shal finde out them that hate thee.
9 Thou shalt make them like a fire ouen in time of thine anger: the Lord shal destroye them in his wrath, and the fire shal deuoure them.
10 Their fruit shalt thou destroy from the earth, and their seede from the childe of men.
11 For they intended euil against thee, & imagined mischief, but they shal not preuaile.
12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.
13 As thou createdst, O Lord, in thy strength: so will we sing and praise thy power.
14 As a marke to shewe aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes & griefes, wherein he was vexed, 10 He recovereth himselfe from the bottomlesse pitte of sensations and groweth in hope. And here vnder his owne person he seereth forth the figure of Christ, whom he did foresee by the Spirit of propheticie, that he should marueilously, and strangely be deiectioned, and abased, before his Father should raise and exalt him againe.

2 To him that excelleth vpon Mount Sion, that is, vpon Mount Dauid.
3 O God, my God, why hast thou forsaken me, and art so farre from mine health, and from the wordes of my prayers?
4 O my God, I cry by day, but thou hearest not, and by night, but I haue no audience.
5 But thou art help, and dost inhabite the prayers of Israel.
6 Our fathers trusted in thee: they trusted, and thou didst deliuer them.
7 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

8 But I am a worme, and not a man: the place of praying, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.
9 And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspokeable loue of God toward man: that he would thus abase his Sonne for our sakes.

a shame of men, and the contempt of the people.
7 All they that see mee, haue mee in derision: they make a moue and nodde the head, saying,
8 He trusted in the Lord, let him deliuer him: let him saue him, seeing he belongeth vnto him.
9 But thou diddest deliuer me out of the wombe: thou gauest me hope, euen at my mothers breasts.
10 I was cast vpon thee, euen from the wombe: thou art my God fro my mothers bellic.
11 Be not farre from mee, because trouble is nere: for there is none to helpe mee.
12 Many bulles haue compassed me: mightie bulles of Bashan haue closed me about.
13 They gape vpon mee with their mouthes, as a ramping and roaring lyon.
14 I am like water potored out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.
15 My strength is dried by like a potsherd, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death.
16 For dogges haue compassed me, & the assemblie of the wicked haue inclosed mee: they perced mine handes and my feete.
17 I may tell all my bones: yet they besholde, and looke vpon me.
18 They part my garments among them, and cast lottes vpon my vesture.
19 But be not thou farre off, O Lord, my strength: halten to helpe me.
20 Deliuer my soule from the sword: my desolate soule from the power of the dogge.
21 Save me from the lions mouth, and answer me in sauing me from the hoynes of the vnicorne.
22 I will declare thy name vnto my brethren: in the middes of the Congregation wil I praise thee, saying,
23 Praise the Lord, ye that feare him: magnifie ye him, all the seede of Jacob, and feare ye him, all the seede of Israel.
24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called vnto him, he heard.
25 My prayer shall be of thee in the great Congregation: my bowels wil I personne before them that feare him.
26 The poore shall eate and be satisfied:

Hebr. roled upon God.
Mat. 17. 43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preferre the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so farr, proude & cruell, that they were rather beastes then men.
h Before he spake of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and bodie.
i Thou hast suffred me to be without all hope of life.
k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete: but this was accomplished in Christ.
l My life that is solitarie, left alone & forsaken of all, Psal 35. 17. & 25. 16.
m Christ is deliuered with a more mightie deliuerance by ouercoming death, then if he

had not tasted death at all. Hebr. 2. 12. n He promisseth to exhort the Church that they by his example might praye the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ. p Which were sacrifices of thanksgiving, which they offered by Gods commandement, when they were deliuered out of any great danger. q He doeth allude still to the sacrifice.

Or, the hynde of the morning, and shu was the name of some common song.

a Here appeareth that horrible conflict, which he susteyned betweene faith and desperation.

b Beyng tormented with extreme anguish

Or, I cease not.

c He meaneth the place of praying, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

r Though the poore be first named, as verſe 26. yet the welch are not ſeparated from the grace of Chriſtes Kingdome. ſin whom there is no hope that he ſhall recouer liſe: ſo neither poore nor riche, quick nor dead ſhalbe reiected from his kingdō.

Meaning, the poſteritie, which the Lord keepeth as a ſeede to the Church to continue his prayſe for many men.

That is, God hath fulfilled his promiſe.

thep that ſeeke after **D** Lord, ſhall praife him: your heart ſhall liue for ever.
 27 All the ends of the world ſhal remember themſelves, and turne to the Lord: & all the kinreds of the nations ſhal worſhip before thee.
 28 For the kingdome is the Lords, and he ruleth among the nations.
 29 All they that be far in the earth, ſhall eate and worſhip: al thep that go down into the duſt, ſhall bowe before him, & ſes men he that can not quicken his owne ſoule.
 30 Their ſeide ſhall ſerue him: it ſhall be comited vnto the Lord for a generation.
 31 They ſhall come, and ſhall declare his righteouſnes vnto a people that ſhalbe boine, becauſe he hath done it.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers tymes, and in fundry maners, he gathereth a certayne aſſurance, fully perſuading himſelfe that God will continue the very ſame goodnes towards him for ever.

A Psalm of David.

1 The Lord is my **G** Shepheard, I ſhal not want.
 2 He maketh me to reſt in greene paſture, and leadeth me by the ſiluer waters.
 3 He beſtoreth my ſoule, and leadeth me in the c paths of righteouſnes for his Names ſake.
 4 Ea, though I ſhould walke through the balley of the ſhadow of death, I will feare no euill: for thou art with me: thy rod and thy ſtaffe, they comfort me.
 5 Thou doeſt prepare a table before me in the ſight of mine aduerſaries: thou doeſt ſet about mine head with oyle, & my cup runneth ouer.
 6 Doubtles kindnes, and mercy ſhal follow me all the dayes of my liſe, and I ſhal remaine a long ſeaſon in the houſe of the Lord.

e Albeit his enemies fought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them
 f As was the maner of great feaſts. g He ſereth not his felicitie in the pleaſures of this world, but in the feare & ſeruite of God.

PSAL. XXIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet towards his choſen people his gracious goodnes doth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinfull filth of this world. 7 Finally, he magnifieth Gods grace for the building of the Temple, to the ende he might ſtirre up all the faithfull to the true ſeruite of God.

The earth is the Lords, & all that therein is: the world and they that dwell therein.
 2 For he hath founded it vpon the ſeas: and eſtabliſhed it vpon the flouds.
 3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?
 4 Euen he that hath innocent handes, & a pure heart: which hath not liſt by his mouth vnto vanity, nor haue deceitfull lips.
 5 He ſhal receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.
 6 This is the generation of them that ſeeke him, of them that ſeeke thy face, this is Iaakob, ſay.
 7 Lift vp your heads ye gates, and be ye liſt by ye euerlaſting doores, and the king of glory ſhall come in.
 8 Who is this king of glory? the Lord, ſtrong and mighty, euen the Lord mighty in battell.
 9 Lift vp your heads, ye gates, and liſt by your ſelues, ye euerlaſting doores, and the king of glory ſhall come in.
 10 Why is this king of glory? the Lord of hoſtes, he is the king of glory, ſay.

Deut. 10. 14. ſol. 28. 2. 1. cor. 10. 26. a He noteth two things: the one, that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculoſly preferueth the earth, y it is not drowned with waters, which naturally are about it.
 b Though circumciſion ſeparate the carnal ſeede of Iaakob from y gentiles, yet he that ſeeketh God, is the true Iaakob and y very Iſraelite.
 c David deſcribeth the building vp of the temple, wherein the glory of God ſhould appeare, and vnder the figure of this temple he alſo prayeth for the ſpiritual Temple, which is eternal, becauſe of the promiſe which was made to the temple, as it is written, Pſal. 132. 14.

PSAL. XXV.

1 The Prophet touched with the conſideration of his finnes, and alſo grieved with the cruel malice of his enemies, 6 Prayeth to God moſt frequently to haue his finnes forgiven, 7 Eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters two or three except.

A Psalm of David.

1 Vnto thee, O Lord, liſt I, by my ſoule.
 2 My God, I b truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.
 3 So all that hope in thee, ſhall not be aſhamed: but let them be confounded, that tranſgreſſe without cauſe.
 4 Shew me thy wayes, O Lord, and teach me thy pathes.
 5 Lead me forth in thy truth, and teach me: for thou art the God of my ſaluation: in thee do I truſt all the day.
 6 Remember, O Lord, thy tender mercies, and thy louing kindnes: for they haue bene for ever.
 7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me, euen for thy goodnes ſake, O Lord.

8 Gracious and righteous is the Lord: his enemies did thus perſecute him, deſiring that the euill may be take away, to the intent, y the effect may ceaſe.

a I put not my truſt in any worldly thing.
 b That thou wilt take away mine enemies, which are thy rodde.
 Iſa. 28. 26. rom. 10. 11. c Retaine me in the faith of thy promiſe, that I ſweren not on a ny ſide.
 d Conſtantly, and againſt all tentations.
 e He confeſſeth that his manifold finnes were the cauſe that the cauſe of the euill may be take away, to the intent, y the effect may ceaſe.

F That is, call the
to repentance.
g He wil governe
and comfort
them that are
truelly humbled
for their finnes.
h And for none
other respect.
i Meaning, the
number is very
small.
k He wil direct
such with his
spirit to follow
the right way.
l He shall prosper
both in spiri-
tual and corpo-
rall things.
m His counsell
contained in his
word, whereby
he declareth
that he is the
protector of the
faithfull.
n My griefe is
increased be-
cause of mine e-
nemies cruelty.
o The greater
that his afflictions
were, and the
more e that his
enemies increa-
sed, the more
nere felt he Gods helpe.
p For as much as I haue behaued my
selfe vprightly toward mine enemies, let them know that thou
art the defender of my iust cause.

therefore will he
teache sinners in the
way.
9 Them that be meeke, will he guide in
indgement, and teach the humble his
way.
10 All the paths of the Lord are mercy &
truth vnto such as keepe his covenant
and his testimones.
11 For thy shames sake, O Lord, be mer-
ciful vnto mine iniquitie, for it is great.
12 What man is he that feareth the Lord?
him will he teach the way that he shall
chuse.
13 His soule that dwel at ease, & his seede
shall inherite the land.
14 The secreete of the Lord is reueiled to
them, that feare him: and his cove-
nant to giue them understanding.
15 Mine eyes are euer toward the Lord:
for he wil hyng my feete out of the net.
16 Turne thy face vnto me, & haue mercie
vpon me: for I am desolate and
poore.
17 The forgetwes of mine heart are enlar-
ged: draw me out of my troubles.
18 Look vpon mine affliction & my tra-
uel, and forgive all my finnes.
19 Beholde mine enemies, for they are
many, and they hate me with cruell
hatred.
20 Keepe my soule, and deliuer me: let me
not be confounded, for I trust in thee.
21 Let mine vprightnes and equitie pre-
serue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his
troubles.

PSAL. XXVI.

1 David oppressed with many iniuries, find-
ing no help in the world, calleth for aide
from God: and assured of his integritie
toward Saul, desireth god to be his iudge,
and to defend his innocencie. 6 Finally
he maketh mention of his sacrifice, which
he will offer for his deliuerance, and de-
sireth to be in the company of the fayth-
full in the Congregation of God, whence
he was banished by Saul, promising in-
tegritie of life, and open prayes & thank-
giving.

A Psalm of David.

1 Iudge me, O Lord, for I haue wal-
ked in mine innocencie: my trust hath
bene also in the Lord: therefore shall I
not slide.
2 Prone me, O Lord, and try me: exa-
mine my renies, and mine heart.
3 For thy louing kindenesse is before
mine eyes: therefore haue I walked in
thy truth.
4 I haue not haunted with vaine per-

sons, neither kept company with the
doublembers.
5 I haue hated the assemblie of the es-
till, and haue not companied with the
wicked.
6 I will wash mine handes in innocen-
cie, O Lord, and compass thine altar,
7 That I may declare with the voice of
thanksgiving, & let forth all thy won-
derous workes.
8 O Lord, I haue loued the habitation
of thine house, and p place where thine
honour dwelleth.
9 Gather not my soule with the sin-
ners, nor my life with the bloody men:
10 In whose handes is wickednes, and
their right hand is full of bythes.
11 But I will walke in mine innocencie:
redeeme me therefore, and be mercifull
vnto me.
12 My force standeth in vprightnesse: I
will praye thee, O Lord, in the Congre-
gations.

PSAL. XXVII.

1 David maketh this Psalm being deliue-
red from great perils, as appeareth by the
praises and thanksgiving annexed: 6
Wherein we may see the constant sayth of
David against the assaults of all his ene-
mies, 7 And also the ende wherefore he
desireth to liue and to be deliuered, onely
to worship God in his Congregation.

A Psalm of David.

1 The Lord is my light and my sal-
uation, whom shall I feare? the
Lord is the strength of my lyfe, of
whom shall I be afraid?
2 When the wicked, euen mine enemies
and my foes came vpon me to eate vp
my flesh, they stumbled and fell.
3 Though an host pitched agaynst me,
mine heart should not be afraid: thogh
warre be raised against me, I will trust
in this.
4 One thing haue I desired of the Lord,
that I will require, euen that I may
dwell in the house of the Lord all the
dayes of my life, to behold the beautie of the
Lord, and to visite his Temple.
5 For in the time of trouble he shall hide
me in his Tabernacle: in the secret place
of his paulion that he hide me, & let me
relye vpon a rocke.
6 And now shall he lift vp myne head
aboue mine enemies round about me:
therefore will I offer in his Taberna-
cle sacrifices of ioy: I will sing & praise
the Lord.
7 Hearken vnto my voyce, O Lord, who
I pray: haue mercie also vpon me and
heare me.
8 When thou saidest, O Seeker of my face,
mine heart answered vnto thee, O Lord,
I will seeke thy face.
9 He groundeth vpon Gods pro-
mise, and sheweth that he is most willing to obey his com-
mandement.

I wil serue thee
with a pure affe-
ction, and with
the godly that
sacrifice vnto
thee.
Destroy me not
in y ouerthrow
of the wicked.
Whose cruel
handes do exe-
cute the malicio-
us deuices of
their hearts.
I am preferred
from mine ene-
mies by power
of God, & there-
fore wil praye
him openly.

a Because he
was assured of
good successe in
all his dangers,
and that his sal-
uation was sure-
ly laid vp in god,
he feared not
the tyranny of
his enemies.
b That God wil
deliuer me, and
give my faith
the victorie.
c The losse of
country, wife, and
all worldly com-
modities grieue
me not in respect
of this one thing
that I may not
praise thy Name
in the middes of
the congregati-
on.
d David assured
himselfe by the
Spirit of proph-
cie y he should
ouercome his e-
nemies & serue
God in his Taberna-
cle.

a He fleeth to
God to be the
Iudge of his iust
cause, feing there
is no equitie a-
mong men.
b My very affec-
tions and inward
motions of y heart.
c He sheweth
what staid him,
y he did not re-
compence euil
for euil. d He declareth that they cannot walke in simplicitie
before God, that delice in the company of the vngodly.

f He magnifieth 9 Gods loue to ouer his, which farre paf- fedh the moft tender loue of pa- rents towards their children. g But either pac- ifie their wrath, or bridle their rage. h In this prefent life before 1 dye, as I fa. 38. 11. i He exhorteeth himfelfe to de- pend on y Lord, feeing he neuer fayled in his pro- mifes.

9 **Y**ide not therfore thy face from me, nor call thy feruant away in difpleafure: thou haft bene my fuccour: leaue mee not, neither forlake mee, & God of my faluat. on. 10 **T**hough my father and my mother fhould forlake me, yet the Lord will ga- ther me vp. 11 **T**eache me thy way, O Lord, and leade mee in a right path, becaufe of mine en-emies. 12 **G**ue mee not vnto the lust of mine aduerfaries: for there are falfe vittuities rifen vp againft me, and fuch as fpeake cruellly. 13 **I** fhould haue fainted, except I had belee- ued to fee the goodnes of the Lord in the land of the liuing. 14 **I** hope in the Lord: be ftrong, & he fhall comfort thine heart, & truft in the Lord.

PSAL. XXVIII.

1 **B**eing in great feare & heavines of heart to fee God difhonoured by the wicked, hee defireth to be rid of them, 4 And cryeth for vengeance againft them: & at length afureth himfelfe, that God hath heard his prayer. 9 Vnto whose ruifion he commen- deth all the faithfull.

A Pfalme of Dauid.

1 **V**nto thee, O Lord, do I crye: O my strength, be not deafe towarde me, left, if thou anfwere mee not, I be like them: that go downe into the pit. 2 **H**ear the voyce of my petitions, when I cry vnto thee, when I holde vp mine hands toward thine help Maie. 3 **D**ialo me not away with the wicked, & with the workers of iniquitie: which fpeake friendlie to their neyghbours, when malice is in their hearts. 4 **R**eward the according to their deeds, and according to the wickednes of their intentions: recompence them after the work of their hands: render them their rewarde. 5 **F**or they regarde not the wordes of the Lord, nor the operation of his handes: therefore breake them downe, & buyd them not vp. 6 **P**raife be the Lord, for he hath heard the voyce of my petitions. 7 **T**he Lord is my strength and my shield: mine heart trusted in him, and I was helpe: therefore mine heart fhall reioyce, and with my fong wil I praife him. 8 **T**he Lord is my ftrength, and he is the ftrength of the deliuerances of his anoynted. 9 **S**auie thy people, and bleffe thine inhe- rittance: fede them alfo, and exalt them for euer.

PSAL. XXIX.

1 **T**he Prophet exhorteeth the princes and

1 **r**ulers of the world, (which for the moft part thinke there is no God) 3 At the left to feare him for the thunders & tempefts, for feare whereof all creatures tremble. 11 And though thereby God threatneth finners, yet is he alwaies mercifull to his, & moueth them thereby to praife his Name.

A Pfalme of Dauid.

1 **G**ive vnto the Lord, ye sonnes of the mightie: give vnto the Lord glorie and ftrength. 2 **G**ive vnto the Lord glorie due vnto his name: worthippe the Lord in the glo- rious Sanctuary. 3 **T**he voice of the Lord is vpon the wa- ters: the God of gloyp maketh it to thi- ber: the Lord is vpon the great waters. 4 **T**he voyce of the Lord is mightie: the voyce of the Lord is glorious. 5 **T**he voyce of the Lord breaketh the ce- dars: yea, the Lord breaketh the cedars of Lebanon. 6 **H**e maketh the alfo to leape like a calf: Lebanon alfo and Shiron like a pong unicorn. 7 **T**he voyce of the Lord denideth the flaines of fire. 8 **T**he voyce of the Lord maketh the wil- dernes to tremble: the Lord maketh the wildernes of Kadesh to tremble. 9 **T**he voice of the Lord maketh p hynds to a calur, and discovereth the forefts: therefore in his Temple doth euery ind fpeake of his glorie. 10 **T**he Lord ftreth vpon the flood, & the Lord doth remaine King for euer. 11 **T**he Lord fhall give strength vnto his people: the Lord fhall bleffe his people with peace.

1 **W**hen Dauid was deliuered from greas danger, he rendred thanks to God, exhor- ting others to do the like, and to learne by his example, that God is rather mercifull then feuer and rigorous towards his chil- dren. 8 And alfo that the fall from profe- ritie to aduerfitee is fudden. 9 This done, he returneth to prayer, promifing to praife God for euer.

A Pfalme or fong of the dedication of the house of Dauid.

1 **I** will magnifie thee, O Lord: for thou haft exalted me, and haft not made my foes to reioyce ouer me. 2 **O** Lord my God, I cried vnto thee, and thou haft restored me. 3 **O** Lord, thou haft brought vp my foule from his benefices. c Restored fro y rebellion of Abfalom. d Meaning, that he efclped death moft narrowly.

a He exhorteeth y proud tyrants to humble them felues vnder Gods hand, and not to be inferi- our to brute beafts & dumme creatures. b The thunder clappes, that are heard out of the cloudes, ought to make the wic- ked to tremble for feare of Gods anger. c That is, the thunderbolt breaketh y moft ftrong trees, and fhall men thinke their power to be able to refift Gods d Called alfo Hermon. e It caufeth the lightninges to fhoot & glide. f In places moft defolate, whereas feemeth there is no prefence of God. g For feare maketh them to caft their calues. h Maketh the trees bare, or peareth them the moft fecer places. i Though the wicked are nothing moued with thefe fighes, yet y faithfull praife God. k To moderate the rage of the tempest and waters, that they deftroi not all.

PSAL. XXX.

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2. Sam. 7. 2. Dent. 10. 5. a After that Ab- falom had pollu- ted ie & moft fil- thie fornication. b He comendeth them of great in- gratitude, which do not praife God for his benefices. c Restored fro y rebellion of Abfalom. d Meaning, that he efclped death moft narrowly.

e The word signifieth them, y have receiued mercy and shewe mercie liberally vnto others.
f Before his Tabernacle.
Fal. 1. 15. 8.
i. s. 4. 8.
2. Cor. 1. 17.
g I put to much confidence in my quiet state, as Iero. 31. 18.
2. Chro. 32. 24. 25
h I thought thou haddest established me in Zion most surely
i After that thou hadest withdrawn thine help, I felt my miserie.
k David meaneeth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he woulde lue to prayse his Name, which is the ende of mans creation. 1 Because thou hast preferred me, that my tongue should praise thee, I wil not be vniuersall of my duetie.
2. Sam. 23. 14.
Fal. 1. 1. 1.
a For then God declareth himself iust, when he prefermeth his according as he hath promised.
b Preferre me from the craftie counsellors & subtil practises of mine enemies.
c He desireth God not only to take care for him in this life, but y his soule may be saved after this life.
d This affection ought to be in al Gods children, to haue whatsoever thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

ont of the graue: thou hast reuened mee from the n that go downe into the pit.
4 Sing praises vnto the Lord, bee his Saints, and giue thanks: before the resurreiuaunce of his Holines.
5 For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my prosperitie I saide, I shall neuer be moued.
7 For thou Lord of thy goodnes habest made my mountaine to stande strong: but thou hiddest hide thy face, & I was troubled.
8 Then cryed I vnto thee, O Lord, and prayed to my Lord.
9 What profit is there in my blood, when I go downe to the pitte? shall the dust giue thanks vnto thee? or shall it declare thy truth?
10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke & girded me with gladnes.
12 Therefore shal my tongue praise thee & not cease: O Lord my God, I will giue thanks vnto thee for euer.

PSAL. XXXI.

1 David deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemy beeyng readie to take him. 15 Then he affirmeth that the fauour of God is alwayes readie to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God and to loue him, because he preserveth & strenghteneth them, as they may see by this example.

To him that excellently. A Psalm of David.

1 I A thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy righteoulnes.
2 Bowe downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.
3 For thou art my rocke & my fortresse: therefore for thy Names sake direct me and guide me.
4 Wyalue me out of the nette, that they haue layed primly for mee: for thou art my strength.
5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.
6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.
7 I will be glad & reioyce in thy mercie: for thou hast sene my trouble: thou hast

known my soule in aduerfities,
8 And y hast not that me by in y hand of y enemy, but hast let my feete at large.
9 Haue mercie vpon mee, O Lord: for I am in trouble: mine eye, my soule & my bellie are consumed with griefe.
10 For my life is walled with braynes, & my peres with mourning: my strength faileth for my paine, and my bones are consumed.
11 I was a reproch among all mine enemies, but specially among my neyghbours: & a feare to mine acquaintance, who seeing me in the streete, fled from mee.
12 I am forgotten, as a dead man out of minde: I am like a broken vessel.
13 For I haue heard the rapping of great men: feare was on euery side, while they conspired together against me, and consulted to take my life.
14 But I trusted in thee, O Lord: I said, Thou art my God.
15 My tunes are in thine hande: deliuer me from the hand of mine enemies, and from them that perferment me.
16 Make thy face to shine vpon thy seruants, & saue me through thy mercie.
17 Let mee not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, and to silence in the graue.
18 Let the lying lippes be made dumme, which cruelly, proudly and spitefully speake against the righteous.
19 How great is thy goodnes, which thou hast laped by for them, that feare thee! and done to them, that trust in thee, euen before the finnes of men!
20 Thou dost hide them: & priuily in thy presence from the vynde of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.
21 Blessed be the Lord: for he hath shewed his marueilous kindnes toward me in a strong citie.
22 Though I said in mine angrie, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.
23 Loue ye the Lord al his Saints: for the Lord preferreth the faithfull, & rewardeth abundantly the proude doer.
24 All ye that trust in the Lord, be strong, and he shall establish your heart.
p Meaning, there was no citie so strong to preferre him, as the defence of Gods fauour. q And so by my rashnes and infidelitie deserued to haue bene forsaken. Or, 7e that feele his mercie. r Be constant in your vocation, & God will confirme you with heavenly strength.

PSAL. XXXII.

1 David punished with grieuous sicknes for his finnes, coiteeth them blessed, to whom God doeth not impute their transgressions. 5 And after that he had cōfessed his finnes and obtained pardon, 6 He exhorteth the wicked men to line godly, 11 And the good to reioyce.

e Largenes signifieth comfort, as straightnes sorrow and perill.
f Meaning, that his sorrow and torment had continued a great while.
g Mine enemies had drawn all me to their part against me, euen my chief friends.
h They were afraid to shewe me any token of friendship.
i They that were in autoritie, condemned me as a wicked doer.
k I had this testimony of conscience, that thou wouldest defend mine innocence.
l Whatsoeuer changes come, thou gouernest them by thy providence.
m Let death destroy them to the intent that they may hurt no more.
n The treasures of Gods mercie are alwayes layd vp in store for his children, albeit at all tymes they do not enjoy them.
o Ebr. in the secret of thy face.
o That is, in a place where they shall haue thy comfort, and be hid safely from y enemies pride.
p Or, 7e that feele his mercie.
q A Psalm

a Concerning the free remission of finnes, which is the chiefest point of our faith.
b To be justified by faith, is to have our finnes freely remitted, & to be reputed iust. Rom. 4. 6.
c Betwene hope and despaire.
d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetual torment.
e He sheweth that as Gods mercy is the only cause of forgiveness of finnes to the meanes thereof are repentance and confession, which proceede of faith.
f When necessity causeth him to seeke to thee for help. Isa. 55. 6.
g To wit, the waters & great dangers.
h David promisseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct the in the way of saluation. I If men can rule brute beasts, thinke they, that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy ghost is the fruite of faith.

A Psalm of David to give instruction.

Blessed is he whose wickednesse is forgiven, & whose sinne is covered. Blessed is the man, unto whom the Lord imputeth not iniquitie, & in whose spirit there is no guile.
2 When I held my tongue, my bones consumed, or when I roared all the day,
3 For thine hand is heavy vpon me, day and night: and my moisture is turned into the drought of summer. Selah.
4 Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my self my wickednes vnto the Lord, and thou shalt forget the punishment of my sinne. Selah.
5 Therefore shall every one, that is godly, make his prayer vnto thee in a time, when thou mayest be found: surely in the founte of great waters they shall not come nere him.
6 Thou art my secret place: thou preservest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.
7 I will instruct thee, and teach thee in the way, that thou shalt go, and I will guide thee with mine eye.
8 Be ye not like an horse, or like a mule, which vnderstand not: whose mouthes thou dost binde with bit and bitidle, lest they come nere thee.
9 Many sorowes shall come to the wicked: but he, that trusteth in the Lord, mercy shall compass him.
10 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to prayse God for that he hath not only created all things and by his providence governeeth the same, but also is faithfull in his promises, To He vnderstandeth mans heart, & scattereth the counsell of the wicked, 16 So that no man can be preserved by any creature or mans strength: but they, that put their confidence in his mercy, shall be preserved from all aduersities.

Reioyce in the Lord, O ye righteous: for it is becomeeth vpright men to be thankfull.
2 Praise the Lord with harpe: sing vnto him with viole and instrument of ten strings.

to him with viole and instrument of ten strings.
3 Sing vnto him a new song: sing cherefully with a loud voyce,
4 For the worde of the Lord is righteous, and all his workes are faithful.
5 He loveth righteousness and iudgement: the earth is full of the goodnes of the Lord.
6 The worde of the Lord were the heavens made, and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as vpon an heape, and lapeth vp the depths in his treasures.
8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.
9 For he spake, and it was done: he commanded, and it stood.
10 The Lord breaketh the counsel of the heathen, and bringeth to nought the devices of the people.
11 The counsel of the Lord shall stand forever, and the thoughtes of his heart throughout all ages.
12 Blessed is that nation, whose God is the Lord: even the people, that he hath chosen for his inheritance.
13 The Lord looketh downe from heaven, & beholdeth all the children of men.
14 From the habitation of his dwelling he beholdeth all them, that dwell in the earth.
15 He facioneth their heartes every one, and vnderstandeth all their workes.
16 The King is not faued by the multitude of an hoste, neither is the mighty man deliuered by great strength.
17 A horse is a vayne helpe, and shall not deliuer any by his great strength.
18 Beholde, the eie of the Lord is vpon them that feare him, and vpon the, that trust in his mercy.
19 To deliuer their soules from death, & to preserve them in famine.
20 Our soule waiteth for the Lord: for he is our helpe and our shield.
21 Surely our heart shall reioyce in him, because we trusted in his holp name.
22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.
k Therefore he knoweth their wicked enterprises. l If Kings and the mighty of this world cannot be faued by worldly means, but only by Gods providence, what have others to trust in, that have not like meanes? m God sheweth that toward his of his mercy, which man by no meanes is able to compass. n Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistines) he prayseth GOD for his deliuerance, 3 Provoking all others by his example to trust in God, so feare and serve him: Ps. liii. 14 Who

a It is the duetie of the godly to set forth the praises of God for his mercy and power shewed toward them,

14 Who defendeth the godly with his Angels, 15 And utterly destroyeth the wicked in their finnes.

¶ A Psalm of Dauid, when he changed his behauiour before Achimelech, who dyone him away, and he departed.

1 Will I alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, & he heard me: yea, he deliuered me out of all my feare.

5 They shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth rod about them, that feare him, and deliuereth them.

8 Take ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saintes: for nothing waiteth to them, y^e feare him.

10 The Lions do lacke and suffer hunger, but they, which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto me: I wil teach you the feare of the Lord.

12 What man is he, that desireth life, & loueth long dayes for to see good?

13 Keepe the tongue from euil, & thy lips, that they speake no guile.

14 Eschew euil and do good: seeke peace & follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the face of the Lord is against them that do euil, to cut of their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, & deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as are afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: & they that hate the righteous, shall perish.

22 The Lord redeimeth the soules of his seruantes: & none, that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any autoritie vnder him to flatter their King (as is the cause of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead and to auenge his cause, 8 That they may be taken in their nettes and snares, which they laied for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiset to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalm of Dauid.

1 Plead thou my cause, O Lord, with them that strue with mee: fight thou against thee, that fight against me.

2 Lay hand vpon the shield & buckler, and stand by for mine helpe.

3 Bring out also the speare and stop the way against them, that persecute me: lay vnto my soule, I am thy saluation.

4 Let the be confounded & put to shame, that seeke after my soule: let them be turned back and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angell of the Lord scatter them.

6 Let their way be dark and slippery: and let the Angell of the Lord persecute them.

7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpoⁿ him at vnwares, and let his net, that he hath laid principally, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest a poore from him, that is to strong for him: yea, the poore, and him that is in misery, fro^m him that spoileth him!

11 Cruel witneses did rise by thee: they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my prayer was turned vpon my bone.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewapleth his mother.

15 Soule & body: That would not suffer me to purge my self. I to haue taken from me all comfort, & brought me into despaire. I prayed for them wth inward affect, as I would haue done for my selfe, I declared mine affection wth bowing down mine head.

a He desireth God to vnder- take his cause against them that did persecute him & slander him.

b Albeit God cō with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Assure me against these tentations, that thou art the author of my saluation.

d Smite them wth the spirit of guidance that their enterprises may be foolish, and they receive iust reward.

e Shewing that we may not call God to be a re-neger, but only for his glory, and when our cause is iust.

f When he promiset to himselfe peace.

g Which he prepared against y^e childre of God.

h He attributeth his deliuerance, only to God, praising him therefore both in

m When they sawe me ready to slip and as one that halted for infirmities.

n With their railing wordes.

o The word signifieth cakes: meaning, that the proud court-teares at their deintie feastes scoffe, raile, and conspire his death.

p In token of contempt and mocking.

Or, cleafe of the earth: meaning himselfe and others in their miserie.

q They reioyced as though they had nowe seene David overthrown.

r It is the iustice of God to giue to the oppressors affliction & torment, and to the oppressed aide and reliefe.

2. The. 1. 6.

s Because we haue y, which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwaies be verified against them, that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruantes, & for the destruction of his aduersaries.

15 But in mine ^m aduersitie they reioyced, and gathered them selues together: the abiectes assembled themselves against me, and I knewe not: they tare ⁿ me and ceased not.

16 With the falle cockers at ^o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So wilt I giue thee thanks in a great Congregation: I wil praise thee among much people.

19 Let not them that are mine enemies, vnjustly reioyce over me, neither let them ^p walke with the epe, that hate me without a cause.

20 For they speake not as friendes: but they vnagine deceitfull wordes against the ^q quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, ^r our epe hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Loyde.

23 Wile I wake to my iudgement, euen to my cau ^s me God, and my Loyd.

24 Iudge me, O Lord my God, according to thy ^t righteousnes, and let them not reioyce over me.

25 Let them not lip in their hearts, ^u our soule reioyce: neither let them lip, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hune: let them be clothed ^v with confusion and shame, that lift up their eies against me.

27 But let them be ioyfull and glad, ^w that loue my righteousnes: pea, let them lap alway, let ^x y Lord be magnified, which loueth the prosperitie of his seruant.

28 And my tongue shall utter thy righteousnes, and thy praise euery day.

29 This prayer shall alwaies be verified against them, that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruantes, & for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he turneth to consider the unspeakable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 Who in the end destroyeth the wicked and saueh the iust.

2 To him that excelleth. A Psalme of David, the seruant of the Loyde.

W Ickeones saith to the wicked man, ^a euen in mine heart, that there is no feare of God before his eyes.

a I see evidently by his deedes, y sine pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.

2 For he ^b flattereth himselfe in his own eyes, while his iniquitie is found out: he is to be hated.

3 The wordes of his mouth are iniquitie and ^c deceit: he hath left of to vnderstand and to doe good.

4 He ^d imagineth mischief vpon his bed: he setteth himself vpon a way, that is not good and doth not abhorre euill.

5 Thy ^e mercie, O Lord, reacheth vnto the heauens, and thy faithfullnesse vnto the cloudes.

6 Thy righteousnesse is like the ^f mightie mountaines: thy iudgements are like a great ^g deepe: thou, Loyde, doest saue man and beast.

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall be ^h satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuers of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy loving kindnesse vnto the ⁱ thar ^k know thee, and thy righteousnes vnto them that are vpright in heart.

11 Let not the ^l foote of vnde come against me, and let not the hand of the wicked men moue me.

12 ^m There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

13 They are cast downe, and shall not be able to rise. gouerneth al things, & disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Only Gods children haue ynough of al things both concerning this life and the life to come. h He sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.

i Let not the proude aduance himselfe against me, neither the power of the wicked diuine me away. k That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do line for ^a time, he doth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to line in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserved.

A Psalme of David.

1 **F**ear not ^a thy selfe because of ^b wicked men, neither be enuious for the euill doers.

2 For they shall soone be ^c cut downe like the graske, & shall wither as ^d y greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed ^e aluerrys.

4 And deliue thy selfe in the Lord, and he

b For Gods iudgement cutteth downe their state in a moment. c To trust in God, and do according to his will, are sure tokens, that his prouidence wil neuer faile vs.

b Though all other deest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at whole some doctrine & put not difference betwene good and euill.

d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.

e Though wickednesse seemeth to ouerflowe all the world, yet by thine heavenly prouidence thou gouernest heauē and earth.

Ev, the mountaines of God: for what fouer u excellent, u thus calle.

f The depth of thy prouidence

g Only Gods children haue ynough of al things both concerning this life and the life to come. h He sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.

i Let not the proude aduance himselfe against me, neither the power of the wicked diuine me away. k That is, in their pride wherein they flatter themselves.

l The foot of vnde come against me, and let not the hand of the wicked men moue me.

a He admonisheth vs neither to vexe ourselves for the prosperous estate of y wicked, neither to desire to be like them to make our state the better.

b For Gods iudgement cutteth downe their state in a moment. c To trust in God, and do according to his will, are sure tokens, that his prouidence wil neuer faile vs.

and hauing complayned of his enemies,
wish good courage he calleth for ayde and
succour.

I To him that excelleth. A Psalm of Dauid.

a Though God deferred his help yet he patiently abode till he was heard.
b He hath delivered me from most great dangers.
c That is, a speciall occasion to prayse him for Gods benefites are so many occasions for vs to prayse his Name.
d To followe their example, which he must needs do, that trusteth not only in the Lord.
e Dauid goeth from the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre above our capacities: we can not so much as tell the in order.
f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice.
g When thou hadest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende.
h In the Church assembled in the Sanctuarie.
i Dauid here nombred three degrees of his saluation: Gods mercy, whereby he pieth vs: his righteousness, which significheth his continuall protection, and his truth, whereby appeareth his constant fauour, so that hereof proceededeth our saluation.
k As touching the iudgement of the flesh, I was viterly destitute of all counsell: yet faith inwardly moued mine heart to pray. I He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, The Lord be praised.
17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarrying.

PSAL. XLI.

1 Dauid being grievously afflicted, blesteth them that pittie his case, **2** And complayneth of the reason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, **13** Giveth most heauy thanks vnto God.

I To him that excelleth. A Psalm of Dauid.

Blessed is he that indgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.
2 The Lord will keepe him, and preferre him alme: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.
3 The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sickness.
4 Therefore I said, the Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.
5 Mine enemies speake euil of me, saying, When shall he dye, and his name perish?
6 And if he come to see mee, he speaketh lies, but his heart heapeth iniquitie within him, & when he cometh forth, he telleth it.
7 All they that hate me, whisper together against mee: euen against mee doe they imagine mine hurt.
8 A mischief is light vpon him, and he that seeth, shall no more rise.
9 Psea, my familiar friend, whome I trusted, which did eate of my breade, hath lifted vp the heele against me.
10 Therefore, O Lord, haue mercy vpon me, and raise me vp: so I shall rewarde them.
11 By this I knowe that thou fauourest mee, because mine enemy doth not triumph against me.
12 And as for me, thou vpholdest me in mine integritie, and dost let me besorge my face for euer.
13 Blessed be the Lord God of Israel world without end. So be it, euen so be it.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

a Not condemning him as accursed, whome God doeth visit, knowing y there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b When for sorrow & griefe of mind he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed & sent him comfort.
d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.
e For preceeding to comfort me, he conspireth my death in his heart, and braggeth thereof.
f The enemies thought by his sharpe punishments that God was become his mortal enemy.

g Ebr. the man of my peace.

h As Dauid felt this falshood, & as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually proue y same. **h** Meaning, either in prosperitie of life, or in y true feare of God against all tentations.
i Showing me euident signes of thy fatherly prouidence. **k** By this reputation he stirreth vp the faithfull to praise God.

- 1 The Prophet grievously complaineth, that being lesed by his persecutors, he could not be present in the Congregation of Gods people, professing that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes & thoughtes, 8 But that he continually put his confidence in the Lord.

¶ To him that excellently. A Psalm to give instruction, ^a committed to the sonnes of Iozah.

- 1 **A** S the hart braideth for the rivers of water, so ^b panteth my soule after thee, O God.
- 2 My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God?
- 3 My teares have bene my meate day and night, while they daily say unto me, Where is thy God?
- 4 When I remembered these things, I poured out my verie heart, because I had gone with the multitude, and ledde them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.
- 5 Why art thou cast downe, my soule, and binquet within me? Waite on God: for I will yet give him thanks for the helpe of his presence.
- 6 Why God, my soule is cast downe within me, because I remember thee, from the land of Jordan, and Hermonim, and from the mount Mizar.
- 7 One deepe calleth another deepe by the nople of thy water sources: all thy waues and thy floodes are gone ouer me.
- 8 The Lord wil graunt his louing kindness in the day, and in the night shall I sing of him, even a prayer unto the God of my life.
- 9 I will pay unto God, which is my rocke, Why hast thou forgotten me: why goe I mourning, when the enemy oppreseth me?
- 10 My bones are cut asunder, while mine enemies reproch me, saying daily unto me, Where is thy God?
- 11 Why art thou cast downe, my soule? and why art thou disquieted within me? Waite on God: for I will yet give him thanks: he is my present helpe, and my God.
- My selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. I have assisted himselfe of Gods helpe in time to come. i That is, I am softly grievously tormented. k This repetition doth declare that David did not overcome at once: to teache vs to be constant for as much as God will certainly deliuer his.

- 1 He praieeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.

- 1 **I** Wadge me, O God, and defend my cause against the inmercifull people: deliuer me from the deceitfull and wicked man.
- 2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppreseth me?
- 3 Send thy light & thy truth: let them leade me: let them bring me unto thine holp Mountaine & to thy Tabernacles.
- 4 Then I goe unto the altar of God, even unto the God of my ioy and gladnesse: and upon the harpe will I give thanks unto thee, O God, my God.
- 5 Why art thou cast downe, my soule? and why art thou disquieted within me? Waite on God: for I will yet give him thanks, he is my present helpe, and my God.
- liuerance. c Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though their troubles be long and great.

- 1 The faithfull remember the great mercie of God toward his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shewe what grievous things they suffered. 23 Finally they pray unto God not to conteme their affliction, seeing the same redoundeth to the contempt of his honour.
- ¶ To him that excellently. A Psalm to give instruction, committed to the sonnes of Iozah.

- 1 **W** E haue heard with our eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in thine old time.
- 2 How thou hast diuen out the heathen with thine hand, and plantest them: howe thou hast destroyed the people, and caused them to growe.
- 3 For they inherited not the land by their own sword, neither did they their own arme saue them: but thy right hand, & thine arme and the light of thy countenance, because thou didest fauour them.
- 4 Thou art my King, O God: send helpe unto ^a Iakob.
- 5 Though they haue we thrust backe our aduersaries: by thy name haue we trodden downe them that rose vp against vs.
- 6 For I doe not trust in my bow, neither can my sword saue me.
- 7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
- 8 Therefore will we praise God continually, and will confesse thy name forever. Selah.
- Deut. 4. 37. Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers.

1 As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iudgement.

¹⁰ Or, at their pleasure.

Rom. 8. 34.

k Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his hands, who woulded them.

l As flaures which are solde for a lowe price, thou for him y^e offrech most, but takest the first chapman.

m I dare not lift vp mine head for shame.

n Meaning, the proud and cruell tyrant.

o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their finnes, but by hard afflictions called them to the consideration of tite heavenly ioyes.

9 But now thou art farre off, and putttest vs to confusion, & goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they which hate vs, spoile¹⁰ for themselves.

11 Thou gnest vs¹¹ as sheepe to be eaten, and dost scatter vs among the nations.

12 Thou sellest thy people without gaue, and dost not increase their price.

13 Thou makest vs a reproche to our neighbours, a test and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among gentiions, and a nodding of the head among the people.

15 Thy¹⁵ confusion is daily before me, and the shame of my face hath covered me.

16 For the voyce of the slanderer and rebuker, for the euemie and¹⁶ auenger.

17 All this is come vpon vs, yet doe we not¹⁷ forget thee, neither deale we falsly concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths.

19 Albeit thou hast smitten vs downe into the place of dragons, and covered vs with the shadowe of death.

20 If we haue forgotten y^e name of our God, and holden vp our hands to a strange God,

21 Shall not God searche this out? for he knoweth the secreters of the heart.

22 Surely for thy sake²² are we blame continually, and are counted as sheepe for the slaughter.

23 Why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie & our affliction?

25 For our soule is beaten downe vnto the dust: our bellic cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy²⁶ mercies sake.

¹⁰ Or, whales meaning the bottomles seas of tentations. here we see the power of faith, which can be overcome by no perils.

p They shewe that they honoured God aright because they trusted in him alone.

q They take God to witness that they were vpright to himward.

r The faithfull make this their comfort, that the wicked punish them not for their finnes, but for Gods sake, Mat. 5. 10. 1 Pet. 4. 14.

s There is no hope of recovery, except thou put to thine hand and raise vs vp.

t Which is the onely and sufficient ransom to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beaurie, riches and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdom of Christ and the Church his spouse now taken of the Gentiles is described.

1 To him that excelleth on¹ Sholhan

win a song of¹ loue to giue instructi on, committed to tye sonnes of Iozab.

Mine heart will utter forth a good matter: I will intreace in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Gird thy sword vp in thy thigh, & most mightie, to wit, thy word & thy glory.

4 And prosper with thy glory: ride vp on the worde of truth and of meekenes and of righteousness: to thy right hand shall teach thee terrible things.

5 Thy arrows are sharpe to perce the heart of the langes enemies: therefore the people shall fall under thee.

6 Thy⁶ throne, O God, is for euer and euer: the scepter of thy kingdom is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednes, because God, euen thy God, hath⁷ anointed thee with the oyle of gladnes about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the puerie palaces, & where they haue made thee glad.

9 Kings daughters were among thine honorable wiues: vpon thy right hand did stand the⁹ Queene in a vesture of gold of Sphir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine olune people and thy fathers house.

11 So shall the King haue pleasure in thy beaurie: for he is thy Lord, and reuerence thou him.

12 And the¹² daughter of Cyprus with the riches of the people shall doe homage before thy face with presents.

13 The Kinges daughter is all glorious within: her clothing is of byopdyed golde.

14 She shall be brought vnto the King in rayment of needle worke: the virgins that followe after her, and her companions shall be brought vnto her.

15 With ioye and gladnesse shall thy be brought, and shall enter into the KINGS palace.

16 In stead of thy fathers shall thy¹⁶ children be: thou shalt make them princes through all the earth.

17 I will make thy¹⁷ name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without end.

fections to obey Christ only.

k He signifieth y^e diuers of them that be riche, shall be benefactors to the Church, albeit they giue not perfit obedience to the Gospel.

l Or, Zer. 1 There is nothing fained, nor hypocritically, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the faule is to be imputed only to their own ingratitude.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christes kingdom, which shall be sufficient to enrich all his members.

o This must onely be referred to Christ and not to Salomon.

a This was a certaine tune or an instrument.

b Of that perfit loue that ought to be betwene the husband and the wife.

c Salomons beaurie & eloquence to winne fauours with his people, & his power to ouercome his enemies is here described.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdom standeth in truch, meekenes & iustice, not in worldly pompe and vanicie.

e Vnder this figure of this Kingdom of iustice is set forth the euerlasting Kingdom of Christ.

f Hath established thy kingdom as the figure of Christ, which is y^e peace and ioy of the Church.

g In the which palace y^e people made thee ioyfull to see them giue thanks and reioyce for thee.

h Though he had many king daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that the church must cast of all carnall affections.

PSAL. XLVI.

1 *A song of triumph or thanksgiving for the deliverance of Ierusalem after Sennacherib with his armie was driven away, or some other like sudden and marvelous deliverance by the mighty hande of God.*
 2 *Whereby the Prophet commending this great benefite, doeth exhort the faithful to give themselves wholly into the hande of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his desire to assuage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth upon a Masmoth a song committed to the sonnes of Iozab.*

1 **G**OD is our hope & strength, & helpe in troubles, ready to be found.
 2 Therefore will not we feare, though the earth be moued, and though the mountaines fall into the muddes of the sea.

3 Though the waters thereof rage and be troubled and the mountaines shake at the furies of the same. Selah,

4 Yet there is a River, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it & besurround it.

6 When the nations raged, and the kings domes were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, and behold the woekes of the Lord, what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 We still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euertlasting God, commending the mercie of God toward the posteritie of Iakob: 9 And after prophesie of the kingdome of Christ in this time of the Gospell.*

¶ *To him that excelleth. A Psalm committed to the sonnes of Iozab.*

1 **A**ll people clasp your handes: sing aloud vnto God in a ioyfull boice.
 2 For the Lord is high, and terrible: a great king ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath choise our inheritance for vs: euen the glorie of Iakob whom he loued. Selah.

5 God is gone by with triumph, euē the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God is the King of all the earth: sing praises every one that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of people are gathered vnto the people of God of Abraham: for the shiides of the world belong to God: he is greatly to be exalted.

10 He doeth allude vnto the trumpets that were blowne at solemne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e Here requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying. f He prayeth Gods highnes, for that he ioyneth the great princes of the world (whom he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliverance of Ierusalem from the hande of many kings is mentioned, for the which thanks are given to God, & the state of that citie is praised, that hath God so presently at all times ready to defende them. The Psalm seemeth to be made in the time of Abaz, Iosaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assauled.*

¶ *A song or Psalm committed to the sonnes of Iozab.*

1 **G**reat is the Lord, and greatly to be praised, in the Citie of our God, euen vpon his holy Mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the top of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knownen for a refuge.

4 For lo, the kings were gathered, and went together.

5 When they saw it, they marvelled: they were astonied, & suddenly burne backe.

6 Feare came there vpon them, and sorrow, as vpon a woman in trauaile.

7 As with an East winde þe breaketh the shippes of the Earth, so were they destroyed.

8 As we haue heard, so haue we seene

be chiefly prayed in his Church. c Because the word of saluation came thence to al them, they should beleue. d Except God were the defence thereof, neither situation nor munition could preuaile. e They conspired and went against Gods people. f The enemies were afraid at the sight of the Citie. g That is, of Cilicia, or of the sea called Mediterranean. h To wit, of our fathers, so haue we proued: or, god hath performed his promises.

in the

Here is figured Christ, vnto whom all his should giue willing obedience, & who would shew himselfe terrible to the wicked. b He hath made the Iewes, who were the keepers of the Law and Prophets, scholl matters to the Gentiles, y they should w gladnes obey them. c God hath chosen vs above all other nations to enjoy a most glorious inheritance.

sen vs above all other nations to enjoy a most glorious inheritance.

sen vs above all other nations to enjoy a most glorious inheritance.

Some put this difference between a song, & Psalm, saying that it is called a song, where there is no instrument, but y voyce: and the Psalm, the contrary. The song of y Psalm is when the instruments begin, and the voyce followeth. The Psalm of the song, the contrary. b Albeit God shew his wondrous through all the world, yet he will

a Which was either a musical instrument or a solemne tune, vnto the which this Psalm was sung. b Or, protection. c In al manner of troubles God sheweth his speedy mercy and power in defending his. d That is, we will not be overcome with feare. e Though the afflictions rage neuer so much, yet the ricurs of Gods mercies bring sufficient comfort to his. f The river of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient. g Always when neede requireth. h Ebr. game his voyce.

¶ They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies and deliuered his people. i He wardeneth them y persecute the Church to cease their crueltie: for els they shall feele y God is to strong for them, against whom they fight.

i In all places where thy Name shall be heard of, men shall praye thee, when they heare of thy marvellous workes. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in his outward defence & strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueh his.

in the Citie of the Lord of hostes, in the Citie of our God: God will stablish it for ever. Selah.
9 We waite for thy louing kindnes, O God, in the middest of thy Temple.
10 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.
11 Let Ierusalem reioyce, and daughters of Iudah be glad, because of thy iudgements.
12 Compassion: toward Zion, and go round about it, and tell the towres thereof.
13 Marke wel the watcher: behold her towres, that he may tel pour posteritie.
14 For this God is our God for ever & euer: he shall be our guide vnto the death.

to be referred to Gods fauour and secret defence, who

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthy, and therefore not to be feared: but contrariwise he lieth up our mindes to consider how all things are ruled by Gods providence: 14 Who as he iudgeth these worldly misers to everlasting torment, 15 So doth he preferre his & will reward them in the day of the resurrection, 2. Theff. i. 6.

To him that excelleth. A Psalm committed to the sonnes of Ioram.

HE are this, all ye people: giue eare, I will tell that dwell in the world, that we lowe as he, both rich and poore.
3 My mouth shall speake of widome, and the meditation of mine heart is of knowledge.
4 I will mince mine eare to a parable, & utter in my graine matter vpon the harpe.
5 Wherefore should I be feare in the euill dayes, when iniquitie shall compass me about, as at mine heeles?
6 They trust in their goods, & boast themselves in the multitude of their riches.
7 Yet a man can by no means redeeme his brother: he can not gine his ran- some to God.
8 (So precious is the redemption of their soules, & the continuance for ever)
9 That he may liue still for ever, and not see the graue.
10 For he seeth that wise men dye, & also that the ignorant and foolish perish, and leaue their riches for others.
11 Yet they thinke, their houses, and their habitations shall continue for ever, euen from generation to generation, and

"call their lands by their names.
12 But man shall not continue in honour: he is like the beasts that dye.
13 This their way vttereth their foolishnes: yet their posteritie delight in their talke. Selah.
14 Like sheepe they lie in graue: death deuoureth them, & the righteous shall haue dominatio ouer them in the morning: for their beaustie shall consume, while they shall go from their house to graue.
15 But God shall deliuer my soule from the power of the graue: for he will rescue me. Selah.
16 We not thou asrayd when one is made rich, and when the glorie of his house is increased.
17 For he shall take nothing away when he dyeth, neither shall his pompe descend after him.
18 For while he liued, he reioiced himself: and men will praise thee, when thou makest much of thy selfe.
19 For he shall enter into the generation of his fathers, and they shall not liue for ever.

20 Man in honour, and vnderstandeth not: he is like to beasts that perish.

"Ebr. he blessed his soule. n The flatterers praise them that liue in delights and pleasures. o Or, his soule. o And not passe y terme appointed for lyfe. p Both they & their fathers shall liue here but a while, and at length dye for euer. q Hee condemneth mans ingratitude, who hauing received excellent gifts of God, abuse them like a beast to his owne condemnation.

P S A L L.

1 Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: & especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holines is set in ceremonies, 23 For he declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, & thanksgiving.

A Psalm of Asaph.

The God of gods, euen the Lord hath spoken and called the earth from the rising vp of the sunne vnto the going downe thereof.
2 Out of Zion, which is the perfection of beautie, hath God shined.
3 Our God shall come and shall not keepe silence: a fire shall deuour before him, and a mighty tempest shall be moued round about him.

"Or, labour that their name may be famous in earth.
h As touching the death of the bodye.
i They speake and do the same thing that their fathers did.
k As sheepe are gathered into y foldes, so shall they be brought to the graue.
l Because they haue no part of life euerslasting.
m Christs coming is as the morning, when the elect shall reigne w Christ their head ouer the wicked.
n Or, because he hath received me.
1ob. 37. 19.
r. tim. 6. 7.

a Who was either the autor, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people because of earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the law. d As when God gaue his Law in mount Sinai, he appeared terrible with thunder & tempest, so wil he appeare terrible to take a count for y keeping thereof.

a He will intreat how God governeth the worlde by his prouidence which can not be perceived by the iudgement of the flesh.
b Though wickednes reigne & enemies rage, seeing god will execute his iudgements against the wicked in time couenient.
c To trust in riches is more madness, seeing they can neyther restore life nor prolong it.
d That is, so rare, or so to be found, as prophetic was precious in the dayes of Eli. 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands. f In that that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

e As witnesses against the hypocrites.
 f God in respect of his elect, calleth the whole bodie holy, Saints and his people.
 g Which should know that sacrifices are seales of the covenant betwene God & his people, and not for religion therein.
 h For I passe not for sacrifices, except the true vie be there, which is to confirme your faith in my promises.
 i Though he did cleide in sacrifice, yet had he no need of mans help therunto.
 k Though mans life for the infirmities thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no need of such meanes.
 l Shew thy selfe mindful of Gods benefites by thanksgiving.
 m Why dost thou sayne to be of my people and talkest of my covenant, seeing thou art but an hypocrite.
 n And to lise according to my word.
 o He sheweth what are the fruites of them that conteme Gods word.
 p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne. q I will write all thy wicked deedes in a rolle, and make thee to reade & acknowledge them whether thou wilt or no. r Under the which is contained I faith and innocencie. s As God hath appoynted. t That is, declare my selfe to be his Saviour.

4 Ye shall call the heauen above, & the earth to iudge his people.
 5 Gather my Saints together vnto me, those that make a covenant with mee with this sacrifice.
 6 And the heauens shall declare his righteousness: for God is Judge himselfe. Delah.
 7 Heare, O my people, & I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.
 8 I will not reprove thee for thy sacrifices, of thy burnt offerings, that haue not bene continually before me.
 9 I will take no bullocke out of thine house, nor goates out of thy foldes.
 10 For all beasts of the forest are mine, and the beastes on a thousande mountaynes.
 11 I know all foules on the mountaynes: & the wilde beasts of the field are mine.
 12 If I be hungry, I wil not tell thee: for the world is mine, & all that therein is.
 13 Will I eat the flesh of bulles? or drinke the blood of goates?
 14 Offer vnto God prayse, and paye thy bowes vnto the most High,
 15 And call vpon mee in the day of troubles: I will deliuer thee, and thou shalt glorifie me.
 16 But vnto þ wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth,
 17 Seeing thou hatest to be reformed, & hast cast my wordes behinde thee?
 18 For when thou seest a theefe, o thou runnest with him, & thou art partaker with the adulterers.
 19 Thou giuest thy mouth to euill, & with thy tongue thou forgettest deceit.
 20 Thou pisset, and speakest against thy brother, and slanderest thy mothers sonne.
 21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.
 22 Consider this, pe that forget God, least I tear you in pieces, and there be none that can deliuer you.
 23 He that offereth praise, shall glorifie me: & to him, that disposeth his way aright, will I shew the saluation of God.

PSAL. LI.

1 When David was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption & iniquitie, but also left a memoriall thereof

to his posteritie. 7 Therefore first he desiresh God to forgive his finnes, 10 And so renue in him his holy Spirit, 13 With promises that he will not be vndermindefull of those great graces. 18 Finally, fearing lest God woulde punish the whole Church for his fault, he requiresh that he woulde rather increase his graces towards the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.

H Aue mercy vpon me, O God, according to thy loude kindnes: according to the multitude of thy compassions put away mine iniquities.
 2 Wash mee throughly from mine iniquitie, and cleanse me from my sinne.
 3 For I know mine iniquities, and my sinne is euer before me.
 4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.
 5 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.
 6 Verily, þ toucheth truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.
 7 Purge me with hyssope, and I shall be cleane: wash mee, & I shall be whiter then snowe.
 8 Make mee to heare, & ioy and gladnes, that the bones, which thou hast broken, may reioyce.
 9 Hide thy face from my finnes, and put away all mine iniquities.
 10 Create in me a cleane heart, O God, and renue a right spirit within me.
 11 Cast me not away from thy presence, & take not thine holy Spirit from me.
 12 Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.
 13 Then shall I teach thy waies vnto the wicked, and sinners shall be conuerted vnto thee.
 14 Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.
 15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.
 16 For thou desirest no sacrifice, though I would giue it: thou desirest not in burnt offering,

his heauenly wisdom. *Lewi. 14. 6.* g He meaneth Gods comfortable mercies towards repentant sinners. h By the bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed. i He confesseth that when Gods Spirit is cold in vs, to haue it agayne reuiued is as a newe creation. k Which may assure me that I am drawen out of the slauerie of sinne. l He promisseth to indure that others by his example may turne to God. m From the murder of Vriah, and the others that were slayne with him, 2 Sam. 11. 17. n By giuing mee occasion to prayse thee, when thou shalt forgie my finnes.

a To reprove him because he had committed so horrible sins, and lyen in the same without repentance more then a whole yere.

b As his finnes were manifold and great, so he requiresh that God would giue him the feeling of his excellent and abundant mercies.

c My finnes sticked so fast in me, that I haue neede of some singular kinde of washing.

d My conscience accuseth me, so that I can haue no rest, till I be reconciled.

e When thou giuest sentence against sinners, they must needs confesse thee to be iust & themselves sinners.

f He confesseth that God, who toucheth purenes of heart, may iustly destroye

man, who of nature is a sinner, much more him whome he had instructed in

Which is a
wounding of the
heart, proceeding
of faith, which
seeketh vnto
God for mercy.
p He prayeth
for the whole
Church, because
through his sinne it was in danger of Gods iudgement. q That
is, iust and lawfull, applied to their right end, which is the exer-
cise of faith and repentance.

17 The sacrifices of God are a contrite
spirit: a contrite and a broken heart, O
God, thou wilt not despise.
18 Be favourable vnto ^{me} Zion for thy good
pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices
of a righteousnes, euen the burnt offering
& oblation: then shall they offer calves
vpon thine altar.

PSAL. LII.

1 David describeth the arrogant tyrannie
of his aduersarie Doeg who by false simi-
sues caused Ahimelech with the rest of the
Priests to be slaine. 5 David prophesieth
his destruction, 6 And encourageth the
faithfull to put their confidence in God,
whose iudgements are most sharp against
his aduersaries. 9 And finally he rendreth
thanks to God for his deliuerance. In this
Psalm is lively set forth the kingdome of
Antichrist.

To him that excelleth. A Psalm of Da-
uid to giue instruction. When Doeg the
Edomite came and shewed Saul, and
said to him, David is come to the house
of Ahimelech.

W^ho boasteth thou thy selfe in thy
wickednes, O man of power?
the louing kindnes of God indu-
reth dayly.

2 Thy tongue imagineth ^{me} mischief, & is
like a sharp rasor, p cutteth deceitfully.
3 Thou doest iune euill more then good,
& lies more then to speake the truth.
Selah.

4 Thou lovest all wordes that may des-
troy, O deceitfull tongue!

5 O shall God ^{me} destroy thee for ever: he
shal take thee and plucke thee out of thy
tabernacle, & ^{me} roote thee out of the land
of the liuing. Selah.

6 The righteous also shall see it, ^{me} and
feare, and shal laugh at him, saying,

7 Behold the man that toke not God for
his strength, but trusted vnto the mul-
titude of his riches, and put his strength
in his malice.

8 But I shall be like a greene olive tree
in the house of God: for I trusted in the
mercie of God for ever and ever.

9 I will alway praise thee, for that thou
hast done ^{me} this, and I will hope in thy
name, because it is good before thy
Saintes.

Or, in businesse. g He reioyeth to haue a place among the
seruants of God, that he may grow in the knowledge of godlines.
h Executed this vengeance, i Or, waite vpon thy grace & promes.

PSAL. LIII.

1 He describeth the crooked nature, 4 The
crueltie, 5 And punishment of the wicked,
when they looke not for it, 6 And desireth
the deliuerance of the godly, that they may
reioyce together.

To him that excelleth on Mahalath, A
Psalm of David to giue instruction.

1 The sole hath said in his heart, There
is no God: they haue corrupted &
done abominable wickednes: there
is none that doeth good.

2 God looked downe from heauen vpon
the children of men, to see if there were
any that would vnderstand, and ^{me} seeke
God.

3 * Euery one is gone backe: they are also
together corrupt: there is none that do-
eth good, no not one.

4 Do not the workers of iniquitie know
that they eate vp my people as they eat
bread: they call not vpon God.

5 There they were afraid for feare, where
no feare was: for God hath scattered
the bones of him that belieged thee:
thou hast put them to confusion, because
God hath cast them of.

6 O giue saluation vnto Israel out of
Zion: when God turneth the captiuitie
of his people, then Iakob shal reioyce,
and Israel shal be glad.

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of his people, then Iakob shal reioyce,
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mooue the Lord to piete him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Pegimoth, A Psalm of Dauid to giue instruction.

A The earnestnes of his prayer declared the vehemencie of his grief, in so much as he is compelled to burst out into cries.
b For y threatnings of Saul and his adherents.
c They haue defamed me as a wicked person: or, they haue imagined my destruction.
d There was no part of him that was not afonied with extreme feare.
e Feare had driuen him to so great distresse, that he wished to be hid in some wilderness, and to be banished from that kingdom, which God had promised y he should enioy.
f From the cruel rage and tyranny of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice & dissolution reigneth vnder Saul.
i If mine open enemy had sought mine hurt, I could the better haue auyded him.
k Which was not only ioyned

H Care my prayer, O God, & hide not thy self from my supplication.
2 Hearken vnto me, and answer me: I moue in my prayer, & make a noyse.
3 For the vspoyce of the enemy, & for the deration of the wicked, because they haue wrought iniquitie vpon me, and furiously hate me.
4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.
5 Feare and trembling are come vpon me, and an horrible feare hath covered me.
6 And I sayd, Oh y I had winges like a dove: then would I flee away and rest.
7 Behold, I would take my flight farre off, and lodge in the wilderness, Selah.
8 I would make halt for my deliuerance from the storme winde and tempest.
9 Destroy, O Lord, and sende their tongues: for I haue seene cruetie and strife in the cite.
10 Day and night they go about it vpon the wallis thereof: both iniquitie and mischief are in the middes of it.
11 Wickednesse is in the middes thereof: deceit and guile depart not from her streets.
12 Surcly mine enemy did not defame me: for I could haue borne it: neyther did mine aduersarie exalt himselfe against me: for I would haue hid me fro him.
13 But it was thou, O man, even my kinsman, my guide and my familiar.
14 Wherfore desired in consulting together, & went into the House of God as companions.
15 Let death lease vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.
16 But I will call vnto God, and the Lord will saue me.
17 Evening and morning, and at noone will I pray, and make a noyse, and he will heare my voyce.
18 He hath deliuered my soule in peace from the battell, that was against me: for many were with me.
19 God shall heare and afflict them, euen he that reigneth of olde, Selah. because they haue no changes, therefore they feare not God.

to me in friendship and counsell in worldly matters, but also in religion. 1 As Korah, Dathan and Abiram. m Which signifieth a feruent minde and sure trust to obayne his petition, which thing made him earnest at all tymes in prayer. n Euen the Angels of God fought on my side against mine enemies. 2 King .6. 16. o But their prosperous estate still continueth.

20 He layd his hand vpon such, as be at peace with him, and he brake his couenaunt.
21 The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle the oyle, yet they were wordes.
22 Cast thy burden vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for a quer.
23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudp, and deceitfull men shall not liue halfe their dayes: but I will trust in thee.
r Though they sometyme liue longer, yet their life is cursed of God, vnquere and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 2. Samuel, 21, 12. complaineth of his enemies, demandeth succour, 3. Putteth his trust in God and in his promyses, 12. And promiseth to performe his vov'es, which he had taken vpon him, whereof this was the effect, to praise God in his Church.
2 To him that excelleth. A Psalm of Dauid on Bichram, concerning the dūme done in a farre country, when the Philistines tooke him in Gath.
1 B Mercifull vnto me, O God, for a man would swallow me vp: hee fighteth continually & bereth me.
2 Mine enemies would daily swallow me vp: for many fight against me, O thou most High.
3 When I was afraid, I trusted in thee.
4 I will reioyce in God, because of his worde, I trust in God, & wil not feare what flesh can do vnto me.
5 Mine owne wordes grieue me daily: all their thoughtes are against me to do me hurt.
6 They gather together, & keepe themselves close: they marke my steppes, because they waite for my soule.
7 They thinke they shall escape by iniurie: O God, cast these people downe in thine anger.
8 Thou hast counted my wandyrings: put my teares into thy botrell: are they not in thy register?
9 When I cry, then mine enemies shall turne backe: this I know, for God is with me.
10 I will reioyce in God because of his worde: in the daye will I reioyce because of his voyde.
11 In God do I trust: I will not be afraid what man can do vnto me.
12 Thy volues are vpon me, O God: I will render praises vnto thee.

the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saintes in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot y teares & blood out of Gods register. h Having receiued that which I required, I am bound to pay my vov'es of thankes giuing, as I promised.

i As mindefull of his great mercies, and giving him thanks for the same.
k That is, in this life and light of the sunne.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cave with Saul, 2 Cal- leth most earnestly vnto God with full confidence, that he will performe his promise and take his cause in hande: 3 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud & prayse.

To him that excelleth. Destroy not. A Psalm of David on Hicham.

* When he fled from Saul in the caue.

Hue mercy vpon me, O God, haue mercie vpon me for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these base flitions ouerpasse.

2 I will call vnto the most high God, euen to the God, that performeth his promise toward me,

3 He will send from heauen, and saue me from the reproue of him that would swallow me. Selah. God will send his mercie, and his truth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whole teeth are speares and arrowes, and their tongue a sharpe sword.

5 I exalt thy selfe, O God, aboue þ hea- uen, and let thy glory be vpon all the earth.

6 They haue layd a net for my steppes: & my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue prayse.

8 Awake my tongue, awake viole and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the hea- uens, and thy truth vnto the cloudes.

11 I exalt thy selfe, O God, aboue the hea- uens, and let thy glory be vpon all the earth.

i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to þ same.
k Thy mercies do not onely appertayne to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, from whome he appealeth to Gods iudgement, 10 Shew-

ing that the iust shall reioice, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not.

A Psalm of David on Hicham.

Is it true? A Congregation, speake a Ye counsellors of Saul, who vn- der pretence of consulting for þ common welth cōspire my death being an inno- cent.

2 Be a, rather ye imagine mischief in your heart: þ pour handes execute cru- eltie vpon the earth.

3 The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their popson is euen like the popson of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of þ in- charmer, though he be most expert in charming.

6 Breaketh their teeth, O God, in their mouthes: beake the lawes of the pong lions, O Lord.

7 Let them melt like the waters, let the paste away: when he shooteth his ar- rowes, let them be as broken.

8 Let him consume like a snail þ mels- teth, and like the butumely fruit of a wo- man, that hath not seene the sunne.

9 As he saw flesh before pour pots feele the fire of thornes: so let him carpe them away as to a whirlewind in his wrath.

10 The righteous shall reioice when he seeth the vengeance: he shall walke his feete in the blood of the wicked.

11 And men shal say, Verely there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

Gods diuine power he sheweth that God in a moment can de- stroy their force whereof they bragge. g As flesh is taken rawe out of the pot before the water feeth: so he desireth God to de- stroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needes put difference betwene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bedde, prayeth vnto God: 3 Declareth his innocencie, & his fury, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Who though he keepe alive for a tyme to exer- cise his people, yet in the ende he will con- sume them in his wrath, 13 That he may be knowne to be the God of Iaaok to the ende of the world. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David on Hicham.

* When Saul sent and they did watch the house to kill him.

O My God, deliver me from myne enemies: defend me from the that rise vp against me,

2 Delis

a Read Psal. 16.

i Sam. 19. 11.

b Though his e- nemies were e- uen at hand to destroy him, yet he assured him-

selfe that God had wayes y- now in his hand

to deliver him.

c For I am inno- 2 Deliver mee from the wicked doers, &
wantes, and have 3 saved me from the bloodie men.
not offended them.
d Seeing it apper- 4 taineth to Gods
judgements to
punish the wick-
ed, he desireth
God to execute
his vengeance on
the reprobate,
who maliciously
persecute his
Church.
e He compareth
their crueltie to
hungry dogs,
shewing that
they are neuer
wearye in doing
cuill.
f They boast o-
penly of their
wicked devices,
and every word
is as a sword: for
they neither
feare God, nor
are ashamed of
men.
g Though Saul
haue neuer so
great power, yet
I know that thou
doest bridle him:
therefore will I
patiently hope
on thee.
h He will not
sayle to succour
me, when neede
requireth.
i Altogether,
but by litle and
litle, that y^e peo-
ple seeing offen-
ces thy iudge-
ments, may be
minnfull of thee.
k That in their miserie & shame they may be as glasses & exam-
ples of Gods vengeance. l When thy time shal come, and when
they haue sufficientlye sinned for an example of thy vengeance vn-
to other. m He mocketh at their vaine enterprises, being assured
that they shall not bring their purpose to passe. n Which didest
vse the policie of a weakē womā to confound the enemies strenght,
as 1. Sam. 19. 12. o Confessing himselfe to be voyde of all vertue
and strength, he attribureth the whole to God.

PSAL. LX.

I David beeing nowe King ouer Iudah and
hauing had many victories, sheweth by e-
vident signes, that God elected him King,
assuring the people that God will prosper
them, if they approve the same. 11 After
he prayeth vnto God to finishe that that
he hath begonne.

a These were
certaine songs,
after the note
whereof this
psalme was sung.

To him that excelleth vpon a Shulhan

Eduth, or Dichtam. A Psalm of David
to reach. * Whe he fought against Aram
Maharaim, & against Aram^b Zobah,
when Iobab returned and sleweth twelue
thousand Edonites in the salt balley.

2. Sam. 8. 1.
1. chro. 18. 3.
Or Syria, called
Mesopotamia.
b Called also
Sophene which
standeth by Eu-
phrates.
c For when Saul
was not able to
resist y^e enemye,
the people fled
hither and thir-
ther: for they
could not be safe
in their owne
houses.
d As clest with
an earthquake.
e Thou hast had-
led thy people
sharply in taking
from them sense
and iudgement,
in that they ay-
ded Saul the
wicked King, and
pursued him, to
whome God had
giuen the iust
title of the
realme.
f In making me
King, thou hast
performed thy
promes, which

1 O God, thou hast call vs out, thou
hast scattered vs, thou hast bene
angry, turne againe vnto vs.
2 Thou hast made the lande to tremble,
and hast made it to d gape: heale the
breaches therof, for it is shaken.
3 Thou hast shewed thy people heauie
things: thou hast made vs to drinke the
wine of gidonites.
4 But nowe thou hast giuen a banner to
them that feare thee, that it may be dis-
played because of thy truth. Selah.
5 That thy beloued may be deliuered,
helpe with thy right hand & heare me.
6 God hath spoken in his holines: ther-
fore I will reioyce: I shall deuide She-
chem, & measure the balley of Succoth.
7 Gilead shalbe mine, & Manasseh shalbe
mine: Ephraim also shalbe the strength
of mine head: i Iudah is my lawgiuer.
8 Ioshabab shalbe my power: or Edom
wil I cast out my spore: Palakma I shew
thy selfe ioyfull for me.
9 Who wil leade me into the strong ci-
ties: who wil bring me vnto Edom?
10 Wait not thou, O God, which haddest
call vs of, & didest not goe forth, O God,
vnto our armies?
11 Give vs help against trouble: for vaine
is the helpe of man.
12 Though God we shall doe valiantly:
for ye shal tread downe our enemies,

seemed to haue lost the force. g It is so certaine, as if it were
spoken by an oracle, that I shall possesse these places, which
Saul had left to his children. h For it was strong and well
peopled. i David meaneth, that in this tribe his kingdome
shall be established, Gen. 49. 10. k In most vile subiection.
l For thou wilt dissemble, & sayne as though thou werest glad.
m He was assured that God woulde giue him the strong cities
of his enemies wherein they thought themselves sure.

PSAL. LXI.

I Whether that hee were in danger of the
Ammonites, or being pursued of Absalom,
here hee cryeth to be heard and deliuered,
7 And confirmed in his kingdome. 8 Hee
promiseth perpetuall prayes.

To him that excelleth on Aginoth,
A Psalm of David.

1 H Eare my crye, O God: giue care
vnto my prayer.
2 From the endes of the earth wil
I crye vnto thee: when mine heart is
oppressed, bring me vpon the rock that is
higher then I.
3 For thou hast bene mine hope, & a strōg
towre against the enemye.
4 I wil dwell in thy Tabernacle for euer,
and my trust shalbe vnder thee concerning
of thy wings. Selah.
5 For thou, O God, hast heard my des-

a Frō the place,
where I was ba-
nished, being
drinen out of the
Citie & Temple
by my sonne
Absalom.
b Vnto the
which without
thy helpe I can
not attayne.
c There is no
thing that doeth more strengthen our faith, then the remem-
brance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally, not only in himselfe, but also in his members.
e For the stabilitie of my kingdome

Gires: thou hast giuen an heritage vnto those that feare thy name.
6 Thou shalt giue the King a long life: his yeres shalbe as many ages.
7 He shall dwell before God for ever: me: pare c mercy and faithfulness that they may preferre him.
8 So will I alway sing praise vnto thy name in performing daily my vowes. standeth in thy mercy and truth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawn from God by the allurements of the worlde, he sharply reproveth this vanitie, to the intent hee myght cleave fast to the Lorde.

To the excellent musician * Jeduthun.

A Psalme of David.

YET my soule keepeth silence vnto God: of him cometh my saluation. b Yet he is my strength & my salvation, and my defence: therefore I shall not much be moued.
3 Howe long wil I imagine mischiefes against a man: ye shall be all flaine: ye shall be as a bowled wall, or as a wall shaken.
4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blasse with their mouths, but curse with their hearts. Selah.
5 Yet my soule keepe thou silence vnto God: for mine hope is in him.
6 Yet is he my strength, & my saluation, and my defence: therefore I shall not be moued.
7 In God is my saluation and my glory: the rocke of my strength: in God is my trust.
8 Trust in him alway, ye people: s polue out your hearts before him, for God is our hope. Selah.
9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: b be not wagne: if riches increase, set not your heart thereon.

11 God spake once or twice, I haue heard it, that power belongeth vnto God,
12 And to thee, O Lorde, mercie: for thou rewardest euery one according to his worke.

e. Chro. 16. 41.

a Though Satan tempted him to murmur against God, yet he bridled his affections, and resting vpon Gods promises, beareth his crosse patiently.
b It appeareth by the oft repetition of this word, that the prophet abode manifold tentations, but by resting on God and by patience he ouercame them all.
c He meaneth himselfe, being the man whome god had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you.
e David was greatly moued with these troubles: therefore he stirreth vp himselfe to trust in God.
f These vehement and often repetition were necessarie to strengthen his faith against the horrible assaults of Satan.
g He admonisheth vs of our wicked nature, which rather hyde our sorowe, and bite on the bridle, then vtter our griefe to God to obtaine remedie.
h Giue your selues wholly to God by putting away all things that are contrary to his Lawe.
i He hath playnly borne witness of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this psalme, 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the midst of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

A Psalme of David, When he was in the wilderness of Iudah.

O God, thou art my God, carely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.

2 Thus c I beholde thee as in the Sanctuary, when I beholde thy power and thy glorie.

3 For thy louing kindeesse is better then life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lippes,

6 When I remember thee on my bed, & when I thinke vpon thee in the nyght watches.

7 Because thou hast bene mine helper, therefore vnder b shadow of thy wings will I reioyce.

8 My soule c cleaueth vnto thee: For thy right hand b holdeth me.

9 Therefore thinke that seeke my soule to destrope it, they shall go into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shalbe a portion for fores.

11 But the King shall reioyce in God, & all that s sweare by him shall reioyce in him: for the mouth of them that speake lyes, shalbe stopped.

whose bodies shall not be buried, but be deuoured with wyld beasts. g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

PSAL. LXIII.

1 David prayeth against the furie & false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

To him that excellet. A Psalme of David.

Hear my voice, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

danger. b That is, from their secreete malice. c To wit, their outward violence.

a To wit, of Ziph, 1. Sam. 23. 14.

b Though he was both hungry and in great distress, yet hee made God his sufficiency and aboute all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.

d The remembrance of thy fauour is more sweete vnto me then all the pleasures & deinties of the worlde.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophcieth of the destruction of Saul and them that take his part.

g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

h That he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in

danger. b That is, from their secreete malice. c To wit, their outward violence.

d False reportes and flanders.
 e To be without feare of God & reuerence of man, is a signe of reprobation.
 f The more that the wicked see Gods children in miserie, y more bold and impudent are they in oppressing the.
 g There is no way to secret & subtil to do hurt, which they inuented not for his destruction.
 h To see Gods heavy iudgements against them, and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiving vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preſeruation and gouernance of them, 9 And for the plentiful blessings poured forth vpon all the earth, but ſpecially toward his Church.

To him that excelleth. A Psalm of long of Dauid.

a Thou giest daily new occasion to thy church to prayse thee.
 b Not onely the Iewes, but also y Gentiles in the kingdom of Christ.
 c He imputeth to his finnes and to the finnes of the people, that God, who was accustomed to visit them, withdraweth his succour from them.
 d Thou wilt declare thy selfe to be the preferer of thy Church in destroying thine enemies, as thou didst in the red Sea.
 e As of all barbarous nations and farre of. f He sheweth y there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

signes: thou shalt make the East and the West to reioyce.
 9 Thou hast visited the earth, and waterest it: thou makest it very fertile: the bauer of God is full of water: thou piercest them come: for so thou appointest it.
 10 Thou waterest abundantly the furrows thereof: thou causest the rayne to descend into the valleys thereof: thou makest it soft with shoures, and blest the bud thereof.
 11 Thou crownest the pere with thy goodnes, and thy steps drop fatnes.
 12 They drop vpon the pastures of y wilderness: and the hills shall be compassed with gladnes.
 13 The pastures are clad with sheepe: the valleys also shall be covered with corne: therefore they shoute for ioy, and sing, causeth all creatures to serue our needfull. I That is, the dumme creatures shall not onely reioyce for benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him & to praise his Name.

To him that excelleth. A song, or Psalm.

1 R EIOYCE in God, all ye inhabitants of the earth.
 2 Sing forth y glory of his name: make his praise glorious.
 3 Say vnto God, how terrible art thou in thy workes: through the greatness of thy power shall thine enemies be b in subiection vnto thee.
 4 All the world shall worship thee, and sing vnto thee, euen sing of thy Name. Selah.
 5 Come & behold the workes of God: he is terrible in his doing toward the sonnes of men.
 6 He hath turned the Sea into dry land: they passe through the river on foote: there did we reioyce in him.
 7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.
 8 Praise our God, ye people, and make the voyce of his praise to be heard.
 9 Which holdeth our soules in life, and suffereth not our feete to slip.
 10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

canst he punisheth among the such as wil not obey his calling.
 f He signifieth some special benefite, y God had shewed to his church of y Iewes, in deliuering the fro some great danger, whereof or of y like, he promiseth that the Gentils shall be partakers.

g The condition of the Church is here described, which is to be led by gods providence into troubles, to be subiect vnder tyrants, & to enter into manifold dangers.

h The duetie of the faithfull is here described, which are neuer vainedfall to render God praise for his benefites.

i It is not inough to haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profit thereby, & praise God. k If I delice in wickednes, God wil not heare me : but if I confesse it, he will receiue me.

11 Thou hast brought vs into the snare, and laid a trait chaine vpon our lonnes.

12 Thou hast caused me to ride ouer our heads : we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I wil go into thine house with burnt offerings, and will pay thee my bowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee burnt offerings of fat rammes with incense: I will prepare bullocks and goats, Selah.

16 Come and hearken, all ye that feare God, and I wil tel you what he hath done to my soule.

17 I called vnto him with my mouth, & he was created with my tongue.

18 If I regard wickednes in mine hart, the Lord wil not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Pleased be God, which hath not put backe my prayer, nor his mercy from me.

21 If I delice in wickednes, he will receiue me : but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance, 2 To the end that his way & iudgements may be knowne throughout the earth. 7 And finally is declared the Kingdom of God, which should be vniuersally erected at the coming of Christ.

¶ To him that excelleth on Reginoth.

A Psalm or song.

1 God be merciful vnto vs, and blese vs, & cause his face to shine among vs, Selah.

2 That he may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God : let all the people praise thee.

4 Let the people be glad and reioice : for thou shalt iudge the people righteously, and gouerne the nations vpon the earth, Selah.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase, and God, euen our God shall blese vs.

7 God shall blese vs, and all the endes of the earth : shall feare him.

8 He sheweth that where God fauoureth, there shall be abundance of all other things. e When they feele his great benefites both spirituall and corporall towards them.

PSAL. LXVIII.

1 In this Psalm David setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes & most strange sores declared himselfe to them. 15 And therefore Gods Church by

reason of his promises, graces and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalm or song of David.

1 God be merciful vnto vs, and blese vs, & cause his face to shine among vs, Selah.

2 As the smoke vanishest, so shall thou bring them away: and as ware melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioice before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name. Jah, & reioice before him.

5 He is a father of the fatherles, and a Judge of the widowes, euen God in his holy habitation.

6 God maketh the solitary to dwell in families, & deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a chynland.

7 O God, when thou wentest forth before thy people : when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God, diddest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great arm.

12 The kings of the armies did flee: they did flee as the shee that remained in the house, denided the people.

13 Though ye haue lien among pots, yet shall ye be as the wings of a dove that is couered with silver, & whose fethers are like yelow golde.

14 When þe Almighty scattered Kings in it, it was white as þe snow in Zafion.

15 The mountaine of God is like the mountaine of Bashan : it is an high mountaine, as mount Bashan.

16 Why leape ye, ye high mountaines? as for this mountaine, God delieth to dwell in it: yea, the Lord will dwell in it for euer.

the lande of Canaan because he had chosen that place for his Church. h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the soldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darkenes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength & beautie against this Mountaine of Gods

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppress his Church for a tyme, yet at length he will be reuenged of them. b He sheweth that when God declareth his power against the wicked, that it is for the commodity and salvation of his Church, which praise him therefore.

c Iah & Ichouah are the names of God, which do signifie his excellencie & maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God.

d He giueth children to them that be childles, and increaseth their families. e Which is barren of Gods blessings, which before they had abused.

f He teacheth that gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.

g God blessed the lande of Canaan because he had chosen that place for his Church. h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the soldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darkenes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength & beautie against this Mountaine of Gods

o As God overcame yemenies of his Church, toke them prisoners, and made them tributaries: so Christ, whis God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his spirit, Eph. 4. 8. p In most extreme dangers God hath infinit waies to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red Sea, so will he still do as oft as neede requireth.

r That is, in the blood of that great slaughter, where dogs shall lap blood.

s That is, howe thou, which art chiefe King, goest with thy people to warre, and giuest them the victorie.

t He describeth the order of the people, whē they went to y Temple to giue thanks for the victorie.

u Which come of the Patriarke Iacob.

x Benjamin is called lile, because he was the yongest sonne of Iacob.

y Whoe as some chiefe ruler of the tribe.

z Declaie out of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the nightie may be destroyed, which accustomed to garnish their shotes with filier: and therefore for their glittering pompe thought themselves aboue all men.

b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders he will make him selfe to be knowne the God of all the world.

17 The charrets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone by on high: thou hast led captiuitie captiue, and recovered gifts for men: yea, euen the rebellious hath thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which labeth vs daily with benefices, Selah.

20 This is our God, euen the God that saucth vs: and to the Lord God belong the p illnes of death.

21 Surely God will wound the head of his enemies, and the hearie pate of him that walketh in his finnes.

22 The Lord hath saide, I will bring my people againe from y Bathan: I will bring them againe from the depths of the Sea.

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in it.

24 They haue lerne, O God, thy goings, the goings of my God, and my King, which are in the Sanctuary.

25 The fingers went before, the plaiers of instruments after: in the middes were p maides playing with timbrels.

26 Praise ye God in the assemblies, and the Lord, ye that are of the fountaine of Irael.

27 There was a lile Benjamin with their y ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength, stably, O God, that, which thou hast wrought in vs.

29 But of thy Temple vpon Ierusalem: and kinges shall bring presents vnto thee.

30 Destroy the companie of the speares men, and multitude of p mightie bulles with the calves of p people, that tread vnder feete pieces of filier: scatter the people that delite in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her handes vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah).

33 To him that rideth vpon p most high heauens, which were from the beginning: beholde, he will sende out by his voice a mightie sound.

34 Write the power to God: for his maries is vpon Irael, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holie places: the God of Irael is he fearefull iudge that giueth strength and power vnto the people: praised be God.

of thy people. e He alludeth to the Tabernacle which was dequid in three partes.

PSAL. LXIX.

1 The complaints, prayers, fervent zeale and great anguiss of David is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas and such traytours are accus'd. 30 He gathereth courage in his affliction, and of fresh praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, & the preservation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that exalteth vpon a Shofhanim. A Psalm of David.

1 Save me, O God: for the waters are entred vnto my soule.

2 I sticke fast in the deepe myre, where no fowls: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drie: mine eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the beares of mine heab: they that would destroy me, and are mine enemies: falsly, are mightie, so that I reioyced that which I tooke not.

5 O God, thou knowest my foolishnes, and my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Irael.

7 For thy sake haue I suffred reprooche: shame hath couered my face.

8 I am become a stranger vnto my bies then, euen an aliene vnto my mother's finnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but ther was to my reprooche.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that I sate in the gate, shake of me, and the drunkards sing of me.

13 But Lord, I make my prayer vnto thee

the faithfull fall from thee. i When I sawe thine enemies pretend the Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprove them and defend thy glory.

k My zeale moued me to lament and pray for my saluation. l The more he sought to winne them to God, the more they were against him both poore and riche.

a Of Shofhanim, reade Psalm. 45.

b David signifyth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No sinittie or stablenes to fetter my feete.

d Though his senses failed him, yet his faith was constant & encouraged him still to pray.

e Condemning me gilles.

f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.

g Though I be giltye to thee-ward, yet am I innocent toward them.

h Let not mine euill intreacie of the enemies be an occasion, that

me gilles.

i When I sawe thine enemies pretend the Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprove them and defend thy glory.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and riche.

in an

in Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance. n He heueth a liuely faith, in that that he himselfe assureth himselfe, that God is favourable to him, whē he seemeth to be angry: & at hand, when he seemeth to be farr off. p Nor that he feared that God would not heare him, but that care made him to thinke that God deferred long. p Thou seest that I am beset as a sheepe among manie wolues. q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29. r He desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Rom 11. 9. s Take both iudgement and power fro them. Aites. 1. 20. t Punish not onely them, but their posteritie, which shalbe like vnto them. u By their continuance and increasing in their sinnes let it be known that they be of the reprobate. x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrarie, let them be known as reprobate. y There is no sacrifice, which God more esteemeth, then thankesgiving for his benefices. z For as he deliuered his seruant Dauid, so will he doe all that are in distress, and call vpon him.

in an acceptable time, even in the multitude of thy mercie: O God, heare me in the truth of thy saluation.
14 Deliuere me out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.
15 Let not the water flood diuine me, neither let the deepe swallowe me by: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kinde-nesse is good: turne vnto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.
18 Drawe nere vnto my soule and redeme it: deliuer me because of mine enemies.
19 Thou hast known my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pittie on me, but there was none: and for comforters, but I found none.
21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.
22 Let their table be a snare before them, and their prosperitie their ruine.
23 Let their eyes be blinded that they see not: and make their loynes alway to tremble.
24 Pour out thine anger vpon them, and let thy wrathfull displeasure take them.
25 Let their habitation be void, and let none dwell in their tents.
26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.
27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteousnesse.
28 Let them be put out of the booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will praise the name of God with a song, and inagnifie him with thankesgiving.
31 This also shall please the Lords better then a yong bullock, that hath hoynes and hooves.
32 The humble shall see this, and they that seeke God, shall be glad, and pour heart shall liue.
33 For the Lord heaueth the poore, and displeaseth not his prisoners.
34 Let heauen and earth praise him: the seas and all that moeue in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
36 The seed also of his seruants shall inherite it: & they that loue his name, shall dwell therein.

PSAL. LXX.

1 He praeth to be right speedily deliuered.
2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

To him that excelleth. A Psalme of David to put in remembrance.

1 O God, make haste to deliuer me: make haste to helpe me, O Lord.
2 Let them be confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their shame, which said, Aha, aha.
4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poore & needie: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no taryng.
he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He praeth in faith, established by word of the promises, 9 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindfull and thankfull for the same.

1 In a the, O Lord, I trust: let me neither be ashamed.
2 Rescue me and deliuer me in thy righte: thou shalt incline thine eare vnto me and saue me.
3 Be thou my strong rocke, wherewith I may alway refuge: thou hast giuen me commandment to saue me: for thou art my rocke, and my fortresse.
4 Deliuere me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.
5 For thou art mine hope, O Lord God, euen my trust from my mouth.
6 Vpon thee haue I bene feared from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

a Vnder the full portall promises of the land of Canaan he comprehendeth the promises of life everlasting to the faithful and their posteritie.

a Which might put him in remembrance of his deliuerance. b He teacheth vs to be earnest in praier, though God seeme to stay: for at his time he will heare vs.

c He was assured that if more they raged, the nearer they were to destruction, & he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

Psalme 71. a He praeth to God with full assurance of faith, that he will deliuer him from his aduersaries. b By declaring thy selfe true of promises. c Thou hast infinite means, and all creatures are at thy commandment: therefore shewe some signe, whereby I shalbe deliuered.

d That is, from Absalom, Ahithophel and that conspiracie. e He strengtheneth his faith by the experience of Gods benefices, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preferred him.

f All the worlde wondereth at me because of my miseries, as wel they in autoritie, as y common people, yet being assured of thy fauour I remained stedfast. g Thou y didst helpe me in my youth, whē I had more strength, helpe me now so much the more in mine old age and weakenes. h Thus the wicked both blaspheme God and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands. i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsake him. k Accuse thy benefices toward me, as innumerable, I cannot but continually meditate and rehearse them. l I will remaine stedfast, being vpholden w the power of God. m He desireth that as he hath begun, he would so continue his benefices, y his liberalitie may haue perfit praise n Thy iust performance of thy promises. o His faith breaketh through all tentations, and by this exclamation he prayeth the power of God. p As he confesseth that God is: he onely autour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q He confesseth, that his long tariance was well recompensed, when God performed his promises. r For there is no true praising of God, except it come from the heart: & therefore he promisseth to delite in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shall be

righteousnes, peace and felicitie, 10 Vnto whome all Kinges and all nation shall doe homage, 17 Whose name and power shall indure for ever, and in whome all nation shall be blessed.

A Psalm of Salomon.

1 **G**ive thy iudgements to the King, O God, & thy righteousness to the Kings: for
2 Then shall he iudge thy people in righteousness, and thy poore with equitie.
3 The mountaines and the hills shall bring peace to the people by iustice.
4 He shall iudge the poore of the people: he shall save the children of the needie, and shall subdue the oppressor.
5 They shall feare thee as long as the sunne and moone endureth, from generation to generation.
6 Hee shall come s downe like the rapine vpon the molten grasse, and as the showres that water the earth.
7 In his daies shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.
8 His dominion shall be also from sea to sea, and from the River vnto the Indies of the land.
9 They that dwel in the wilderness, shall kneele before him, and his enemies shall lick the dust.
10 The Kings of the East shall bring presents: the Kings of Sheba and Seba shall bring gifts.
11 Pea, all Kings shall worship him: all nations shall serue him.
12 For he shall deliuer the poore when he crepeth: the needie also, & him that hath no helper.
13 He shall be mercifull to the poore and needie, and shall preserve the soules of the poore.
14 He shall redeeme their soules from decreite and violence, and deare shall their blood be in his sight.
15 Pea, he shall liue, & vnto him shall they give of the golde of Sheba: they shall also pray for him continually, and daily bless him.
16 An handfull of come shall be sown in the earth, even in the tope of h mountaines, and the fruite thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.
17 His name shall be for ever: his name shall indure as long as the sunne: all nations shall bless him, and be blessed in him.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles. k That is, of Arabia y rich countrey, whereof Sheba was a part bordering vpon Ethiopia. l Though tyrants passe not to shed blood, yet this godly king shall preserve his subjects from all kind of wrong. m God will both prosper his life, and also make the people most willing to obey him. n Vnder such a king shall be most great plentie, both of fruit & also of y increase of mankind. o They shall pray to God for his continuance, & know that God doth prosper them for his sake.

a Composed by David as touching the reigne of his sonne Salomon.
b Endue the King with y Spirit of wisdom and iustice that he reigne not as do the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, even the places most barren shall be enriched with thy blessings.
e He shall over which the sword is committed to Kings to wit, to defend the innocent & suppress the wicked.
f The people shall embrace thy true religion, when thou giuest a king, that ruleth according to thy word.
g As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heavenly dewe maketh his Church euer to flourish.
h That is, from the Red Sea to y sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large & vniuersal.

p He confesseth that except God miraculously preserve his people, that neither the King nor Kingdom can continue. q Concerning his sonne Salomon.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth wonders & wonders things.
19 And blessed be his glorious Name for ever: and let all the earth be filled with his glorie. So be it, euen so be it.
HERE END THE 4 papers of David, the sonne of Iſhah.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the ungodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanishe away, 24 And the godly enter into life everlasting. 28 In hope whereof hee resigneth himselfe into Gods hands.

Y^e Psalm committed to Mſaph.
1 **Y**et God is good to Israel: euen, to the pure in heart.

2 As for me, my feete were almost gone: my steps had welnere flit.

3 For I feared at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued like other men.

6 Therefore pride is as a chayne vnto them, & crucilie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can with.

8 They are licentious, & speake wickedly of their oppression: they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither: for waters of a full cup are wring out to them.

11 And they say, How doth God know it? or is there knowledge in the most High.

12 Lo, these are the wicked, yet prosper they away, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine handes in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue not passed.

c Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are overwhelmed with sorowes, thinking that God considereth not aright the state of the godly. f Thus the flesh moueth euen the godly to dispute with God touching their poore estate & the prosperitie of the wicked. g If I gine place to this wicked thought, I offend against thy providence, seeing thou disposest all things most wisely, and preservest thy children in their greatest dangers.

16 Then thought I to know this, but it was to painefull for me.

17 Until I went into the Sanctuary of God: then understoode I their end.

18 Surely thou hast set them in slippery places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished: & horribly consumed.

20 As a dreame when one awaketh! & lo, he is like a vision, when thou raisest vs up, thou shalt make their image despit.

21 Certainly mine heart was vexed, and I was picked in my reines:

22 So foolish was I and ignorant: I was as a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receive me to glorie.

25 Whome haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for ever.

27 For lo, they that will dilate themselves from thee, shall perish: thou destroyest all them that goe a boasting from thee.

28 As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

saue of God onely. o He teacheth vs to denie our felues, to haue God our whole sufficiency, and onely contentment.

p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him and to magnific his workes.

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PSAL. LXXIII.

i The faithfull complainte of the destruction of the Church and true religion.

2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might & free mercies of God, 20 By his covenant.

21 They require helpe and succour for the glorie of Gods holy Name, for the salvation of his poore afflicted seruantes,

23 And the confusion of his proud enemies.

24 A Psalm to give instruction, committed to Mſaph.

1 **O** God, why hast thou put vs away for ever? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, & on the rod of thine inheritance, which thou hast redeemed, & on this mount Zion, where in thou hast dwelt.

3 Lift up thy strokes, that thou mayest for ever destroy euery enemy that doth euill to the Sanctuary.

4 Thine aduersaries roare in the middes measured out for thy selfe as with a line or rod. Or, seeke

h Vntill I entered into thy schole & learned by thy word and holie Spirit, that thou ordrest all things most wisely and iustly.

i By thy fearfull iudgement.

k When thou openest our eyes to consider thy heavenly felicitie, we contentme all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy providence did watch alwayes ouer mee to preserve me.

n He sought neither help nor comfort of any

measured out for thy selfe as with a line or rod. Or, seeke

measured out for thy selfe as with a line or rod. Or, seeke

measured out for thy selfe as with a line or rod. Or, seeke

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measured out for thy selfe as with a line or rod. Or, seeke

measured out for thy selfe as with a line or rod. Or, seeke

c They have destroyed thy true religion & spread their banners in signe of defiance. d He commendeth the Temple for the costly matter, the excellent workmanship & beautie thereof, which notwithstanding the enemies did destroy. e They incouraged one another to cruelty, that not onely Gods people might be destroyed, but also his religion vnderly in all places suppressed. f They lament that they have no Prophet among them to shew them how long their miseries should endure. g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning, in the sight of all the world. i To wit, Pharaohs armie. k Which was a great monster of sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meate refresheth the body. m Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his childre. n He meaneth the Church of God, which is exposed as pray to the wicked. o That is, all places where thy word shineth not there reigneth tyrannie and ambition. p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right. q Or, increaseth more and more.

of thy Congregation, and set by their banners for signes. He that lifted the axes upon the thick trees, was renowned, as one, that brought a thing to perfection: but now he thy breaketh downe the carved worke thereof with axes and hammers. They have cast thy Sanctuarie into the fire, and raied it to the ground, and have desired the dwelling place of thy Name. They saide in their hearts, let vs destroy them altogether: they have burnt all the Synagogues of God in þ land. We see not our signes: there is not one Prophet more, nor a name with vs that knoweth how long. O God, how long shall the aduersarie reproche thee? shall þ enemy blaspheme thy Name for ever? Why withdrast thou thine hand, even thy right hand? drawe it out of thy bosome, and consume them. Euen God is my King of old, working saluation in the middes of the earth. Thou didst deuide þ sea by thy power: thou brakest the heads of the dragons in the waters. Thou brakest the head of þ Leviathan in pieces, and gauest him to be meate for the people in wilderness. Thou brakest by the fountaine and river: thou driedst by mightie rivers. The day is thine, and the night is thine: thou hast prepared the light and the sunne. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name. Euen not the soule of thy turtle dove unto the beast, and forget not the Congregation of thy poore for ever. Consider thy covenant: for the darke places of the earth are full of the habitations of thy cruell. Wher let not the oppressed returne ashamed, but let the poore and needie praise thy Name. Arise, O God: mainteine thine owne cause: remember thy daup reproche by the foolish man. Forget not the voice of thine enemies: for the tumult of them, that rise aganist thee, ascendeth continually.

PSAL. LXXV.

1 The faithfull doe praise the name of the Lord, 2 Which shall come to iudge at the time appointed, 3 When the wicked shall

be put to confusion, and drinke of the cup of his wrath. 10 Their pride shall be abased, and the righteous shall be exalted to honour.

To him that excelleth. 4 Destroy not, O Palestine or long committed to blasphe. I will praise thee, O God, we will praise thee, for thy Name is next: therefore thy will declare thy wonderous workes. 2 When I shall take a convenient time, I will iudge righteously. 3 The earth and all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah. 4 I said unto þ foolishhe, Be not so foolishly, and to þ wicked, lift not up thy hoine, 5 Lift not up pouer: home on high, neither speake with a strife necke. 6 For to come to preferment is neither from the East, nor from the West, nor from the South, 7 But God is the iudge: he maketh lowe and he maketh hie. 8 For in the hand of the Lord is a cup, and the wine is red: it is full of miter, and he pouereth out of þ same: surely all the wicked of the earth shall wyng out and drinke the dregges thereof. 9 But I will declare for ever, and sing praises unto the God of Iacob. 10 All the houses of the wicked also will I breake: but þ houses of the righteous shall be exalted. f Gods wrath is compared to a cup of strong & cleare wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are utterly destroyed. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

PSAL. LXXVI.

1 This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 1 And exhorteth the faithfull to be thankfull for the same. To him that excelleth on Babilon. O Palestine or long committed to blasphe. O D is known in Iudah: his Name is great in Israel. For in B Shalem is his Tabernacle, and his dwelling in Zion. 3 There brake he þ arrowes of the bow, the shield and the sword and the battel, Selah. 4 Thou art more bright and puissant, then the mountaines of Iuar. 5 The stout hearted are spoiled: they have slept their sleepe, and all the men of strength have not found their hands. 6 At thy rebuke, O God of Iacob, both the chariot and horse are cast a sleepe. 7 Thou, euen thou art to be feared: and who shall stand in thy sight, when thou art angrie? 8 Thou didst cause thy iudgement to be heard from heauen: therefore the earth feared and was still,

a Read Psal. 57. b He declareth how the faithfull shall ever have iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come & see all things in good order. d Though all things be brought to ruine yet I can restore and preferue them. e The Prophet warneth the wicked that they would not set themselves against Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong & cleare wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are utterly destroyed. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie. a He declareth Gods power is evidently seene in preserving his people & destroying his enemies. b Which afterward was called Ierusalem. c He compareth the Kingdomes full of extortion and rapine to the mountaines that are full of raving beastes. d God hath taken their spirites & strength from them, as though their hands were cut of. e God w a looke is able to destroy all power & activitie of the enemies, were they neuer so manie. 9 When or mightie.

f To reuenge the wrongs done to thy Church.

g For the ende shall shewe that the enemy was able to bring no thing to passe: also thou shalt bridle their

rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doth dwell. i The Hebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL LXXVII.

1 The Prophet in the name of the Church rehearsheth the greatnes of his affliction, and his grievous tentations, 6 Whereby he was driven to this ende to consider his former conversation, 11 And the continuall course of Gods workes in the preservation of his seruantes, and so he confirmeth his faith against these tentations.

2 For the excellent musician * Jeduthun.

3 A Psalm committed to Asaph.

4 My voyce came to God, when I cried: my voyce came to God, and he heard me.

5 In the day of my trouble I sought the Lord: my sorow ranne and ceased not in the night: my soule refused comfort.

6 I did thinke vpon God, & was troubled: I wept, and my spirit was full of anguish. Selah.

7 Thou keptst mine eyes: waking: I was affoorded and could not sleepe.

8 Then I considered the daies of olde, and the yeres of ancient time.

9 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

10 Will the Lord absent him selfe for ever: and will he shewe no more fauour?

11 Is his mercie cleane gone for ever: both his promises faile for euermore?

12 Vnith God forgotten to be mercifull: hath he shut vp his tender mercies in displeasure? Selah.

13 And I saide, This is my death: yet I remembered the yeres of my right hand of the most High.

14 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

15 I did also meditate al thy workes, and did denie of mine action, saying,

16 Thy way, O God, is in the Sanctuarie: who is to great a God as our God!

17 I exhorted myselfe to patience. g Though I first doubted of my life, yet considering that God had his vices, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe. h That is, in heauen, whereunto we must ascend by faith, if we will knowe the waies of God.

18 He condemneth all that worship anie thing saue the only true God, whose glorie appeareth through the world,

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iakob and Joseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heauens gaue a found: yea, thine arrows were turne abroade.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footsteps are not known.

20 Thou didst leade thy people like sheepe by the hand of Moses and Aaron.

21 followed them, could not passe through, Exod. 14-28, 29.

PSAL. LXXVIII.

1 He sheweth howe God of his mercie chose his Church of the posteritie of Abraham,

2 Reproching the stubburne rebellion of their fathers, that the children might not only understand, 11 That God of his free mercie made his covenant with their ancestors,

17 But also seeing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were,

the summe of all Gods benefices, to the increase the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

3 A Psalm to giue instruction, committed to Asaph.

4 Heare our doctrine, O my people: incline your eares vnto the words of my mouth.

5 I will open my mouth in a parable: I will declare high sentences of olde.

6 Which we haue heard and knowen, and our fathers haue told vs.

7 We will not hide them from their children, but to the generation to come we will shewe the praises of the Lord, his power also, and his wonderful workes that he hath done:

8 How he establisht a testimonie in Iakob, and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

9 That the posteritie might knowe it, and the children, which should be borne, should stand by, and declare it to their children:

10 That they might set their hope on God, and not forget the workes of God but keepe his commandements:

11 He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion. f He sheweth wherein the vie of this doctrine standeth: in faith, in the meditation of Gods benefices and in obedience,

12 And

k He declareth, wherein the power of God was declared, when he deliuered the Israelites through the red Sea. l That is, thundered and lightened.

m For whither thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue

followed them, could not passe through, Exod. 14-28, 29.

13 And

14 And

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Psalm 119 and 61.

119-120.

121-122.

123-124.

125-126.

127-128.

129-130.

131-132.

133-134.

135-136.

137-138.

139-140.

141-142.

143-144.

145-146.

147-148.

149-150.

151-152.

153-154.

155-156.

157-158.

159-160.

161-162.

g Though these fathers were the seed of Abraham & the chosen people, yet he sheweth by their rebellion, prouocatio, falsehood, and hypocrisie, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, & by their multitude and auroric had corrupt all others.

i He proueth that not onely posteritie, but also their forefathers were wicked and rebellious to God.

Exod. 1. 4. 21. Exod. 1. 4. 24. Exod. 17. 6. nom. 20. 11. psal. 105. 41. 1. cor. 10. 40. i. i. 11. 4.

k Their wicked malice could be overcome by no benefices, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his wil, is to tempt God.

Nomb. 11. 7. m Thus when we give place to sinne, we are moued to doubt of Gods power, except hee will alwayes be readie to serue our lust.

Exod. 17. 6. nomb. 20. 11. psalme 105. 41. 1. cor. 10. 4. nomb. 11. 7. n That is, in his Fatherly prouidence, whereby hee careth for his and prouideth insufficiently. o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them *Iohn 6. 31. 1. cor. 10. 3.*

p God viwed the meanes of the winde to teache them, that all elements were at his commandement, and that no distance of place could let his working.

8 And not to be as their fathers, a disobedient and rebellious generation: a generation þe set not their heart aright, and whose spirit was not faithful vnto God.

9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his lawe,

11 And forgate his statutes, & his wonders full workes that he had shewed them.

12 He did marvellous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan.

13 He deuided the Sea, and led them through: hee made also the waters to stand as an heape.

14 In þe day time also he led them with a cloude, and all the night with a light of fire.

15 He clane the rockes in the wilderness, and gaue them drinke as of the great depths.

16 He brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they sinned still against him, and prouoked the Highest in the wilderness, 18 And tempted God in their heartes in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Beholde, he smote the rocke, that the water gusheth out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therfore the Lord heard and was angry, & the fire was kindled in Iacob, and also wrath came vpon Israel,

22 Because they beleued not in God, & trusted not in his helpe.

23 Yet he had commanded the cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheat of heauen.

25 Man did eate the bread of Angels: he sent them meat enough.

26 He caused the Eastwinde to passe in the heauen, and through his power he brought in the Southwinde,

27 He rained flesh also vpon them as dust, and feathered fowle as the sande of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitationes.

29 So they did eate and were well filled: for he gaue them their desire.

30 They were not turned fro their lust, but the meat was set in their monthes,

31 When the wrath of God came euen vpon them, and slewe the strongest of them, & smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yeres haltp.

34 And when he slewe them, they sought him, and they returned, & sought God earl.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not bynight with him: neither were they faithful in his covenant.

38 Yet he being mercifull forgave their iniquitie, and destroyed them not, but oft times called backe his anger, & did not stirre by all his wrath.

39 For he remebred that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness: & grieue him in the desert?

41 Yea, they returned, & tempted God, and sinned the holie one of Israel.

42 They remembered not his hande, nor the day when he deliuered them from the enemy,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, & their floods, that they could not drinke,

45 Hee sent a swarme of flies among them, which deuoured them, & frogs, which destroyed them.

46 He gaue also their fruits vnto the caterpillar, & their labour vnto the grasshopper.

47 He destroyed their vines with haille, and their wilde figge trees with the haillestone.

48 He gaue their cattell also to the haille, and their flockes to the thunderboltes.

49 Yee cast vpon them the fiercenes of his anger, indignation and wrath, and deuoracion by the sending out of euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the firstborne in Egypt, euen the beginning of their strength

g Such is the nature of concupiscence, that y more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they sufficed, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer cometh not from the pure fountaine of the heart, is hypocrisie.

x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to overcome his mercie.

y That is, they tempted him oft times.

z As they all do that measure the power of God by their capacitie.

a The forgetfulness of Gods benefices is the roote of rebellion and all vice.

b This worde significth a corrupted mixture of flies and venomous wormes.

c The first borne are so called, as Genesis 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had none occasion to feare, for as much as God destroyed their enemies and deliuered them safely.
h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people.
i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.
k By serueng God otherwise then he had appointed.
l For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence, from among them.
m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.
n They were suddenly destroyed, 1. Sam. 4. 10.
o They had no marriage songs: that is, they were not married.
p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.
q Because they were drunken in their finnes, they iudged Gods pience to be a slumbering, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance.
r Shewing that he feared not altogether the Israelites, though he punished their enemies.
s By building the Temple and establishing the Kingdome, he declareth that the signes of his fauour were among them.
t He sheweth wherein a Kings charge standeth: to wit, to proue he faithfully for his people, to guide them by counsell, and defend them by power.

in the tabernacle of ff Ham.
52 But he made his people to go out like sheepe, and led them in the wilderness like a flocke.
53 Hea, he caried them out safely, & they feared not, and the Sea covered their enemies.
54 And he brought them vnto the borders of his Sanctuarie: eue to this Mountaine, which his right hande purchased.
55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.
56 Per they tempted, and prouoked the most high God, and kept not his testimones,
57 But turned backe and delt falsely like their fathers: they turned like a decurt full bowe.
58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.
59 God heard this and was wroth, and greatly abhorred Israel.
60 So that he forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,
61 And deliuered his power into captiuitie, and his beautie into the enemies hande.
62 And he gaue vp his people to the sword, and was angrie with his inheritance.
63 The fire deuoured their cholen men, and their maidens were not spared.
64 Their Priestes fell by the sword, and their widowes lamented not.
65 But the Lord awaked as one out of sleepe, and as a strong man that after his wine crieth out,
66 And smote his enemies in the hinder partes, and put them to a perpetuall shame.
67 Per he refused the tabernacle of Joseph, & chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, & mount Zion which he loued.
69 And hee built his Sanctuarie as an high place, like the earth, which he has blisshed for euer.
70 He chose Dauid also his seruant, and tooke him from the sheepefoldes.
71 Euen from behind his ebes with pong brought he him to feede his people in Iakob, and his inheritance in Israel.
72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.
1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their finnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contemps of his Name, 13 For the which they promise to be thankfull.

A Psalm committed to Musaph.
1 God, the heathen are come into the thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.
2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shed like waters round about Ierusalem, and there was none to burie them.
4 We are a reproch to our neighbours, euen a scoffe & derision vnto them: that are round about vs.
5 Lord, how long wilt thou be angrie, for euer? shall thy gelousie burne like fire?
6 Proue out thy wrath vpon the heathen that haue not known thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iakob and made his dwelling place desolate.
8 Remember not against vs the former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our finnes for thy Names sake.
10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.
11 Let the sighing of the prisoners come before thee: according to thy nightie arme preserue the children of death.
12 And render to our neighbours euill foide into their bosome their reproache, wherewith they haue reproched thee, O Lord.
13 So we thy people, and sheepe of thy pasture shall praise thee for euer: & from generation to generation we will set forth thy praise.

a The people grie vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, and murdered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.
c Their friends and kinsfolkes durst not burie them for feare of the enemies.
d Wherof some came of Abraham, but were degenerate: & others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou venterly consume vs for our finnes, be thou take vs to mercie?
f Which we and our fathers haue committed.
g And stay not til we haue repented for our finnes.
h Seeing we haue none other sauour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lord, helpe vs.
i Who though in respect of God they were iustly punished for their finnes, yet in consideration of their cause, were vnjustly murdered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his Name, Ista. 43. 21.

PSAL. LXXX.

I A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finishe that worke which he had begonne.

¶ To him that excelleth on Shohausim **¶** Dutty. A Psalm committed to Asaph.

a This Psalm was made as a prayer for to desire God to be merciful to the ten tribes.

b Mooue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

c Ioyne thy whole people & all thy tribes together againe.

d The faithful feare Gods anger, when they perceiue y their prayers are not forthwith heard.

e Our neighbours haue continual strife and warre against vs. **f** Because that repentance only commeth of God, they most instantly and oft times cal to God for it as a meane, whereby they shalbe saued.

g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuour.

h It is burnt with fire & cut downe: and they perish at the rebuke of thy counsell.

i Let thine hande be vpon the man of this world, that thou hast begonne. **¶** *Ely. Cedars of God.* **h** To wit, Euphrates.

i That is, asuel they that hate our religion as they that hate our persons. **k** They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. **l** So that no power can preuaile agaynst it, and which as a yong budde thou rayst vp agayne as out of the burnefashes. **m** Onely when thou are angry, not with the sword of the enemy. **n** That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one bodie.

H Care, **a** Thou Shepheard of Israel, thou that ledest Ioseph like a shepe: I shewe thy brightnes, thou that sittest betwene the Cherubims.

2 Beside Ephraim and Benjamin and Manasse sitte by thy strength, and come to helpe vs.

3 Turne vs againe, O God, & cause thy face to shine that we may be saued.

4 O Lord God of hostes, howe long wilt thou bee angry against the prayer of thy people?

5 Thou hast fed them with the bread of reares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and wee shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, & planted it.

9 Thou madest rounne for it, and diddest cause it to take roote, and it filled the lande.

10 The mountaines were covered with the shadow of it, & the boughes thereof were like the goodly cedars.

11 She stretched out her braches vnto the Sea, & her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde boze out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseeche thee, O God of hostes: looke downe from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the pong vine, which thou madest strong for thy selfe.

16 It is burnt with fire & cut downe: and they perish at the rebuke of thy counsell.

17 Let thine hande be vpon the man of this world, that thou hast begonne.

¶ *Ely. Cedars of God.* **h** To wit, Euphrates. **i** That is, asuel they that hate our religion as they that hate our persons. **k** They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. **l** So that no power can preuaile agaynst it, and which as a yong budde thou rayst vp agayne as out of the burnefashes. **m** Onely when thou are angry, not with the sword of the enemy. **n** That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one bodie.

thy right hande, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

18 So wilt not we go backe from thee: reuiue thou vs, and we shall call vpon thy name.

19 Turne vs agayne, O Lord God of hostes: cause thy face to shine and wee shall be saued.

PSAL. LXXXI.

I An exhortation to prayse God both in heart and voyce for his benefices, 8 And to worship him onely. **11** God condemneth their ingratitude, **12** And sheweth what great benefices they haue lost through their owne malice.

¶ To him that excelleth vpon Sittith. A Psalm committed to Asaph.

Sing louingly vnto God our strength: sing louingly to the God of Iacob.

2 Take the long and bying ffooth the timbell, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a lawe of the God of Iacob.

5 He set this in Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that I understood not.

6 I haue withdrauen his shoulder from the burden, and his hands haue left the sportes.

7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thimber: I yoked thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wylt hearken vnto me,

9 Let there bee no strange god in thee, nepther worshippe thou any strange god.

10 For I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto mee, and Israel had walked in my wayes.

more are we indebted to him for our spiritual deliuerance from the tyrannie of Satan and sinnes **g** By a strange and wonderful facion. **h** *Or. gentention, Exod. 17.7.* **h** He condemneth all assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the same. **i** God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefices in such abundance as he powreth them out. **k** God by his word calleth all, but his secret election appointeth, who shal heare with fruit.

a For none can call vpon God, but such as are rayst vp, as it were, from death to life & regenerate by the holie Spirit.

a An instrument of musike brought from Geth.

b It seemeth that this Psalm was appointed for solemne feasts and assemblies of the people, to whom for a tyme these ceremonies were ordeined, but now vnder the Gospel are abolished.

c Vnder this feast he comprehendeth all other solemne dayes.

d That is, in Israel: for Iosephs familie was counted the chief before that Iudah was preferred.

e God speaketh in the person of the people, because he was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, howe much

1 If their finnes had not letted, m If y Israelites had not broken couenant w god, he would haue giuen the victorie against their enemies. n That is, with most fine wheate and abundance of honie.

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lorde shoulde haue bene subiect vnto him, and their tyme shoulde haue endured for euer.

16 And God woulde haue fed them with the ^a fatte of wheate, and with honie out of the rocke woulde I haue sufficed thee.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice, 5 But seeing none amendment, 8 He desireth God to undertake the matter and execute iustice himselfe.

^a In Psalme committed to Maph.

1 **G**od standeth in the assemblie of ^agods: he iudgeth among gods. 2 Yholue long will pe iudge vniuersally, and accept the persons of the ^b wicked: Selah. 3 Do right to the poore and fatherles: do iustice to the poore and mekie. 4 Deliuere the poore and ^cneedie: saue them from the hande of the wicked. 5 They know not & vnderstand nothing: they walke in darkenesse, albeit all the ^d foundations of the earth be moued. 6 I haue said, Pe are gods, and pe all are children of the most High. 7 ^e But pe shall dye as a man, & pe princes, shall fall like others. 8 O God, arise, therefore iudge thou the earth: for thou shalt inherite ^f all nations.

a The Prophet sheweth that if princes and Iudges do not their duectie, God, whose autoritie is aboue them, will take vengeance on the. b For thieues & murderers finde fauour in iudgement, when the cause of the godly can not be heard. c Not only when they cry for helpe, but when their cause requirerth aide & support. d That is, al things are out of order, either by their tyrannie, or carelesse negligence. e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, & render accompt as well as other men. f Therefore no tyrant shall plucke thy right and autoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home & farre of which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

^a A song, or Psalme committed to Maph.

1 **K**epe not thou silence, O God: be not still and cease not, O God. 2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head. 3 They haue taken craftie counsel against thy people, and haue consulted against thee.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat. b He calleth them Gods enemies, which are enemies to his Church,

thy secret ones.

4 They haue said, Come and let vs ^d cut them off from being a nation: and let the name of Israel be no more in remembrance. 5 For they haue consulted together ^e in heart, and haue made a league ^f against thee: 6 The tabernacles of Edom, & the ^g Ishmaelites, Moab and the Agarime: 7 Gebal and Ammon, and ^h Maalech, the Philistins with the inhabitants of ⁱ Tyrus: 8 Ashtur also is ioyne with them: they haue bene an arme to the children of Lot, Selah. 9 Do thou to them as vnto the ^j Midianites: as to Sisera & as to Jabin at the river of Kishon. 10 They perished at ^k Endor, and were ^l dung for the earth. 11 Make them, euen their princes like ^m Reb and like Zeeb: yea, all their princes like Zebah and like Zalmuna. 12 Which haue saide, Let vs take for our possession the ⁿ habitations of God. 13 O my God, make them like vnto a ^o wheele, and as the stubble before the winde. 14 As the fire burneth the forest, & as the flame setteth the mountaines on fire: 15 So persecute them with thy tempest, & make them as straw with thy stormie. 16 Fill their faces with shame, that they may ^p seeke thy name, O Lord. 17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish. 18 That they may ^q knowe that thou, which art called Jehonah, art alone, euen the most High ouer all the earth.

feete as myre. ^r Iud. 7. 25. & 8. 21. k That is, Iudaea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes. m That is, be compelled by thy plagues to confesse thy power. n Though they beleue not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIIII.

1 David diuinen forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saintes to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then he prayseth the courage of the people, that passe through the wilderness to assemblie themselves in Zion. 10 Finally with praise of this matter & confidence of Gods goodness he endeth the Psalme.

^a To him that excelleth vpon Sittith, A Psalme committed to the sonnes of Korah.

1 **O** Lord of hostes, howe amiable are thy Tabernacles! 2 My soule togeth, yea, & fainteth for to the Church of God to make profession of his faith and to profite in religion.

a David coplayeth that he can not haue access to the Church of God to make profession of his faith and to profite in religion.

b For none but the priests could enter into the Sanctuary, & the rest of y^e people into the courtes. c So y^e the poore birds haue more liberthe then I. d Who trusteth nothing in himselfe, but in thee onely, and lea- neth of thee to rule his life. e That is, of mul- berry trees which was a bare place so y^e they which passed through, must dig pits for water: signifying that no les can hinder the that are fully bent to come to Christes Church, neither yet that God will euer faile them. f They are neuer weary, but in- crease in strength & cou- rage till they come to Gods house. g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from tyme to tyme increase his blessings towards his more and more.

the courtes of the Lord: for mine heart and my flesh reioyce in the living God. 3 Pea, the sparrow hath founde her an house, and the swallow a nest for her, where she may lay her yong : euen by thine altars, O Lord of hostes, my king and my God. 4 Blessed are they that dwell in thine house : they will euer praise thee. Se- lah. 5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes. 6 They going through the vale of Baca, make welles therein: the raine also conereth the pooles. 7 They go from strength to strength, till euey one appeare before God in Zion. 8 O Lord God of hostes, heare my pray- er: hearken, O God of Iakob. Selah. 9 Behold, O God, our shield, and looke vpon the face of thine s^c Anointed. 10 For a day in thy courtes is better then a thousand other where : I had ra- ther be a doye keeper in the house of my God, then to dwell in the Tabernacles of wickednes. 11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withholde from them that walke by right. 12 O Lord of hostes, blessed is the mā that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Baby- lon, shall they put him in mind of their de- liuerance, to the intent that he should not leaue the worke of his grace vnpurified. 5 Next they complaine of their long afflic- tion: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliue- rance was a figure of Christes kingdom, vnder the which should be perfect felicitie. ¶ To him that excelleth. 30 Psalmie com- mitted to the sonnes of Iosaf. 1 Lorde, thou hast bene fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob. 2 Thou hast forgiven the iniquitie of thy people, and covered all their sinnes, Selah. 3 Thou hast withdrawen all thine anger, & hast turned backe fro the fierces- nes of thy wrath. 4 Turne vs, O God of our saluatio, and releafe thine anger towards vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another? 6 Wilt thou not turne agayne & quic- ken vs, that thy people may reioyce in thee? 7 Shew vs thy mercy, O Lord, & graunt vs thy saluation. 8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Santes, p^r they turne not againe to follie. 9 Surely his saluation is neere to them that feare him, that glorie may dwell in our land. 10 Mercy and truth shall meete: righte- ousnes and peace shall kisse one another. 11 Truth shall bid out of the earth, and righteousnes shall looke downe from heauen. 12 Pea, the Lord shall giue good things, and our land shall giue her increase. 13 Righteousnes shall go before him, and shall set her steppes in the way.

learne to beware y^e they returne not to like offences. g Though for a tyme God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course & passage in euery place.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth seruenly for deliuerance: some- tymes rehearsing his miseries, 5 Some- tymes the mercies receiued, 11 Desiring also to be instructed of the Lorde, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, & requirith to be deliuered from them.

¶ A prayer of Dauid.

1 I beseech thine ear, O Lorde, & heare a I me: for I am poore and needie. 2 Deliuerne thou my soule, for I am bmerciful: my God, saue thou thy ser- uant, that trusteth in thee. 3 Be mercifull vnto me, O Lord: for I cry vpon thee continually. 4 Reioice the soule of thy seruāt: for bus to thee, O Lord, do I lift vp my soule. 5 For thou, Lord, art good and mercis- full, and of great kindnes vnto all them, that call vpon thee. 6 Giue care, Lord, vnto my prayer, and hearken to the voyce of my supplica- tion. 7 In the day of my trouble I will call vpon thee: for thou hearest me. 8 Among the gods there is none like thee, O Lorde, and there is none that can do like thy workes. 9 All nations, whom thou hast made, shall come and swoyship before thee, O

a David perse- cuted of Saul, thus prayed, lea- ving the same to the Church as a monument, how to seeke redresse against their miseries. b I am not ene- mie to them, but pitie thee, though they be cruel to- ward me. c Which was a sure token that he beleued that God would deli- uer him. d He doth con- fesse that God is good to all, but onely mercifull

b They confesse that Gods free mercy was the cause of their deliuerance, be- cause he loued the land, which he had chosen. b Thou hast bu- ried them that they shall not come into iudge- ment. c Not only in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

to poore sinners. e By crying & calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but y^e we must earnestly, & ofte cal vpō him. f He cō- deneth all idoles, forasmuch as they can do no works to declare y^e they are gods. g This proueth y^e David praied in the name of Christ, y^e Messias, of whose kingdom he doth here prophesie.

1 He confesseth himselfe feign- rant till God hath taught him, & his heart variable and separate fro God, till God ioyne it to him, and confirme it in his obedience. 1 That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderatio- n equitie, where proud tyrants reigne: and that the lacke of Gods feare is as apriuellege to all vice and crueltie. 1 He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene merciful vnto him, and giuen him power againt his enemies, as to one of his owne houlhold.

Lord, and shal glorifie thy Name. 10 For thou art great and doest wondrous things: thou art God alone. 11 Teach me thy way, O Lord, & I will walke in thy truth: kint mine heart vnto thee, that I may feare thy Name. 12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer. 13 For great is thy mercy toward me, & thou hast deliuered my soule from the lowest graue. 14 O God, the proude are risen againt me, and the assemblies of violent men haue sought my soule, and haue not set thee before them. 15 But thou, O Lord, art a pitifull God & mercifull, slowe to anger and great in kindnes and truth. 16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seru- ant, and saue the soule of thine hands maide. 17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be alhayed, because thou, O Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

1 The holy Ghost promiset that the condition of the church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be nombred among the members thereof.

1 O Lord, O Lord, O Lord, committed to the sonnes of Ioyah. 1 God laid his foundations among the holie mountaines. 2 The Lord loueth the gates of Zion about all the habitations of Iacob. 3 Glorious things are spoken of thee, O citie of God, Selah. 4 I will make mention of Kahab and Babel among them that know me: be- hold Palestina & Cyprus with Ethiopia, 4 There is he borne. 5 And of Zion it shall be sayd, Many are borne in her: and he, even the most high shall stablish her. 6 The Lord shall count, when he visiteth the people, He was borne there, Selah. 7 As well the fingers as the players on instruments shall praise thee: all thy springs are in thee.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull fore

afflicted by sicknesse, persecutions & aduersitie: 7 Being as it were left of God without any consolation, 13 Yet he cal- leth on God by faith and shrieth againt desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

1 O Lord, O Lord, O Lord, committed to the sonnes of Ioyah for him that ex- celseth vpon Malath: 1 I am moth.

1 O Lord God of my saluation, I cry day and night before thee. 2 Let my prayer enter into thy pres- ence: incline thine eare vnto my cry. 3 For my soule is filled with euils, and my life draweth nere to the graue. 4 I am counted among them that goe downe vnto the pitte, and am as a man without strength. 5 Free among the dead, like the flayne lying in the graue, whom thou remem- berest no more, and they are cut of from thine hand. 6 Thou hast laid me in the lowest pit, in darkenes, and in the deepe. 7 Thine indignation hath vpon me, & thou hast vexed me with all thy waues, Selah. 8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut by, and cannot get forth. 9 Mine eie is sorrowfull through mine affliction: Lord, I call daily vnto thee: I stretch out mine hands vnto thee. 10 Wilt thou heare a miracle to be dead? or shall the dead rise and praye thee? Selah. 11 Shall thy louing kindenes be declared in the graue? or thy faithfulness in des- truction? 12 Shall thy wonderous workes bee known in the darke? and thy righte- ousnes in the land of obliuion? 13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee. 14 Lord, why doest thou reiect my soule, and hidest thy face from me? 15 I am afflicted & at the point of death: from my mouth I suffer thy terrors, doubting of my life. 16 Thine indignations go ouer me, & thy feare hath cut me of. 17 They came round about me daily like water, and compassed me together. 18 My louers and friends hast thou put away from me, and mine acquaintance hid themselves. 1 He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead & then raise them vp againe. k That is, in the graue, where onely the body lieth without all sense & remembrance. 1 I am euer in great dangers & sorrowes, as though my life should vterly be cut of every mo- ment. 2 Ebr. were in darknes.

PSAL. LXXXIX.

1 With many wordes doth the Prophet prayse

1. King. 4. 30. psal. 33. a That is, to hid- ble. It was the beginning of a song, by the tune whereof this Psalm was sung. b Though many cry in their sor- rowes, yet they cry not earnestly to God for re- medy as he did: whom he con- fessed to be the author of his sal- uation. c For he that is dead, is free fro all cares and bu- sines of this life: & thus he sayth, where cut of from this world. d That is, from thy prouidence and care, which is meet accord- ing to thy iudge- ment of thy flesh. e The stormes of thy wrath haue ouerwhelmed me. f He attributeth the losse and dis- pleasure of his friends to Gods prouidence, whereby he partly punisheth and partly trieth his. g I see none ende of my sorowes. h Mine eyes and

praise the goodnesse of God, 23 For his re-
flamens and covenant, that hee had made
betweene him and his elect by Iesus Christ
the sonne of David. 38 Then doeth he co-
plaine of the great ruine, & desolation of
the kingdome of David, so that to the out-
wardes appearance the promises were broken.
46 Finally he praisth to be delivered from
his afflictions, making mention of the short-
nes of mans life, & confirming himselfe by
Gods promises.

A Psalm to give instruction, of Ethan
the Ezrahite.

I Will sing the mercies of p Lord for e-
uer: with my mouth wil I declare thy
truth from generation to generation.
2 For I b sayde, Wherbie shalbe let vp for
euer: thy truth shalt thou stabl. the in
the very heauens.
3 I have made a covenant with my chos-
sen: I have sworne to David my seruit,
4 Thy seede will I stabl. for euer, & let
vp thy thron from generation to gene-
ration. Selah.
5 O Lord, euen the heauens shall praise
thy wonderous waye: pea, thy truth
in the Congregation of the Saints.
6 For who is equal to the Lord in the
heauen? and who is like the Lord among
thee: the sonnes of the gods?
7 God is very terrible in the assembly of
the Saints, & to be reuerenced aboue
all, that are about him.
8 O Lord God of holtes, who is like vnto
thee, which art a mightie Lord, and thy
truth is about thee?
9 Thou rulest the raging of the sea: whe
the waues thereof asple, thou stillest
them.
10 Thou hast beaten downe Rahab: as a
man slayest: thou hast scattered thine e-
nemies with thy mightie arme.
11 The heauens are thine, the earth also is
thine: thou hast layed the foundation of
the worlde, and all that therein is.
12 Thou hast created the North and the
South: Tabor & Hermon shall reioyce
in thy Name.
13 Thou hast a mightie arme: strong is
thyne hand, & high is thy right hand.
14 Righteousnes and equitie are the sta-
blishment of thy thron: mercie & truth
go before thy face.
15 Blessed is the people, that can reioyce
in thee: they shall walke in the light of
thy countenance, O Lord.

infinitie iustice, what earthly creature by oppressing the Church,
dare set him selfe against God? i For as hee deliuered y Church
by the red Sea, and by destroying Rahab, that is, the Egyptians: so
wil hee effeoune deliuer it, when the dangers be great. k Tabor
is a mountaine Westward from Ierusalem, & Hermon Eastward:
so the Prophet signifieth that all parts and places of the worlde
shall obey Gods power for the deliuerance of his Church. l For
hereby he iudgeth the world, & sheweth himselfe a mercifull Fa-
ther & faithfull protector vnto his. m Feeling in their conscience
that God is their father. n They shalbe preferred by thy Fa-
therly prouidence.

They shall reioyce continually in thy
Name, & in thy righteousness shall they
exalt themselves.

For thou art the glory of their strength,
and by thy fauour our hornes shall be
exalted.

For our shield appertayneth to the
Lord, and our King to the holie one of
Israel.

Thou spakest then in a vision vnto
thyne holie one, and saydest, I haue
layed helpe vpon one that is i mightie:
I haue exalted one chosen out of the
people.

I haue found David my seruant: with
mine holp ople haue I anointed him.

Therefore mine hand shalbe established
with him, and mine arme shall streng-
then him.

The enemye shal not oppress him, nei-
ther shal the wicked hurt him.

But I wil destrop his foes before his
face, and plague them that hate him.

My truth also and my mercie shalbe
with him, and in my Name shall his
home be exalted.

I will set his hand also in the sea, and
his right hand in the floods.

He shall crye vnto mee, Thou art my
father, my God and the rocke of my
saluation.

Also I will make him my first borne,
higher then the kings of the earth.

My mercie will I keepe for him for e-
uermore, and my covenant shall stande
fast with him.

His seede also will I make to endure
for euer, and his thron as the dayes
of heauen.

But if his children forsake my Law, and
walke not in my iudgements:

I shall breake my statutes, and keepe
not my commandements:

Then wil I visite their transgression
with the rodde, and their iniquitie with
strokes.

Yet my louing kindenesse will I not
take from him, neither wil I falsifie my
truth.

My covenant will I not breake, nei-
ther alter the thing that is gone out of my
lippes.

I haue sworne once by mine holinesse,
that I wil not falsifie David, saying,

His seede shal endure for euer, and his
thron shalbe as the sunne before me.

He shalbe established for euermore as
the moone, and as a faithful witnes in
the heauen. Selah.

But thou hast reiected and abhorred,
thou hast bene angrie with thyne anoi-
nted.

Thou hast broken the covenant of thy

respect to his mercie & not to mans power in performing. b b-
if he vnto David: which is a manner of the. c As long as y sun &
moone endure, they shalbe witness to me of this promise. d Be-
cause of y horrible confusion of things, y Prophet complaineth to
God as though he saw not y performance of his promises. And thus
discharging his cares on God, he resisteth doubt & impatience.

Thou shalt be preferred by thy Fa-
therly prouidence.

Thou shalt be preferred by thy Fa-
therly prouidence.

Thou shalt be preferred by thy Fa-
therly prouidence.

Thou shalt be preferred by thy Fa-
therly prouidence.

Thou shalt be preferred by thy Fa-
therly prouidence.

o In that they
are preferred &
continue, they
ought to giue y
praise and glorie
onely to thee.
p In that that
our King hath
power to defend
vs: it is the gift of
God.

q To Samuel and
to others, to as-
sure y David was
thy chosen one.

r Whome I haue
both chosen and
giue him strength
to execute his
office, as vers. 21.

s Though there
shalbe euermore
enemies against
Gods kingdome,

yet he promiseth
to ouercome the
e I will merciful-
ly performe my
promises to him
notwithstanding
his infirmities &
offences.

u His power,
glory & estate.

x He shall enioye
the land round
about.

y His excellent
dignitie shall ap-
peare here in y
he shalbe named
the sonne of god
& the first borne,

wherein he is a
figure of Christ.

z Though for
the finnes of the
people the state
of this kingdome
decayed: yet God
referred still a
roote, till he had
accomplished this
promise in Christ
1 Sam. 7. 14.

a Though the
faithfull answered
not in all poyntes
to their professi-
on, yet God will
not breake his
covenant w the
b For God in
promising hath

promising hath

promising hath

promising hath

promising hath

promising hath

promising hath

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c By this he meaneth y horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophacie Ethan speeth of those great miseries, which came soone afterward to passe at y captiuitie of Babylon. f He sheweth y the kingdome fell before it came to perfection or was ripe. g The Prophet in ioyning praiser w his complaint, sheweth that his faith neuer failed h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpo him, except thou hast to helpe, death will preuent thee. i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their injuries in his bosome. k So he calleth them that persecute the Church. l They laugh at vs, which paciently wayte for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the euernall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankfull, 12 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posteritie for ever.*

A prayer of Moses, the man of God.

L Did, thou hast bene our habitati^o from generation to generation, Before p c moitaines were made, and before thou hadst formed the earth, and the world, euen from euermlasting to euermlasting thou art our God.

3 Thou t^unnest man to destruction: as gaue thou sapst, Returne, see somes of Adam.

4 f For a thousand peeres in thy sight are as yesterday when it is past, and as a watch in the night.

d Moses by lamenting the frailtie and shortnes of mans life moueth God to pitie.

e Though man thinke his life long, which is in deed most short, yea though it were a thousand yeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

5 Thou hast f^l overflowed them: they are as a sleepe: in the morning bee groweth like the gralle:

6 In the morning it flourisheth & groweth, but in the evening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue h^l spent our peeres as a thought.

10 The time of our life is the score peeres and ten, and if they be of strength, f^l four score peeres: yet their strength is but labour and sorow: for it is cut of quickly, and wee fle away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our daies, p we may apply our hearts vnto l wisdom.

13 Returne (d Lord, m how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the daies that thou hast afflicted vs, & according to the peeres that we haue sene euill.

16 n Let thy worke be sene toward thy seruants, and thy glorie vpon their o children.

17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our handes vnto vs, euen direct the worke of our handes.

o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie. p Meaning, that it was obscured, when he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 *Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promises of God to those that loue him, knowe him and trust in him, to deliuer them & giue them immortall glorie.*

Who so dwelleth in the s^l secrete of the most High, shall abide in the shadow of the Almighty.

2 b I will say vnto the Lord, d mine hope, and my trustlesse: he is my God, in him will I trust.

3 Surely he will deliuer thee from the s^l snare of the hunter, and from the w^l wopesome pestilence.

4 He will couer thee vnder his w^l winges, and thou shalt bee sure vnder his fea^lz.

c That is, Gods helpe is most readie for vs, whether Satan aspayle vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

f Thou takest them away suddenly as with a flood.

g Thou callest vs by thy rods to consider the shortnes of our life, and for our finnes thou abridgest our dayes.

h Our dayes are not oonly short, but miserable, for as much as our finnes daily prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more, if thy wrath lye vpon it, as they, which fear thee, onely knowe.

l Which is, by considering the shortnes of our life, & by meditating the heauenly ioyes.

m Meaning, wilt thou be angrie?

n Or, take comfort in thy seruants. o Euen thy mercie, which is thy chiefest work, as to them, so Moses prayeth for the posteritie. p Meaning, that it was obscured, when he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

r He that maketh God his defence and trust,

shall perceiue his protection to be a most sure safeguard.

b Being assured of this protection, on, he prayeth vnto the Lord.

c That is, Gods helpe is most readie for vs, whether Satan aspayle vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithful keeping of promises to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, whe all things shalbe reuicled.
g God hath not appointed eery man one Angell, but many to be ministers of his providence to keepe his & defend them in their vocation, which is the way to walke in without tepping God.
h Thou shalt not only be preferred from all euil, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortallitie.

thero: his ^d truth shalbe thy shield and buckler.
5 ^e Thou shalt not be afraid of the feare of the night, nor of the arrow that flieth by day:
6 Nor of the pestilence ^f which walketh in the darkness: nor of the plague that destroyeth at noone day.
7 A thousand shall fall at thy side, & ten thousand at thy right hand, but it shall not come nere thee.
8 Doubtles with thine ^f eyes shalt thou beholde and see the reward of the wicked.
9 For thou hast said, The Lorde is myne hope: thou hast set the most high for thy refuge.
10 There shall none euil come vnto thee, neither shall any plague come nere thy tabernacle.
11 ^g For he shall giue his Angells charge ouer thee to keepe thee in all thy ways.
12 They shall beare thee in their handes, that thou hurt not thy foote agaynst a stone.
13 Thou shalt walke vpon the lion and aspe: the ^h pong lion and the dragon shalt thou tread vnder feete.
14 ⁱ Because he hath loued me, therefore wil I deliuer him: I wil craite him because he hath known my name.
15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I wil deliuer him, and glorifie him.
16 With long life wil I satiffie him, and shew him my saluation.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortallitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his workes: the Prophetes reioyceth therein.
6 But the wicked is not able to consider that he vngodly, when he is most flourishing, shall most speedily perishe. 12 In the ende is described the felicitie of the iust, planned in the house of God to praise the Lord.
¶ A Psalme or song for the Sabbath day.

1 It is a good thing to praise the Lorde, and to sing vnto thy Name, O most High,
2 To declare thy louing kindnes in the morning, and thy truth in the night,
3 vpon an instrument of ten stringes, and vpon the viole with the song vpon the harpe.
4 For thou, Lord, hast made me glad by thy workes, and I will reioyce in the

a Which teacheth that the vse of y Sabbath standeth in praising God, & not onely in ceasing from worke.
b For gods mercy & fidelity in his promises toward his, binde them to prayse him continually both day and night.
c These instruments were then permitted, but at Christes coming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

workes of thine hands.
5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.
6 An vnwise man knoweth it not, and a foole doth not vnderstand this.
7 (Whe the wicked grow as the grasse, and all the workers of wickednes do flourish) that they shall be destroyed for euer.
8 But thou, O Lord, art most high for euermore.
9 For lo, thine enemies, O Lord: for lo, thine enemies shall perishe: all the workers of iniquitie shall be destroyed.
10 But thou shalt craite mine home, like the vnicornes, and I shall be anointed with fresh oyle.
11 Mine eye also shall see my desire agaynst mine enemies: & mine eares shall heare my wishe agaynst the wicked, that replye agaynst me.
12 The righteous shall flourish like a palme tree: & shall growe like a cedar in Lebanon.
13 Such as be planted in the House of the Lord, shall flourish in the courtes of our God.
14 They shall sit bring forth fruit in their age: they shall be fat and flourishing.
15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.
1 He prayeth the power of God in the creation of the world, and beatech donne all people which lift them up against his maiestie, & And prouoketh to consider his promises.

1 The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.
2 Thy throne is established of old: thou art from euertlasting.
3 The floods haue lifted vp, O Lord: the floods haue lifted by their voyce: the floods lift by their waues.
4 The waues of the sea are maruillous through the noise of many waters, yet the Lord on high is more mighty.
5 Thy testimonies are very sure: holines becommeth thine House, O Lorde, for euer.
6 Besides Gods power and wisdom in creating and gouerning, his great mercy also appeareth in that he hath giuen his people his word and covenant.

PSAL. XCIII.
1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

e That is, the wicked consider not gods workes, nor his iudgements against them, and therefore most iustly perishe.
f Thy iudgements are most constant against the wicked and passe our reach.
g Thou wilt strengthen them with all power, and blesse them with all felicitie.
h Though the faithful seeme to wither & be cut down by y wicked: yet they shall grow againe and flourish in the Church of God, as y Cedars do in mount Lebanon.
i The children of God shal haue a power aboue nature, and their age shal bring forth most fresh fruites.

a As God by his power and wisdom hath made, and gouerneth y world: so must y same be our defence against all enemies & dangers.
b Wherein thou sittest & gouernest the world.
c Gods power appeareth in ruling the furious waters.

a Whose office it is to take vengeance on the wicked.

b Shew by effect y thou art Iudge of the world to punish the wicked.

c That is, brag of their crueltie & oppression: or esteeme themselves above all other.

d Seeing the Church was the so f: oppressed it ought not to seeme strange to vs, if we see it so now, & therefore we must call to God to take our cause in had.

e He sheweth y they are desperate in malice, for as much as they feared not God, but gaue themselves wholly to do wickedly.

f He sheweth, that it is impossible, but God should heare, see and vnderstand their wickednes.

g If God punish whole nations for their sinnes, it is meere folly for any one man, or els a few to thinke that God will spare them.

h God hath care ouer his & chastiseth them for their welth, that they should not perish for euer w the wicked.

i God will restore the state and gouernement of things to their right vs, & then the godly shall follow him

cherefully. k He complaineth of them, which would not help him to resist the enemies: yet was assured that Gods helpe would not faile.

l When I thought there was no way but death. m In my trouble & distresse I euer found thy present helpe. n Though the wicked iudges pretend iustice in oppressing the church, yet they haue not that autoritie of God.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

p S A L. XCV.

1 O Ioyde God * the auenger, & God the auenger, shew thy selfe b clerely.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proude.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate & speake fiercely: all the workers of iniquity vaunt themselves.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow & the stranger, and murder the fatherlesse.

7 Yet they say, The lord shall not see: neither will the God of Iacob regard it.

8 Vnderstand ye vnwise among y people: and ye fooles, when wil ye be wise?

9 He that p lanted the eare, shall he not heare: or he that sowed the seed, shall he not see?

10 Wt he that chastiseth the snations, shall he not correct? he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughtes of man, that they are vanitie.

12 Blessed is the man, whom thou b chastisest, O Lord, and reachest him in thy law,

13 That thou mayest giue him rest from the daies of euil, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neyther will he forsake his inheritance.

15 For i iudgement shall returne to iustice, and all the byright in heart shall follow after it.

16 Who will rise vp with me agaynst the wicked? or who wil take my part as gainst the workers of iniquitie?

17 If the Lord had not k holpen me, my soule had almost dwelt in silence.

18 When I said, I w p foote slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.

20 Hath the throne of iniquitie a fellows ship with thee, which forgetteth wrong for a law?

21 They gather them together against y soule of the righteous, and condemne the innocent bloud.

22 But the Lord is my refuge, & my God is the rocke of mine hope.

23 And he will recompence them their wickednes, and o destroy them in their owne malice: yea, the Lord our God shall destroy them.

24 For the gouernement of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promise.

1 Come, let vs reioyce vnto the Lord: let vs sing a loude vnto the rocke of our saluation.

2 Let vs come before his face with psalme: let vs sing loud vnto him with Psalms.

3 For the Lord is a great God, & a great King about all gods.

4 In whose hand are the deepe places of the earth, and the heights of y mountains are his:

5 To whom the Sea belongeth: for he made it, and his handes formed the dy land.

6 Come, let vs worship and fall downe, & kneele before the Lord our maker.

7 For he is our God, & we are y people of his pasture, & the sheepe of his hand: to day, if ye wil heare his voyce,

8 I garden not your heart, as in Ageribah, and as in the day of y Madag in the wilderness.

9 Where your fathers * tempted me, proued me, though they had seene my woike.

10 For i peres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I ware in my wrath, saying, Surely they shall not enter into my rest.

He sheweth wherein they are Gods flocke: that is, if they heare his voyce. f By the contemning of Gods worde. * Or, in strise whereof the place was so called. * Or, tentation, read Exod. 17. 7. Exod. 17. 2. num. 14. 22. g They were without iudgement and reason.

h That is into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdom of Christ.

1 Sing vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayse his name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is b great and much to be praised: he is to be feared aboute all gods.

5 For all the gods of the people are i dols: but the Lord made the heauens.

6 Strength & glory are before him: power & beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory contrary to their owne imaginations, and only as he hath appointed.

Or, vanities, c Then the Idoles, or whatsoever made not the heauens, are not God. d God cannot be known, but by his strength and glory: the signes whereof appeare in his Sanctuarie.

a He sheweth that Gods seruice is dead not in dead ceremonies, but chiefly in y sacrifice of praise & thanksgiving.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, which mans braine inuēteth.

c All things are gouerned by his providence. d By these three wordes he signifieth one thing: meaning, that they must wholly giue themselves to serue God.

e That is, the flocke whom he gouerneth with his owne hand.

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d By these three wordes he signifieth one thing: meaning, that they must wholly giue themselves to serue God.

e That is, the flocke whom he gouerneth with his owne hand.

a The Prophet sheweth that the time shall come, that all nations shall haue occasio to praise y Lord for the reuelling of his Gospell.

b Seeing he wil reuile himselfe to al nations contrary to their owne expectatio,

c They ought al to worship him contrary to their owne imaginations, and only as he hath appointed.

Or, vanities, c Then the Idoles, or whatsoever made not the heauens, are not God. d God cannot be known, but by his strength and glory: the signes whereof appeare in his Sanctuarie.

and

1 A earnest exhortation to praise God

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e As by experience ye see that it is only due vnto him.

f By offering vp your selues wholly vnto God, declare if you worship him only.

g He prophesieth that the Gentiles shalbe partakers with the Iewes of Gods promises.

h He shall regenerate them anewe with his Spirit, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

k He sheweth where God reigneth, there is all felicity and spirituall ioye.

b For the Gospel shall not be onely preached in Iudea, but thro rough all yles and countreys.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not yf wicked to true obedience, but maketh them to run away from God.

e He signifieth y Gods iudgements are in a readines to destroy the idolaters.

f Let all that which is effected in y world, fall downe before him.

g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

h He requieth two things of his children: the one that they desiret vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowne and laid vp in store for them.

k Be mindfull of his benefices and onely trust in his defence.

and power.

8 Come vnto the Lord the glorie of his Name: bring f an offering, and enter in to his courts.

9 Worship the Lord in p glorious Sanctuary: tremble before him all the earth.

10 Bap among the e nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people h in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the t trees of the wood then reioyce

13 Before the Lord: for he cometh, for he cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

14 If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL XC VII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing & thanksgiving.

1 The Lord reigneth: let the earth reioyce: let the multitude of the ples be glad.

2 Cloudes and darkenes are rounde about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it & was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glorie.

7 Confounded be all they that serue grauen images, & that glorie in idoles: worship him f all pe gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Be that loue the Lord, hate euill: he preferueth the soules of his Saintes: he will deliuer them from the hand of the wicked.

11 Light is sowne for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holp remembrance.

13 The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

PSAL XC VIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie & fidelitie in his promises by Christ, 10 By whom he hath communicated his saluation to all nations.

¶ A Psalm.

1 Sing vnto the Lord a newe song: for he hath done marvellous things: his right hand, and his holp arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath he reueiled in p sight of the nations.

3 He hath a remembred his mercie & his truth toward the house of Israel: at the endes of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lord: erie out and reioyce, and sing praises.

5 Sing praise to the Lord vpon p harpe, euen vpon the harpe with a singing voyce.

6 With e shalmes and sounde of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before p Lord: for he is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

PSAL XC IX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

1 The Lord reigneth, let the people tremble: he stretch betweene p Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They shall praise thy great and fearesfull Name (for it is holp)

4 And the Kinges power, that toucheth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iacob.

5 Exalt the Lord our God, and fall downe before his f footstools: for he is holy.

6 Moses and Aaron were among his Priests, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 We spake vnto them in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.

8 We prometh his spirituall presence, wherefoeuer his Church is assembled. d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promises.

a That is, some fog newly made in token of their wonderfull deliuerance by Christ.

Isa. 59. 16.

b He preferueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other means to gather his Church of the Iewes and Gentiles, but because he would performe his promises.

e By this repetition and earnest exhortation to giue praises with instruments, and also of y dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

Exod. 15. 22.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as now he prometh his spirituall presence, wherefoeuer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promises.

e For the more 8 Thou hearest them, O Lord our God: thou wast a fountaine of life vnto the, though thou didst take vengeance for their inuentions.

9 **E**raile the Lord our God, and fall down before his holp Mountaine: for the Lord our God is holp.

PSAL. C.

1 He exhorteth al to serue the Lord, 3 Who hath chosen vs and preferred vs, 4 And to enter into his assemblies to praise his Name.

A Psalm of praise.

1 **S**ing ye loude vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfullnesse.

3 Knowe ye that euen the Lord is God: he hath made vs, & not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courtes with reioycing: praise him and blisse his Name.

5 For the Lord is good: his mercie is euertlasting, and his truth is from generation to generation.

c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praising him, seeing his mercie toward vs last for euer.

PSAL. CI.

1 David describeth what gouernement he will obserue in his house and kingdome. 5 He will punish & correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalm of David.

1 **I** will sing mercie and iudgement vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfit way: I will thou comest to me: I will walke in the vprightnes of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate the worke of them that fal away: it shall not cleane vnto me.

4 A froward heart shall depart from me: I will knowe none euill.

5 Him, that proude & slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the: faithfull of the land, that thou map dwell with me: he that walketh in a perfit way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 Sometimes will I destroy all the wicked of the land, & I map cut off all the workers of iniquitie from the face of the Lord.

PSAL. CII.

1 It seemeth that this praiser was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

A prayer of the afflicted, when he shall be in distresse, and poure forth his meditation before the Lord.

1 **O** Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an herbe.

4 Mine heart is smitten and withereth like grasse, because I forgate to eate my bread.

5 For the voice of my groaning my bones doe cleare to my kinne.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watche and am as a sparrowe alone vpon the house toope.

8 Mine enemies reule me daily, and they that rage against me, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine indignation & thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies are like a shadowe that fa- deth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants desire in the stones thereof, & haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, & all the kings of the earth thy glory.

16 When the Lord shall builde vp Zion, and shall appeare in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people, which shall be created, shall praise the Lord.

a Whereby is signified, that albeit we be neuer so great miseries, yet there is euer place left for praier.

b He declareth that in our praier we must liuely feele that, which we desire and stedfastly be- lieue to obtaine.

c These excellent kindes of speech shew how much the affliction of the Church ought to wound the heartes of the godlie.

d My sorowes were so great, that I passed not for mine ordinarie foode.

e Euer mourning, & solitarie, casting out fearfull cries.

f Haue conspired my death.

g I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoever we promises is sure & the remembrance thereof shall con- firme vs for euer.

k That is, the seuentie yeeres, which by the Prophet Ieremie thou didst appoint, Iere. 29. 12.

l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pijsie it.

m That is, when he shall haue drawn his Church out of the darkenes of death.

n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

o Who now in their baniment could looke for nothing but death
 p He sheweth that Gods Name is neuer more praised, then when religio flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
 q The Church laniet that they see not the time of Christ, which was promised, but haue but fewe yerres and short dayes.
 r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. f Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerallasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalm of Dauid.

1 **M**y soule, praise thou the Lord, and all that is within me, praise his holy name.
 2 My soule, praise thou the Lord, & forget not all his benefites.
 3 Which forgineth all thine iniquitie, and healeth all thine infirmities.
 4 Which redeemeth thy life from the grave, and crowneth thee with mercy and compassions.
 5 Which satisfieth thy mouth with good things: and thy pouth is renewed like the eagles.
 6 The Lord executeth righteousness and iudgement to all that are oppressed.
 7 Hee made his waies known vnto Moses, and his workes vnto the children of Israel.
 8 The Lord is full of compassion and mercie, slow to anger and of great kindness.
 9 He hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

9 He will not alwaye chide, neither keepe his anger for euer.
 10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
 11 For as high as the heauen is above the earth, so great is his mercie toward them that feare him.
 12 As farre as the East is fro the West: so farre hath he remooued our sinnes from vs.
 13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.
 14 For he knoweth whereof we be made: he remembereth that we are but dust.
 15 The dayes of man are as grasse: as a flower of the field, so flourisheth he.
 16 For the winde puffeth ouer it, and it is gone, and the place thereof shall knowe it no more.
 17 But the louing kindnes of the Lord endureth for euer and euer vpon them that feare him, and his righteousness vpon childrens children.
 18 Vnto them that keepe his covenant, and thinke vpon his commandments to do them.
 19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.
 20 Praise the Lord, ye his Angels, that excell in strength, that do his commandment in obeying the voyce of his worde.
 21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.
 22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.
 We, which naturally are slow to praise God, exhort the Angels, which willingly doe it, wee stirre vp our selues to consider our dutie, and awake out of our sluggishnes.

PSAL. CIIII.

1 An excellent Psalm to praise God for the creation of the world, & the gouernance of the same by his marueilous providence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.
 1 **M**y soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.
 2 Which couereth himself with light as with a garment, and spreadeth the heauens like a curtaine.
 3 Which lapeth y beames of his charmers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
 4 Which maketh the spirits his messengers, & a flaming fire his ministers.
 a The Prophet sheweth that we neede not to enter into the heauens to seeke God, forasmuch as all the order of nature, with y proprietie and placing of the elements, are most lively mirrours to see his maiestie in. b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebr. 1. 7. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.
 5 He

- c** Thou makest ⁵ sea to be an ornament vnto the earth.
- d** If by thy power thou dost not bridle ⁶ y rage of the waters, it were not possible, but y whole world should be destroyed.
- e** If God provide for the very beasts, much more will he extend his provident care to man.
- f** There is no part of y worlde so barren, where most euident signes of Gods blessings appeare not.
- g** From the clouds.
- h** He describeth Gods provident care ouer man, who doeth not onely provide necessarie things for him, as herbs and other meate: but also things to reioyce and comfort him, as wine and oyle or oymments.
- Or, doe, roes, and such like.*
- i** As to separate the night from the day, and to note dayes, moones & yeeres.
- k** That is, by his course, either farre or neere, it noteth sommer, winter & other seasons.
- l** That is, they onely find meate according to Gods providence, who careth euen for the brute beasts.
- m** To wit, when the day springeth: for y light is as it were a shield to defend man against the tyrannie & fiercenes of beasts.
- a** He confesseth that no tongue is able to expresse Gods works, nor mind to comprehend them. *Or, whole.* God is a most nourishing Father, who provideth for al creatures their daily foode.
- 5** He set the earth vpon her foundations, so that it shal neuer moue.
- 6** Thou coverest it with the deepe as with a garment: the waters would stand about the mountaynes.
- 7** But at thy rebuke they flee: at the voyce of thy thunder they haste away.
- 8** And the mountaynes ascend, & the valleys descend to p place which thou hast established for them.
- 9** But thou hast set them a bounde, which they shal not passe: they shal not returne to couer the earth.
- 10** Hee sendeth the springes into the valleys, which runne betweene the mountaynes.
- 11** They shal giue drinke to al the beasts of the field, & the wild asses shal quench their thirst.
- 12** By these springes shal p foules of the heauen dwell, and sing among the branches.
- 13** Hee watereth the mountaynes from his chambers, and the earth is filled with the fruit of thy workes.
- 14** He causeth grasse to grow for the cattell, and herbe for the vse of man, that hee may bring forth bread out of the earth,
- 15** And wine that maketh glad the heart of man, and ople to make the face to shine, & bread that strengtheneth mans heart.
- 16** The high trees are satisfied, euen the cedars of Lebanon, which hee hath planted,
- 17** That the birds may make their nestes there: the stork dwelleth in p fire trees.
- 18** The high mountaynes are for p goats: the rockes are a refuge for the comes.
- 19** He appointed the moone for certaine seasons: k the sunne knoweth his going downe.
- 20** Thou makest darkenes, & it is night, wherein al the beasts of the forest creepe forth.
- 21** The lions roare after their pray, and seeke their meat at God.
- 22** When the sunne riseth, they retire, and couch in their denimes.
- 23** Then goeth man forth to his worke, and to his labour vntill the evening.
- 24** And loyde, howe manifolde are thy workes! in wisdom hee hath made them: al the earth is full of thy riches.
- 25** So is this sea great and wide: for therein are thinges creeping innumerable, both final beasts and great.
- 26** There goe the ships, yea, that ^a liuitas than, whome thou hast made to play therein.
- 27** All these waite vpon thee, that thou mayest giue them foode in due season.
- 28** Thou giuest it to them, & they gather it: thou openest thine hande, and they are filled with good thinges.
- 29** But if thou hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.
- 30** Again if thou sende forth thy spirit, they are created, and thou renewest the face of the earth.
- 31** Glory be to the Lord for ever: let the Lord reioyce in his workes.
- 32** He looketh on the earth and it trembleth: he toucheth the mountaynes, and they s smoke.
- 33** I will sing vnto the Lord all my life: I will praise my God, while I liue.
- 34** Let my wordes be acceptable vnto him: I will reioyce in the Lord.
- 35** Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. ^b Praile pe the Lord.
- ueren countenance burneth the mountaynes.
- f** Who infecte the world, & so cause God that he cannot reioyce in his workes.

PSAL. CV.

I Hee prayeth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and having chosen them, neuer ceaseth to doe them good, euen for his promises sake.

1 Praise the Lord, and call vpon his name: declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy name: let p heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his maruailous workes, that he hath done, his wonders and the iudgements of his mouth,

6 He feede of Abraham his seruant, p children of Iacob, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 Hee hath alway remembered his covenants and promises, that he made to a thousand generations,

9 Euen that which he made with Abraham, and his oath vnto Izhak:

10 And since hath confirmed it to Iacob for a law, & to Israel for an euermlasting covenant.

11 Saying, Vnto thee wilt I giue p land of Canaan, the lot of pour inheritance.

12 Albeit they were fewe in number, yea, very few and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet suffered hee no man to doe them wrong, but reioyced & kings for their sakes, saying,

15 Touch not mine anointed, and doe to his seed after him.

f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

g That is, the King of Egypt and the king of Gerar, Genesis 12. 17 and 20. 3.

h Those whome I haue sanctified to be my people,

p As by thy preface al things haue life: so if thou withdrawe thy blessings, they all perish.

q As the death of creatures theweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his feruore countenance burneth the mountaynes.

f Who infecte the world, & so cause God that he cannot reioyce in his workes.

a Forasmuch as the Israelites were exempted from the common condemnation of the world, & were elected to be Gods people, the Prophet willesh them to shewe themselves mindefull by thanksgiving.

b By the strength & face, he meaneth the Arke where God declared his power & his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.

e The promises which God made to Abraham to be his God, and the God of his seed after him, he renewed & repeated it againe

to his seed after him.

f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

g That is, the King of Egypt and the king of Gerar, Genesis 12. 17 and 20. 3.

h Those whome I haue sanctified to be my people,

i Meaning the olde fathers, to whom God thewed himselfe plainly, & who were feters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the country should be at Iosephs commandement and learne wisdom at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
Exod. 7. 10.
Exod. 8. 6.
p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearful to see hayle.
r He sheweth that all creatures are armed against man, who God is his enemy: as at his commandement the grasshoppers destroyed the land.
Exo. 12. 29.
s When their enemies felt Gods plagues, his children by his providence were exempted.
t For Gods plagues caused them rather to depart with the Israelites then with their liues. u Not for necessitie, but for satisfiing their lust.

11 ^{up} Prophets no harme.
12 ^{Before} he called a famine vpon the land, and bitterl^y brake the staffe of bread.
13 But he sent a man before them: Ioseph was solde for a slaue.
14 They held his feet in the stocks, and he was laied in pions,
15 Until ^{his} appointed time came, and the counsell of the Lord had tried him.
16 The King sent and loosed him: euen the Kuler of the people deliuered him.
17 He made him lord of his house, and ruler of all his substance,
18 That he should bind his ^m princes vnto his will, and teache his Ancientes when Itrael came to Egypt, & Iasakob was astranger in the land of Ham.
19 And he increased his people exceedingly, and made them stronger then their oppressours.
20 ^We turned their heart to hate his people, and to deale craftily with his seruants.
21 Then sent he Moses his seruant, and Aaron whom he had chosen.
22 They shewed among them ^p message of his signes, and wonders in the land of Ham.
23 He sent darkenes, and made it darker: and they were not ^o disobedient vnto his commiſſion.
24 ^We turned their waters into blood, and slew their fish.
25 ^We their land brought forth frogs, euen in their Kings chambers.
26 ^We spake, and there came swarmes of flies and lice in all their quarters.
27 He gaue them ^q haile for raine, and flames of fire in their land.
28 He smote their vines also and their fig trees, and brake downe the trees in their coastes.
29 ^We spake, and the grasshoppers came, and caterpillers innumerable.
30 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.
31 ^We smote also all the first borne in their land, euen the beginning of all their strength.
32 He brought them forth also with silver and golde, and there was none feeble among their tribes.
33 Egypt was glad at their departing: for the feare of them had fallen vpon them.
34 He spied a cloude to be a couering, and fire to giue light in the night.
35 They ^u asked, and he brought quailles, and he filled them with the bread of heauen.
36 He opened the rocke, and the waters flowed out, and raine in the dry places like a river.

42 For he remembered his holp: promissed to Abraham his seruant,
43 And he brought forth his people with joy, and his chosen with gladnes,
44 And gaue them ^p lands of the heathen, and they tooke the labours of the people in possession,
45 That they might ^r keepe his statutes, and obserue his lawes. Praise ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Amiochus do magnifie the goodnes of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifolde marvelles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

1 Praise ye the Lord because he is good: for his mercie endureth for euer.
2 Who can expresse the noble acts of the Lord, or shew forth all his praise?
3 Blessed are they that ^b keepe indigement, and doe righteousness at all times.
4 Remember me, O Lord, with the ^c favour of thy people: visite me with thy saluation.
5 That I may see the felicitie of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.
6 We haue ^d sinned with our fathers: we haue committed iniquitie, and done wickedly.
7 Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
8 Remember howe he ^e saued them for his names sake, that he might make his power to be known.
9 And he rebuked the red Sea, & it was dyed vp, and he led them in the deepe, as in the wilderness.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemy.
11 ^f And the waters covered their oppressours: not one of them was left.
12 Then ^g belened their his wordes, and sang praise vnto him.
13 But incontinently they forgate his workes: they waited not for his ^h counsel.
14 But lusted with concupiscence in the wilderness, and tempted God in the desert.
15 Then

x Which he commeth to the posteritie, in whom after a sorte the dead laie and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the end, why God preferreth his Church, because they should worships, and call vpon him in this world.
a The Prophete exhorteth the people to praise God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to praise God wth mouth, except the whole heart agree therunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promises would p^{ro}uide them.
e The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather then his people should not be deliuered, although they were wicked. *Exod. 14. 27.*
f The wonderful workes of God caused them to beleue for a time, and to praise him.
g They would prevent his wisdom & providence.

h The abundance that God gaue them, profited not, but made them pine away, because God curfed it. i By the greatness of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him, k He sheweth that all idolaters renounce God to be their glorie, when in stead of him they worship any creature, much more wood, stone, metall or calves. l If Moses by his intercession had not obtained Gods fauour against their rebellions. m That is, Canaan, which was as it were an earnest peny of the heavenly inheritance. n That is, he sware. Sometime also it meaneth to punish. o Which was the Idole of the Moabites. p Sacrifices offered to y dead idoles. q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger. r When al other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath. *Nom. 25. 27.* f This act declared his liuely faith, & for his faiths sake was accepted. *Nom. 20. 23. psal. 95. 8.* t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, whicheuse Gods childre to sinne: u He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most small things.

15 Then he gaue them their desire: but he sent ^h leamines into their soule. 16 They enuied Moyses also in the tentes, and Waton the holy one of the Lord. 17 Therefore the earth opened and ⁱ swallowed by Dathan, & covered the companie of Abiram. 18 And the fire was kindled in their assemblie: the flame burnt vp the wicked. 19 They made a calfe in Horeb, and wrought shipped the molten image. 20 Thus they turned their ^k glorie into the similitude of a bullocke, that eateth grasse. 21 They forgate God their Saviour, which had done great things in Egypt. 22 Wonderous workes in the lande of Ham, and fearefull things by the red Sea. 23 Therefore he minded to destroy them, had ^l not Moyses his cholen stand in the breache before him to turne away his wrath, lest he should destroy them. 24 Also they contemned that ^m pleasant land, and beleened not his word. 25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord. 26 Therefore ⁿ he lifted by his hand against them, to destroy them in the wilderness. 27 And to destroy their seed among the nations, and to scatter them thorough out the countries. 28 They ignored themselves also vnto ^o Baal-peor, and did eate the offerings of the dead. 29 Thus they ^p prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them. 30 But ^q Phinehas stood up, and executed iudgement, and the plague was stayed. 31 ^r And it was imputed vnto him for righteousness from generation to generation for ever. 32 They angered him also at the waters of ^s Meribah, so that ^t Moyses was punished for their sakes. 33 Because they vered his spirite, so that he spake vnaduisedly with his lippes. 34 Neither destroyed they the people, as the Lord had commanded them. 35 But were mingled among the heathen, and learned their workes. 36 And serued their idoles, which were their ruine. 37 Yea, they offered their ^u sonnes, and their daughters vnto deuils. 38 And shed innocent blood, euen ^v blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood. 39 Thus were they steined with their owne workes, and went ^w a whooring with their owne inuentions. 40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance. 41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them. 42 Their enemies also oppressed them, and they were humbled vnder their hand. 43 Panie ^x y a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought down by their iniquitie. 44 Yet he sate when they were in affliction, and he heard their crye. 45 And he remembered his covenant toward them, and ^z repented according to the multitude of his mercies. 46 And gaue them fauour in the sight of all them, that ledde them captiues. 47 Saue vs, ^a Lord our God, and ^a gather vs from among the heathen, that we may praise thine holie name, and glorie in thy praise. 48 Blessed be the Lord God of Israel for ever and euer, and let all the people say, So be it. Praise ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him. 20 Give thanks 9 For this mercifull providence of God, governing all things at his good pleasure. 20 Sending good and euill, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped. 1 Praise ^a the Lord, because he is good: for his mercie endureth for ever. 2 Let them, ^b which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppressour. 3 And gathered them out of the landes, from the East and from the West, from the North and from the ^c South. 4 When they wandered in the desert and wilderness out of the way, and found no citie to dwell in. 5 ^d Both hungrie and thirstie, their soules fainted in them. 6 Then they cried vnto the Lord in their trouble, & he deliuered them from their distresse. 7 And led them forth by the right way, that they might goe to a citie of habitation. 8 Let them therefore confesse before the Lord his doing kindnes, and his wonderful workes before the sonnes of men. 9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes. 10 They, great a benefice.

x Thent true chastitie is to cleaue wholly and onely vnto God. y The Prophet sheweth y neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercouer and hide our malice. z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiveth vs. a Gather thy Church, which is dispersed, & giue vs confidence vnder the crosse, that with one consent we may all praise thee. a This notable sentence was in the beginning vied, as y foote or tenor of the song, which was oftentimes repeated. b As this was true in y Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie. c Or, from the sea meaning the red sea, which is on the South part of the land. c He sheweth y there is none affliction so grievous, out of the which God will not deliuer his, and also exhorteth them, that be mindfull of so great a benefice.

10 Then the true way to obey God is to follow his expresse commandement: also hereby all are exhorted to defend into themselves, forasmuch as none are punished, but for their finnes, e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other means. f When there seemeth to mans iudgement no recovery, but all things are brought to despair, then God secretly sheweth his mighty power. They haue no feare of God, by his sharpe rods are brought to call vpon him and to find mercie. h By healing them he declarerh his good will towards them. i Meaning, their diseases, which had almost brought them to the graue and corruption. k Praise and confession of Gods benefites are the true sacrifices of the godly. l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths. m Their feare and danger is so great. n When their arte and means faile them, they are compelled to confesse that onely Gods providence doeth preserue them. o Though before-cury droppes seemed to fight one against another, yet at his commandement they are as still, as though they were frozen. p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.

11 They, that dwell in darknes and in the shadow of death, being bound in miserie and pison,
 12 Because they rebelled against the wordes of the Lorde, and despised the counsell of the most High,
 13 When hee humbled their heart with heauines, then they fel downe and there was no helper.
 14 Then they cryed vnto hoid in their trouble, & he deliuered them from their distresse.
 15 He brought them out of darkenes, and out of the shadowe of death, and brake their bandes alunder.
 16 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men.
 17 For he hath broken h gates of brasse, and braut the barres of pison alunder.
 18 Fools by reason of their transgression and because of their iniquities are afflicted.
 19 Their soule abhorreth all meate, and they are brought to deaths doore,
 20 Then they crye vnto the Lorde in their trouble, and hee deliuereth them from their distresse.
 21 Hee sendeth his worde and healeth them, and deliuereth them from their gaues.
 22 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men.
 23 And let them offer sacrifices of praise, and declare his works with reioycing.
 24 They that go downe to h sea in ships, and occupy by the great waters,
 25 They see the workes of the Lorde, and his wonders in the deepe.
 26 For he commaundeth and rapteth the storme winde, & it listeth by the waues thereof.
 27 They mount by to the heauen, & descend to the deepe, so that their soule melteth for trouble.
 28 They are tolled to and fro, and stagger like a drunken man, and all their cunning is gone.
 29 Then they cry vnto the Lorde in their trouble, and he bringeth them out of their distresse.
 30 Hee turneth the storme to calme, so that the waues thereof are still.
 31 When they are quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.
 32 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men.
 33 And let them extoll him in the Congregation of the people, and praise him in the assemble of the Elders.
 34 Hee turneth the floods into a wilderness, and the springs of waters into drynesse.
 35 And a fruitfull lande into barrennes for the wickednes of them that dwell therein.
 36 Againe hee turneth the wilderness into pooles of water, and the drye land into water springs.
 37 And there he placeth the hungry, and they build a citie to dwell in,
 38 And sow the fields, & plant vineyards, which bring forth fruitfull increase.
 39 Hee blesteth them, and they multiply exceedingly, and hee diminisheth not their cattell.
 40 Againe men are diminished, & brought low by oppression, euill and sorrow.
 41 Hee pouerish contempt vpon princes, and causeth them to erre in desert places out of the way.
 42 Yet hee raiseth by the poore out of miserie, and maketh him families like a flocke of sheepe.
 43 The righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.
 44 Who is wise that he may obserue these things? for they that vnderstand the louing kindnes of the Lord.
 45 By Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vngodly.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteineth, is
 1 That David giueth himself with heart and voyce to praise the Lord, 2 And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations: 3 Who though hee seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.

I I song or Psalme of David.

O Lord, mine heart is prepared, so is my tongue: I will sing and giue praise.
 2 Awake viol and harpe: I will awake ceterp.
 3 I will praise thee, O Lorde, among the people, & I will sing vnto thee among the nations.
 4 For thy mercie is great about the heauens, and thy truth vnto the cloudes.
 5 Extoll thy selfe, O God, about the heauens, and let thy glorie be vpon all the earth.
 6 That thy besoued maye be deliuered: helpe with thy right hand and heate mee.

* Or, salms.

q For the loue that he beareth to his Church he chaudgeth the order of nature for their commodity.
 r Continual increase & yerely.
 s As God by his providence doth exalt men, so doeth he also humble them by afflictions to knowe themselves.

t For their wickednes and tyrannie he causeth the people and subiects to contemne them.

u They, whose faith is lightened

a This earnest affection declarerh that he is free from hypocrisy, and that sluggishnes stayeth him not.
 b Or, my glorie, because it chiefly setteth forth the glorie of God.

c He prophesyeth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God. d Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse thou art glorious. e When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so wil he shewe himselfe constant, and holy in his promises, so that these nations following shalbe subiect vnto me. *Psal. 60. 3.*
f From the first verse of this Psalme vnto the last, read the exposition in the lx. Psalme, and fit verse.

7 God hath spoken in his holines: therefore I will reioyce, I shall deuide Shechem & measure the valley of Succoth.
8 Gilead shalbe mine, and Manasse shalbe mine: Ephraim also shalbe in strenght of mine hand: Iuda is my lawgiver.
9 Gad shalbe my waltpost: ouer Edom wil I cast out my thoe: vpon Palestina wil I triumph.
10 Who wil leade me into the strong citie? who wil bring me vnto Edom?
11 Wilt not thou, O God, which hastest forsaken vs, and diddest not goe forth, O God, with our armies?
12 Come vs help against trouble: for vaine is the helpe of man.
13 Though God we shall doe valiantly: for he shal tread downe our enemies.

PSAL. CIX.

1 David being falsely accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth he promise to giue praises vnto God.
¶ To him that excellet. A Psalme of David.

1 **H**olde not thy tongue, O God of my praise.
2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.
3 They compassed mee about also with wordes of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.
5 And they haue rewarded mee euill for good, and hatred for my friendship.
6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.
7 When he shalbe iudged, let him be condemned, and let his prayer be turned into sinne.
8 Let his dayes be fewe, and let another take his charge.
9 Let his children be fatherles, and his wyfe a widow.
10 Let his children be vagabundes and begge & seeke bread, coming out of their places destitute.
11 Let the extortioner catche all that he hath, and let the strangers spoyle his labour.
12 Let there be none to extend mercie vnto him: neither let there be any to shewe mercie vpon his fatherles children.
13 Let his posteritie be destitute, and in

the generation following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sin of his mother be done away.
15 But let them allway be before the Lord, that he may cut of their memoriall from the earth.
16 Because he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.
17 As he touched cursing, so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.
18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, & like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe allway girded.
20 Let this be the reward of mine aduersarie from the Lord, and of them, that speake euil against my soule.
21 But thou, O Lord my God, deale with me according vnto thy name: deliuer me, (for thy mercie is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like a shadow that declineth, and am shaken as the grasshopper.
24 My knees are weake through fasting, and my flesh hath lost all fatnes.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: save mee according to thy mercie.
27 And they shal know, that this is thine hand, and that thou, Lord, hast done it.
28 Though they curse, yet I wilt bless: they shall arise and be confounded, but thy servant shal reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a clothe.
30 I will giue thanks vnto the Lord greatly with my mouth, & praise him among the multitude.
31 For he wil stand at the right hande of the poore, to saue him from them that would condemne his soule.
Satan assailed him, the more earnest and instant was hee in prayer. p They shall gaine nothing by cursing mee. q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation. r Hereby he sheweth that hee had not to do with them, that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 David prophecyeth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should pnt an end to the Priesthood of Lewi.

¶ A Psalme of David.

1 **T**he Lord said vnto my Lord, Sitte thou at my right hand, vntill I make thine enemies thy foete stooles.
that this canot properly be applied vnto Dauid, but to himselfe.

g Thus punisheth the Lord to the third, and fourth generation of the wickednes of the parents in their wicked children.
h He sheweth that God accuseth to plague them after a strage sort, that thew themselves cruel toward their owne.
i Thus giueth the Lord to euery man the thing, wherein he delireth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.
k For being destitute of mans helpe, hee fully trusted in the Lord, that he would deliuer him.
l As thou art named merciful, gracious & long suffering, so shew thy selfe in effect.
m Meaning that he hath no stay nor assurance in this world.
n For hunger, that came of sorrow, he was leane, and his natural moisture failed him.
o The more grievous that Satan assailed him, the more earnest and instant was hee in prayer.
p They shall gaine nothing by cursing mee.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby he sheweth that hee had not to do with them, that were of little power, but with the iudges and princes of the world.

a Iesus Christ in the two & twentieth of Matt. vers.

44. giueth ynterpretation hereof, and sheweth that this canot properly be applied vnto Dauid, but to himselfe.

2 Though al the world cōdemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had none other refuge, but thee, in whome my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friende y had betrayed him, he prayeth not of private affectio, but moved by gods Spirit, y God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate, euen those things, that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Act. 1. 10.
f Hee declareth that the curse of God lyeth vpon the extortioners: who thinking to enriche their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all.

b And therefore it shall stretch through all the world: & this power chiefly standeth in the preaching of his worde.

c By thy word thy people shall be assembled into thy Church, whole increase shall be so abundant and wonderfull, as the drops of y dewe.

d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, save onely in Christ, 2. Chro. 26. 21. e No power shall be able to resist him. f Under this similitude of a captaine, that is so greedy to destroye his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

2 The Lorde shall lend the robbe of thy power out of Zion: see thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine arme in holie beautie: the poult of thy wombe shall be as the morning dewe.

4 The Lorde swaie and will not repent, Thou art a Priest for euer after the order of Melchizedek.

5 The Lorde, that is at thy right hande, shall wounde kings in the dape of his ioyath.

6 Ye shall be Judge among the heathen: he shall fill all with dead bodies, & smite the e head ouer great countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

PSAL. CXI.

1 Hee giueth thanks to the Lorde for his mercifull works toward his Church, 10 And declareth wherein true wisdom & right knowledge consisteth.

¶ *Prayse ye the Lord.*

a The Prophete declareth that he will prayse God both privately & openly, and that from the heart, as he that consecrath himselfe wholly and onely vnto God.

b He sheweth Gods workes are a sufficient cause, wherefore we should prayse him, but chiefly his benefites toward his Church.

c God hath giue to his people all that was necessary for them, and will do still euen for his covenants sake, and in this sense the Hebrew worde is taken, Prou. 30. 8. & 31. 15. d Or, pray, and smite. e As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the government of the same. f They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde. g To wit, his commandments, as vers 7.

1 Will praise the Lord with my whole heart in the assemble and Congregation of the iust.

2 The workes of the Lord are great, and ought to be sought out of all them that loue him.

3 His worke is beautiful & glorious, and his righteousness endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lorde is mercifull and full of compassion.

5 He hath giuen a portion vnto them that feare him: he will euer be mindful of his covenant.

6 He hath shewed to his people his power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his handes are truth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, & are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his covenant for euer: boie and fearful is his name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

PSAL. CXII.

1 Hee prayseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contempters of God.

¶ *Prayse ye the Lord.*

1 Blessed is the man, that feareth the Lord, & delicteth greatly in his commandments.

2 His leade shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, & his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall abide in euermlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, & belieueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his hoine shall be exalted with glorie.

10 The wicked shall see it and be angry: he shall gnashe with his teeth, & consume away: the desire of the wicked shall perish.

He will not bestowe all on himselfe. e The godly pinche not rigoridly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7 In that contrarie to the course of nature he worketh in his Church.

¶ *Prayse ye the Lord.*

1 Praise ye the Lord, O pee seruants of the Lord, praise the name of the Lord.

2 Blessed be the name of the Lord from henceforth and for euer.

3 The Lords name is praised from the rising of the sunne vnto going downe of the same.

4 The Lord is high above all nations, and his glorie above the heavens.

5 Who is like vnto the Lord our God, that hath his dwelling on high?

6 Who abaseth himselfe to behold things in the heauen and in the earth.

7 He raiseth the needy out of the dust, and lifteth vp the poore out of the dung.

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a topfull mother of children. Prayse ye the Lord.

a He meaneth that reuerent feare, which is in the children of God, which causeth the to delight onely in the word of God.

b The godly shall haue abundance & contentment, because their heart is satisfied in God onely.

c The faithfull in al their adversities know that all shall go well with them: for God will be mercifull and iust.

d He sheweth what is the fruite of mercy: to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth, & not to bestowe all on himselfe.

e The godly pinche not rigoridly, as the necessity of the poore requireth, and as his power is able.

f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.

a By this often repetition he stirreth vp our cold dulnes to praise God, seing his workes are so wonderfull, & that we are created for the same cause.

b If Gods glorie shine through all the worlde, and therefore of all ought to be prayed, what great condemnation were it to his people, among whom chiefly it shines.

neth, if they should not earnestly extoll his Name. c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie means, but also by miracles.

P In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrarie. In the Lawe they vsed to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving. I perceiue that God hath a care ouer his, so he both disposeth their death & taketh an account. I wil thanke him for his benefits for that is a iust payment, to confesse that we owe all to God.

I was sore troubled.

11 I said in my feare, All men are liars.

12 What shall I render vnto the Lord for all his benefites toward me?

13 I will breake the cup of saluation, & call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaide: thou hast broken my bondes.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

19 In the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

20 The Lord is my strength and I song: for he hath bene my deliuerance.

21 The voice of Iop and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

22 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

23 I shall not die, but liue, and declare the workes of the Lord.

24 The Lord hath chastened me sore, but he hath not deliuered me to death.

25 Open ye vnto me the gates of righteousness, that I may go into them, and praise the Lord.

26 This is the gate of the Lord: the righteous shall enter into it.

27 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

28 The stone, which the builders refused, is the head of the corner.

29 This was the Lordes doing, and it is marvellous in our eyes.

30 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

31 O Lord, I pray thee, saue now: O Lord, I pray thee now gine prosperitie.

32 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.

33 The Lord is mighty, and hath giuen vs light: binde the sacrifice with cordes vnto the homes of the altar.

34 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

35 Praise ye the Lord, because he is good: for his mercy endureth for euer.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes, the promise of life eternall by Iesus Christ.

1 All nations, praise ye the Lord: all people, praise him.

2 For his louing kindenes is great toward vs, and the trueth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David reiecteth of Saul and of the people, as the tyme appointed obtrayned the kingdom. For the which he biddeth al the, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set forth, who should be of his people reiecteth.

1 Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercy endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them, that feare the Lord, now say, That his mercy endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can do vnto me.

7 The Lord is with me among the that helpe me: therefore shall I see my desire vpon mine enemies.

8 Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintayne him because he had placed him,

9 It is better to trust in the Lord, then to haue confidence in man.

10 It is better to trust in the Lord, then to haue confidence in princes.

11 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

12 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

13 They came about me like bees, but they were quashed as a fire of thornes: for in the Name of the Lord I shall destroy them.

14 Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

15 The Lord is my strength and I song: for he hath bene my deliuerance.

16 The voice of Iop and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

17 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

18 I shall not die, but liue, and declare the workes of the Lord.

19 The Lord hath chastened me sore, but he hath not deliuered me to death.

20 Open ye vnto me the gates of righteousness, that I may go into them, and praise the Lord.

21 This is the gate of the Lord: the righteous shall enter into it.

22 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

23 The stone, which the builders refused, is the head of the corner.

24 This was the Lordes doing, and it is marvellous in our eyes.

25 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

26 O Lord, I pray thee, saue now: O Lord, I pray thee now gine prosperitie.

27 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.

28 The Lord is mighty, and hath giuen vs light: binde the sacrifice with cordes vnto the homes of the altar.

29 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

30 Praise ye the Lord, because he is good: for his mercy endureth for euer.

31 Wherein God,

32 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

33 I Wherein God,

34 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

35 I Wherein God,

36 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

37 I Wherein God,

38 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

39 I Wherein God,

40 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

41 I Wherein God,

42 Though Saul and the chiefe powers reioiced me to be King: yet God hath preferred me aboue them all.

43 I Wherein God,

c They, that simply walke after Gods word, haue no leas to intangle them, where as they, that do cōtrary, are euer in nets and snares.
d He sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the wayne pompe of princes.

45 And I will walke at libertie : for I seeke thy precepts.
46 I will speake also of thy testimonies before Kings, & wil not be ashamed.
47 And my desire shal be in thy commandments, which I haue loued.
48 Mine hands also wil I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.
d He sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the wayne pompe of princes.

Z A I N.

a Though he feeles Gods hand still to lye vpon him, yet he resteth on his promises and comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.
c That is, the exāples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy glory, & indignation against the wicked.
e In the course of this life and sorowfull exile.
f Euen when other sleepe.
g That is, all these benefices.

49 Remember the promises made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promises haue quickened me.
51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of old, O Lord, and haue bene comforted.
53 A feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lord, in my night, and haue kept thy Lawe.
56 This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, & indignation against the wicked.
e In the course of this life and sorowfull exile.
f Euen when other sleepe.
g That is, all these benefices.

C H E T H.

a I am persuaded that to keepe thy Lawe is an heritage & great gaine for me.
b He sheweth that none can embrace the worde of God, except he confide in his owne imperfections and wayes.
c They haue gone about to drawe me into their companie.
d Not onely in murrall consent, but also with ayde and succour.
e For the knowledge of Gods worde is a singular token of his fauour.

57 O Lord, that art my portion, I haue determined to keepe thy words.
58 I made my supplicatio in thy presence with my whole heart: be mercifull vnto me according to thy promises.
59 I haue considered my wayes, & turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandments.
61 The bandes of the wicked haue robbed mee: but I haue not forgotten thy Lawe.
62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.
e For the knowledge of Gods

T E T H.

a Having proued by experience that God was true in his promises, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie faith, that before the Lord touched him, he was like a calfe ynnamed: so that the use of Gods rods is to call vs home to God.

65 O Lord, thou hast delt graciously with thy seruant according vnto thy worde.
66 Teach me good iudgement & knowledge: for I haue beleued thy commandments.
67 Before I was afflicted, I went astray: but now I keepe thy word.
b So Ieremie faith, that before the Lord touched him, he was like a calfe ynnamed: so that the use of Gods rods is to call vs home to God.

68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lye as gainst me: but I wil keepe thy precepts with my whole heart.
70 Their heart is fat as greafe: but my desire is in thy Lawe.
71 It is good for mee that I haue bene afflicted: for I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousandes of golde and siluer, that before that he was chastened, he was rebellious, as man by nature is.

I O D.

73 Thine hands haue made me and fashioned me: thou hast given me understanding therefore, that I may learne thy commandments.
74 So that thou feare thee, sleeping mee, shall not reioyce, because I haue trusted in grace: that is, that he would continue his mercies.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me iustly.
76 I pray thee that thy mercy may come forth mee according to thy promises vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may liue: for thy Lawe is my desire.
78 Let the proude be ashamed: for they haue dealt wickedly and falsly with me: but I meditate in thy precepts.
79 Let such as feare thee turne vnto me, and they that knowe thy testimonies, as dead.
80 Let mine heart be vpright in thy statutes, that I be not ashamed.
d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his worde.

C A P H.

81 My soule aspirereth for thy saluation: yet I waite for thy word.
82 Mine eyes saile for thy promises, saying, When wilt thou comfort me?
83 For I am like a bottell in the smoke: yet do I not forget thy statutes.
84 How many are the dapes of thy seruant? When wilt thou execute iudgement on them that persecute mee?
85 The proude haue digged pits for me, which is not after thy Law.
86 All thy commandments are true: they persecute me falsely: c helpe me.
87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.
88 Quicken mee according to thy louing kindness: so shall I keepe the testimonie of thy mouth.
e He assureth himselfe, that God will deliuer his and destroye such as vniuilly persecute them.
f Finding no help in earth, he lifteth vp his eyes to heauen.

I A M E D.

89 O Lord, thy word endureth for euer: it shall not be broken.
90 Thy trueth is from generation to generation: it abideth in heauen and therefore is immutable.

a Their heart is indurate and hardened, puffed vp with prosperity and vayne estimation of themselves.
b When God sheweth his grace toward any, he testifieth to others that he sayleth not them that trust in him.
c He declareth, that when he felt not Gods mercies, he was as dead.
d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his worde.

a Though my strength faile me, yet my soule groweth and sigheth, resting still in thy worde.
b Like a skinned bottel or bladder y is parched in the smoke.
c How long wilt thou afflict thy seruant.
d They haue not onely oppressed me violently, but also craftily conspired against me.

b Seeing y^e earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and v^a-changeable.
 c He proueth by effect, that he is Gods child, because he seeketh to vnderstand his word.
 d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

91 The p^resent time euē to this day by thine ordinaunces: for all are thy seruants.
 92 Except thy lawe had bene my delite, I should nowe haue perished in mine affliction.
 93 I will neuer forget thy precepts: for by them thou hast quickened mee.
 94 I am thyne, saue mee: for I haue sought thy precepts.
 95 The wicked haue waited for me to destroy mee: but I will consider thy testimonies.
 96 I haue seene an ende of all perfectis: but thy commandement is exceeding large.

MEM.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
 b Whosoever doeth submit himselfe onely to Gods word, shal not onely be safe against the practises of his enemies, but also learne more wisdom, then they that profess it, and are men of experience.
 c So then of our selues we can do nothing, but when God doeth inwardly instruct vs with his Spirit, we feelee his graces sweeter then honie.

97 Oh howe loue I thy Lawe! it is my meditation continually.
 98 By thy commandementes thou hast made me wiser then mine enemies: for they are euer with me.
 99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.
 100 I vnderstoode more then the ancient, because I kept thy precepts.
 101 I haue refrained my feete from euill: because I might keepe thy worde.
 102 I haue not declined from thy iudgements: for thou didst teach me.
 103 Howe sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
 104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshehood.

NVN.

a Of our selues we are but darkness, and can not see, except we be lightened with Gods word.
 b So all the faithful ought to binde themselves to God by a solemn othe and promise, to stirre vp their zeale to embrace Gods word.
 c That is, my prayers and thankesgiuing, which sacrificie Hosen callethe the calues of the lippes, Chap. 14. verse 2.
 d That is, I am in continuall danger of my life.
 e I esteemed no worldly things, but made thy word mine inheritance.

105 Thy worde is a lantern vnto my feete, and a light vnto my path.
 106 I haue sworn: as wil perforce it, that I will keepe thy righteous iudgements.
 107 I am very sore afflicted: O Lord, quicken me according to thy word.
 108 O Lord, I beseeche thee accept the free offerings of my mouth, and teach me thy iudgements.
 109 My soule is continually in myne hand: perdo I not forget thy Lawe.
 110 The wicked haue laped a snare for mee: but I swarued not from thy precepts.
 111 Thy testimonies haue I taken as an heritage for euer: for they are the iope of mine heart.
 112 I haue applyed mine heart to fulfill thy statutes alway, euen vnto the ende.

SAME CH.

113 I hate vaine iudgements: but thy Lawe do I loue.
 114 Thou art my refuge and shield, & I trust in thy word.
 115 Whar from me, ye wicked: for I will keepe the commandementes of my God.
 116 Stablish me according to thy promises, that I may liue, and disappoynt me not of mine hope.
 117 Stay thou neare, & I shal be safe, and I will delite continually in thy statutes.
 118 Thou hast troden downe al them that depart from thy statutes: for their delite is vaine.
 119 Thou hast taken away all the wicked of the earth like dross: therfore I loue thy testimonies.
 120 My flesh trembleth for feare of thee, and I am afrayde of thy iudgements.
 d The crasse practises of them that contemne thy Law, shal be brought to nought.
 e Which infected thy people, as dross doeth the metall.
 f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

AIN.

121 I haue executed iudgement & iustice: leaue me not to mine oppressours.
 122 Answer for thy seruāt in that, which is good, & let not h^y proude oppresse me.
 123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promises.
 124 Deale with thy seruāt according to thy mercie, & teach me thy statutes.
 125 I am thy seruāt: grant me therefore vnderstanding, that I may knowe thy testimonies.
 126 It is time for thee to worke: for thy Lawe hath destroyed thy Lawe.
 127 Therfore loue I thy commandementes above golde, yea, above most fine gold.
 128 Therfore I esteeme al thy precepts most iust, and hate al false wayes.
 brought al things to confusion, & Gods word to vnto cōtempt, then is it Gods time to help & send remedie.
 d That is, whosoever dissenteth from the puritie of thy word.

P E.

129 Thy testimonies are a wonderfull: therefore doeth my soule keepe them.
 130 The entrance into thy words sheweth light, & giueth vnderstanding to h^y simple.
 131 I opened my mouth and panted, because I loued thy commandementes.
 132 Look vpon me and be merciful vnto me, as thou vnest to doe vnto those that loue thy Name.
 133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.
 134 Deliuer me fro the oppression of me, and I wil keepe thy precepts.
 135 Shew h^y light of thy countenance vpon thy seruāt, & teach me thy statutes.
 136 Mine eyes gush out in riuers of water, because they keepe not thy Lawe.
 was so great.
 d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDL

137 Righteous art thou, O Lord, and iust are

a We cannot confesse God to be righteous, except we liue vprightly & truly, as he hath commaunded.
Eph 6.9.9.
1 John 1.17.
b Gold hath need to be fined, but thy worde is perfectio in itselfe.
c This is the true trial, to prayse God in aduersitie.
d So y the life of man without the knowledge of God is death.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the study of Gods word, then they that kept the watch, were in their charge.
c Or, custome.
d He sheweth the nature of the wicked to be to persecute against their conscience.
e His faith is grounded vpon Gods worde, that he would euer be at hand when his children be oppressed.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in y Lawe, which because the wicked lack, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice & contempt of thy glory.
d It is a sure signe of our adoption, whē we loue the Law of God.
e Since thou first promisedst, euen to the ende all thy sayings are true,

are thy iudgements.
138 Thou hast commaunded iustice by thy testimonies and truth especially.
139 Thy zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.
140 Thy worde is proued most pure, & thy seruant loueth it.
141 I am small and despised: yet doe I not forget thy precepts.
142 Thy righteousness is an euermlasting righteousness, and thy Law is truth.
143 Trouble and anguish are come vpon me: yet are thy commandementes my delite.
144 Thy righteousness of thy testimonies is euermlasting: graunt me vnderstanding, and I shall liue.

K O P H.

145 I haue cried with my whole heart: heare me, O Lord, and I wil keepe thy statutes.
146 I called vpon thee: saue me, and I wil keepe thy testimonies.
147 I quickened the morning light, & cried: for I waited on thy word.
148 Mine eyes present the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy iudgement.
150 They draw nere, that follow after malice, & are farre from thy Law.
151 Thou art nere, O Lord: for all thy commandementes are true.
152 I haue known long since thy testimonies, that thou hast established them for euer.

R E S H.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Plead my cause, & deliuer me: quicken me according vnto thy word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.
157 Thy persecutours & mine oppressors are many: yet do I not swaue fro thy testimonies.
158 I sawe the transgressours and was grieved, because they kept not thy worde.
159 Consider, O Lord, how I loue thy precepts: quicken me according to thy louing kindnes.
160 The beginning of thy word is truth, and all the iudgements of thy righteousness endure for euer.

S C H I N.

161 Whinces haue I persecuted me without cause, but mine heart stood in awe of thy wordes.
162 I reioice at thy worde, as one that findeth a great treasoure.
163 I hate falsheode and abhorre it, but thy Law do I loue.
164 Seven tymes a day do I prayse thee, because of thy righteous iudgements.
165 They, that loue thy Lawe, shall haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue trusted in thy saluation, and haue done thy commandementes.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts and thy testimonies: for all my wayes are beset with thee.

first haue faith, before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O Lord, & giue me vnderstanding, according vnto thy worde.
170 Let my supplication come before thee, and deliuer me according to thy promise.
171 Thy lips shall breake prayse, when thou hast taught me thy statutes.
172 Thy tongue shall intreat of thy word: for all thy commandementes are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delite.
175 Let my soule liue, and it shall prayse thee, and thy iudgements shall helpe me.
176 I haue gone astray like a lost sheepe: seeke thy seruāt, for I do not forget thy commandementes.
to and fro by mine enemies, and hauing no place to rest in.

a The threatenings & persecutions of princes could not cause me to shrinke to confesse thee, whome I more feare then men.
b That is, often and sundry tymes.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must

PSAL. CXX.
1 The prayer of Dauid being vexed by the false reportes of Saules flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were given to all kinde of wickednes and conuention.

1 Called vnto the Lord in my trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doeth thy deceitfull tongue bring vnto thee? or what doth it accom-
plish?

sake, yet it is a great grieft to the flesh to heare euill for wel doing.
c He assured himselfe that God would turne their craft to their owne destruction.

a As thou hast promised to be the scholmaster vnto all the, that depend vpon thee.
b The word signifies, to poure forth continually.
c All his prayer, and desires, to profite in the worde of God.
d That is, thy provident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased.

a That is, of lifting vp the tune and rising in singing.
b Albeit y children of God ought to reioyce when they suffer for righteousness sake,

d He sheweth that there is nothing so sharpe to pearce, nor to hate to set on fire as a flaunderous tongue.
e These were people of Arabia, which came of Iaphet, Gen. 10. 2. f That is, of the Ishmaelites, g He declared what he meaneth by Meshech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Which onely doth maintaine, preserue & prosper his Church.

A song of deegrés.

a Or, above the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.
a He accuseth m as ingratitude, which cannot depend on Gods power.
b He sheweth that Gods providence not onely watcheth ouer his Church in generally, but also ouer euery member thereof.
c Neither heate nor colde, nor any incommodie shall be able to destroy Gods Church: albeit for a tyme they may molest it.
d Whatsoeuer thou doest enterprise, shall haue good successe.

1 I will lift mine eyes vnto the mountaynes, from whence mine helpe shall come.
2 Mine helpe cometh from the Lorde, which hath made the heauen and the earth.
3 Ye will not suffer thy foote to slippe: for he that keepeth thee, will not sliue ber.
4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.
5 The Lorde is thy keeper: the Lord is thy shadow at thy right hand.
6 The sunne shall not scinde thee by day, nor the moone by night.
7 The Lord shall preferre thee from all euill: he shall keepe thy soule.
8 The Lord shall preferre thy going out, and thy coming in from henceforth and for euer.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thanks, 8 And prayeth for the prosperitie of the Church.

A song of deegrés, or Psalmc of Dauid.

a Chro. 2. 0. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro, as the Arke removed.
c By the artificial ioyning and beautie of the houses, he meaneth the concord, and loue that was betwene the citizens.
d All the Tribes according to Gods couenant shall come and pray there.

1 I was triouped, when they said to me, vnde will goe into the house of the Lorde.
2 Dur^b feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is compact together in it selfe:
4 Whereunto ^a the Tribes, euen the Tribes of the Lorde go by according to the testimonie to Israel, to praye the name of the Lorde.

5 For there are thrones set for iudgement, euen the thrones of the house of Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy walles, & prosperitie within thy palaces.
8 For my brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lorde our God, I will procure thy wealth.

in and without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

8 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contempters of God.

A song of deegrés.

1 I lift vp mine eyes to thee, that dwellest in the heauens.
2 Beholde, as the eyes of a seruantes looke vnto the hand of their masters, & as the eyes of a mapen vnto the hand of her mistresse: so our eyes wayte vpon the Lord our God until he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we haue suffered to much contempt.
4 Our soule is filled to full of the mors king of the wealthy, and of the despites faulnes of the proude.

e In whose house God placed the throne of Iustice, and made it a figure of Chnistes kingdome.
f The fauour of God prosper thee both within and without.
a He comparoth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpe faile, God is euer at hand and like himselfe.
b He declareth that when the

faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboute, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God, escaping a great peril, do acknowledge themselves to be deliuered, not by their own force, but by the power of God. 4 They declare the greatnes of the perill, 6 And praise the Name of God.

A song of deegrés or Psalmc of Dauid.

1 If the Lord had not bene on our side, I may Israel now say.
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had the swallowed vs by quick, when their wrath was kindled against vs.
4 Then the waters had drowned vs, and the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a brude out of the snare of the fowlers: p snare is broken and we are deliuered.
8 Our helpe is in the name of the Lorde, which hath made heauen and earth.

a He sheweth y God was redy to helpe at neede, & that there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great danger that the church was in, and out of the which God miraculously deliuered them.
d For the wicked did not onely furiously rage agaynst the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their welth, 5 And the destruction of the wicked.

¶ A long of degrees.

1 They that trust in the Lord, shall be as mount Zion, which can not be remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth and for euer.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked waies, them shall the Lord leade with the workers of iniquitie: but peace shall be vpon Israel.

PSAL. CXXVI.

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretold by Ieremie chap. 25. 12. and 29. 10.

¶ A long of degrees or Psalm of David.

1 When the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with ioy: then said they among heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 They that sowe in teares, shall reape in ioye.

6 They went weeping and caried precious seede: but they shall returne with ioy and bring their sheaues.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods mere providence and blessing, 3 And that to haue children wel nurtred is an especiall grace and gift of God.

¶ A long of degrees or Psalm of Salomon.

1 Except the Lord build house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods providence.
b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shall not so rest vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites and such as haue no zeale of truth.

a Their deliuerance was as a thing incredible, and thereforeooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the Infidels confesse Gods wonderfull worke, faithfull can neuer shew themselves sufficiently thankful. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promises to returne, had their desire.

a That is, gouernment and dispose all things pertaining to the familie.
b The publike estate of the common welth.

2 It is in vaine for you to rise early, and to lie downe late, and eate the bread of sorrowe: but he will surely giue rest to his beloued.
3 Beholde, children are the inheritance of the Lord, and the fruite of the wombe his rewarde.
4 As are the arrowes in the hand of the strong man: so are the children of youth.
5 Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

king their labours comfortable, and as it were a rest.
f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.
g Such children shall be able to stoppe their aduersaries moutles, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to al vniuersally, but to them only that feare the Lord, and walke in his waies.

¶ A long of degrees.

1 Blessed is every one that feareth the Lord, and walketh in his waies.
2 When thou ratest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitefull vine on the sides of thine house, & thy children like the olive plantes round about thy table.

4 As surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall blesse thee, and thou shalt see the wealth of Ierusalem all the dayes of thy life.

6 Pea, thou shalt see thy childrens children, and peace vpon Israel.

a Because Gods fauour appeareth in none outward thing more then in increase of children, he promisseth to enrich the faithfull with this gift. d Because of the spiritual blessing, which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publicly, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted, 4 For by the righteous Lord is he deliuered, 6 And the enemies for all their glorious shewe, shall suddenly be destroyed.

¶ A long of degrees.

1 They haue often times afflicted mee from my youth (map Israel nowe sape)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be ashamed and turned backward.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe.

a Which watch, and ward, & are also magistrates, and rulers of the citie.
d Either that, which is gotten by hard labour, or eaten with griefe of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.
g Such children shall be able to stoppe their aduersaries moutles, when their godly life is maliciously accused before iudges.
a God approueth not our life except it be reformed, according to his word.
b The worlde esteemeth them happie, which liue in wealth, and idleness: but the holy Ghost approueth them best, that liue of the meane profit of their labours.
c Because Gods fauour appeareth in none outward thing more then in increase of children, he promisseth to enrich the faithfull with this gift. d Because of the spiritual blessing, which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publicly, this priuate blessing were nothing.
a The Church now afflicted ought to remember, how her condition hath bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

6 They

a The enemies lift themselves most high & as it were they approche neere to y^e sunne, are consumed wth the heate of Gods wrath, because they are not grounded in godly humilitie. **d** That is, y^e wicked shall perish and none shall passe for them.

a Being in great distresse and sorrowe. **b** He declareth that we cannot be iust before God, but by forgiveness of finnes. **c** Because of nature thou art mercifull: therefore the faithfull reuerence thee. **d** He sheweth to whom the mercie of God doeth apperteyne: to Israel, that is, to the Church, and not to the reprobate.

a He setteth forth his great humilitie, as an example to alrulers and gouernours. **b** Which passe the measure and limits of his vocation. **c** He was void of ambition and wicked desires.

a That is, with how great difficultie he came to the kingdom, and with howe great zeale and care he went about to builde thy Temple. **b** Because the chiefe charge of the King was to set forth Gods glorie, he sheweth, that he coule take no rest, neither would he goe about anie worldly thing, were it neuer so necessarie, before he had executed his office.

6 They shalbe as the grasse on the house toppes, which withereth afore it cometh forth.
7 Whereof the mower silenth not his hand, neither the glainer his lay:
8 Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the name of the Lord.
PSAL. CXXX.

1 The people of God from their bottomles miseries doe crie vnto God, and are heard.
3 They confesse their finnes and flee vnto Gods mercie.

a King of degrees.
1 Of the deepe places haue I called vnto thee, O Lord.
2 Lorde, heare my voice: let thine eares attend to y^e voyce of my prayers.
3 If thou, O Lorde, straitly market iniquities, O Lord, who shall stand?
4 But mercie is with thee, that thou maiest be feared.
5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.
6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.
7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.
8 And he shall redeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambition and greedie desire to reigne, professeth his humilitie and modestie before God, and teacheth all men, what they should doe.

a King of degrees or Psalmes of Dauid.

1 Lorde, mine heart is not haughty, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.
2 Surely I haue behaued my selfe, like one waiered from his mother, and kept silence: I am in my selfe as one that is waiered.
3 Let Israel waite on y^e Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull, grounding on Gods promises made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, so pray there as was forefoken, Deut. 12.5.

a King of degrees.

1 Lorde, remember Dauid with all his affliction.
2 Who swaie vnto the Lorde, and vowed vnto y^e mighty God of Iakob, saying,
3 I will not enter into the tabernacle like brethren, and therefore he sheweth, that he could take no rest, neither would he goe about anie worldly thing, were it neuer so necessarie, before he had executed his office.

of mine house, nor come vpon my pallet or bed.
4 Nor suffer mine eyes to sleepe, nor mine eyes lids to slumber,
5 Until I finde out a place for the Lord, an habitation for the mighty God of Iakob.
6 Lo we heard of it in Ephrathah, and found it in the fieldes of the forest.
7 We will enter into his Tabernacles, and worshipping before his footstool.
8 Arise, O Lorde, to come into thy rest, thou, and the Arke of thy strength.
9 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.
10 For thy seruant Dauides sake refuse not the face of thine Anointed.
11 The Lorde hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy bodie will I set vpon thy throne.

12 If thy finnes keepe my covenant, and my testimonies, that I shall teach them, thy finnes also shall sit vpon thy throne for euer.
13 For the Lord hath chosen Zion, and loosed to dwell in it, saying,
14 This is my rest for euer: here will I dwell, for I haue a delight therein.
15 I will surely blesse her vitallies, and will satisfie her poore with bread,
16 And will clothe her Priests with salvation, and her Saintes shall shoute for ioye.
17 There will I make the home of Dauid to bid: for I haue ordeined a light for mine Anointed.
18 His enemies will I clothe with shame, but on him his crowne shall flourish.

b Because this cannot be accomplished but in Christ, it followeth that the promises was spirituall. **i** Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promisseth to blesse it, declaring before, that it was barren, k That is, with my protection, whereby they shalbe safe. **l** Though his force for a time seemed to be broken, yet he promisseth to restore it.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

a King of degrees or Psalmes of Dauid.

1 Behold, how good and howe comely a thing it is, brethren to dwell euery one together.
2 It is like to the precious ointment vnto the head, that runneth downe vpon the beard, euery vnto Barons beard, which went downe on the border of his garment:
3 And as the dewe of Hermon, which he was established vpon the mountaimes of Zion: shed King, at where the Lord appointed the blessing and life for euer, like brethren, and therefore he sheweth by these similitudes the commoditie of brotherly loue. **b** The ointment was a figure of the graces, which come from Christ the head vnto his Church. **c** By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. **d** Where there is such concord.

PSAL.

d That is, the Arke, which was a signe of Gods presence.
d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a forest, and compassed about onely with hilles.
e That is, Ierusalem, because afterward his Arke should remove to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promises to Dauid, so continue it to his posteritie, y^e whatsoeuer they shall aske for their people, it may be granted.

1 *He exhorteth the Levites, watching in the Temple, to praise the Lord.*

A song of degrees.

1 **B**ehold, praise ye the Lord, all ye servants of the Lord, ye that by night stand in the house of the Lord.

2 **L**ift up your hands to the Sanctuaries, and praise the Lord.

3 **T**he Lord, that hath made heaven and earth, bleste thee out of Zion.

a Ye that are Levites & chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to give God thanks.
c And therefore hath all power, bleste thee with his Fatherly loue declared in Zion.
Thus the Levites vsed to praise the Lord, and bleste the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what estate soever they be, to praise God for his marvellous workes, 12 And specially for his graces towards his people, wherein hee hath declared his maiestie, 15 To the confusion of all idolaters, and their idoles.*

Praise ye the Lord.

1 **P**raise the name of the Lord: ye servants of the Lord, praise him.

2 **P**e that stand in the house of the Lord, and in the courts of the house of our God,

3 **P**raise ye the Lord: for the Lord is good: sing praises unto his name: for it is a recompence thing.

4 **F**or the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 **F**or I know that the Lord is great, and that our Lord is above all gods.

6 **W**hatsoever pleased the Lord, that did he in heaven and in earth, in the sea, and in all the depths.

7 **H**ee bringeth up the cloudes from the ends of the earth, & maketh the lightnings with the raine: hee draweth forth the winde out of his treasures.

8 **H**e smote the first borne of Egypt both of man and beast.

9 **H**e hath sent tokens and wonders into the middes of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 **H**e smote many nations, and slew mightie kings:

11 **A**s Sihon King of the Amorites, & Og King of Basan, and all the kingdomes of Canaan:

12 **A**nd he gave their lande for an inheritance, even an inheritance unto Israel his people.

13 **T**hy name, O Lord, endureth for ever: O Lord, thy remembrance is from generation to generation.

14 **F**or the Lord will iudge his people, and be pacified towards his servants.

15 **T**hes idoles of the heathen are silver &

a Ye Levites that are in his Sanctuary.
b Meaning the people: for the people and Levites had their courtes, which were places of the Temple separate.
c That is, hath freely loved the posteritie of Abraham.
d Heioryeth Gods power & his will, to the intent that we should not separate them: and hereby he willesh Gods people to depend on his power, which he confirmeth by examples.
Iere. 17. 13.
Exod. 12. 29.
Nomb. 21. 24, 25.
He sheweth what fruiteth the godly cōfession of Gods power, whereby they see how he destroyeth his enemies, and delivereeth his people.
f That is, govern & defende his people.
g By shewing that punishment God appointeth for the heathen idolaters, hee warneth his people to beware of like offence, seeing that idoles have neither power nor life, & that their deliverance came not by idoles, but by the mightie power of God, read Psal. 115. vers. 4.

golden, even the worke of mens hands.
16 **T**hey have a mouth, and speake not: they have eyes and see not.
17 **T**hey have eares and heare not, neither is there any breath in their mouth.
18 **T**hey that make them, are like unto them: so are all that trust in them.
19 **P**raise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 **P**raise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.
21 **P**raised be the Lord out of Zion, which dwelleth in Jerusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 *A most earnest exhortation to give thanks unto God for the creation and governance of all things, which standeth in confessing that hee giveth vs all of his mere liberallitie.*

1 **P**raise ye the Lord, because he is good: for his mercie endureth for ever.

2 **P**raise ye the God of gods: for his mercie endureth for ever.

3 **P**raise ye the Lord of lords: for his mercie endureth for ever.

4 **W**hich onely doeth great wonders: for his mercie endureth for ever.

5 **W**hich by his wisdom made the heavens: for his mercie endureth for ever.

6 **W**hich hath stretched out the earth upon the waters: for his mercie endureth for ever.

7 **W**hich made great lights: for his mercie endureth for ever.

8 **A**s the sunne to rule the day: for his mercie endureth for ever.

9 **T**he moone and the starres to governe the night: for his mercie endureth for ever.

10 **W**hich smote Egypt with their first borne (for his mercie endureth for ever)

11 **A**nd brought out Israel from among them (for his mercie endureth for ever)

12 **W**ith a mightie hande and stretched out arme: for his mercie endureth for ever.

13 **W**hich divided the red Sea in two parts: for his mercie endureth for ever.

14 **A**nd made Israel to passe through the middes of it: for his mercie endureth for ever.

15 **A**nd overthrowed Pharaoh and his hoste in the red Sea: for his mercie endureth for ever.

16 **W**hich ledde his people through the wilderness: for his mercie endureth for ever.

17 **W**hich smote great kings: for his mercie endureth for ever.

18 **A**nd slew mightie kings: for his mer-

cie endureth
anic other could doe. e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor autoritie was so dore unto him, as the loue of his Church.

a By this repetition he sheweth that the least of Gods benefites binde vs to thanksgiving: but chiefly his mercie, which is principally declared towards his Church.
b This was a common kind of thanksgiving, which the whole people vsed, when they had received any benefite of God, as 2. Chro. 7. 6. and 20. 21: meaning that God was not onely merciful to their fathers, but also continued the same to their posteritie.
c Gods mercie: full providence toward man appeareth in all his creatures, but chiefly in that that he delivred his Church from the thralldome of their enemies.
d In doing such a worke as was neuer done before, nor that

h Seeing that God provideth, euen for the beasts: much more hath he care ouer his. i Seeing that all angies haue had most plaine testimonies of Gods benefits,

rie endureth for euer:
19 As Sijlon King of the Amorites: for his mercie endureth for euer:
20 And Og the King of Baschan: for his mercie endureth for euer:
21 And gaue their lande for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his seruants: for his mercie endureth for euer:
23 Which remembered vs in our s^{er}uile state: for his mercie endureth for euer:
24 And hath rescued vs from our oppressours: for his mercie endureth for euer:
25 Which giueth food to all beasts: for his mercie endureth for euer.
26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decaye, liued in great anguish & sorrow of heart: the which grieffe the Chaldeans did so little pittie,
3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against the,
8 And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the ruins of Babel we sate, and there we wept, when wee remembred Zion.

2 We hanged our harpes vpon the wilowes in the middes thereof.

3 Then they that led vs captiues, required vs of songs & mirth, when we had hanged by our harps, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefe top.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which saide, Wale it, rase it to the fundation thereof.

8 O daughter of Babel, worthie to be destroyed, blessed shal he be that rewardeth thee, as thou hast serued vs.

9 Wretched shall he be that taketh & dasheth thy children against the stones.

griuous vnto them, and are such as they can not but remember and lament. e The decay of Gods religion in their country was so griuous, f no ioye could make them glad, except it were restored. f According as Ezekiel 25. 13, and Ieremie 49. 7. verse prophesied: and Obadiah vers. 10 sheweth f the Edomites, which came of Esau, conspired w the Babylonians against their brethre and kinsfolke. g When thou didest visite Ierusalem. h He aludeth to Isaies prophesie cha. 13 & 16. vers. promising good successe to Cyrus & Darius, whom ambition moued to fight, against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage praiseth the goodnes of God toward him, the which is so great. 4 That it is knowne to forren princes, who shal praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time folowing, as he hath had heretofore.

A Psalm of David.

1 Will praise thee with my whole heart: euen before the goddess will I praise thee.

2 I will worship towarde thine holy Temple & praise thy Name, because of thy louing kindnes & for thy truth: for thou hast magnified thy Name as done all things by thy word.

3 When I called, then thou heardest me, & hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they haue hearde the words of thy mouth.

5 And they shall sing of the waues of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proude he knoweth as farre of.

7 Though I walke in p^{er} middes of trouble, yet wilt thou reuine mee: thou wilt stretch forth thine hand vpon p^{er} walt of mine enemies, and thy right hande shall saue me.

8 The Lord will performe his worke toward mee: O Lord, thy mercie endureth for euer: forsake not the workes of thine hands.

place can not hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre of. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 David to cense his heart from all hypocrisy, sheweth that there is nothing so hid, which God seeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that condemne God.

I To him that excelleth. A Psalmine of David.

1 O Lord, thou hast tryed me & known mee.

2 Thou knowest my sitting and my rising: thou knowest andist my thought as farre of.

3 Thou compasses my paths, and my lying downe, and art accustomed to all my waues.

4 For there is not a word in my tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me straite behind and before, and lapst thine hand vpon me.

6 Thy knowledge is to wonderfull for me: it is so high that I cannot attaine vnto it, where thou ap

a Euen in the presence of Angels & of them, that haue authority among men.

b Both the Temple and ceremonial seruice at Christs coming were abolished: so that now God

c Thou shalt be worshipped onely in spirit and truth.

d All the world shall confesse that thou hast wonderfully preferred me, and performed thy promises.

e Distance of

f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid to God,

b So that they are evidently knowne to thee,

c Thou knowest my meaning before I speake,

d Thou so guidest me wthine hand, that I can

e turne no way, but

f Where thou ap

e From thy power
and know-
ledge?

f Thy power
doth so fast hold
me, that I can
escape by no
means from
thee.

g Though dark-
nes be an hin-
drance to mans
sight, yet it ser-
ueth thine eyes
as well as the
light.

h Thou hast
made me in all
parts and there-
fore must needs
knowe me,

i Considering
thy wonderfull
worke in forming
me, I can not but
praise thee, and
feare thy might-
ie power.

k That is, in my
mothers womb;
which he com-
pareth to the
inward partes of
the earth.

l Seeing that
thou didst
know me before
I was compo-
sed of either
flesh or bone,

much more now
mult thou know
me when thou
hast fashioned
me.

m How ought
we to esteeme
the excellent
declaration of
thy wisdom in
the creation
of man!

n Continually
see new occasions
to meditate in
thy wisdom & to praise thee.
o Hereafter vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely. p Or anie heinous way or rebellious : meaning, that though he were subiect to sinne : yet was he not giuen to wickednesse and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

7 Whether shal I goe from thy Spi-
rites?
or whether shal I flee from thy pre-
sence?

8 If I ascend into heauē, thou art there;
if I lie downe in hell, thou art there.

9 Let me take the wings of the morning,
and dwell in the uttermost parts of the
sea:

10 Yet thither shal thine hand leade me,
and thy right hand hold me.

11 If I say, Per the darkenes shall hide
me, euen the night shalbe a light about
me.

12 Yea, the darkenes hideth not from
thee: but the night shineth as the day:
the darkenes and light are both alike.

13 For thou hast ^a possessed my reines:
thou hast covered me in my mothers
wombe.

14 I will praise thee, for I am ^b fearefull
and wonderously made: maruclous
are thy workes, and my soule knoweth
it well.

15 My bones are not hid fro thee, though
I was made in a secret place, and fash-
ioned ^c beneath in the earth.

16 Thine eyes did see me, when I was
without forme: ^d for in thy booke were
all things written, which in continu-
ance were fashioned, when there was
none of them before.

17 How ^e deare therefore are thy thoughts
vnto me, O God! howe great is the
summe of them!

18 If I should count them, they are inoe-
then the sand: when I awake, ^f I am
still with thee.

19 Oh that thou wouldest say, O God,
the wicked and bloodie men, to whom I
say, Depart ye from me:

20 Which speake wicked ly of thee, & be-
sing thine enemies are lifted vp in vaine.

21 Doe not ^g I hate them, O Loide, that
hate thee? & doe not I earnestly con-
side with those that rise vp against
thee?

22 I hate them with an unfained hatred,
as they were mine vter enemies.

23 Crie me, O God, and knowe mine
heart: pious me & know my thoughts,

24 And consider if there be anie ^h way of
wickednes in me, & lead me in the way
for euer.

PSAL CXL

1 David complaineth of the crueltie, false-
hoode and iniuries of his enemies. 8 A-
gainst the which he praieth vnto the Lord
and assureth himselfe of his helpe and suc-
cour. 12 Wherefore he prouoketh the iust
to praise the Lord, and to assure themselues
of his iustice.

To him that excelleth, A Psalm
of Dauid.

1 D ^a Chur me, O Lord, from the euill
man: pleserue me from the ^b cru-
ell man:

2 Which imagine euill thinges in their
^c heart, and make warre continually.

3 They haue sharpened their tongues
like a serpent: ^d adders poison is vnder
their lippes. Selah.

4 Keepe ^e me, O Loide, from the handes
of the wicked: pleserue me from the
cruell man, which purposeth to cause
my steppes to slide.

5 The proud haue laid a snare for me and
spied a net with cords in my pathway,
and let gennes for me. Selah.

6 Therefore I saide vnto the Loide, Thou
art my God: heare, O Loide, the voyce
of my prayers.

7 O Lord God the strength of my salua-
tion, thou ^f hast covered mine head in
the day of battell.

8 Let not the wicked haue his desire, O
Loide: ^g performe not his wicked
thought, least they be proude. Selah.

9 As for ^h the thine of them, that com-
passe me about, let the mischief of their
owne lippes come vpon them.

10 Let coles fall vpon them: let ⁱ him cast
them into the fire, and into ^j deepe pits,
that they ripe not.

11 For the backbiter shall not be establi-
shed vpon the earth: euill shall ^k hunt
the cruell man to destruction.

12 I know that the Lord will avenge the
afflicted, and iudge the poore.

13 Surely the righteous shall praise thy
name, and the iust shall ^l dwell in thy
presence.

14 The enterprises of the wicked, ^m It seemeth that he alludeth to Saul,
h To wit, God: for Dauid saue that they were reprobate, and
that there was no hope of repentance in them. i Gods plagues
shall light vpon him in such fort, that he shall not escape.
k That is, shall be defended and preserved by thy fatherly pro-
vidence and care.

PSAL CXL

1 David being grieuously persecuted vnder
Saul, only fleeth vnto God so haue suc-
cour, 3 desiring him to bridle his affec-
tions, that he may patiently abide till God
take vengeance of his enemies.

A Psalm of Dauid.

1 O ^a Lord, I call vpon thee: haste thee
vnto me: heare my voice, when I
crie vnto thee.

2 Let my prayer be directed in thy sight as
incense, and the ^b lifting vp of mine
handes as an euening sacrifice.

3 Set a watch, O Lord, before my mouth,
and keepe the ^c doore of my lippes.

4 Incline not mine heart to euill, that I
shoulde committ wicked workes with

a Which perse-
cuteth me of ma-
lice and without
cause.

b That is, by
their false cauil-
lations and lies
they kindle the
hatred of the
wicked against
me.

c He sheweth
what weapons
the wicked vse,
when power and
force fayle them.

d He declareth
what is the re-
medie of the
godly, when
they are oppres-
sed by the world-
lings.

e He calleth to
God with liuely
faith, being assu-
red of his mer-
cies, because he
had beforetime

f proued, that
God helped him
euer in his dan-
gers.

g For it is in
Gods hand to
ouerthrowe the
counsels and en-
terprises of the wicked.

h To wit, God: for Dauid saue that they were reprobate, and
that there was no hope of repentance in them. i Gods plagues
shall light vpon him in such fort, that he shall not escape.
k That is, shall be defended and preserved by thy fatherly pro-
vidence and care.

i He sheweth
that there is
none other re-
fuge in our ne-
cessities, but one-
ly to flee vnto
God for comfort
of soule.

b He meaneth
his earnest zeale
and gesture,

which he vsed in prayer: alluding to the sacrifices, which were
by Gods commandement offered in the olde lawe. c He des-
reth God to keepe his thoughtes and waies either from thin-
king or executing vengeance.

d Let not their prosperitie allure me to be wicked as they are. e He coule abide all corrections, that came of a loving heart. f By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them. g The people, which followed their wicked rulers in persecuting; shall repent and come to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2 Cor. 1.9, 10. I In to Gods nettes, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

men that worke iniquitie: and let me not eate of thyne delicacies. Let the righteous smite me: for that is a benefite: and let ^e him reioyce me, and it shall be a precious oyle, that shall not breake mine head: for within I shall euen ^f pray in their miseries. When their iudges shall be cast downe in stonie places, then shall I heare my words, for they are sweete. But bones lie scattered at the ^g graues mouth, as he that beweth wood of diggeth in the earth. But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute. Keepe me from the snare, which they haue laide for me, and from the gremies of the workers of iniquitie. Let the wicked fall into ^h his nettes together, whyles I escape.

PSAL. CXLII.

1 The Prophet neither asonied with feare, nor caried away with anger, nor forced by desperation, would kil Saul, but with a quiet mind directed his earnest praier to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, and a praier, when he was in the cage.

1 Cried vnto the Lord with my voyce: with my voice I ^a praied vnto the Lord. I powred out my meditation before him, and declared mine affliction in his presence. Though my spirit was in perplexitie in me, yet thou knewest my path: in the way, wherein I walked, haue they ^b prised up laide a snare for me. I looked vpon my right hand, and beselbe, but there was none that woulde know me: all refuge failed me, & none ^c cared for my soule. Then cried I vnto thee, O Lord, & laide, Thou art mine ^d hope, and my portion in the land of the liuing. Hearken vnto my cry, for I am brought verie lowe: deliuer me from my persecuters, for they are to strong for me. Bring my soule out of ^e prison, that I may praise thy Name: then shall the righteous ^f come about me, when thou art beneficiall vnto me.

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A Psalm of Dauid.

- B**lessed be ^a Lord in strength, which teacheth mine handes to fight, and my fingers to battel.
- 2** He is my goodnes and my fortresse, my towne and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.
- 3** Lord, what is man that thou carest best him! or the sonne of man that thou thinkest vpon him!
- 4** Man is like to vanitie: his dayes are like a shadow, that vanissheth.
- 5** Bow thine heauens, O Lord, & come downe: touch the mountains and they shall smoke.
- 6** Cast forth the lightening and scatter them: shoot out thine arrowes, and consume them.
- 7** Send thine hand from aboue: deliuer mee, and take me out of the great waters, and from the hand of strangers.
- 8** Whose mouth talketh vanitie, & their right hande is a right hande of falshood.
- 9** I will sing a newe song vnto thee, O God, and sing vnto thee vpon a viol, and an instrument of ten strings.
- 10** It is he that giveth deliuerance vnto kings, and rescueth Dauid his seruant from the hurtfull sword.
- 11** Rescue mee, and deliuer mee from the hande of strangers, whose mouth talketh vanitie, and their right hande is a right hand of falshood.
- 12** That our sinnes may be as plants growing vp in their pouth, and our daughters as the corner stones, grauen after the similitude of a palace:
- 13** That our corners may be full, and as bounding with diuers sorts, & that our sheepe may lying forth thousands and ten thousand in our streets:
- 14** That our oren may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streets.
- 15** Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

are corrupt in their iudgement and enterprises, as though they were strangers. **g** For though they shake hands, yet they keepe not promises. **h** That is, a rare and excellent song, as thy great benefices deserue. **i** Though wicked kings be called Gods seruants, as Cyrus, Mai 45. 1, forasmuch as hee vseth them to execute his iudgements: yet Dauid because of Gods promises, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie. **k** He desireth God to continue his benefis toward his people, counting y protection of children and their good education among the chiefest of Gods benefices. **l** That the very corners of our houses may be full of store for the great abundance of thy blessings. **m** He attributed not only the great commodities, but euen the least also to Gods fauour. **n** And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalm was composed, when the kingdom of Dauid flourished. 1 Wherein he

describeth the wonderfull prouidence of God, as well in governing man, as in preferring all the rest of his creatures. 17 Hee praiseth God for his iustice and mercie, 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

A Psalm of Dauid of praise.

- O**pp God and King, I will extoll thee, and will blese thy name for euer and euer.
- 2** I will blese thee dayly, and praise thy name for euer and euer.
- 3** Great is the Lord, and most worthy to be praised, and his greatness is incomprehensible.
- 4** Generation shall praise thy workes vnto generation, and declare thy power.
- 5** I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes.
- 6** And thy shall speake of the power of thy fearefull actes, and I will declare thy greatnes.
- 7** Thy shall breake out into the mention of thy great goodnes, and shall sing as loude of thy righteousness.
- 8** The Lord is gracious and merciful, slow to anger, and of great mercie.
- 9** The Lord is good to all, and his mercies are ouer all his workes.
- 10** All thy workes praise thee, O Lord, and thy Saintes blese thee.
- 11** Thy shew the glory of thy kingdome and speake of thy power.
- 12** To cause his power to be known to the sonnes of men, and the glorious renowne of his kingdome.
- 13** Thy kingdome is an euermlasting kingdome, & thy dominion endureth through out all ages.
- 14** The Lord vpholdeth all that fall, and lifeth vp all that are ready to fall.
- 15** The eyes of all waite vpon thee, and thou givest them their meat in due season.
- 16** Thou openest thine hand, and fillest all things liuing of thy good pleasure.
- 17** The Lord is righteous in all his wayes, and holy in all his workes.

though our sinnes haue provoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot seele the sweete comfort of the same. **f** The praise of thy glorie appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindful of the same. **g** Hee sheweth that all things are out of order, but only where God reigneth. Luke 1. 33 dan. 7. 14. **h** Who being in miserie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, & suffer themselves to be gouerned by him. **i** To wit, as well of man, as of beast. **k** He praiseth God, not only for y he is beneficial to all his creatures, but also in that y he iustly punisheth y wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them.

- 1 Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impaciencie and murmuring. m For they will aske or with for nothing, but according to his will, 1. Iohn 5. 14. n That is, all men shalbe bound to praise him.
- 18 The **Lorde** is neere vnto all that call vpon him: yea, to all that call vpon him in trust.
- 19 He will fulfill the desire of them that feare him: he also will heare their cry, and will saue them.
- 20 The **Lorde** preferueth all them that loue him: but he will destroy all the wicked.
- 21 By mouth shall speake the praise of the **Lorde**, and all flesh shall blisse his holy name for euer and euer.

PSAL. CXLVI.

- 4 *David* declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almighty, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigne sh for euer.

Praise ye the Lord.

- a He stirreth vp himselfe and all his affections to praise God, b That God may haue the whole praise: wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator, c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises, d He encourageth the godly to trust onely in the Lord, both for his power is able to deliuer them from all danger, and for his promises like his wil is most ready to do it, e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be known to be iudge of the world, f Though hee visit them by affliction, hunger, imprisonment & such like, yet his Fatherly loue and pitie neuer faileth them, yea rather, to his these are signes of his loue. g Meaning all them, that are defitute of worldly meanes and succour, h He assureth the Church that God reigne sh for euer for the preservation of the fame.
- 1 **P**raise thou the Lord, O my soule. I will praise the **Lorde** during my life: as long as I haue any being, I will sing vnto my God.
- 2 But not pour trust in princes, nor in the sonne of man, for there is none help in him.
- 3 His breath departeth, and he returneth to his earth: then his thoughts perish.
- 4 Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the **Lorde** his God.
- 5 Which made heauen and earth, the sea, and all that therein is: which keepeth his felicitie for euer.
- 6 Which executeth iustice for the oppressed: which giueth bread to the hungry: the **Lorde** lootheth the prisoners.
- 7 The **Lorde** giueth sight to the blinde: the **Lorde** raiseth vp the crooked: the **Lorde** lootheth the righteous.
- 8 The **Lorde** keepeth the stranger: he relieueth the fatherles & a widow: but he ouerthroweth the wap of the wicked.
- 9 The **Lorde** shall reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the **Lorde**.

PSAL. CXLVII.

- 1 The Prophet praiseh the bonnie, wisdom, power, iustice and providence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Decla-

ring his word & iudgements: so vnto them, as he hath done to none other people.

- 1 **P**raise ye the **Lorde**, for it is good to sing vnto our God: for it is a pleasant thing, and praise is comely.
- 2 The **Lorde** doeth build vp ^a Jerusalem, and gather together the dispersed of Israel.
- 3 He healeth those that are broken in heart, and bindeth vp their fores.
- 4 He counteth the number of the starres, and calleth them all by their names.
- 5 Great is our **Lorde**, & great is his power: his wisdom is infinite.
- 6 The **Lorde** relieueth the mecke, and abaseth the wicked to the ground.
- 7 Sing vnto the **Lorde** with praise: sing vnto the harpe vnto our God.
- 8 Which couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines.
- 9 Which giueth to beasts their foode, and to the pong rauens that cry.
- 10 He hath not pleasure in the strength of an horse, neither delighteth hee in the legs of man.
- 11 But the **Lorde** delighteth in them that feare him, and attend vpon his mercie.
- 12 Praise the **Lorde**, O Jerusalem: praise thy God, O Zion.
- 13 For hee hath made the barres of thy gates strong, and hath blessed thy children within them.
- 14 He setteth peace in thy borders, and satisfieth thee with the flour of wheate.
- 15 He sendeth forth his commandement vpon earth, and his word runneth very swiftly.
- 16 He giueth snow like wool, and scattereth the hoare frost like ashes.
- 17 He casteth forth his pee like moystles: who can abide the cold thereof?
- 18 Hee sendeth his word & melteth them: he causeth his winde to blowe, and the waters flowe.
- 19 He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel.
- 20 He hath not delt so with euery nation, neither haue they known his iudgements. Praise ye the **Lorde**.

which can not be relieued, but by God only: then if God shew himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euer lasting? h Though to vse lawfull meanes is both profitable and pleafeh God, yet to put our trust in them, is to defraude God of his honour. i He doth not onely furnish his Church with all things necessarie, but preferueth also the same, & maketh it strong against all outward force. ^a Ebr. far. k His secret working in all creatures is as a commandement to keepe them in order, and to giue them moouing and force. l For immediately and without resisting, all things obey him. m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, y doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed y reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praye the
 14 Specially his Church, for the power
 that he hath giuen to the same after that
 he had chosen them and ioyned them vnto
 him.

¶ Praise pe the Lord.

1 Praise pe the Lord from the hea-
 uen: praise pe him in the high plas-
 ces.

2 Praise pe him, al pe his Angles: praise
 him, all his armie.

3 Praise pe him, b sunne & moone: praise
 pe him all bright starres.

4 Praise pe him, c heauens of heauens,
 and d waters, that be aboue the hea-
 uens.

5 Let them praise the Name of the Lord:
 for he commanded, and they were cre-
 ated.

6 And he hath established them for euer
 and euer: hee hath made an ordinance,
 which shall not passe.

7 Praise pe the Lord from the earth, ye
 e dragons and all depths:

8 f fire and hable, sholue and vapours,
 storme winde, which execute his
 worde:

9 Mountaines & all hills, fruitfull trees
 and all cedars:

10 Beasts and all cattel, creeping things
 and fethered fowles:

11 k kings of the earth & all people, prin-
 ces and all iudges of the worlde:

12 Yong men & mapdens, also olde men
 and children:

13 Let them praise the Name of the Lord:
 for his Name onely is to bee exalted,
 and his praye aboue the earth and the
 heauens.

14 For he hath exalted the h home of his
 people, which is a praye for all his
 Saints, euen for the i children of Israel,
 a people that is neere vnto him. Praise
 pe the Lord.

PSAL. CXLIX.

1 An exhortation to the Church to praye
 the Lord for his victorie & conquest that
 he giueth his Saintes agaynst all mans
 power.

¶ Praise pe the Lord.

1 Sing pe vnto the Lord: a new song:
 let his praise be heard in the Congre-
 gation of Saints.

2 Let Israel reioyce in him that b made
 him, and let the children of Zion reioyce
 in their c king.

3 Let them praise his Name with p flute:
 let them sing praises vnto him with the
 timbell and harpe.

4 For the Lord hath pleasure in his peo-
 ple: he wil make the meeke glorious by
 deliuerance.

5 Let the Saintes be ioyfull with glorie:
 let them sing loude vpon their d beddes.

6 Let the high Actes of God be in their
 mouth, and a two edged sword in their
 handes.

7 e To execute vengeance vpon the hea-
 then, and corrections among the peo-
 ple:

8 To binde f their kings in chaines, and
 their nobles with fetters of ppon,

9 That they may execute vpon them the
 iudgement that is s written: this hoz-
 nour shall be to his Saintes. Praise
 pe the Lord.

to that continuall rest, and quietnes, which they shoulde haue,
 if they would suffer God to rule them. e This is chiefly ac-
 complished in the kingdome of Christ, when Gods people for
 iust causes execute Gods iudgements against his enemies: and it
 giueth no libertie to any to reuenge their priuate injuries. f Not
 only the people, but the Kings that were their enemies, shoulde
 be destroyed. g Her by God bindeth the hands & mindes of
 all his to enterprise no farther then he appoynteth.

PSAL. CL.

1 An exhortation to praye the Lord with-
 out cease by all manner of wayes for all his
 mightie, and wonderfull workes.

¶ Praise pe the Lord.

1 Praise pee God in his a Sanctuarie: a That is, in the
 praise pee him in the b firmament of b For his won-
 derfull power

2 Praise pe him in his mightie Actes: appeareth in the
 praise pe him according to his excellent
 firmamēt, which
 in Ebrewe is cal-
 led a stretching
 out, or spreading
 abroad, wherein

3 Praise pe him in the sound of the trise:
 pe: praise pee him vpon the viose and
 the harpe.

4 Praise pe him with timbell and flute:
 praise pee him with virginales and o:
 gans.

5 Praise pe him with sounding cyrnals:
 praise pe him with high sounding cyrn-
 bales.

6 Reuerence thing that hath b reach praise
 the Lord. Praise pe the Lord.

those instruments which by Gods commandement were appoin-
 ted in the olde Lawe, but vnder Christ the vse thereof is abol-
 shed in the Church. d He sheweth that all the order of nature
 is bound to cease to praise him, til they be gathered into that king-
 dome, which he hath prepared for his, where they shall sing e-
 uerlasting praye.

* This word Pro-
uerbe, or parable
signifieth a
grauē & notable
sentēce, worthe
to be kept in
memorie: and is
sometime taken
in y euill part for
a mock, or scoffe

THE *PROVERBES OF Salomon.

THE ARGUMENT.

THe wonderfull loue of God towarde his Church is declared in this booke: forasmuch as the summe and effe& of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, and partly maners, & also exhortations to both. Whereof the nine first chapters are as a preface full of graue sentences, & deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious jewel to the Church, of those three thousand parables mentioned 1. King. 4. 32, & were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

*1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 VVise-
dome complayneth that she is contemned. 24 The punishment of them that contemne her.*



The Parables of Salomon the loue of Dauid King of Israel.

a That is, what wee ought to know & followe, and what we ought to refuse.
b Meaning, the word of God wherein is y only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendering to euery man that which appertaineth vnto him.
e To such as haue not discretion to rule themselves.
f As he sheweth that these parables containing the effect of religion as touching maners & doctrine do appertaine to the simple people: so doth he declare that the same is also necessarie for them that are wise and learned.
g He speaketh this in the Name of God, which is the vniuersal Father of al creatures, or in the name of the pastor of y church, who is as a father.
h That is, of the Church, wherein the faithful are begotten by y incorruptible seede of Gods word.
i Ebr. increase of grace.
j To wit, the wicked, which haue not y feare of God.
k He speaketh not only of the shedding of blood with hand, but of al crafty practises which tend to the detrimēt of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked & their crueltye hath none end.
m He sheweth whereby y wicked are alured to ioyne together, because they haue euery one part of the spoyle of the innocent.

1 To receiue instruction to do wisely, by justice and iudgement and equitie,
2 To giue vnto the simple sharpnes of witte, and to the childe knowledge and discretion.
3 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,
4 To vnderstande a parable, and the interpretation, the words of the wise, and their darke sayings.
5 * The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.
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32 * * * * *
33 * * * * *

n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and crueltye.
p Whereby he concludeth that the couetous mā is a murderer.
q This wisdom is the eternall word of God.
r So that none can pretende ignorance.
s Wisdom re-
proueth three kinds of men:
y foolish or simple, which erre of ignorance, & the mockers, that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlines.
t This is spoken according to our capacitie, signifying that y wicked, which mocke and jest at Gods word, shall haue the iust rewarde of their mocking.
u That is, your destruction, which thing you fearest.
x Because they sought not with an affection to God, but for ease of their owne grieuance.
y Shewing that without faith and obedience we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 *W*isdomme exhorteth to obey her, 2 *S*he teacheth the feare of God, 6 *S*he is giuen of God, 10 *S*he preserveth from wickednes,

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocricie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisdom, to know and feare God.
f Or, hideth the saluation.

f The worde of God shal teach thee and counsel thee how to gouerne thy selfe.
g That is, the worde of God, which is y only light, to follow their owne fantasies which are darkenes.
h When they see any giuen to euil as they are.
i Meaning, that wisdom, which is the worde of God, shall preserve vs from all vices: naming this vice of whoredome whereunto man is most prone.
k That is, her husband, which is her head and guide to gouern her, from whom she ought not to depart, but remaine in his subiection. I Which is, the promise made in marriage. m Her acquaintance with her familiars and the haunt her. n To them that are dead in body and soule. o They shall enioy the temporal and spiritual promises of God, as the wicked shall be voyde of them.

1 *M*y sonne, if thou wilt receiue my wordes, and hide my commandments within thee,
2 And cause thine eares to hearken vnto wisdom, and encline thine heart to vnderstanding,
3 (For if thou callest after knowledge, and criest for vnderstanding:
4 If thou seekest her as silver, and searest her for her as for treasures,
5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.
6 For the Lord giueth wisdom, out of his mouth cometh knowledge & vnderstanding.
7 He preserveth the state of the righteous: hee is a shield to them that walke by right.
8 That they may keepe the wayes of indigement: and he preserveth the way of his Sauours)
9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, & every good path.
10 When wisdom enuteth into thine heart, & knowledge deliteth thy soule,
11 Then shall counsel preserve thee, & vnderstanding shall keepe thee,
12 And deliuer thee from the euil way, & from the man that speaketh froward things,
13 And from them that leaue the wayes of righteousness to walke in the wayes of darkenes:
14 Which reioyce in doing euill, and despit in the frowardnes of the wicked,
15 Whose wayes are crooked & they are lewd in their paths.
16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18 Surely her house tendeth to death, & her pathes vnto the dead.
19 All they that go vnto her, retorne not againe, neither take they holde of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the lust shall dwell in the olde land, and the bright men shall remaine in it.
22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

CHAP. III.

1 The word of God giueth life, 5 Trust in God, 7 Feare him, 9 Honour him, 11 Suffer his correction, 22 To them that follow the worde of God, all things shall succede well.

1 *M*y sonne, forget not thou my law, but let thine heart keepe my commandments.
2 For they shall increase the length of thy dayes, and the peeres of life, and thy prosperitie.
3 Let not binerpe and truth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.
4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
5 Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge him, and he shal direct thy wayes.
7 Be not wise in thine owne eyes: but feare the Lord, and depart from euill.
8 So health shal be vnto thy nauell, and marrow vnto thy bones.
9 Honour the Lord with thy riches, and with the first fruites of all thine increase.
10 So shall thy barnes be filled with abundance, and thy pressess shall e burst with new wine.
11 If thou refuse not the chaffening of the Lord, neither be grieued with his correction.
12 For if the Lord correcteth him, whom he loneth, euen as the father doeth the childe in whom he deliteth.
13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of silver, and the gaine thereof is better then gold.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes is in her right hand, and in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and all her paths prosperitie.
18 She is a tree of life to them that laye hold on her, and blessed is he that retapeth her.
19 The Lord by wisdom hath layed the foundation of the earth, and hath stablished the heauens throug vnderstanding.
20 By his knowledge the depths are broken by, and the cloudes droppe downe the dew.
21 My sonne, let not these things depart

Deut. 32. & 30. 14
a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for the.
b By mercy and truth, he meaneth the commandments of the first & second table: or els y mercy & faithfulness that we ought to vse toward our neighbours.
c Keep them as a most precious jewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporall & spiritual.
f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. & by this they acknowledged y God was the giuer of all things, and y they were redy to bestow all at his commandement.
g For to y faithful distributor God giueth in greater abundance.
Hebr. 2. 5.
rom. 3. 19.
h Meaning, that he that seeketh wisdom: that is, suffreth himselfe to be gouerned by the worde of God, shal haue all prosperitie both corporall and spiritual. i Which bringerth forth such fruite that they that eate thereof, haue life: and he alldeth to y tree of life in Paradise. k Hereby he sheweth that this wisdom, whereof he speaketh, is euerslasting, because it was before all creatures, and that all things, euen the whole worlde were made by it.

*Or, throte, read
(chap. 9.)*

*I For when God
destroyeth the
wicked, he will
saue his, as he
did Lot in So-
dom.*

*m Not onely
from them to
whom the pos-
session belongeth,
but also thou
shalt not keepe it
from thee, which
haue need of the
use thereof.*

*n That is, put-
teth his trust in
thee.*

*o Desire not to
be like vnto him.
p That is, his co-
nstant & father-
ly affection
which is hid and
secret from the
world.*

*q He will shew
by his plagues
y their scornes
shal turne to
their owne de-
struction, as
Chap. 1. 26.*

front thine eyes, but obserue wisdome,
and counsel.

22 So they shalbe life to thy soule, & grace
vnto thy necke.

23 Then shalt thou walke safely by thy
way: and thy foote shal not stumble.

24 If thou sleepest, thou shalt not be af-
raid, and when thou sleepest, thy sleepe
shalbe swete.

25 Thou shalt not feare for any sudder
feare, neither for the destruction of the
wicked, when it cometh.

26 For the Lord hathbe for thine assu-
rance, and shall pferue thy foote from
taking.

27 Withholde not the good from the
owners thereof, though there be pow-
er in thine hand to do it.

28 Say not vnto thy neighbour, So and
come againe, and to morrow will I
giue thee, if thou now haue it.

29 I Intend none hurt againe with thy neigh-
bour, seeing he doth dwell without feare
by thee.

30 Striue not with a man causeles, whē
he hath done thee no harme.

31 Be not enuious for the wicked man,
neither chuse any of his wayes.

32 For the froward is abomination vnto
the Lord: but his secret is with the right-
eous.

33 The curse of the Lord is in the house of
the wicked: but he blesseth the habita-
tion of the righteous.

34 With the scornful the scorneth, but
he giueth grace vnto the humble.

35 The wise shal inherite glory: but fool-
es dishonour, though they be exalted.

CHAP. IIII.

*1 Wisdome and her fruites ought to be searched.
14 The way of the wicked must be refused. 20 By
the worde of God the heart, eyes and course of life
must be guided.*

Hear, O ye children, the instructi-
on of a father, and giue eare to
leorne vnderstanding.

2 For I doe giue you a good doctrine:
therefore forsake ye not my law.

3 For I was my fathers soune, tender
and deare in the sight of my mother,

4 When he taught me, and sayd vnto
me, Let thine hart hold fast my words:
keepe my commandements, and thou
shalt liue.

5 Get wisdome, get vnderstanding: for
get not, neither decline from the wordes
of my mouth.

6 Forsake her not, & she shall keepe thee:
loue her, and she shal pferue thee.

7 Wisdome is the beginning: get wise-
dome therefore: and aboute all thy pos-
session get vnderstanding.

8 Exalt her, and she shal exalt thee: she
shall bring thee to honour, if thou em-
brace her.

9 She shal giue a comely ornament vnto

to thine head, yea, she shall giue thee a
crown of glory.

10 Heare, my sonne, and receiue my
wordes, and the peres of thy life shalbe
many.

11 I haue taught thee in the way of wis-
dome, and led thee in the paths of right-
teousnes.

12 When thou goest, thy gate shall not be
strait, & when thou sleepest, thou shalt
not fall.

13 Take hold of instruction, & leaue not:
keepe her, for she is thy life.

14 Enter not into the way of the wic-
ked, & walke not in the way of euill men.

15 Auoid it, & go not by it: turne from it,
and passe by.

16 For they can not sleepe, except they
haue done euill, and their sleepe depar-
teth, except they cause some to fall.

17 For they eate the bread of wicked-
nes, and drinke the wine of violence.

18 But the way of the righteous shineth
as the light, that shineth more & more
vnto the perfect day.

19 The way of the wicked is as the dark-
nes: they know not wherein they shall
fall.

20 Heepr sonne, hearken vnto my wordes,
incline thine eare vnto my sayings.

21 Let them not depart from thine eyes,
but keepe them in the middes of thine
heart.

22 For they are life vnto those that finde
them, and health vnto all their fleshy.

23 Keepe thine heart with all diligence:
for therout cometh all life.

24 But away fro thee a froward mouth,
and put wicked lips fure from thee.

25 Let thine eyes behold the right, and let
thine eyeliddes direct thy way before
thee.

26 Ponder the path of thy feete, and let
all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the
left, but remove thy foote from euil.

CHAP. V.

*3 Whoredome forbidden, 9 And prodigalitie, 15
He willets a man to lye on his labours & to helpe
others, 18 To loue his wife. 22 The wicked ta-
ken in their owne wickednes.*

My sonne, hearken vnto my wis-
dome, & incline thine eare vnto
my knowledge,

2 That thou mayest regard counsel, and
thy lips obserue knowledge.

3 For the lips of a strange woman drop
as an honycombe, and her mouth is
more soft then dole.

4 But the end of her is bitter as worm-
wood, and sharpe as a two edged sword.

Her feete go down to death, and her
steps take hold on hell.

6 She weigeth not the way of life: her
paths are moueable: thou canst not
know them.

7 Heare ye me now therefore, O childre,
and depart not from the wordes of my
mouth.

*e Salomō decla-
reth what care
his father had to
bring him vp in
the true feare of
God: for this
was Dauids pro-
testation.*

*f Thou shalt
walke at libertie
without offence.*

*g Meaning, y co-
do euil is more
proper and natu-
ral to y wicked,
then to sleepe,
eate or drinke.*

*h Godde by wic-
ked means and
cruel oppression.*

*i Signifying that
y godly increase
daily in know-
ledge & perfec-
tion, til they come
to full perfection,*

*which is, when
they shall be ioy-
ned to their head
in the beaues.*

*k That is, they
shal haue health
of body, vnder
the which all o-
ther blessings
promised in the
law are contey-
ned.*

*l For as y heart
is either pure or
corrupt, so is the
whole course of
mans life.*

*m Keepe a me-
asure in all thy
doings.*

*Or, vnderstan-
ding.*

*a That is, an har-
lot which giueth
her selfe to an
other then to
her husband.*

*b By oyle & ho-
nie he meaneth
flattering and
crafty incite-
ments.*

*c All her doings
lead to destru-
ction.*

*d She hath ever
new meanes to
allure to wic-
kednes.*

*a He speaketh
this in the person
of a preacher &
minister, which
is as a father vn-
to the people,
read Chap. 1. 8.*

*b In Ebreuit is
Only: for though
she had three o-
thers by Vriah,
yet Salomon was
onely her sonne
by Dauid.*

*c Meaning, Da-
uid his father.*

*d He sheweth
that we must
first begin at
Gods word, if so
be we will that
other things
prosper with vs,
contrary to the iudgement of the worlde, which
make it their last study, or els, care not for it at all.*

e That is, thy strength & goods to her that will have no pitie vpon thee: as is read of Samson, & the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemble of the godly.
h He teacheth vs sobriety, exhorting vs to live of our owne labours and to be beneficiall to the godly that want.
i Distribute the not to the wicked and infidels, but reuerse them for thy selfe, thy familie and them that are of the householde of faith.
k Thy children which shal come of thee in great abundance, blessing that God blesteth marriage & curseth whoredome. I Which thou didst marrie in thy youth. *"Or, go astray with a stranger?"*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuerfation, that he shall not escape the iudgements of God.
n Because he will not giue eare to Gods worde and be admonished.

8 **K**eepe thy way farre from her, & come not nare the core of her house,
9 **L**east thou gine thine honour vnto others, and thy peres to the crack:
10 **L**east the stranger should be filled with thy strength, and thy labours be in the house of a stranger,
11 **A**nd thou mourne at thine end, (when thou shalt confound thy selfe and thy bodie)
12 **A**nd say, **H**ow haue I hated instruction, and mine heart despised correction!
13 **A**nd haue not obeyed the voyce of the that taught me, nor euclined mine eare to them that instructed me!
14 **I** was almost brought into all euill in the middes of the Congregation and assemble,
15 **D**rink the water of thy cistern, and of the riuers out of the middes of thine owne well.
16 **L**et thy fountains flow forth, and the riuers of waters in the streets.
17 **B**ut let them be thine, euen thine only, and not the strangers with thee.
18 **L**et thy fountaine be blessed, & reioyce with the wife of thy youth.
19 **L**et her be as the louing hynde and pleasant roe: let her breastes satisfie thee at all tymes, and delight in her fowle continuall.
20 **F**or why shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 **F**or the wapes of man are before the eyes of the Lord, and he pondereth all his paths.
22 **H**is own iniquities shal take the wicked himselfe, & he shalbe holden with the cordes of his owne sinne.
23 **H**e shall die for fault of instruction, & shal goe astray through his great follie.

Which thou didst marrie in thy youth. *"Or, go astray with a stranger?"*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuerfation, that he shall not escape the iudgements of God.
n Because he will not giue eare to Gods worde and be admonished.

CHAP. VI.

a Instruction for sureties. *b* The foolish & fluggish aspired to worke. *c* He describeth the nature of the wicked. *d* The things that God hateth. *e* To obferue the word of God. *f* To see adulterie.

MY neighbour, & haue stricken hands with the stranger,
2 **T**hou art shared with the wordes of thy mouth: thou art euen taken with the wordes of thy vane mouth.
3 **D**oths not my sonne, and be better thy selfe: seeing thou art come into the hand of thy neighbour, go, & guide thy selfe, and deliver thy kinde.
4 **S**inne is a thine eye, nor sinne is thy mouth.
5 **D**eliver thy selfe from the hand of the hunter, and as a bird from the

hand of the fowler.
6 **G**o to the pishire, & fluggarde: behold her wapes, and be wile.
7 **F**or shee hauing no guide, gouernour, nor ruler,
8 **P**repareth her meate in the sommer, & gathereth her fowle in harvest,
9 **H**ow long wilt thou sleepe, & fluggarde? when wilt thou arise out of thy sleepe?
10 **Y**et a little sleepe, a little slumber, a little folding of the hands to sleepe.
11 **T**herefore thy pouertie cometh as one that tranalyt by the wape, & thy needfull like: an armed man.
12 **T**he vnhyrie man & the wicked man walke with a froward mouth.
13 **H**e maketh a signe with his eyes: he signifieth with his feete: he is instructed with his fingers.
14 **A**leude things are in his heart: he imagineth euill at all tymes, and rapeth by contentions.
15 **T**herefore shall his destruction come speedily: he shal be destroyed suddenly without reconerie.
16 **T**hese fire things doeth the Lord hate: pea, his soule abhorreth fenen:
17 **T**he hautie eyes, a lying tongue, and the hands that shed innocent blood,
18 **A**n heart that imagineth wicked enterpises, feete that be swift in running to mischief,
19 **A** false witness that speaketh lies, and him that raiseth by contentions and bethyren.
20 **I** My sonne, keepe thy fathers commandment, & forsake not thy mothers instruction.
21 **B**ind them alway vpon thine heart, and tye them about thy necke.
22 **I**t shal leade thee, when thou walkest: it shal watche for thee, when thou sleepest, and when thou wakest, it shal talke with thee.
23 **F**or the commandement is a lantern, and instruction a light: and corrections for instruction are the wape of life,
24 **T**o keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.
25 **D**esire not her beantie in thine heart, neptier let her take thee with her eyes liddes.
26 **F**or because of the whoorish woman, a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man.
27 **C**an a man take fire in his bosome, and his clothes not be burnt?
28 **C**an a man go vpon coles, and his feete not be burnt?
29 **S**o be that goeth in to his neighbours wife, shal not be innocent, whosoever toucheth her.

and gesture. **n** Meaning, that shee will neuer cease tyll shee haue brought thee to beggerie, and then seeke thy destruction.

b If the worde of God can not instruct thee, yet learne at the hile pishire to labour for thy selfe and not to burden others.
Chap. 7. 33.
c He expresseth lively the nature of the fluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shal come in such sort as thou art not able to resist.
f He sheweth to what inconuenience the idle persons and fluggards come, by calling them vnhyrie or the men of Belial, & slanderous.
"Eben speaketh."
g Thus all his gesture tendeth to wickednes.
h Meaning, the raging affections, which cary a man away in such sort that he cannot tell what he doeth.
"Or, neighbours."
i Reade Chap. 33.
k By the commandement he meaneth the word of God: and by the instruction, the preaching & declaration of the same, which is committed to the Church.
l And reprehensions when the worde is preached bring vs to life.
m With her wanton looks

a He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we consider for whome and after what sort, so that the creditore may not be defrauded.

o He approueth not this, but sheweth that it is not fo abominable as whore-dome, forasmuch as theft might be redemed: but adultery was a perpetual infamie, & death by the lawe of God. p Meaning, for very necessitie. *Ebr. sayeth in heart.*
q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death, that hath abused his wife, & so concludeth that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 An exhortation to wisdom & to the worde of God. 5 VVhich will preserve vs from the harlots, 6 VVhose maners are described.

a By this diuersitie of words he meaneth that no thing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much. b Salomon vseth this parable to declare their folly, y suffer themselves to be abused by harlots. c He sheweth that there was al most none so impudent, but they were afraid to be seen, & also their owne consciences did accuse them, which caused the to seeke the night to couer their filthines. *Or, garment.*
d He describeth certaine conditions, which are peculiar to harlots. *Ebr. she strengthened her face.*
e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath inate at home to make good cheere y, or els she would vse some cloke of holines til she had gottē him in her snares. f Which declareth y harlots outwardly will seeme holy & religious: both because they may the better deceiue others, & also thinking by obscuring of ceremonies & offerings, to make satisfaction for their sinnes. *Or, earnest worke.*

aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in baliance.

19 For mine husbande is not at home: he is gone a iourney farre of.

20 Hee hath taken *Ebr. in his hands.* with him a bagge of siluer, and wil come home at the day appointed.

21 Thus with her great craft shee caused him to preide, and with her flattering liyes the entised him.

22 And he followed her straght wayes, as an oxe that goeth to the slaughter, and ^g as a foole to the stocks for correction.

23 Till a bart strike through his liner, as a birdē halleth to the snare, not knowing that ^h he is in danger.

24 I heare me now therefore, o children, & hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For she hath caused many to fall down wounded, and the ⁱ strong men are all slayne by her.

27 Her house is the way vnto the graue, whither goeth downe to the chambers of death.

CHAP. VIII.

1 VVisdomē declareth her excellencie, 21 Riches, 22 Power, 23 Eternitie. 32 She exhorteth all to loue and follow her.

1 Dearth ^h not wisdom crye? and vnderstanding better her voice?

2 She standeth in the top of ⁱ high places by the waie in the place of the paths.

3 Shee crieth besides ^h the gates before the citie at the enrie of the doores,

4 O men, I call vnto you, and vnto my voice to the children of men.

5 O ye foolish men, vnderstand wisdomē, and ye, o fooles, be wise in heart.

6 Gie eare, for I will speake of excellent things, & the opening of my liyes shall teach things that be right.

7 For my mouth shall speake the truth, and my liyes abhorre wickednes.

8 All the words of my mouth are righteous: there is no lewdnes, nor frowardnes in them.

9 They are all ^h plaine to him that will vnderstande, and straight to them that would finde knowledge.

10 Receiue mine instruction, & not siluer, and knowlege rather then fine golde,

11 For wisdomē is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdomē dwelt with ^h prudence, & I finde forth knowlege and counsell.

13 The feare of the Lord is to hate ^h euill as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I do hate.

14 I haue counsell & wisdomē: I am vnderstanding, and I haue strength.

c So that he that doeth not hate euill, feareth not God,

g Which thinking he goeth to pasture, goeth willingly to his own destruction.
h Which goeth cheerfully, not knowing that he shall be chastised.
Ebr. it is for his life.

i Neither wit nor strength can deliuer the that fall into the hands of the harlot.
Chap. 2. 18.

Chap. 7. 20.
a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his worde, & by his works to follow vertue and to flee from vice.
b Where the people did most resort, & which was the place of iustice.

c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde.
d That is, except a man haue wisdomē, which is y true knowledge of God, he can neither be prudent nor good counsellor.

Whereby he declareth that honours, dignitie or riches come not of mans wilddome or industrie, but by the prouidence of God.
 That is, study the worde of God diligently, and with a desire to profite.
 Signifying, that he chiefly meaneth the spiri-
 tual treasures and heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wilddome.

k He declareth hereby the diuinitie and eternitie of this wilddome, which he magnifieth and praiseeth through this booke: mean-
 ing thereby the eternal Sonne of

God Iesus Christ our Saviour, whom Saint Iohn calleth the worde that was in the begin-
 ning, Iohn. 1. 1.

l He declareth the eternitie of the Sonne of God, which is met by this worde Wilddome, who was before all time and euer present with the Father.

m Some reade a chiefe worken signifying that this Wilddome, euen Christ Iesus, was equall with God his father, & created, preferred and fil worketh with him, as Iohn. 5. 17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wilddome of God. o By earth he meaneth man, which is the worke of God in whom the wilddome tooke pleasure in so much as for mans sake the Diuine Wilddome tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

15 **W**ise me, Kings, freigne, and princes desire iustice.

16 **W**ise the princes rule and the nobles, & all the iudges of the earth.

17 **I** loue them that loue me: & they that seke me, shall finde me.

18 Riches and honour are with me: heuen durable riches and righteousness.

19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine silver.

20 **I** came to walke in the way of righteousness, and in the middes of the paths of iudgement.

21 That **I** may cause them that loue me, to inherite substance, and **I** wil sit theretwix.

22 **The Lord** hath possessed me in the beginning of his way: **I** was ^k before his workes of olde.

23 **I** was set by from euerlasting, fro the beginning and before the earth.

24 When there were no depths, was **I** begotten, when there were no fountains abounding with water.

25 Before the mountains were settled: & before the hills, was **I** begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, **I** was there, when he set the compass vpon the deepe.

28 When he established clouds above, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, & the water should not passe his commandment: when he appointed the foundations of the earth,

30 Then ^m was **I** with him as a nourisher, and **I** was his delight: rising alway before him,

31 And toke my ⁿ solace in the compass of his earth: and my delight is with the children of men.

32 Therefore now hearken, o children, vnto me: for blessed are they that keepe my wordes.

33 Heare instruction, and be wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, & shall obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: and all that hate me, loue death.

36 Whereby is declared that the worke of the creation was no paine, but a solace vnto the wilddome of God. o By earth he meaneth man, which is the worke of God in whom the wilddome tooke pleasure in so much as for mans sake the Diuine Wilddome tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

1 **W**ilddome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of GOD.

13 The condicions of the harlot.

1 **W**ilddome hath built her house, & hath opened out her pillars.

2 She hath killed her virgins, & drawn her wine, and prepared her table.

3 She hath sent forth her maidens and crieth vpon the highest places of the citie, saying,

4 Who is simple, let him come hither, and to him that is destitute of wisdom, the faith,

5 Come, & eate of my meat, and drinke of the wine that **I** haue drawn.

6 Forsooke your way, ye foolishly, & ye shall line: and walke in the way of vnderstanding.

7 He that reproveth a scorner, purchaseth to himselfe shame: & he that rebuketh a wicked, getteth himselfe a blot.

8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and he will be gentle.

9 Give admonition to the wife, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wilddome is the feare of the Lord, and the knowledge of holy things, is vnderstanding.

11 For thy baits haue multiplied by me, and the peeces of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 **A** foolish woman is troublefome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the high places of the city,

15 To call them that passe by the way, & go right on their way, saying,

16 Who is simple, let him come hither, and to him that is destitute of wisdom, the faith also,

17 Stollen waters are sweete, and hidde bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghestes are in the depth of hell.

son, not that the wicked should not be rebuked, but he sheweth their malice, and the smal hope of profit. i He sheweth what true vnderstanding is, to know y will of God in his word, which is ment by holy things. k Thou shalt haue the chiefe profite & commoditie thereof. l By the foolish woman, some vnde stand the wicked preachers, who counterfete the worde of God, as appeareth vers. 16, which were the wordes of the true preachers as vers. 4: but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselves boast thereof.

CHAP. X.

In this chapter & altho follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue, & flee vice: & sheweth also what profit cometh of wilddome, & what hindrance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

1 **A** wise man maketh a glad father: Chap. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 The

a That is, wickedly gotten.

b Though he suffer the iust to want for a tyme, yet he wil send him comfort in due season.
*Or, deceitful.

c When their wickednes shall be discovered, they shall be as dummie, and not know what to say.

d Shall be vile & abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortal.
*Ebr. lipps.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap 6. 13.

f For the corruption of his heart is known by his talke.

g That is, God wil finde him out to punish him.

h And so maketh him bold to do euil, whereas poverty brideleth the poore from many euil things.

i For they speake truth and edifie many by exhortations, admonitions & counsell. Meaning f all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

2 The treasures of wickednesse: profiteth nothing: but righteousness deliuereth from death.

3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A mouthful hand maketh poore: but f hand of the diligent maketh riche.

5 He f gathereth in summer, is f soure of wisdom: but he that sleepeth in harvest, is the soure of confusion.

6 Blessings are vpon the head of f righteous: but iniquitie shall couer f mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

8 The wise in heart wil receiue comuments: but the foolishly in talke shall be beaten.

9 He that walketh vprightly, walketh boldely: but he that peruerteth his wayes, shall be known.

10 He that winketh with the eye, worketh sorrow, and he that is foolishly in talke, shall be beaten.

11 The mouth of a righteous man is a wellying of life: but iniquitie couereth the mouth of the wicked.

12 Harred stirreth vp contentions: * but soile couereth all trespasses.

13 In the lipps of him that hath vnderstanding wisdom is found, and ea rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goodes are his strong city: but the feare of the Lord is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there can not want iniquitie: but he f refrainerh his lips, is wise.

20 The tongue of the iust man is as fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous do feed man: but foolcs shall die for want of wisdom.

22 The blessing of the Lord, it maketh riche, and he both adde no sorrowes with it.

23 It is as a pastime to a foole to do wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God wil grant the desire of the righteous.

25 As the whirlewind passeth, so is f wicked no more: but the righteous is as an

euerslasting foundation.

26 As a bumer is to the reeth, & as smoke to the eyes, so is the flouthy to them that send him.

27 The feare of the Lord increaseth the dayes: but the yerres of f wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be removed: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of f wicked speaketh froward things.

CHAP. XI.

1 Wise balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressors shall destroy them.

4 Riches auale not in the daye of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednes.

7 When a wicked man dieth, his hope perisheth, and the hope of f vnjust shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous f rise: & reioiceth, and when the wicked persecuteth, there is top.

11 As the blessing of the righteous, the city is exalted: but it is subuerted by f mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil keepe silence.

13 He that goeth about as a slanderer, discouereth a secrete: but he that is of a faithful heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall be sore hered, that is suretye for a stranger, and he that hateth suretyship, is sure.

16 A gracious woman attaineth honoe, and the strong men attaine riches. He f doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. *Or, modest.

l He is but a trouble, & grief to him that seeth him about any busines.

m The tyme of their prosperitie shall be short, because of their great fall, though they seeme to liue long.

n They enioy in this life by fayth and hope, their euerslasting life.

a Vnder this worde he condemneth all false weights, measures & deceit.

*Ebr. stone.

b When man forgetteth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion.

Ezek. 7. 19. Eccles. 5. 20.

vv [Id. 1. 9.]

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuy enemy.

e The country is blessed, where there is godly men, and they ought to reioyce when the wicked are taken away.

*Or, prosperitie.

f Will not make light report of others.

g Where God giveth store of men of wisdom, and counsell.

h Whose couersation he knoweth

k Is both good
to himselfe, and
to others.

^a Or, neighbour.
l Though they
make neuer so
many friends, or
thinke themselves
neuer so sure, yet
they shall not
escape.

^m Or, u of uncomely
behaviour.

n They can
loke for nothing
but Gods ven-
geance.

o Meaning them
that giue liberal-
ly, whom God
blesseth.

p That is, the
niggard.

^q Or, the soule of
blessing shall
needs for.

r That prouid-
eth for the vse
of them that are
in needfullie.

s The courteous
men that spare
their riches to
the hinderance
of their families,
shalbe deprived
thereof miserably.

t For though the
wicked be riche,
yet are they but
slaves to the
godly, which are
the true posses-
sors of the gifts
of God.
u That is, bring-
eth them to the
knowledge of
God.
v Shalbe punished
as he deserueth,
as 1 Pet. 4. 18.

a They are so
grouned in the
fauour of God,
that their roote
shall prosper
continually.

^b Elor, strong, or
prouerfull.

c As their con-
science is vpight,
so shall they be
able to speake
for themselves
against their
accusers.

17 He that is mercifull, ^a rewardeth his
owne soule: but he that troubleth his
owne ^b fleshy is cruel.

18 The wicked worketh a deceitfull
worke: but he that soweth righteous-
nes, shall reeue a sure reward.

19 His righteousness leadeth to life: so he
that followeth euill, seeketh his owne
death.

20 They that are of a froward heart, are
abomination to the Lord: but they that
are vpight in their way, are his de-
lite.

21 Though hand ioyne in hand, the wic-
ked shall not be unpunished: but the
seed of the righteous shall escape.

22 As a tewel of golde in a swines snout:
so is a faire woman, which ^c lacketh dis-
cretion.

23 The desire of the righteous is onely
good: but the hope of the wicked ^d is
indignation.

24 There is that scattereth, ^e and is more
increased: but he ^f p spareth more: then
is right, surely cometh to pouertie.

25 The ^g liberal person shall haue plen-
tie: and he that watereth, shall also
haue raine.

26 He that withholdeth the corne, the
people will curse him: but blessing shall
be vpon the head of him that ^h selleth
corne.

27 He that seeketh good things, getteth
fauour: but he that seeketh euill, it shall
come to him.

28 He that trusteth in his riches, shall
fall: but the righteous shall flourish as a
tree.

29 He that troubleth his owne ⁱ house,
shall inherite the wiude: and the foole
shalbe ^j seruant to the wise in heart.

30 The fruite of the righteous is as a tree
of life, and he that ^k winneth soules, is
wise.

31 Behold, the righteous shalbe ^l recom-
pensed in the earth: howe much more
the wicked and the sinner.

CHAP. XII.

HE that loveth instruction, loveth
knowledge: but he that hateth cor-
rection, is a foole.

2 A good man getteth fauour of ^m Lord:
but the man of wicked imaginations
will he condemne.

3 A man cannot be established by wic-
kednes: but the ⁿ roote of the righteous
shall not be moued.

4 A ^o vertuous woman is the crowne of
her husband: but she that maketh him
ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but
the counsels of the wicked are deceit-
full.

6 The talking of the wicked is to lie in
waite for blood: but the mouth of the
righteous will ^p deliuer them.

7 God overthroweth the wicked, & they
are not: but the house of the righteous
shall stand.

8 A man shalbe commended ^q for his wiues
dome: but the froward of heart shall be
despised.

9 He that is despised, ^r and is his owne
seruant, is better then he that boasteth
himselfe and lacketh bread.

10 A righteous man ^s regardeth the life
of his beast: but the mercies of the wic-
ked are cruel.

11 ^t He that tilleth his land, shall be sat-
isfied with bread: but he that followeth
the idle, is destitute of ^u vnderstanding.

12 The wicked desireth the ^v net of euils:
but the ^w roote of the righteous groweth
fruit.

13 The euil man is snared by the wicked-
nes of his lips: but the iust shall come out
of aduersitie.

14 A man shalbe satiate with good things
by the fruite of his mouth, and the re-
compence of a mans handes shall God
giue vnto him.

15 The way of a foole is ^x right in his
owne eyes: but he that heareth coun-
sell, is wise.

16 A foole in a day shall be known by his
anger: but he ^y that conerth shame, is
wise.

17 He that speaketh truth, wil shew rich-
teousnesse: but a false witness vteth de-
ceit.

18 ^z There is that speaketh words like the
puckings of ^a sword: but the tongue
of wise men is health.

19 The lippe of truth shall be stable for-
euer: but a lying tongue varieth in con-
tinently.

20 Decree is in ^b heart of them that ima-
gine euill: but to the counsellors of
peace shalbe ioy.

21 There shall none iniquitie come to the
iust: but the wicked are full of euill.

22 The lying lippes are an abomination
to the Lord: but they that deale truly
are his delight.

23 A wise man concealeth knowledge:
but the heart of the fooler publisheth
foolishnes.

24 ^c The hand of the diligent shall reare
rule: but the idle shalbe vnder tribute.

25 Yeannes in the heart of man doeth
bing it downe: but a ^d good word re-
ioyeth it.

26 The righteous ^e is more excellent then
his neighbour: but the way of the wic-
ked will deceiue them.

27 The deceitfull man roseth not, that he
^f cooke in hunting: but the riches of
the diligent man are precious.

28 Life is in the way of righteousness, and
in that pathway there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction
of his father: but a scorner will
heare no rebuke.

2 A man shall reare good things by the
fruite ^g of his mouth: but the foule of the
trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth
his

^e The poore mā
that is contemned
& yet liueth of

his owne travail.
d Is mercifull, e-
uen to the verie
beast that doeth

him seruice.
Chap. 18. 9.
ecclesiastes. 2. 7.

^o Or, defence.
e Continually
imagineth

meanes howe to
doe harne to
others.

f Meaning, their
heart within,
which is vpight
and doeth good
to all.

g He standeth
in his owne con-
ceit, & condem-
neth all others
in respect of him
selfe.

h Which bride-
leth his affectios.
Chap. 14. 5.

i Which seeke
nothing more
then to prouoke
others to anger.

Chap. 10. 4.
k That is, words
of comfort, or a
cheerefull mind,
which is declar-
ed by his words
reioyeth a man,

as a courteous
mind killeth
him.

l That is, more
liberal in giuing,
m Although he
get much by vn-
lawfull meanes,
yet will he not
spend it vpon
himselfe.

a If he vse his
tongue to Gods
glory, and the
praise of his
neighbour, God
his shall blesse him.

CHAP. XIIII.

b He euer defireth, but taketh no paines to get anything.

Ebr. way.

e For his puerzie, he is not able to escape the threarnings, which the cruell oppressors vse against him.
d When as euerie man contenteth to haue the preeminence, & will not giue place to another.
e That is, goodes euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is adorning of his duetie.

Chap. 25. 13.

h Bringeth manie inconueniences both to him selfe and to others.

i As he is partaker of their wickednes and beareth with their vices, so shall he be punished alike as they are.
k Read Iob 27. 16, 17.
l God blesteth labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough.
Chap. 23. 13.
Mich. 3. 3.

his life: but he that openeth his lippes, destruction shalbe to him.

- 4 The sluggard ^b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.
- 5 A righteous man hath lving words: but the wicked causeth slander and shame.
- 6 Righteousnes preferueth the upright of life: but wickednesse ouerthroweth the sinner.
- 7 There is that maketh himselfe rich, and hath nothing, and that maketh him selfe poore, hauing great riches.
- 8 A man will giue his riches for the raime of his life: but the poore ^c can not heare the reproche.
- 9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.
- 10 Onely by pride ^d doth man make contention: but with the well aduised is wisdom.
- 11 The riches of vanitie shall diminish: but he that gathereth with ^e the hand, shall increase them.
- 12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.
- 13 He that despiseth ^f the word, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.
- 14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.
- 15 Good understanding maketh acceptable: but the way of the disobedient is hated.
- 16 Every wise man will worke by knowledge: but a foole will spread abhoyde follie.
- 17 ^g A wicked messenger saileth ^h into euill: but a faithfull ambassage is preferuation.
- 18 Puerzie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.
- 19 A desire accomplished delireth ⁱ the soule: but it is an abomination to fooles to depart from euill.
- 20 He that walketh with the wise, shall be wise: but a companion of fooles shalbe ^j afflicted.
- 21 Affliction followeth sinners: but vnto the righteous God will recompense good.
- 22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is laide vp for the iust.
- 23 Such foode is in the field of the ^k poore: but the field is destroyed without discretion.
- 24 ^l He that spareth his rodde, hateth his soune: but he that scourgeth him, cherisheth him betime.
- 25 The righteous cateth to the contentation of his mind: but the belly of the wicked shall want,

A Wise woman ^a buildeth her house: but the foole the destruction it with her owne handes.

- 2 ^b He that walketh in his ^b righteousness, feareth the Lord: but he that is lewde in his waies, despiseth him.
- 3 In the mouth of the foolish is the ^c rod of pride: but the lippes of the wise preserue them.
- 4 Where none ^d open are, there the crib is emptie: but much increase cometh by the strength of the oxe.
- 5 A faithfull witness will not lie: but a false record will speake lies.
- 6 A corner ^e seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.
- 7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.
- 8 The wisdom of the prudent is to vnderstand his way: but the foolishnesse of the fool is deceit.
- 9 The foole maketh a mocke ^f of sinne: but among the righteous there is fauour.
- 10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioye.
- 11 The soule of ^g the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.
- 12 ^h There is a way that seemeth right to a man: but the issues thereof are the wapes of death.
- 13 Euen in laughing the heart is sorrowfull, ⁱ and the ende of that mirth is heavines.
- 14 The heart that desireth, ^j shalbe satisfied with his owne waies: but a good man shall depart from him.
- 15 The foolish will beleue every thing: but the prudent will consider his steps.
- 16 A wise man feareth, ^k & departeth from euill: but a foole rageth, and is careless.
- 17 He that is hasty to anger, committeth folie, and a ^l body is hate.
- 18 The foolish doe inherite folie: but the prudent are crowned with knowledge.
- 19 The euill shall bowe before the good, and the wicked ^m at ^p gates of the righteous.
- 20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.
- 21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.
- 22 Do not they erre that imagine euill: but to them that thinke on good things, shalbe mercie and truth.
- 23 In all labour there is abundance: but the talke of the lippes bringeth onely want.
- 24 The crowne of the wife is their riches, and the folie of fooles is foolishnes.
- 25 A faithfull witness delineth soules: but a deceiver speaketh lies.
- 26 In the feare of the Lord is an assured strength,

a That is, taketh paine to profite her familie & to do that which concerneth her duetie in her house.
b That is, in vprightnes of heart and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, and by the crib the barme: meaning, without labour there is no profite.
e For the maintenance of his owne ambition and not for Gods glorie as Simon Magus.
f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witness of his owne griefe: so another can not feeble the ioy and comfort, which a man feelth in himselfe.
h Chap. 26. 25.
i He sheweth the allurements vnto sinne seemeth sweete, but the ende thereof is destruction.
j He that forsaketh God, shalbe punished, and made wearie of his sinnes where, in he delireth.
k Ebr. the man of imaginations.
l If this come not daily to passe, we must consider that it is because of our sinnes, which det Gods working.

strength, and his children shall haue hope.

27 The feare of the Lord is as a wellying of life, to auoide the snares of deatch.

28 In the multitude of the¹ people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 Hee that is slowe to wraith, is of great wisdom: but hee that is of an halie mind, exalteth folie.

30 A sound heart is the life of the flesh: but enue is the rotting of the bones.

31 * Hee that oppresseth the poore, reproacheth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shalbe cast away for his malice: but the righteous hath hope in his deatch.

33 Wisdom resteth in the heart of him that hath vnderstanding, & is knowen in the middes of fooles.

34 Iustice exalteth a nation, *but shame is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wraith shalbe toward him that is lewde.

CHAP. XV.

1 A *Soft answer putteth away wraith: but gracious words stre vp anger.

2 The tongue of a wise vberth knowledg aright: but the mouth of fooles *babbleth out foolishnes.

3 The eyes of the Lord in euery place behold the euil and the good.

4 A wholesome tongue is as a tree of life: but the frowardnes thereof is the heauy king of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of a wicked is a trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish doeth not so.

8 The * sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but hee looueth him that followeth righteousnes.

10 Instruction is euil to him that * forsaeketh the way, and he that hateth correction, shal bye.

11 A hel & destruction are before the Lord: how much more a hearts of the sonnes of men.

12 A fouler loueth not him a rebuketh him, neither will he go vnto the wise.

13 * A iupfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauy.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of a afflicted are euil: but a good conscience is a continual feast.

16 * Better is a title with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where lone is, then a stalled oxe and hastred therewith.

18 * An angrie man stirreth vp strife: but hee that is slowe to wraith, appeaseth strife.

19 The waie of a mouthfull man is as an hedge of * thornes: but the way of the righteous is plaine.

20 * A wise sonne reioiceth the father: but a foolish man despiseth his mother.

21 Foolishnes is iope to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughtes come to nought: but in the multitude of counsellers there is stedfastnes.

23 A iop cometh to a man by the answer of his mouth: and how good is a word in due season.

24 The way of life is on high to the proud, to auoid from hell beneath.

25 The Lord will bestrope the house of the proud men: but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure haue pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but hee that hateth gifts, shal liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euil things.

29 The Lord is farre of from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioiceth the heart, & a good name maketh the bones fat.

31 The care that hearkeneth to the correction of life, shal lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

CHAP. XVI.

1 The * preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the ways of a man are becleane in his owne eyes: but the Lord pondereth the spirits.

3 * Commit thy workes vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euery the wicked for the day of euil.

5 * Men that are proude in heart, are an abomination to a Lord: though * hand ioyne in hand, hee shal not be unpunished.

* Ebr. yoll. c So that the iustice of God shal appeare to his glorie, euery in the destruction of the wicked.

e That is, hee euer findeth some let or stay, & dare not go forward. Chap. 19. 22.

f Reade Chap. 11. 14.

g If we wil thaa our talk be comfortable, we must waite for time and season.

h That is, holysome and profitable to the hearers.

i That suffereth himself to be admonished by Gods worde, which bringeth life: & so amendeth.

k Meaning, that God exalteth none, but them that are truly humbled.

a Hee derideth the presumption of man, who dare attribute to him self any thing, as to prepare his heart of such like, seing y he is not able to speake a worde, except God giue it him.

b Hee knoweth hereby, that man flattereth himself in his doings: calling that vertue which God termeth vice.

Chap. 11. 21.

1 That is, the strength of a King standeth in many people.

Or, bodie.

Chap. 17. 5.

in For as much as they are conuict thereby, and put to silence.

Or, & the mercie of the people is a sacrifice for sinne.

Chap. 15. 13.

Yer. 22.

a For though they haue much, yet it is full of trouble & care.

b That thing is abominable before God, which wicked thinke to be most excellent, & whereby they thinke most to be accepted.

c Hee that swarveth from the worde of God, cannot abide to be admonished.

d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughtes.

Chap. 17. 22.

Ebr. leary.

| | | | |
|---|---|---|--|
| <p>1 Their vpright
and repenting
life shalbe a to-
ken that their
sinnés are for-
giuen,
<i>Chap. 1. 16.</i>
<i>Psal. 37. 16.</i>
c He sheweth
follic of man
which thinketh
that his wayes
are in his owne
hande: and yet is
not able to re-
moue one foote
except God giue
force,
<i>Chap. 11. 1.</i>
f If they be true
and iust, thei are
Gods worke, &
he delitech ther-
in; but otherwise
if they be falsse,
they are the
worke of the di-
uel, and to their
condemnation
that vfe them.
g They are ap-
pointed by God
to rule accord-
ing to equitie
and iustice.
h That is, he fin-
deth out many
meanes to exe-
cute his wrach.
i Which is most
comfortable to
the drie ground,
<i>Deut. 11. 14.</i>
<i>Chap. 8. 10.</i>
<i>Psal. 125. 10.</i>
k The sweete
words of conso-
lation, which
come forth of a
godly heart.
l Either that
which the wic-
ked teach others
or els it is foly to
teach them that
are malicious.
<i>Chap. 4. 12.</i>
<i>"Eor. boweth
upon him.</i>
m For he consu-
meth himselfe
and others.</p> | <p>23 p Mercie and trneth iniquitie shalbe
forgiuen, and by the feare of the Loyde
they depart from euil.
7 When the wapes of a man please the
Loyd, he will make also his enemies at
peace with him.
8 * Better is a litle b righteousness, then
great reuincies without equitie.
9 The heart of m^a purporeth his wap:
but the Loyd direct his steppes.
10 A diuine sentence shalbe in the lippes
of the king: his mouth shall not trans-
gresse in iudgement.
11 * A true weight and balance are of the
Loyde: all the weights of the bagge are
his wozke.
12 It is an abomination to Kings to cō-
mit wickednes: for the thryone is stabli-
shed: by iustice.
13 Righteous lippes are p delight of Kings,
and the King loueth him that speakech
right thinges.
14 The wozach of a King is as b messengers
of death: but a wise man wil pacifie it.
15 In the light of the Kings countenance
is life: and his fauour is as a cloude of
the latter raine.
16 * Howe much better is it to get wis-
dome then gold: and to get understand-
ing is moze to be desired then siluer.
17 The path of the righteous is to decline
from euil, and he keepeth his soule, that
keepeth his way.
18 Wyde goeth before destruction, and an
high minde before the fall.
19 Better it is to be of humble mind with
the lowly, then to deuide p hyppes with
the pryde.
20 He that is wise in his busines, shal find
good: and * he that trusteth in the Loyd,
he is blessed.
21 The wise in heart shalbe called proude:
and * the sweetenes of the lippes shall
increase doctrine.
22 Understanding is a welspying of life
vnto them that haue it: & the iⁿstruc-
tion of foolles is folie.
23 The heart of p wise guideth his mouth
wisely, & addeth doctrine to his lippes.
24 Faire wozdes are as an boue combe,
sweetenes to the soule, and health to the
bones.
25 * There is a wape that seemeth right
vnto man: but the p^lue thereof are the
wapes of death.
26 The person that traueileth, traueileth
for himselfe: for his mouth ** craueth it
of him.
27 A wicked man diggeth by euil, and in
his lippes is like * burning fyre.
28 A froward person soweth strife: and
a tale teller maketh diuision among
princes.
29 A wicked man deceiveth his neigh-
bour, & leadeth him into the wap that
is not good.
30 * Yee shutteth his eyes to deuile wic-
kednes: he moueth his lippes, & byn-
geth euil to passe.
31 Age is a crowne of glorie, when it is</p> | <p>found in the wap of * righteousness.
32 Yee that is slow vnto anger, is better
then the mightie man: and he that rus-
leth his owne minde, is better then hee
that winneth a citie.
33 The lot is cast into the lappe: but the
whole dispositiō thereof is p of the Loyd.
is nothing that ought to be attribute to fortune: for all thinges
are determined in y counsell of God which shal come to passe.

CHAP. XVII
B etter is a b^y mouell, if peace be
with it, then an house full of * sacri-
fices with strife.
2 * A discrete seruant shal haue rule ouer
a leude sonne, and he shal deuide the
b heritage among the byethen.
3 As is the fining potte for silver, and the
furnace for golde, so the Loyd trecth the
hearts.
4 The wicked gineth heede to falsse lippes,
and a lyar hearkeneth to the naughtie
tongue.
5 * Yee that mocketh the poore, repro-
cheth him, that made him: and he that
reioiceth at destruction, shal not be vns-
punished.
6 Childrens children are the crowne of
the elders: and the glory of the children
are their fathers.
7 * The talke becommeth not a foole,
much lesse a lying talke a prince.
8 A reward is as a stoue pleasant in the
eyes of them that haue it: it prospereth,
whither soener it * turneth.
9 Yee that couereth a transgression, se-
keth loue: but he that repeareth a ma-
ter, separateth the d^y prince.
10 A reproofe entreth moze into him that
hath understanding, then an hundred
stripes into a foole.
11 A lechurious person seeketh onelp euill,
and a cruel * messenger shall be sent a-
gainst him.
12 It is better for a man to meete a beare
robbed of her whelpes, then * a foole in
his folie.
13 * Ye that rewardeth euil for good, euil
shal not depart from his house.
14 The beginning of strife is as one that o-
peneth the waters: therefore of the con-
sention be medled with, leaue of.
15 * Ye that iust feth the wicked, and hee
that condemneth p iust, euen they bothe
are abominatiō to the Loyd.
16 Wherefore is there a p^yce in p hand
of the foole to get wisdom, and he hath
none heart?
17 A friend loneth at all times: and * a
brother is borne for aduersitie.
18 A man destitute of vnderstanding iⁿ tou-
rcth the hand, and becommeth liur-
er for his neighbour.
19 Yee loneth transgression, that lea-
neth strife: and he that exalteth his * gate, see-
keth destruction.
20 The froward heart findeth no good:
and hee that hath a naughtie tongue,
shal fall into euil.</p> | <p>o That is, when
it is ioyned with
vertue: or els the
elder that the
wicked are, the
more they are to
be abhorred.
p So that there
is nothing that ought to be attribute to fortune: for all thinges
are determined in y counsell of God which shal come to passe.

a For where as
were many sa-
crifices, there
were many por-
cions giuen to the
people, where-
with hee fasted.
<i>Eccles. 10. 16.</i>
b That is, shalbe
made gouernour
ouer the childre.
<i>Chap. 4. 31.</i>

"E^b, the lippes
of excellencie.
c The reward
hath great force
to gaine the
hearts of men.
d He y admoni-
sheth the prince
of his faute, mak-
eth him his
enemie.
e By the messen-
ger is ment such
meanes, as God
vseth to punish
the rebelles.
f Whereby he
meaneth y wic-
ked in his rage,
who hath no
feare of God.
<i>Rom. 11. 27.</i>
<i>1. thess. 3. 15.</i>
<i>1. pet. 3. 9.</i>
<i>1. s. 23.</i>
<i>chep. 24. 34.</i>
g What euileth
it the wicked to
be rich, seeing he
sitteth not his
mind to wisdom?
h So y he is more
then a friend,
euen a brother
that helper in
time of aduersi-
tie.
i Read Cha. 6. 7.
k Liffeth up
himselfe aboue
his degree.</p> |
|---|---|---|--|

Chap. 15. 13.

That is, ſecretly and out of the boſome of the riche.

Eccleſ. 1. 1. & 1. 1.

That is, wander from and ſeek not after wiſedome. Chap. 10. 1. n For their well doing.

a He that loueth wiſdome, will ſeparate himſelfe from all impediments, and giue himſelfe wholly to ſeek it, b That is, that he may talke licenſiouſly of whatſoeuer cometh to minde. c Meaning, ſuch as are contented with all others. d Which can neuer be drawn emptic, but bring euery profit.

e That is, to fauour him and ſupport him. f They are ſoone beleued and enter moſt deeply.

g He ſheweth what is the refuge of the godly againſt all troubles. Chap. 10. 15. Chap. 16. 13. Eccleſ. 1. 1. 3.

h The mind can well beare the inſimie of the bodie, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtaine. i Getteth him libertie to ſpeake, and fauour of them that are moſt in eſtimation.

- 21 He that begetteth a foole, getteth himſelfe ſorrowe, and the father of a foole can haue no reſpe.
- 22 * A iopfull heart cauſeth good health; but a ſorrowfull mind diſturbeth the bones.
- 23 A wicked man taketh a gift out of the boſome to weſt þ waies of iudgement.
- 24 * Wiſedome is in the face of him that hath vnderſtanding: but the eyes of a foole are in the corners of the world.
- 25 A fooliſh ſonne is a griefe vnto his father, and a * heaumes to her that bare him.
- 26 Surely it is not good to condemne the iuſt, nor that the princes ſhould ſmite ſuch * for equitie.
- 27 He that hath knowledge, ſpareth his wordes, and a man of vnderſtanding is of an excellent ſpirit.
- 28 Euen a foole (when he holdeth his peace) is counted wiſe, and he that ſtoppeth his lippes, prudent.

CHAP. XVIII.

- 1 **F**or the deſire thereof he wil * ſeparate himſelfe to ſeek it, and occupie himſelfe in all wiſedome.
- 2 A foole hath no deſire in vnderſtanding: but that his heart may be diſcouered.
- 3 When the wicked cometh, then cometh contempt, and with the vile man reproche.
- 4 The wordes of a mans mouth are like deepe waters, and the wellſpring of wiſedome is like a flowing river.
- 5 It is not good to accept the perſon of the wicked, to cauſe the righteous to fall in iudgement.
- 6 A foolies lippes come with ſtriſe, and his mouth calleth for ſtripes.
- 7 A foolies mouth is his owne deſtruction, and his lippes are a ſnare for his ſoule.
- 8 The wordes of a tale bearer are as flatterings: and they goe downe into the bowels of the beſtie.
- 9 He alſo that is ſlothfull in his worke, is euen the brother of him that is a great waſter.
- 10 The name of the Lord is a ſtrong tower: the righteous runneth vnto it, and is exalted.
- 11 * The rich mans riches are his ſtrong citie: and as an hie wall in his imagination.
- 12 * Before deſtruction the heart of a man is haute, and before glorie goeth lowlyneſſe.
- 13 * He that answereth a matter before he heare it, it is folie and ſhame vnto him.
- 14 The ſpirit of a man wil ſuſtaine his inſimie: but a wounded ſpirit, who can beare it?
- 15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.
- 16 A mans gift enlargeth him, and leaſeneth him before great men.

- 17 He that is fiſt in his owne cauſe, is iuſt: k He that ſpeaketh firſt, is beſt heard of the wicked iudge, but when his aduerſarie inquireth out the matter, it turneth to his ſhame.
- 18 The lot * cauſeth contentions to ceaſe, and * maketh a partition among the mightie.
- 19 A brother offended is harder to winne then a ſtrong citie, & their contentions are like the barre of a palace.
- 20 With þ fruite of a mans mouth ſhall his beſtie be ſatiſfied, and with the increaſe of his lippes ſhall he be filled.
- 21 Death and life are in the power of the tongue, and they that * loue it, ſhall eat the fruite thereof.
- 22 He that findeth a wiſe, ſindeſly a good thing, and receiveth fauour of the Lord.
- 23 The poore ſpeaketh with praiſers: but the riche answereth roughly.
- 24 A man that hath friends, ought to ſhew himſelfe friendly: for a friend is nearer a then a brother.

ſtrength thereof will not howe nor yeelde. o By the viſing of the tongue wel or euill, cometh the fruite thereof either good or bad. p He that is ioyned with a vertuous woman in marriage, is bleſſed of the Lord, as Chap. 19. 14. q That is, ſometimes ſuch are found which are more ready to doe pleaſure then he that is more bound by dutie.

CHAP. XIX.

- 1 **B**etter * is the poore that walketh in his vprightnes, then he that abuſeth his lippes, and is a foole.
- 2 For without knowledge the minde is not good, and he that haſteth with his feete, ſinneſh.
- 3 The fooliſhnes of a man peruerteth his way, and his heart ſeareth againſt the Lord.
- 4 Riches gather manie friends: but the poore is ſeparated from his neighbour.
- 5 * A falſe witnes ſhall not be vnpuniſhed: and he that ſpeaketh lies, ſhall not eſcape. Deut. 19. 19. dan. 13. 6. 2.
- 6 Manie reuerence the face of the prince, and euery man is friend to him that giveth gifts.
- 7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though he be innocent with wordes, yet they will not.
- 8 He that poſſeſſeth vnderſtanding, b ſo ueth his owne ſoule, and keepeth wiſedome to finde goodnes.
- 9 A falſe witnes ſhall not be vnpuniſhed: and he that ſpeaketh lies, ſhall periſh.
- 10 Pleaſure is not counſel for a foole, much leſſe for a ſervant to haue rule over princes.
- 11 The diſcretion of man deſereth his anger: and his glorie is d to paſſe by an offence.
- 12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the graſſe.
- 13 * A fooliſh ſonne is the calamitie of his father, Chap. 17. 21.

a To have comfort of them. b He that is vpright in iudgement, ſindeſly fauour of God. c The free viſe of things are not to be permitted to him that can not viſe them aright. d That is, co-ouer it by charity, and to do therein as may moſt ſeue to Gods glorie. Chap. 10. 2. Chap. 17. 21.

Chap. 31.9.

e As raine that
droppeth and
scattereth the
house.

Chap. 31.12.

f Though for a
time he give
place to counsell,
yet soone after
will he giue
place to his ra-
ging affections.
g Mans deuce
shall not haue
successe, except
God gouerne it,
whose purpose is
unchangeable.
h That is, that
he be honest:
for the poore man
that is honest, is
to be esteemed
above the riche
which is not
vertuous.

Chap. 31.15.

Chap. 31.11.

i That is, the sim-
ple and ignorant
men learne, when
they see the wic-
ked punished.
k Taketh a plea-
sure and delite
therein, as glu-
tions and drun-
kardes in de-
lirate meates and
drinckes.

a By wine here
is meant him that
is giuen to wine,
and so by strong
drinke.

Chap. 31.12.

b Putteth his
life in danger.

c It is hard to
sinde out: for it is
as deepe waters,
whose bottom
cannot be found:
yet the wise man
will know a man
either by his
wordes or ma-
ners.

father, * and the contentions of a wise
are like a continuall * dropping.

14 House and riches are the inheritance
of the fathers: but * a prudent wife com-
meth of the Lord.

15 Slouthfulness causeth to fall a sleepe,
and a deceitfull person shall be affami-
shed.

16 He that keepeth his commaundement,
keepeth his owne soule: but he that des-
piseth his waies, shall die.

17 He that hath mercie vpon the poore,
lendeth vnto the Lord: and the Lord
will recompense him that which he
hath giuen.

18 Chasten thy sonne while there is hope,
and let not thy soule fyare for his mur-
muring.

19 A man of much anger shall suffer pun-
ishment: and though thou * deliuer
him, yet will his anger come againe.

20 Heare counsell, and receive instructi-
on, that thou maiest be wise in thy la-
ter ende.

21 Vaine deuires are in a mans heart:
but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is
his * goodnes, and a poore man is bet-
ter then a liar.

23 The feare of the Lord leadech to life:
and he that is filled therewith, shall con-
tinue, and shall not be visited with euil.

24 * The slouthfull hideth his hand in his
bosome, & will not put it to his mouth
againe.

25 * Smite a scorner, and the foolish will
beware: and reprove the prudent, and
he will understand knowledge.

26 He that destroyeth his father, or cha-
seth away his mother, is a lewde and
shamefull childe.

27 Appoone, heare no more the instru-
ction, that causeth to erre from his wordes
of knowledge.

28 A wicked witnes mocketh at iudge-
ment, and the mouth of the wicked
* swalloweth by iniquitie.

29 But iudgements are prepared for the
scorners, and stripes for the backe of the
fooles.

CHAP. XX.

Wine * is a mocker and strong
drinke is raging: and whose-
euer is deceived thereby, is
not wise.

2 * The feare of the King is like the roa-
ring of a lion: he that prouoketh him
vnto anger, * sinnet against his owne
soule.

3 It is a mans honour to cease from strife:
but euery foole will be meddling.

4 The slouthfull will not plowe, because
of winter: therefore shall he begge in
summer, but haue nothing.

5 The counsell in the heart of a man is like
deepe waters: but a man that hath un-
derstanding, will draw it out.

6 Vaine men will boast, euery one of his
owne goodnes: but who can finde a
faithfull man?

7 He that walketh in his integritie, is
iust: and blessed shall his children be after
him.

8 A King that sitteth in the throne of
iudgement, * chaseth away all euil with
his eyes.

9 * Who can say, I haue made mine
heart cleane, I am cleane from sinne?

10 Diuers * weightes, and diuers mea-
sures, both * these are euen abominas-
tion vnto the Lord.

11 A child also is known by his doings,
whether his worke be pure and right.

12 The Lord hath made both these, euen
the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto po-
uerie: open thine eyes, and thou shalt
be satisfied with bread.

14 It is naught, it is naught, saith the
hyper: but when he is gone apart, he
boasteth.

15 There is gold, and a multitude of pre-
cious stones: but the lippes of know-
ledge are a precious iewel.

16 * Take his * garment, that is suretie
for a stranger, and a pledge of him for
the stranger.

17 The bread of deceit is sweete to a man:
but afterward his mouth shall be filled
with granel.

18 Establish the thoughts by counsell: and
by counsell make warre.

19 He that gory about as a slanderer, dis-
couereth * secrets: therefore medle not
with him that flattereth with his lips.

20 * He that curseth his father or his mo-
ther, his light shall be put out in obscure
darkenes.

21 An heritage is hastily gotten at the be-
gining, but the end thereof shall not be
blessed.

22 Say not thou, * I will recompense
euil: but waite vpon the Lord, and he
shall saue thee.

23 * Diuers weightes are an abominati-
on vnto the Lord, and deceitfull balan-
ces are not good.

24 * The steppes of man are ruled by the
Lord: how can a man then understand
his owne way?

25 It is a destruction for a man to be de-
uoure that which is sanctified, and as-
ter the bowles to inquire.

26 A wise King scattereth the wicked,
and causeth the * wheele to turne ouer
them.

27 The * light of the Lord is the breath of
man, and searcheth all the bowels of
the bellie.

28 * Mercie & truth preserue the King:
for his throne shall be established with
mercie.

29 The beautie of yong men is their
strength, and the glorie of the aged is the
grape head.

30 * The blowens of the wound seruetly
to purge the euil, and the stripes with
in the bowels of the bellie.

d Where righ-
teous iudgement
is executed,
there sinne cea-
seth and vice
dare not ap-
peare.

1. King. 1.46.

2. Sbro. 6. 36.

eccles. 7. 27.

1. ioh. 1. 8.

Ebr. stone and
stone, ephah and
ephah.e Reade Chap.
16. 12.

Chap. 27. 13.

f Teache him
wile that he can
not: he can not
him selfe rashly
into danger.

Chap. 31. 13.

Exod. 21. 17.

Leuit. 20. 9.

mat. 15. 4.

Deut. 22. 15.

chap. 17. 15.

and 34. 29.

rom. 12. 17.

1. thess. 5. 15.

1. pet. 3. 9.

Chap. 11. 1.

and verse 19.

Iere. 10. 23.

g That is, to ap-
plie it, or take it
to his owne vie,
which was ap-
pointed to Gods,
and then inquire
howe they may
be exempted
from the faulte.

h Which was a
kinde of punish-
ment then ved.

i The word of
God giueth life
vnto man, and
causeth vs to see
and trie the se-
crets of our
darke hearts,

Hebr. 4. 12.

Chap. 29. 14.

k Shape punishment, that percerth enen to the inward partes,
is profitable for the wicked to bring them to amendement.

CHAP. XXI.

a Though kings
seeme to haue al
things at com-
mandement, yet
are they not able
to bring their
owne purposes
to passe any o-
therwise then
God hath ap-
pointed: much
lesse are the in-
feriours able.

Chap. 16. 2.
1 **U**se ^a Kings heart is in the hande of
the Lord, as the riuers of waters: he
turneth it whither soeuer it pleaseth
him.

2 **E**uerie ^a waye of a man is right in his
owne eyes: but the Lord pondereth the
hearts.

3 **T**o doe iustice and iudgement is more
acceptable to the Lord then sacrifice.

4 **A** haughty looke, & a proude heart, which
is the ^a blight of the wicked, is sinne.

5 **T**he thoughtes of the diligent do surely
bring abundance: but ^a who soeuer is
hastie, commeth surely to povertie.

6 **T**he gathering of treasures by a des-
ceitfull tongue is vanitie tolled to and
fro of them that seeke death.

7 **T**he ^a robberie of the wicked shall des-
troy them: for they haue refused to ex-
ecute iudgement.

8 **T**he waye of some is peruered and
strange: but of the pure man, his waye
is right.

9 **I**t is better to dwell in a corner of the
house topper, then with a contentious
woman in ^a wide house.

10 **T**he soule of the wicked wisheth eni-
mitie: and his neighbour hath no fauour in
his eyes.

11 **W**hen the scorner is punished, ^a fool-
ish is wise: and when one instructeth
the wise, he will receive knowledge.

12 **T**he righteous ^a teacheth the house of
the wicked: but God ouerthroweth the
wicked for their euill.

13 **H**ee that stoppeth his eare at the cry-
ing of the poore, he shall also cry and not
be heard.

14 **A** gift in secret pacifieth anger, and a
gift in the bosome can doe wrauth.

15 **I**t is ioye to the iust to doe iudgement:
but destruction shalbe to the workers of
iniquitie.

16 **A** man that wandereth out of the way
of wisdom, shall remaine in the congre-
gation of the dead.

17 **H**e that loneth pastime, shall be a poore
man: and he that loneth wine and oyle,
shall not be riche.

18 **T**he ^a wicked shall be a ransom for the
iust, and the transgressor for the righte-
ous.

19 **I**t is better to dwell in the wilderness,
then with a contentious and angrie
woman.

20 **I**n the house of the wife is a pleasant
treasure: and ^a oyle: but a foolish man
denoueth it.

21 **H**ee that followeth after righteousness
and mercie, shall find life, righteousness,
and glorie.

22 **A** wise man goeth by into the citie of
the mightie, and calleth downe the
strength of the confidence thereof.

23 **H**e ^a keepeth his mouth & his tongue,
keepeth his soule from afflictions.

24 **P**roud, haughty & scorneful is his name
k

Wisdomes o-
uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

Uercometh strength and confidence in worldly things.

that worketh in his arrogancie wrauth.

25 **T**he desire of the thoughtfull ^a saureth him:
for his hands refuse to worke.

26 **H**ee coueteth euermore graciously, but
the righteous quietly, and spaciouly not.

27 **T**he ^a sacrifice of the wicked is an abo-
mination: how much more when hee
bringeth it with a wicked minde.

28 **A** false witness shall perishe: but he that
hatheth ^a speaketh continually.

29 **A** wicked man hardeneth his face: but
the iust, he wil direct his way.

30 **T**here is no wisdom, neither vnder-
standing, nor counsell against the Lord.

31 **T**he house is prepared against the day
of battell: but saluation is of the Lord.

CHAP. XXII.

1 **A** ^a Good name is to be chosen aboue
great riches, and a lowing fauour is
aboue siluer and aboue golde.

2 **T**he rich and poore ^a make together:
the Lord is the maker of them all.

3 **A** prudent man seeth the ^a plague, and
hideth himself: but the foolish go on stil,
and are punished.

4 **T**he reward of humilitie, and the feare
of God is riches, and glorie, and life.

5 **T**honyes and snares are in the waye of
the sroward: but hee that regardeth his
soule, will depart farre from them.

6 **T**each a child ^a in the trade of his way,
and when he is old, he shall not depart
from it.

7 **T**he riche ruleth the poore, and the bo-
rower is seruant to the man that lend-
eth.

8 **H**e that soweth iniquitie, shall reape af-
fliction, and the ^a rod of his anger shall
faile.

9 **H**ee that hath a good ^a eye, he shall be
blessed: for hee giueth of his bread vnto
the poore.

10 **C**ast out the scorner, and strife shall go
out: so contention and reproofe shall
cease.

11 **H**e that loneth purues of heart for the
grace of his lippest, the King shalbe his
friend.

12 **T**he eyes of the Lord ^a preferre know-
ledge: but hee ouerthroweth the words
of the transgressor.

13 **T**he thoughtfull man saith, ^a I wpon is
without, I shall be blame in the streete.

14 **T**he month of strange women is as a
deep pit: hee with whom the Lord is an-
grie, shall fall therein.

15 **F**oolishnes is bound ^a in the heart of a
childe: but the rodde of correction shall
drive it away from him.

16 **H**e that oppresseth ^a poore to increase
himselfe, and giueth vnto the riche, shall
surely come to povertie.

17 **I**ncline thine eare, and heare the
words of the wise, & apply thine heart
vnto my knowledge.

18 **F**or it shalbe pleasant, if thou keepe
them in thy bellie, and if they be directed
together in thy lippest.

1 He thinketh to
live by wishing
and desiring all
things, but wil
take no paine to
get ought.

Chap. 13. 8.
1 **I**f thou wilt
get ought.

2 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

3 **M** He may bold-
ly testifie the
truth that he
hath heard.

4 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

5 **M** He may bold-
ly testifie the
truth that he
hath heard.

6 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

7 **M** He may bold-
ly testifie the
truth that he
hath heard.

8 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

9 **M** He may bold-
ly testifie the
truth that he
hath heard.

10 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

11 **M** He may bold-
ly testifie the
truth that he
hath heard.

12 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

13 **M** He may bold-
ly testifie the
truth that he
hath heard.

14 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

15 **M** He may bold-
ly testifie the
truth that he
hath heard.

16 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

17 **M** He may bold-
ly testifie the
truth that he
hath heard.

18 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

19 **M** He may bold-
ly testifie the
truth that he
hath heard.

20 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

21 **M** He may bold-
ly testifie the
truth that he
hath heard.

22 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

23 **M** He may bold-
ly testifie the
truth that he
hath heard.

24 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

25 **M** He may bold-
ly testifie the
truth that he
hath heard.

26 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

27 **M** He may bold-
ly testifie the
truth that he
hath heard.

28 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

29 **M** He may bold-
ly testifie the
truth that he
hath heard.

30 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

31 **M** He may bold-
ly testifie the
truth that he
hath heard.

32 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

33 **M** He may bold-
ly testifie the
truth that he
hath heard.

34 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

35 **M** He may bold-
ly testifie the
truth that he
hath heard.

36 **E**cclus. 34. 22.
1 **E**cclus. 19. 3.

37 **M** He may bold-
ly testifie the
truth that he
hath heard.

thp warre, & in the multitude of them that can giue counsell, is health.

7 Wisedome is like a foole: therefore he cannot open his mouth in the gate.

8 He that imagineth to do euill, men shall call him an author of wickednes.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be ^b sapient in the dape of aduersitie, thy strength is small.

11 Deliuere thy that are drawen to death: & wilt thou not preferue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? wilt not he also recompense euery man according to his workes?

13 Whp some, eate ^d homie, for it is good, & the honp combe, for it is swete vnto thy mouth:

14 So shal the knowledge of wisdom be vnto thy soule, if thou finde it, and there shal be an end, and thine hope shall not be cut off.

15 Lape no waite, O wicked man, agaynst the house of the righteous, & spoule not his resting place.

16 For a iust man ^e falleth seuen times, & riseth agayne: but the wicked fall into mischief.

17 See thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumblith.

18 Least the Lord see it, & it displease him, and he curie his wrath ^f from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shal be none end of plagues to the euill man: * the light of the wicked shal be put out.

21 Whp some, feare the Lorde, & the King, and meddle not with them that are sedicious.

22 For their destruction shal rise suddenly, and who knoweth the ruine of them ^g both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good to haue respect of any person in iudgement.

24 He that faith to the wicked, * Thou art righteous, him shall the people curse, & the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.

26 They shall kisse the lippes of him that answereth wpright wordes.

27 Prepare thy work without, and make ready thy things in the field, and after, builde thine house.

28 Be not a witness against thy neyghbour without cause: for wilt thou decrease with the lippes?

29 * Say not, I will do him, as he hath done to mee, I will recompense euery man according to his worke,

30 I passed by the feldes of the southfull, and by the vineparde of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, & nettels had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, & I considered it well: I looked vpon it, and ^k receiued instruction.

33 Yet a litle sleepe, ^l a litle slumber, a litle folding of the hands to sleepe:

34 So thy pouertie cometh as one that traualleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

I THESE ARE ALSO PARABLES of Salomon, which the ^a men of Iezekiah King of Iudah ^b copied out.

2 The glorie of God is to ^c conceale a thing secret: but the Kings honour is to seache our a thing.

3 The heauens in height, and the earth in deepnes, and the Kings heart can no man seach out.

4 Take the ^d brosse from the silver, and there shal proceede a vessel for the finer.

5 Take sawap the wicked from the King, & his thronie shall be stablished in righteounes.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it be sayde vnto thee, Come by hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.

8 So not forth hastily to trise, least thou knowe not what to do in the end thereof, whē thy neyghbour hath put thee to shame.

9 Debate thy matter with thy neyghbour, and discouer not the secret to another.

10 Least he ^e heareth it, put thee to shame, and thine infamie do not ^f cease.

11 A worde spoken in his place, is like appels of golde with pictures of silver.

12 He that repproueth the wise, & the obedient eare, is as golden eareing and an ornament of fine golde.

13 As the ^g colde of the snowe in the time of haruest, so is a faithfull messenger to them that sende him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like ^h cloudes & winde without raine.

15 A prince is pacified by staying ⁱ of anger, & a soft tongue breaketh the bones.

16 If thou haue founde honic, eate that is ^j sufficient for thee, least thou bee ouerfull, and vomite it.

17 Withdraw thy foote from thy neyghbours house, least he be wearie of thee, and hate thee.

18 haue an end of the matter: it put thee to farther trouble. In the time of great heate when men desire cold. k Which haue an outward appearance, and are nothing within. l By not mistaking occasion to prouoke him farther. m That is, the heart that is bent to anger, as Chap. 15. n Use moderately the pleasures of this world.

k That I might learne by another mans fault, l Read Chap. 6. 10.

a Whome Hekzekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doeth not reueile the cause of his iudgements to man.

d Because the King ruleth by the reueiled word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is to harde for man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

f When vice is removed from a King, he is a meete vessel for the Lords vse.

g It is not ynough that he be pure himselfe, but that he put away others that be corrupted.

h Least whereas thou thinkest by this meane to

lmk. 1. 4. 10.

lmk. 1. 4. 10.

lmk. 1. 4. 10.

lmk. 1. 4. 10.

lmk. 1. 4. 10.

lmk. 1. 4. 10.

a In the place where wisdom should be shewed.

b Man hath no tryall of his strength tyll he begin troubles.

c None can be excused, if he helpe not the innocent when he is in danger.

d Ashonie is sweete and pleasant to the taste, so wisdom is to the soule.

e He is subiect to many perils: but God deliuereth him.

f To be auenged on thee.

g Meaning, eyther of the wicked, & sedicious, as vers. 19. & 23, or of them that feare not God nor obey their King.

h Be sure of the meanes howeto compass it before thou take any enterprise in hand.

i He sheweth what is the nature of wicked,

j To reuege wrong for wrong.

k Which haue an outward appearance, and are nothing within.

l By not mistaking occasion to prouoke him farther.

m That is, the heart that is bent to anger, as Chap. 15.

n Use moderately the pleasures of this world.

- 18 A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrowe.
 19 Confidence in an unfaithfull man in time of trouble is like a broke tooth and a sliding foote,
 20 He that taketh awaie the garment in the cold season, is like a vineger powred vpon a man, or like him that singeth songs to an heauie heart.
 21 * If he that hateth thee be hungry, giue him bread to eate, and if hee be thurstie, giue him water to drinke,
 22 For thou shalt lay proles vpon his head, and the Lord shall recompense thee.
 23 As the Northwinde diueth awaie the rapine, so doeth an angrie countenance the flattering tongue.
 24 * It is better to dwell in a corner of the house top, then with a contentious man in a wide house.
 25 As are the cold waters to a wearp soule, so is good newes from a farre countrey.
 26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.
 27 It is not good to eate much honie: * so to searche their owne glosp is not glorie.
 28 A man that refrainerth not his appetite, is like a citie which is broken downe, and without walles,

- doeth the shouthfull man vpon his bed.
 15 * The shouthfull hideth his hande in his bosome, and it grieueth him to put it as game to his mouth.
 16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.
 17 He that passeth by a meeleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.
 18 As he that saineth himselfe mad, casteth firebrandes, arrowes, & mortall things,
 19 So dealeth the deceitfull man with his friend, and saith, Am not I in sport?
 20 Without wood the fire is quenched, & without a talebearer strife cealeth.
 21 As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kinde strife.
 22 The words of a talebearer are as flatterings, & they go downe into the bowels of the bellie.
 23 As silver dyssole overlaped vpon a potsherd, so are burning lippes, and an euill heart.
 24 He that hateth, wil counterfayte with his lippes, but in his heart he lapeth by deuite.
 25 Though he speake fauourably, beleue him not: for there are seuen abominations in his heart.
 26 Hated map be couered by deuite: but the malice thereof shall be discouered in the congregation.
 27 * He that diggeth a pit, shall fall therein, & hee that rolet a stone, it shall returne vnto him.
 28 A false tongue hateth the afflicted, and a flattering mouth cauleth ruine.

CHAP. XXVI.

- 1 **A**s the snow in the summer, and as the raine in þ harvest are not meet, so is honour vnto themselfe for a foole.
 2 As the sparow by fleeing, & the swallow by flying escape, so the curle that is causeles, shall not come.
 3 Vnto the horse belongeth a whippe, to the asse a birde, and a rod to the fooles backe.
 4 Answere not a foole according to his foolishnes, least thou also be like him.
 5 Answere a foole according to his foolishnes, least hee bee wise in his owne conceite.
 6 He that sendeth a message by the hand of a foole, is as hee that cutteth off the feete, & diueth iniquitie.
 7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.
 8 As the closing vp of a precious stone in an heape of stones, so is hee that giveth glorie to a foole.
 9 As a thorne standing vpon in the hand of a drunkard, so is a parable in the mouth of fooles.
 10 The excellent that founded all things, both rewardeth the foole & rewardeth the transgressors.
 11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnes.
 12 Drest thou a man wyle in his owne conceites? & more hope is of a foole then of him.
 13 The shouthfull man saith, b A lyon is in the way: a lyon is in the streets.
 14 As the doore turneth vpon his hinges: so

CHAP. XXVII.

- 1 **B**ast not thy selfe of to morrow: for thou knowest not what a day map bring forth.
 2 Let another man praple thee, and not thine owne mouth: a stranger, and not thine owne lippes.
 3 * A stone is heauie, and the sand weyghy: but a fooles wrath is heauier then them both.
 4 Anger is cruel, and wrath is raging: but who can stand before a enimie?
 5 Open rebuke is better then secret loue.
 6 The woundes of a louer are faithfull, & the kisses of an enimie are pleasant.
 7 * The person that is full, despiseth an hoip combe: but vnto the hungry soule euery bitter thing is sweete.
 8 As a bird that wandereth fro her nest, so is a man that wandereth from his owne place.
 9 As ointment and perfume reioyce the heart, so doeth the sweetness of a mans friend by hartie counsel.
 10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: for better is a neyghbour that is neere, then a brother farre of.
 11 Approue, bee wyle, and reioyce in thy friend,

i Which dissembleth himselfe to be that he is not.

Chap. 18. 8.

k They will soone breake out and wte themselves.

l Meaning, many: he vseth the number certeine for yncertaine. m In the assembly of the godly.

Eccles. 10. 8.

eccles. 27. 26.

a Delay not the time, but take occasion when it is offered.

Eccles. 22. 25.

b For the enuious are obstinate and cannot be reconciled. c They are flattering, & seeme friendfull.

Iob 6. 6.

d Trust not to any worldly helpe in the day of thy trouble.

o Which meltech it, and comfort it.

Or, alume.

p Thou shalt as it were by force ouer come him, in so much that his owne conscience shall moue him to acknowledge thy benefites, & his heart shall be inflamed.

Chap. 21. 9.

Eccles. 3. 11.

q And so is in extreme danger.

a Consent not vnto him in his doings.

b Reproue him as the matter requireth.

Ebr. yes.

c To wit, of the messenger, who he sendeth.

d That is, receiue damage thereby.

e Whereby he both hurteth himselfe and others.

f Meaning, God.

2. Pet. 1. 12.

g For the foole wil rather be counsilled then heaalso the foole saneth of ignorance, and the other of malice.

h Reade Chap. 22. 17.

e Reade chap. 22.3.

Chap. 20. 15.

f For bleſſeth, f Haſtily, and without cauſe. **Chap. 19. 13. & 22. 9.**

g One haſtie mā prouoketh an other to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

Eccleſ. 1. 4. 9.

i That is, he is either known to be ambitious and glorious, or humble and modeſt.

k This declareth the great goodnes of God towarde man, and y diligence that he requirerh of him for the preſeruation of his giftes.

a Becauſe their owne confidence accuſeth them. **b** The ſtate of the common weale is often times changed.

Chap. 19. 9.

heart, that I may answer him that reprocheth me.

12 * A prudent man ſeeth the plague, and hideth himſelfe: but the fooliſh goe on ſil, and are puniſhed.

13 * Take his garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

14 He that praiſeth his friend with a loud voyce, riſing e arly in þ mornyn, it ſh albe counted to him as a curſe.

15 A continual dropping in þ dap of rain, and a contentious woman are alike.

16 He that hideth her, hideth the wounde, and ſhe is as the ſpyle in his right hande, that uttereth it ſelfe.

17 Iron ſharpeneth iron, ſo doth a man ſharpen the face of his friend.

18 He that keepeth the figge tree, ſhal eate the fruit thereof: ſo he that waiteth vpon his maſter, ſhal come to honour.

19 As in water face anſwereth to face, ſo the heart of man to man.

20 The graue and deſtruction can neuer be full, ſo the ſpys of man can neuer be ſatiſfied.

21 * As is the ſining potte for ſiluer and the ſoinare for gold, ſo is euery man accoſyng to his dignitie.

22 Though thou ſhouldeſt biay a foole in a moter among wheat biaped with a peſſel: ſer will not his fooliſhnes depart from him.

23 Be diligent to know the ſtate of thy flocke, and take hede to the heardeſ.

24 For riches remayne not alway, nor the crowne from generation to generation.

25 The hey diſcovereth it ſelfe, & the graſſe appeareth, & the herbes of the mounſ raines are gathered.

26 The lambes are for thy clothing, and the goates are the pyce of the field.

27 And let the milke of the goates be ſufficient for thy foode, for the foode of thy familie, and for thy ſuſtenance of thy mapdes.

CHAP. XXVIII.

1 **T**he wicked ſeek when none purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of the land there are many princes thereof: but by a man of vnderſtanding & knowledge a realme likewiſe endureth long.

3 A poore man, if he oppreſſe the poore, is like a raging ragne, that leaueh no foode.

4 They that forſake the Law, praiſe the wicked: but they that keepe the Lawe, ſet themſelues againſt them.

5 Wicked men vnderſtand not iudgements: but they that ſeeke the Lord, vnderſtand all things.

6 * Better is the poore that walketh in his vniſhment, then he that peruertheth his way, though he be riche.

7 He that keepeth the Law, is a childe of vnderſtanding: but he that ſeedeth the gluttons, ſhanerh his father,

8 He that increaſeth his riches by vſurie and intereſt, gathereth them for him that will bee mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer ſhall bee abominable.

10 He that cauſeth the righteous to go aſtray by an euill way, ſhall fall into his owne pit, and the vpright ſhall inherite good things.

11 The riche man is wiſe in his own conceit: but the poore that hath vnderſtanding, can try him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vnto, the man is tried.

13 He that hideth his ſinnes, ſhal not proſper: but he that confeſſeth, and forſaketh them, ſhall haue mercy.

14 Bleſſed is the mā that ſeareth alway: but he that hardeneth his heart, ſhall fall into euill.

15 As a roaring lion, & an hungry beare, ſo is a wicked ruler ouer the poore people.

16 A prince deſtitute of vnderſtanding, is alſo a great oppreſſor: but he þ hateth couetouſnes, ſhal prolong his dayes.

17 A man that doth violence againſt the blond of a perſon, ſhal ſee vnto þ graue, and they ſhal not ſlay him.

18 He that walketh vprightly, ſhall be ſaued: but he that is ſcward in his waies, ſhall once fall.

19 He that tilleth his land, ſhal be ſatiſfied with bread: but he that followeth y idle, ſhal be filled with pouertie.

20 A faithfull man ſhall abound in bleſſings, and * he that maketh haſte to bee rich, ſhal not be innocent.

21 To haue reſpect of perſons is not good: for that man wil tranſgreſſe for a piece of bread.

22 A man with a wicked eie haſteth to riches, and knoweth not, that pouertie ſhal come vpon him.

23 He that rebuketh a man, ſhall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robberh his father & mother, and ſaith, I tiſ no tranſgreſſion, is the companion of a man that deſtroyeth.

25 He that is of a proud heart, thureth y ſtrife: but he that trucketh in the Loyde, ſhal be ſat.

26 He that truſteth in his owne heart, is a fool: but he that walketh in wiſdome, ſhal be deliuered.

27 He that giureth vnto the poore, ſhal not lacke: but he that hideth his eyes, ſhall haue many curſes.

28 * When the wicked riſe vp, men hide themſelues: but when they perith, the righteous increaſe.

CHAP. XXIX.

1 **A** Man that hardeneth his necke, when he is rebuked, ſhall ſuddenly be deſtroyed and cannot be cured,

red,

II.ij.

2 * When

c For God will take away the wicked vſurer, & giue his goods to him that ſhal beſtow them well.
d Becauſe it is not of faith, which is grounded of Gods worde, or Law, which the wicked contemne.
e And iudge that he is not wiſe.
f He is known by his doings to be wicked.
g Which ſtandeth in awe of God & is afraid to offend him.
h For he can neuer be ſatiſfied, but euer oppreſſeth & ſpoyleth.

i None ſhal be able to deliuer him.

Chap. 12. 11. eccleſ. 10. 27.

Chap. 12. 11. and 10. 11.

k He wil be abuſed for nothing. l Meaning him that is couetouſ.

m Shall haue all things in abundance.

Chap. 19. 2.

Chap. 18. 12, 18.
Or, are increased.

Leke 15. 12.

a He that giueth
eare to the flatter-
er, is in daſer as
the bird is be-
fore the fowler.
b He is euer redy
to fall into the
ſnare that he
layeth for o-
thers.
c He can beare
no admonition,
in what ſort ſo e-
uer it is ſpoken.

Chap. 22. 3.

Chap. 20. 28.

d Where there
are not faythfull
miniſters of the
word of God.
e He that is of a
ſeruile & rebellious
nature.
Or, regard.

Chap. 15. 18.

Job 12. 19.

f He that ſea-
reth man more
then God, falleth
into a ſnare and
is deſtroyed.
g He needeth
not to flatter the
ruler: for what
God hath ap-
pointed, ſhall
come to him.

- 2 *When the righteous are in auaritie, the people reioice: but when þ wicked beareth rule, the people ſigh.
- 3 A man that loueth wiſedome, reioyceth his father: but he that feedeth harſors, waſteth his ſubſtance.
- 4 A king by iudgement mainteineth þ countrey: but a man receiuing gifts, deſtroyeth it.
- 5 A man that flattereth his neighbour, ſpreadeth a net for his ſteps.
- 6 In the tranſgreſſion of an euil man is his ſnare: but the righteous doth ſing and reioice.
- 7 The righteous knoweth the cauſe of the poore: but the wicked regardeth not knowledge.
- 8 Drowful me bying a city into a ſnare: but wiſe men turne away wroth.
- 9 If a wife man contend with a fooliſh man, whether he be angry of laugh, there is no reſt.
- 10 Bloudy me hate him that is byright: but the iuſt haue care of his ſoule.
- 11 A fool poureth out all his mind: but a wiſe man keepeth it in til afterward.
- 12 Of a prince that bearkeneth to lies, all his ſeruants are wicked.
- 13 *The poore and the blurrer make together, and the lord lighteneth both their eyes.
- 14 *A king þ iudgeth the poore in truth, his throne ſhalbe eſtabliſhed for euer.
- 15 The rod and correction giue wiſdome: but a childe let at libertie, maketh his mother aſhamed.
- 16 When the wicked are increased, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.
- 17 Correct their ſoules and he wil giue thee reſt, & wil giue pleasures to thy ſoule.
- 18 d Where there is no viſion, the people decay: but he that keepeth the law, is bleſſed.
- 19 A ſeruant wil not be chaſtiſhed with wordes: though he vnderſtand, yet hee wil not ^a anſwere.
- 20 Seſt thou a man haſtie in his matters? there is more hope of a ſoule, then of him.
- 21 He that delicately bringeth by his ſeruant from pouth, at length he will be euen as his ſonne.
- 22 An angry man ſtirreth by ſtriſe, and a furious man aboundeth in tranſgreſſion.
- 23 *The pride of a man ſhall bring him lowe: but þ humble in ſpirit ſhall enioy glory.
- 24 He that is partener with a theefe, haſteth his owne ſoule: he heareth curſing, and declarati it not.
- 25 The feare of man bringeth a ſnare: but he that truſteth in the lord, ſhalbe eſtablished.
- 26 Many do ſeck the face of the ruler: but euerie mans iudgement commeth fro the lord.
- 27 A wicked man is abomination to the iuſt, and he that is byright in his way, is abomination to the wicked.

CHAP. XXX.

To humble our ſelues in conſideration of Gods
workes. 5 The word of God is perſiſt. 11 Of the
wicked and hypocrites. 15 Of things that are ne-
uer ſaciare. 18 Of others that are wonderfull.

THE WORDS OF AGUR THE SONNE OF IAKH.

- 1 The prophetic which þ ma ſpake vn-
to Iehiel, euen to b Iehiel, and Bcal.
2 Surely I am more c fooliſh then any
man, and haue not the vnderſtanding
of a man in me.
- 3 For I haue not learned wiſdom, nor at-
tained to þ knowledge of holy things.
- 4 Who hath aſcended vp to d heauen, &
deſcended? Who hath gathered þ wind
in his fiſt? Who hath bound þ waters
in a garment? Who hath eſtabliſhed all
the endes of the world? What is his
name, and what is his ſonnes name, if
thou canſt tell?
- 5 *Euerie word of God is pure: he is a
ſhield to thoſe, that truſt in him.
- 6 *But nothing vnto his wordes, leſt he
reproue thee, & thou be found a liar.
- 7 Two things haue I required of thee:
deſp me then: not before I die.
- 8 Remove far from me vanitie & lies:
giue me not pouertie, nor riches: feede
me with ſood: be convenient for me.
- 9 Leſt I be full, and deſp thee, and ſay,
I Who is the lord? or leaſt I be poore &
ſteale, and take the name of my God
in vayne.
- 10 Accuſe not a ſeruant vn to his maſter,
leſt he curſe thee, when thou haſt offen-
ded.
- 11 There is a generation that curſeth their
father, & doth not bleſſe their mo-
ther.
- 12 There is a generation that are pure in
their owne conceit, and yet are not wa-
ſhed from their filthines.
- 13 There is a generation, whoſe eyes are
hautie, & their eie hides are lifted vp.
- 14 There is a generation, whoſe teeth are as
ſwoydes, and their chawes as knives to
eate by the afflicted out of the earth, &
the poore from among men.
- 15 The hoſe leach hath two b daughters: h The leache
which cry, Giue, giue. There be three hach two forks
things that wil not be ſatiſfied: yea, in her tongue,
four that ſay not, It is enough.
- 16 The graue, and the baren wombe, the
earth þ cannot be ſatiſfied with water, by the ſucketh f
and the fire that ſaith not, It is enough, by the ſucketh f
17 The cpe that mocketh his father & de-
ſpiſeth the inſtruction of his mother, let
the rauens o of the halley picke it out,
and the pong egles eate it.
- 18 There be three things hidde from me: i Which haunt
pea, four that I know not.
- 19 The wap of an eagle in the aire, the wap in the valley for
of a ſerpent vpon a ſtone, the wap of a earions.
- 20 ſhip in the middeſ of the ſea, & the wap
of a man with a maide.
- 21 Such is þ wap alſo of an adulterous
woman: the earth and k wipeth her
mouth, and ſaith, I haue not commit-
ted iniquitie.

a Who was an
excellent man in
vertue & know-
ledge in y tyme
of Salomon.
b Which were
Agurs ſcholars
or friends.
c Herein he de-
clareth his great
humilitie, who
would not attri-
bute any wiſdom
to himſelfe, but
all vnto God.
d Meaning to
know the ſecrets
of God, as though
he would ſay,
None.
e Pal. 19. 8.
Deut. 4. 2. & 18. 22.
f He maketh
this request to
God.
g Meaning, that
they that put
their truſt in
their riches, for-
get God, & that
by to much
wealth me haue
an occaſion to
the ſame.
h In accuſing
him without
cauſe.
i The leache
hach two forks
which cry, yea,
in her tongue,
which here he
calleceth her two
daughters, wher-
by the ſucketh f
bloud, and is ne-
uer ſaciare: euen
ſo are the colle-
ctious extor-
tioners inſatiable.
j Which haunt
the valley for
earions.
k She hath her
deſires, and after
counterſaith
as though ſhe
were an honeſt
woman.

These commonly abuse y^e place whereunto they are called.

Which is married to her master after the death of her mistress.

He conteneine great doctrine & wisdom.

If man be not able to compass these common things by his wisdom, we can not attribute wisdom to man but folly.

Make a slay & continue not in doing euill.

That is, of Solomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

The doctrine, which his mother Bath-sheba taught him.

By this often repetition of one thing she declarerh her motherly affection.

Meaning, that women are the destruction of Kings, if they haunce them. That is the King must not giue himself to wantonnesse and neglect his office, which is to execute iudgement. For wine doeth com fort the heart, as Psal. 104. 15.

21 For these things the earth is moued: pea, for foure it cannot susteine it selfe:
22 For a seruant when he reigneth, and a foole when he is filled with ineate,
23 For the hateful woman, when her is married, and for a handmaid that is here to her mistress.
24 These be foure final things in y^e earth, yet they are a wise & full of wisdom:
25 The pinners a people not strong, yet prepare they their meat in summer:
26 The conpes a people not mightie, yet make they their houses in the rocke:
27 The grasshopper hath no king, yet go they forth all by bandes:
28 The spider taketh holde with her hands, and is in kings palaces.
29 There be three things that order well their going: pea, fowce are comelie in going,
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lusty grap pound, & a goate, & a king against whome there is no rising by.
32 If thou hast bene foolish in lifting thy self by, & if thou hast thought wickedly, lay thine hand vpon thy mouth.
33 When one churneth milke, he bringeth forth butter: and hee that wingeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife.

CHAP. XXXI.

He exhorteth to chastitie & iustice, to And sheweth the conditions of a wife and worthe woman.

THE WORDES OF KING ALE-
muel: The prophetic which his mother taught him.
What my sonne: & what the sonne of a w^omb: & what, & sonne of my desires!
Gie not thy strength vnto womē, nor thy wapes, which is to despoil kings.
It is not for kings, & Lemuel, it is not for kings to drinke wine, nor for princes strong drinke,
Least he drinke, & forget the decree, and change the iudgement of all the childre of affliction.
Gie pee strong drinke vnto him, that is ready to perish, and wine vnto them that haue griefe of heart.
Let him drinke, that he may forget his women are the destruction of Kings, if they haunce them. That is the King must not giue himself to wantonnesse and neglect his office, which is to execute iudgement. For wine doeth com fort the heart, as Psal. 104. 15.

power, and remember his miserie no more.

Open thy mouth for the seruice in the cause of all the children of destruction.

Open thy mouth: iudge righteously, & iudge the afflicted, and the poore.

Who shall finde a vertuous woman? for her price is farre above the pearles.

The heart of her husband trusteth in her, and he shall haue no neede of people.

She will do him good, and not euill all the dayes of her life.

She seeketh woll and flare, and laboureth cheerefully with her hands.

She is like the shippes of marchants: she bringeth her foode from afarre.

And the riseth, whiles it is yet night: & giueth the position to her houlholde, & the ordinance to her maidens.

She considereth a field, & getteth it: & with the fruite of her handes shee planteth a vineyard.

She girdeth her loynes with strength, and strengtheneth her armes.

She seeketh p^r her marchandise is good: her candle is not put out by night.

She putteth her bandes to the wherue, and her handes handle the spindell.

She stretcheth out her hand to p^r poore, & putteth forth her hands to the needie.

She feareth not p^r shew for her family: for all her family is clothed in skarlet.

She maketh her self carpets: fine linen and purple is her garment.

Her husband is knownen in the gates, when he sitteth with the Elders of the lande.

She maketh shettes, and selleth the, and querey girdels vnto the merchant.

Strength & honour is her clothing, and in the latter day she shall reioyce.

She openeth her mouth with wisdom, and the laboe of grace is in her tongue.

She overseeth the waies of her house: hold, & eateth not the bread of idleness.

Her children rise by, and call her blessed: her husbande also shall praise her, saying,

Many daughters haue done vertuously: but thou surmountest them all.

Faunour is deceitful, and beantie is vaine: but a woman that feareth the Lord, she shall be praised.

Gie p^r her of the fruite of her handes, and let her own works praise her in the gates.

Defend their cause that are not able to helpe themselves,

He shall not neede to vse any vnlawfull meanes to gaine his liuing.

Of Mathe. 24 Psal. 111. 5.

She preparerh their meate betime.

Shee purchaseth it with y^e gaynes of her trauaile.

Or, with double.

In the assemblies and places of iudgement.

Or, linen cloth.

After that he had spoke of the apparell of the body, he now declareth the apparell of y^e spirit.

Her tongue is as a booke

whereby one might learne many good things: for she delieth to talke of the worde of God.

That is, do her reuerence.

Confesse her diligent labours and commend her therefore.

Forasmuch as the most honorable are clad in the apparell that she made.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomon, as a preacher & one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he consulteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God & shall inioye his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone.

CHAP. I.

a All things in this world are full of vanitie, and of none endurence. *13* All mans wisdom is but folly and griefe.

The wordes of the Preacher, sonne of Dauid King in Ierusalem.

b Vanitie of vanities, sayth the Preacher: vanitie of vanities, all is vanitie. What remaineth

c vnto man in all his trouble, which he suffereth vnder the sunne?

d One generation passeth, and another generation succeedeth: but the earth remaineth not for euer.

e The sunne riseth, and the sunne goeth down, and draweth to his place, where he riseth.

f The winde goeth toward the South, and compasseth toward the North: the winde goeth rounde about, & returneth by his circuites.

g All the riuers goe into the sea, yet the sea is not full: for the riuers go vnto the place, whence they returne, and go.

h All things are full of labour: man can not biter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

i What is it, that hath bene? that that shall bee: and what is it that hath bene done? that which shall be done: and there is no new thing vnder the sunne.

k Is there any thing, whereof one may say, Behold this, it is new? it hath bene alreadie in the olde tyme that was before vs.

l There is no memorie of the former, neither shall there be a remembrance of the later that shall bee, with them that shall come after.

m I the Preacher haue bene King ouer Israel in Ierusalem:

n And I haue giue mine heart to search and find out wisdom by all things that are done vnder the heauen: (this sore trouble hath God giuen to the sonnes of men, to humble them thereby)

o I haue considered all the workes that are done vnder the sunne, & behold, all is vanitie, and vocation of the spirit.

p That which is crooked, can none make straight: and that which is faileth, cannot be nombred.

q The sea which compasseth all the earth, filleth the veines thereof, which poure out springs & riuers into the sea againe. *g* He speaketh of times and seasons & things done in the which as they haue bene in times past, so come they to passe againe. *h* He proueth that if any could haue attained to felicitie in this world by labour and studie, hee chiefly shoulde haue obtained it, because he had giftes and aydes of God therunto aboue all other. *i* Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depende onely vpon God. *k* Man is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much lesse remedie them.

l I thought in mine heart, & sayde, Behold, I am become great, & excel in wisdom: al them that haue bene before me in Ierusalem: & mine heart hath scene much wisdom and knowledge.

m And I gaue mine heart to knowe wisdom: and knowledge, I madnes & foolishnes: I knew also that this is a vexation of the spirit.

n For in the multitude of wisdom is knowledge can much griefe: and hee that increaseth knowledge, increaseth sorrow, payne of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

a Pleasures, sumptuous buildings, riches & possessions are but vanitie. *14* The wise & the foole haue both one end, touching the bodily death.

b I said in mine heart, Go to now, I will proue it thee with ioye: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

c I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

d I sought in mine heart "to giue my self to wine, and to lead mine heart in wisdom, and to take holde of follie, till I might see where is that goodnes of the children of men, which they enjoy vnder the sunne: the whole number of the dayes of their life.

e I haue made my great works: I haue builde mee houses: I haue planted mee vineyardes.

f I haue made me gardens & orchards, and planted in them trees of all fruite.

g I haue made mee cisternes of water, to water therewith the woods that grow with trees.

h I haue gotten seruants & maides, and had children borne in the house: also I had great possession of beeries & sheepe aboue all that were before me in Ierusalem.

i I haue gathered vnto mee also siluer & golde, and the chiefe treasures of kings and prouinces: I haue prouided mee men fingers and women fingers, and the delights of the sonnes of men, as a woman taken captiue, & women taken captiues.

k I was great, & increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

l And what I desired, mine eyes desired, I withheld it not fro them: I withheld not mine heart from any ioye: for mine heart reioiced in all my labour: & this was my portion of all my trouble.

m Then I looked on all my workes that mine handes had wrought, and on the trouble that I had laboured to do: and behold, all is vanitie and vocation of the spirit: and there is no profit vnder the sunne.

n I take his gift of wisdom from me. *g* This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

1 That is, vayne things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.

m Widdome and knowledge can not become by without great payne.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

Ebr. drawe my flesh to wine.

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdom and the feare of God in my heart, and gouerne mine affaires by the same.

Ebr. do.

Ebr. paradises.

c Meaning, of the seruants or slaves, which he had bought: so the children borne in their seruitude, were the masters.

d That is, what soeuer men take pleasure in.

e Which were the most beautiful of them that were taken in warre, as Iudges 3.30. Some vnderstand by these wordes, no women but instruments of musique.

f For all this God did not

h I bethought
my selfe whe-
ther it were bet-
ter to follow
wisdome, or
mine owne affe-
ctions, and plea-
sures, which he
calleth madnes.
* Or, compare with
the King.
Proverbs. 17. 4.
I fe forefeth
things, which y
foole cannot for
lack of wisdome.
k For both die
and are forgot-
ten, as vers. 16. or
they both alike
haue profperie
or aduersitie.
l Meaning, in
this world.
m He wondereth
that men forget
a wife man, be-
ing dead, as soone
as they do a
foole.

n That I might
seeke the true
felicitie which is
in God.
o Among other
griefes this was
not the least to
leaueth that which
he had gotten
by great traual,
to one that had
taken no payne
therefore, and
whom he knew
not whether he
were a wife man
or a foole.
p When man
hath all labored,
he can get no
more then food,
and refreshing,
yet he confesseth
also that his
commeth of
Gods blessing, as
Chap. 3. 12.
q Meaning, to
pleasures.

12 And I turned to beholde^b wisdome,
and madnes: and follo: (for who is the
man that will come after the King in
things which men now haue done?)
13 Then I saw that there is profit in wis-
dome, more then in folias: as the light is
more excellent then darkenes.
14 * For the wise mans eyes are in his
head, but the fool's walther in darknes:
yet I know also that the same^k condic-
tion falleth to them all.
15 Then I thought in mine heart, It bes
falleth vnto me, as it befaller to the
foole. Why therefore do I then labour
to be more wise? And I said in myne
heart, that this also is vanitie.
16 For there shall be no remembrance of p
wisdom, nor of the fool: for euer: for that
that now is, in the dayes to come shall
all be forgotten. And^m how dieth the
wise man, as doth the fool?
17 Therefore I hated life: for the worke
that is wrought vnder the sunne is grie-
uous vnto me: for all is vanitie, & vexa-
tion of the spirit.
18 I hated also all my labour, wherein I
had traualled vnder the sunne, which
I shall leaue to the man that shall be af-
ter me.
19 And who knoweth whether he shall be
wise or foolish? yet shall he haue rule ou-
er all my labour, wherein I haue tra-
uailed, and wherein I haue shed my
selfe vnder the sunne. This is also
vanitie.
20 Therefore I went about to make mine
heartⁿ abhorre all the labour, wherein
I had traualled vnder the sunne.
21 For there is a man whose traualle is
in wisdome, and in knowledge and in
equitie: yet to a man that hath not
traualled herin, shall he^o giue his por-
tion: this also is vanitie and a great
griefe.
22 For what hath man of all his traualle
and griefe of his heart, wherein he hath
traualled vnder the sunne?
23 For all his dayes are sorrowes, & his
traualle griefe: his heart also taketh
not rest in the night: which also is va-
nitie.
24 There is no profite to man: but that
he eate, & drinke, and^p delight his soule
with the profite of his labour: I sawe
also this, that it was of the hande of
God.
25 For who could eat, & who could haste
to a outward thinges more then I?
26 Surep to a man that is good in his
sight, God giueth wisdome, and know-
ledge, and ioy: but to the sinner he gi-
ueth payne, to gather, and to heape to
giue to him that is good before God:
this is also vanitie, and vexation of the
spirite.

CHAP. III.

1 All things haue their tyme. 14 The workes of
God are perfect, and cause vs to feare him. 17 God
shall iudge both the wise, and vnwise.

T O all things there is an appoin-
ted tyme, and a tyme to euery pur-
pose vnder the heauen.
2 A tyme to be borne, and a tyme to die:
a tyme to plant, and a tyme to plucke
vp that which is planted.
3 A tyme to slepe, and a tyme to heale: a
tyme to bryake downe, and a tyme to
build.
4 A tyme to weep, and a tyme to
laugh: a tyme to mourne, and a tyme
to dance.
5 A tyme to cast away stones, & a tyme
to gather stones: a tyme to embrace,
and a tyme to be farre from abra-
cing.
6 A tyme to seeke, & a tyme to lose: a tyme
to keepe, and a tyme to cast away.
7 A tyme to rent, and a tyme to sowe:
a tyme to keepe silence, and a tyme to
speake.
8 A tyme to loue, and a tyme to hate: a
tyme of warre, and a tyme of peace.
9 What profit hath he that worketh, of
the thing wherein he traualleth?
10 I haue seene p traualle that God hath
giuen to the sonnes of men^b to humble
them thereby.
11 He hath made euery thing beautifull
in his tyme: also he hath set the^c world
in their heart, yet can not man finde
out the worke that God hath wrought
from the beginning, euen to the ende.
12 I know that there is nothing good
in them, but to reioyce, and to do good
in his tyme.
13 And also that euery man eateth and
drinketh, and seech the commodie
of all his labour. this is the^d gift of
God.
14 I know that what soeuer God shall do,
it shall be for euer: to it can no ma adde,
and from it can none diminish: for God
hath done it, that they should feare be-
fore him.
15 What is that that hath bene? that is
now: and that that shall be, hath now
bene: for God^e requireth that which
is past.
16 And moreover I haue seene vnder the
sunne the place of iudgement, where was
wickenes, and p place of iustice where
was iniquitie.
17 I thought in mine heart, God will
iudge the iust and the wicked: for tyme
is^f there for euery purpose and for eue-
ry worke.
18 I considered in mine heart the state of
the children of men that God had^g pur-
ged them: yet to see to, they are in them-
selues as beasts.
19 For the condition of the children of
men, and the condition of beasts are e-
uen as one^h condition vnto them. As p
one dieth, so dieth the other: for they
haue all one breath, and there is no ex-
cellencie of man aboue the beast: for all
is vanitie.

1 He speaketh
of this diuersitie
of tyme for two
causes, first to
declare that
there is nothing
in this world
perpetual. next
to reach vs not
to be grieved, if
we haue not all
things at once
according to our
desires, neither
enioy them so
long as we
would wish.
b Read Chap. 1. 13
c God hath giue
man a desire, &
affection to seek
out the things
of this world &
to labour therin.
d Read Chap. 2.
e & these pla-
ces declare y we
should do all
things w sobrie-
tie, & in y feare
of God, foras-
much as he gi-
ueth not his
gifts to the inter-
that they should
be abus'd.
e That is, man
shall neuer be
able to let Gods
worke, but as he
hath determined
so it shall come
to passe.
f God only cau-
seth that, which
is past, to returne.
g Meaning, with
God, howsoeuer
man neglect his
dutie.
h And made the
pure in their first
creation.
i Man is not able
by his reason, &
iudgement to
pur difference
betwene man &
beast, as tea-
ching those
things wherunto
both are subiect:
for y eie cannot
iudge any other-
wise of a ma be-
ing dead, the of
a beast, which is
dead yet by the
word of God &
faith we may ca-
sily know y diuer-
sity, as veritas.

k Meaning, that reason cannot comprehend ⁷ which faith be- leueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. we declare that mā by reason can comprehend nothing better in this life then to vſe the giftes of God ſoberly and comfortably: for to know farther is a ſpeciall gift of God reueiled by his Spirit.

CHAP. III.

¹ The innocents are oppreſſed. ⁴ Mens labours are full of abuſe and vanitie. ⁹ Mans ſocietie is neceſſarie. ¹³ A young man poore, and wiſe, is to be preferred to an olde King that is a ſoule.

a He maketh here another diſcouriſe with himſelfe concerning the tyranny of them: that oppreſſed ⁷ y poore. b Becauſe they are no more ſub- iect to theſe op- preſſions. c He ſpeaketh according to the iudgement of ⁷ ſeſh, which can not abide to feel or fee troubles. d The more per- ſit that ⁷ worke is, the more is it enuied of the wicked. e For idleneſſe is compell'd to deſtroy himſelfe.

f For as much as when man is a lone, he can ney- ther helpe him ſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their com- pany may en- crease.

g By this pro- uerbe he decla- reth how neceſ- ſarie it is, that men ſhould liue in ſocietie. h That is, from a poore, & baſe eſtate, or out of trouble, and priſon, as Iſaiah did, Gen. 47. 14.

21 Who ^k knoweth whether the ſpirite of man aſcend vpwarde, and the ſpirite of the beaſt deſcend downwarde to the earth? 22 Therefore I ſee that there is nothing better then that a man ſhould ¹ reioyce in his affaires, becauſe that is his por- tion. f For who ſhall bring him to ſee what ſhall be after him? 23 And he declareth that mā by reason can comprehend nothing better in this life then to vſe the giftes of God ſoberly and comfortably: for to know farther is a ſpeciall gift of God reueiled by his Spirit.

¹ So ^a I turned, and conſidered all the ſuppreſſions that are wrought vnder the ſunne, and beheld, the teares of the oppreſſed, and none comforteth them: and lo, the ſtrength is of the hand of them that oppreſſe them, and none comforteth them.

2 Wherefore I praized the ^b dead which now are dead, aboue the liuing, which are yet aliue.

3 And I count him ^c better then the both, which hath not yet bene: for he hath not ſene the euill workes which are wrought vnder the ſunne.

4 Alſo I beheld all trauaile, and al ^d perſecution of workes that ^e is in the ſoule of a mā againſt his neighbour: this alſo is vanitie and veneration of ſpirit.

5 The ſoule ſoldeth his hands, and ^c eaſeth by his owne ſeſh.

6 Better is an handfull to quietneſſe, then two handfulls with labour and vexation of ſpirit.

7 Again I returned, and ſawe vanitie vnder the ſunne.

8 There is one alone, and there is not a ſecond, which hath neither ſonne nor brother, yet is there none ende of all his trauaile, neither can his eye be ſatiſfied with riches: neither doth he thinke, for whom he ^f trauaile and defraude his ſoule of pleaſure: this alſo is vanitie, & this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will liſt by his fellow: but two vnto him that is alone: for he falleth, and there is not a ſecond to liſt him by.

11 Alſo if two ſleepe together, then ſhall they haue heat: but to one how ſhould there be heat?

12 And if one overcome him, two ſhall ſtand againſt him: & a threefold coat is not eaſily broken.

13 Better is a poore and wiſe child, then an olde and fooliſh King, which will no more be admoniſhed.

14 For out of the ^b priſon he cometh forth to reigne: when as he that is

borne in his kingdom, is made poore. 15 I beheld alſo the liuing, which walke vnder the ſunne, ^k with ⁷ ſecond child, which ſhall ſtand by in his place. 16 There is none ¹ ende of all the people, nor of all that were before them, & they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit. 17 Take heede to thy ^m ſeete when thou entreſt into the Houſe of God, and be more meere to heare then to giue the ſacrifice of ⁿ fooles: for they know not ⁷ they do euill,

greedie deſires, they thinke themſelues abuſed, as other haue bene in tyme paſt, and ſo care no more for him. m That is, with what affection thou commeſt to heare the word of God. n Meaning, of the wicked, which thinke to pleaſe God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

¹ Not to ſpeake lightly, chiefly in Gods matters. ⁹ The labourer can neuer haue enough. ¹¹ The labourer ſleepe is ſweete. ¹⁴ Man when he dyeth, taketh nothing with him. ¹⁸ To liue iuſtly, & with a contented mynde is the gift of God.

¹ Be not ^a raſhe to thy mouth, nor let thy heart be haſtie to utter a thing before God: for God is in the hea- uens, and thou art on the earth: there- fore let thy wordes be few.

2 For as a dreamer cometh by the mul- titude of buſines: ſo the voice of a ſoule is in the multitude of wordes.

3 Whe thou haſt vowed a vow to God, deſerre not to pay it: for he delighteth not in fooles: pay therefore that thou haſt vowed.

4 It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay it.

5 Suffre not thy mouth to make thy ^b ſeſhe to ſinne: neither ſay before the ^c Angel, that this is ignorance: where- fore ſhall God be angry by thy voyce, and deſtroye the woorkes of thine handes?

6 For in the multitude of dreames, and vanities are alſo many wordes: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſ- ſion of the poore, and the deſauouring of iudgement and iuſtice, be not alonied at the matter: for he that is ^f higher then the higheſt, regardeth, & there be higher then they.

8 And the ſubſtance of the earth is o- ner all: the king ^g alſo conſiſteth by the field that is tilled.

9 He that loath ſiluer, ſhall not be ſatiſ- fied with ſiluer, and he that loath ri- ches, ſhall be without the fruite thereof: this alſo is vanitie.

10 When goods increaſe, they are increa- ſed that eat them: and what good com- meth to the owners thereof, but the be- holding thereof with their eyes?

h Kings and Princes cannot maintaine their eſtate without til- lage, which thing commendeth the excellencie of tillage.

i Meaning, that is borne a King. k Which follow, & flatter ⁷ kings ſonne, or him ⁷ ſhall ſucceede: to enter into credit with them in hope of gayne. l They neuer ceaſe by all means to creepe into fauour: but when they ob- taine not their

a Either in vow- ing or in pray- ing: meaning ⁷ we ſhould vſe all reuerence to Godward. b He heareth thee not for thy many wordes ſake or often re- petitions, but conſidereth thy faith, and ſer- uent minde. ^{Dem. 23. 12.}

c He ſpeaketh of vowes, which are approved by Gods worde, and ſerue to his glo- ry.

d Cauſe not thy ſelſe to ſinne by vow- ing raſhly: as thei do which make a vow to liue vnmarried, & ſuch like.

e That is, before Gods meſſenger, whe he ſhall exa- mine thy doing: as though thy ig- norance ſhould be a juſt excuſe.

f Meaning, that god will redreſſe theſe things, and therefore we muſt depend vpo him.

g The reuenues of the earth are to be preferred aboue al things, which appertaine to this lyfe. h Kings and Princes cannot maintaine their eſtate without til- lage, which thing commendeth the excellencie of tillage.

i That is, his
great abundance
of riches, or the
sufficing, which
cometh by his
great feeding.
k When covetous
men heape
up riches, which
turne to their
destruction.
l He doth not
enjoy his riches
riches.

Job 1. 11.
Wis 3. 7. 6.
1. 3. 1. 6. 7.
m Meaning, in
vaine, and with-
out profite.
n In affliction, &
griefe of mind.
o Reade Chap.
3. 21.

p Hewill take
no great thoght
for the paines
that he hath en-
dured in time
past.

a Hewesheweth y
it is the plague
of God when the
rich mā hath not
a liberal heart to
vse his riches.
b If he can ne-
uer haue enough.
c As we see often
times, that the
covetous mā ei-
ther falleth into
crimes that de-
serve death, or is
murdered or
drowned or han-
geth him selfe or
such like, and so
lacketh the hon-
our of buriall,
which is the last
office of humani-
tie.
d Meaning, the
vntimely fruite
whose life did
neither profite
or hurt anie.
e His desire and
affection.

11 The sleepe of him that traueleth, is
sweete, whether he eate little or much:
but the ¹facetic of the rich will not suf-
fer him to sleepe.
12 There is an euill sickness that I haue
seene vnder the sunne: to wit, riches ²re-
serued to the owners thereof for their
euill.
13 And these riches perishe by euill traueil,
and he begereth a sonne, and in his
³hand is nothing.
14 As he came forth of his mothers bel-
ly, he shall returne naked to goe as he
came, and shall heare away nothing of
his labour, which he hath caused to
passe by his hand.
15 And this also is an euill sickness that in
all pointes as he came, so shall he goe,
and what profite hath he that he hath
traueiled for the ⁴wine?
16 Also all his daies he eateth in ⁵dark-
nes with much griefe, and in his sorow
and anger.
17 Schole then, what I haue seene good,
that it is comely to ⁶eate, and to drinke,
and to take pleasure in all his labour,
wherein he traueleth vnder the sunne,
the whole number of the daies of his
life, which God giueth him: for this is
his portion.
18 Also to euery man to whom God hath
giuen riches and treasures, and giueth
him power to eate thereof, and to take
his part, and to enioy his labour: this
is the gift of God.
19 Surely he will not much remember
the daies of his ⁷life, because God an-
swereth to the top of his heart.

CHAP. VI.

The miserable estate of him to whom God hath
giuen riches, and not the grace to vse them.

1 There is an euill, which I sawe vnder
the sunne, and it is much as
among men:
2 If man to whom God hath giuen ri-
ches and treasures and honour, and he
wanteth nothing for his soule of all that
it desireth: but ¹God giueth him not
power to eate thereof, but a strange
man shall eate it: this is vanitie, and
this is an euill sickness.
3 If a man breed an hundred children
and liue many peeres, and the daies of
his peeres be multiplied, and his soule
be not ²satisfied with good things, and
he be not ³buried, I say that an vn-
timely fruite is better then he.
4 For he cometh into vanitie and go-
eth into darkenes: and his name shall be
couered with darkenes.
5 Also he hath not seene the sunne, nor
known it: therefore this hath more rest
then the other.
6 And if he had liued a thousand peeres
twice tolde, and had seene no good, shall
not all goe to one place?
7 All the labour of man is for his mouth:
yet the ⁴soule is not filled.
8 For what hath the wise man more then

the fool? what hath the poore that
⁵knoweth howe to walke before the
LORD?
9 The ⁶sight of the eye is better then to
walke in the lutes: this also is vanitie,
and veneration of spirit.
10 What is that that hath bene ⁷in name
thereof is now named: and it is kno-
wen that it is man: ⁸he cannot strue
with him that is ⁹stronger then he.

CHAP. VII.

Diners precepts to followe that which is good, and
to auoid the contrary.

1 Surely there be many things that in-
crease vanitie: and what auaileth it
man?
2 For who knoweth what is ¹a good for
man in the life and in the number of the
daies of the life of his vanitie, seeing he
maketh them as a ²shadow? For who
can shewe vnto man what shall be after
him vnder the sunne?
3 ³A good name is better then a good oint-
ment, and the day of ⁴death, then the
day that one is borne.
4 It is better to go to ⁵the house of ⁶mour-
ning, then to go to the house of feasting,
because this is the end of all men: and
the liuing shall lay it to his heart.
5 Anger is better then laughter: for by a
sad looke the heart is made better.
6 The heart of the wise is in the house of
mourning: but the heart of foolles is in
the house of mirth.
7 Better it is to heare the rebuke of a
wife man, then that a man should heare
the song of foolles.
8 For like the noyle of the ⁸thornes vnder
the por, so is the laughter of ⁹the fool:
this also is vanitie.
9 Surely oppression maketh a wife man
¹⁰mad: and the reward destroyeth the
heart.
10 The ¹¹end of a thing is better then the
beginning thereof, and the patient in
spirit is better then the proud in spirit.
11 Be not thou of an halfe spirit to be an-
gry: for anger resteth in the bosome of
foolles.
12 Say not thou, What is it that the for-
mer daies were better then these? for
thou doest not enquire ¹²wisely of this
thing.
13 Wisedome is good with an ¹³inheri-
tance, and excellent to them that see
the sunne.
14 For man shall rest in the shadow of wis-
dome, and in the shadow of siluer: but
the excellencie of the knowledge of wis-
dome giueth life to ¹⁴the possellers thereof.
15 Schole the wisde of ¹⁵God: for who
can make ¹⁶straight that which he hath
made crooked?
16 In the day of welth be of good com-
fort, and in the day of affliction ¹⁷consi-
der: God also hath made this contrarye
that both are the gifts of God, but that wisdome is farre
more excellent and may be without riches. *Chap. vii. c* Con-
sider wherefore God doth send it: and what may comfort thee
to that,

f That knoweth
to vse his goodes
well in the iudge-
ment of men.
g To be content
with that which
God hath giuen,
is better then to
followe the de-
sires that neuer
can be satisfied.
h Meaning, God
who will make
him to feele that
he is mortall.
a There is no
flare, wherein
man can liue to
haue perfite qui-
etnes in this life.
Job 14. 2.
pssal. 144. 4.
Prou. 22. 7.
b He speaketh
thus after the
iudgement of y
flesh, which thin-
keth death to be
the end of all
euils: or else, be-
cause y this cor-
porall death is y
entering into life
euerslasting.
c Where we may
see the hand of
God and learne
to examine our
liues.
d Which crackle
for a while and
profite nothing.
e A man that is
esteemed wise,
when he falleth
to oppression, be-
cometh like
a beast.
f He noteth
their lightnes
which enterprise
a thing, and sud-
denly leaue it of
again.
g Murmure not
against God who
he sendeth ad-
uersities for
mans finnes.
h He answereth
to them that
esteem not wis-
dome, except ri-
ches be ioyned
therewith, shew-
ing that both are
the gifts of God, but that wisdome is farre
more excellent and may be without riches. *Chap. vii. c* Con-
sider wherefore God doth send it: and what may comfort thee
to that,

k That man should be able to controule nothing in his workes,

l Meaning, that cruel tyrants put godly to death and let the wicked goe free.

m Boast not much of thine owne iustice and wisdom.

n Tarie not long when thou art admonished to come out of the way of wickednesse.

o To avit, on these admonitions that goe before.

p Consider what desolation and destruction shall come, if thou doe not obey them.

1. King. 3. 46.

2. chro. 5. 36.

pro. 20. 9.

1. ioh. 1. 1.

q Credite them not, neither care for them.

r Or, spoken euill of others.

r Meaning wisdom.

f That is, to come to a conclusion.

t And so are cause of their owne destructio.

a That is, doeth get him fauour & prosperitie, b Whereas before he was proude & arrogant, he shall become humble and meeke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause. d Withdraw not thy selfe lightly from the obedience of thy prince.

to that, to the intent that man shoulde finde^e nothing after him.

17 I haue seene all things in the daies of my vanitie: there is a iust man that periseth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust^m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked^m ouermuch, neither be thou foolish: wherefore shouldest thou perish not in the time?

20 It is good that thou lay hold on^o this: but perit without it not thine hand from^p that: for he that feareth God, shall come forth of them all.

21 Wisdom shall strengthen the wise man more then ten mighty princes that are in the citie.

22 * Surely there is no man iust in the earth, that doeth good and smiteth not.

23 Curre not thine^q heart alio to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For offences also thine heart knoweth that thou likewise hast^r cursed others.

25 All this haue I^p coneyd by wisdom: I thought I will be wise, but it went farre from me.

26 It is farr of, what map^r it be: and it is a profound deepenes, who can finde it?

27 I haue compassed about, both I and mine heart to know^r & to enquire and to search wisdom and reason, and to knowe the wickednesse of folie, and the foolishnesse of madnes,

28 And I finde more bitter then death the woman whose heart is as snares and snares, and her handes, as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely so, this haue I found, that God hath made man righteous: but they haue sought many^r inuentions.

CHAP. VII.

3 To obey Princes and Magistrates, 27 The workes of God passe mans knowledge.

1 **W**ho is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his^r face to shine: and the^r strength of his face shall be changed.

2 I aduertise thee to take heede to the mouth of the King, and to the word of the oth of God.

3 I^d Waite not to goe forth of his sight: for by no outward thing can man knowe whom God loveth or hateth. 12 No man knoweth his ende. 16 Wisdom excelleth strength.

stand not in an euill thing: for he will do what doeth pleasest him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandment, shall knowe none euill thing, and the heart of the wise shall knowe the^r time and iudgement.

6 For to euery purpose there is a time and iudgement because the^r miserie of man is great, vpon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be? 8 Man is not Lord^s ouer the spirit to reuenge^r his spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne^r hurt.

10 And likewise I sawe the wicked buried: and they returned, and they that came from^r holie^k place, were yet for gotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not^r executed speedily, therefore the heart of the children of men is full set in them to doe euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Loyde, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done by on the earth, that there be righteous men to whom it cometh according to the^r worke of the wicked: and there be wicked men to whom it cometh according to^r the worke of^r iust: I thought also that this is vanitie.

15 And I playsted iape: for there is no goodnes to man vnder the sunne, saue^r to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisdom, and to beholde the busines that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld^r his whole worke of God, that man can not find out^r his worke that is wrought vnder^r the sunne: for^r his man laboureth to seeke it, & cannot finde it: yea, and though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whom God loveth or hateth. 12 No man knoweth his ende.

16 Wisdom excelleth strength.

1 I haue

e That is, when time is to obey, and howe farre he should obey.

f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom and counsell.

g Man hath no power to saue his owne life, & therefore must not rashly cast himselfe into danger.

h As cometh oft times to tyrants, and wicked rulers.

i That is, others as wicked as they.

k They that feared God, and worshipped him according as he had appointed.

l Where iustice is delayed, there sinne reigneth.

m Which are punished as though they were wicked, as Chap 7. 17.

n Reade Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse, or make knoweth not by these outward things, y is, by prosperitie or adversitie, whome God doeth fauour or hate: for he sendeth them aswel to the wicked as to the godlie.

b In outward things as riches, & povertie, sickness, and health there is no difference betwene the godlie, & the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

c He noteth the Epicures, & carnall men, which made their belly their god, & had no pleasure but in this life, wishing rather to be an abiect, & vile person in this life, than a man of auctoritie, and so to die, which is met by y dog & lyon.

d They flatter themselves to be in Gods fauour, because they have all things in abundance.

e Reioyce, be merry, and spare for no cost: thus speake y wicked belly gods.

"Ebr. regard the life.

Chap. i. r. s.

f Thus y worldlings say to procure that all things are lawful for them, and attribute that to chace & fortune, which is done by the providence of God.

g That is, he doeth not foresee what shal come.

- I** have surely given mine heart to all this, and to declare all this, that the iust, and the wise, and their works are in the hand of God: and no man knoweth either loue of hatred of all that is before them.
- 2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.
- 3 This is evil among all that is done vnder the sunne, that there is one condition to all, & also the heart of the sonnes of men is full of euil, and madness is in their hearts whiles they liue, and after that, they go to the dead.
- 4 Surely whosoever is ioynd to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lion.
- 5 For the liuing know that they shal die, but the dead know nothing at all: neyther haue they any more a rewarde: for their remembrance is forgotten.
- 6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.
- 7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.
- 8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.
- 9 Reioyce with the wise whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy traualle wherein thou labourst vnder the sunne.
- 10 All that thine hand shal finde to do, do it with all thy power: for there is neither worke nor meditation, nor knowledge, nor wisdom in the graue whither thou goest.
- 11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of understanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.
- 12 For neither doth man know his timeste, nor as the fishes which are taken in an euil net, & as the birdes that are caught in the snare: so are the children of men snared in the euill time when it fallith vpon them suddenly.
- 13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.
- 14 A little citie and fewe men unit, and a great king came against it, and compassed it about, and builded forties against it.
- 15 And there was found therein a poore and wise man, and he deliuered the citie by his wisdom: but none remembered

this poore man.

- 16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his wordes are not heard.
- 17 The wordes of the wise are more heard in quietnes, then the cry of him that russeth among fooles.
- 18 Better is wisdom then weapons of warre: but one sinner destitutely much good.

CHAP. X.

The difference of foolishnes and wisdom. 11 A slanderer is like a serpent that cannot be charmed. 15 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

- D**ead lies cause to stinke, and putrefie the countenance of the apocary: so doeth a little follie him that is in estimation for wisdom, and for glorie.
- 2 The heart of a wise man is at his right hande: but the heart of a foole is at his left hand.
- 3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.
- 4 Against the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentleness pacieth great sinnes.
- 5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.
- 6 Follie is set in great excellencie, and the rich lie in the low place.
- 7 I haue seene seruants on horses & princes walking as seruants on y ground.
- 8 He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shal bite him.
- 9 Hee that remoueth stones, shal hurt himselfe thereby, and hee that cutteth wood, shal be in danger thereby.
- 10 If the pryn be blint, and one hath not wher the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.
- 11 If the serpent bite, wher he is not charmed: no better is a babler.
- 12 The wordes of the mouth of a wise man haue grace: but the lips of a foole denoure himselfe.
- 13 The beginning of the wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madness.
- 14 For the foole multiplieth wordes, saying, I can knoweth not what hal be: who can tel him what shalbe after him?
- 15 The labour of the foolishly doeth weare him: for he knoweth not to goe into the citie.
- 16 Vnto thee, O land, when thy king is a childe, and thy princes eate in the morning.
- 17 Blessed art thou, O lande, when thy king is the sonne of nobles, and thy princes eate in time, for strength and not for drunkennes.
- 18 By sleuthfulness the roofe of the house goeth to decay, & by the pbenesse of the hands the house droppeth through.
- 19 They

a So that he doeth all things well & iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superior be angrie with thee, be thou discrete, and not moued.

d Meaning, yie is an euill thing when they that are in auctoritie, faile, & doe not their dutie.

e They that are rich in wisdom and vertue.

Psal. 7. 16.

pro. 16. 27.

eccles. 27. 16.

f Without wisdom whatfoeuer a man taketh in hand, turneth to his own hurt.

g The ignorance and bestynesse of the wicked is such, that they knowe not common things, and yet wil they discuss hie matters.

h That is, without wisdom and counsell.

i Are giuen to their lusts and pleasures.

k Meaning, when he is noble for vertue and wisdom, and with the gifts of God.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.
20 Curke not the king, no not in thy thought, neither curke the riche in thy bed chamber: for the¹ soule of the heauen shall carpe the voyce, & that which hath wings, shall declare the matter.

CHAP. XL

1 To be liberrall to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanitie. 8 God will iudge all.

1 **C**ast thy bread vpon the^a waters: for after many dayes thou shalt find it.

2 Give a portion to seuen, & also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the^b cloudes be full, they will poure forth raine vpon the earth: and if the^c tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the^d winde, shall not sow, and he that regardeth the cloudes, shall not reap.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sow thy seede, and in the evening let not thine hand^e rest: for thou knowest not whether it shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, and in them all bee reioyce, yet hee shall remember the dayes of his bachelerie, because they are many, all that cometh is vanitie.

9^h Reioyce, O yong man, in thy yowth, and let thine heart cheere thee in the dayes of thy yowth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take alwaieⁱ griefe out of thine heart, and cause euill^k to depart from thy flesh: for child hood and yowth are vaine.

CHAP. XII

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 VVifdome is the gift of God, and consisteth in fearing him and keeping his commandements.

1 **R**emember now thy Creator in the dayes of thy yowth, whiles the euill dayes come not, nor the

peres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the^a cloudes returne after the raine:

3 When the^b keepers of the house shall tremble, and the^c strong men shall bowe them selues, and the^d grinders shall cease, because they are fewe, and they were darke that looke out by the windowes:

4 And the^e doores shall be shut without by the base sound of the^f grinding, and he shall rile by at the voyce of the^g byrd: and all the^h daughters of singing shall be abased.

5 Whiles they shall be as crabs of theⁱ hie thing, and feare shall be in^j the way, and the almonde tree shall^k flourish and the^l grasshopper shall be a burden, and concupiscence shall be byuen away: for man goeth to the house of his age, and the mourners go about in the strette.

6 Whiles the^m silver coarde is not lengthened, nor the goldenⁿ p ewer broken, nor the^o pitcher broken at the^p well, nor the^q wheele broken at the^r cistern:

7 And dust returne to the earth as it was, and the^s spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant wordes, and an vpright writing, euen the wordes of truth.

11 The wordes of the wise are like goads, and like as naples^t: fastned by the masters of^u assemblies, which are giuen by one y pastour.

12 And of other thinges besides these, in forme, take thou heede: for there is none ende in making many^v bookes, and much reading is a wearines of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole due tie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

a Before thou come to a continual miserie: for when the cloudes remaine after the raine, mans griefe is increased.

b The Hands, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the chawes shall scarce open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe, and not able to heare singing.

k To Clime his because of their weaknes, or they stoupe downe, as though they were afraid least any thing should hit them.

l They shall tremble as they go, as though they were afraid.

m Their head shall be as white as the blossomes of an almonde tree.

n They shall be able to beare nothing.

o Meaning, the marowe of the backe bone and

p Their head shall be as white as the blossomes of an almonde tree.

q That is, the heart.

r That is, the heart.

s The soule incontinently cyther goeth to ioye or torment, and sleepe not as the wicked imagine.

t Which are well applied by the ministers, whome hee calleth masters.

y That is, by God.

z These thinges cannot be comprehended in bookes, or learned by studie, but God must instruct the heart that thou mayest onely knowe that wisdom is the true felicitie, and the waye thereunto is to feare God.

AN * EXCELLENT SONG

WHICH WAS SALOMONS.

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfitte loue of Iesus Christ, the true Salomon and King of peace, and the faithfull loue for his Church, which he hath sanctified & appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doth enriche her of his pure bounty and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

a The familiar talke and mytticall communication of the spiritual loue betweene Iesus Christ and his Church. *5* The domestickall enemies that persecute the Church.



1 **P**et him kisse me with the kisses of his mouth: for thy loue is better then wine. *2* Because of þe fauour of thy good ornaments thy name is as an ointment poynted out: therefore the *3* virgins loue thee.

3 *d* Draw me: we will runne after thee: the king hath bought me into his chambers: we will reioyce and be glad in thee: we wil remember thy loue more then wine: the righteous doe loue thee.

4 I am blacke, *d* daughters of Ierusalem, but comely, as the fruites of Iesedar, and as the curtieses of Salomon. *5* Regard pe me not because I am black: for the *1* sunne hath looked vpon me. The *1* sonnes of my mother were grie against me: they made me the kees per of the viues: but I kept not mine owne vine.

6 Shew me, *a* O thou, whom my soule loneth, where thou feedest, where thou liest at noone: for why should I be as the that turneth aside to the flockes of thy companions?

7 If thou know not, *d* thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherdes.

8 I haue compared thee, *d* my loue, to the troupe of hoxes in the charetes of Pharaoh.

9 Thy cheekes are comely with rowbes of stones, and thy necke with chaines.

10 We will make thee borders of golde with studdes of siluer.

11 Whiles the king was at his repast, my spiknard gane the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art faire: behold, thou art faire: thine eyes are like the doves.

15 My welbeloued, beholde, thou art faire and pleasant: also our bed is Greene.

16 The beames of our house are cedars, our rafters are of firs.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. *4* She heareth his voice. *14* She is compared to the dove. *23* And the enemies to the foxes.

1 I am the rose of the field, and the lillie of the vallies.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and late downe: and his fruite was sweete vnto my mouth.

4 He brought me into the wine celler, and loue was his banner ouer me.

5 Stay me with flagons, & comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 I charge pou, *d* daughters of Ierusalem, by the roes and by the lillies of the felde, that ye stirre not vp, nor waken my loue, untill she please.

8 It is the voyce of my welbeloued: behold, he cometh leaping by *d* moun- taines, and skipping by the hilles.

9 My welbeloued is like a roe, or a pong harte: lo, he standeth behinde our wal, looking forth of the windowes, the- wing him selfe through the grates.

10 My welbeloued spake and saide vnto me, Arise, my loue, my faire one, & come thy way.

11 For behold, & winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of *d* singing of birdes is come, and *d* voice of *d* turtle is heard in our land.

13 The figtree hath brought forth her

f He shalbe most deare vnto me. *t* Christ accepteth his Church and comendeth her beautie. *u* That is, the heart of *y* faithfull wherein Christ dwelleth by his spirit.

a Thus Christ preferreth his Church aboue al other things. *b* The spouse testifieth her great desire towarde her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt it. *c* Christ chargeth them which haue to do in the church, as it were by a solemne oath, *y* they trouble not the quietnes thereof. *d* This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church. *e* Forasmuch as his diuinitie was hid vnder the cloke of our flesh. *f* So that we can not haue full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ, which is here described by the springtime, when all things flourish.

h Thou that art
affamed of thy
finnes, come and
shew thy selfe
vnto me,
I suppress the
heretikes whiles
they are yong,
that is, when
they begin to
shew their ma-
lice and destroy
the vine of the
Lord.
k The Church
desireth Christ
to be most ready
to helpe her in
all dangers.

a The Church
by night, y is, in
troubles, seeketh
to Christ, but is
not incontinent-
ly heard.
b Shewing, that
although we be
not heard at the
first, yet we must
still continue in
prayer till we
feele comfort.
c Which decla-
reth, that we
must feele vnto
all of whom we
hope to haue a-
ny succour.
d Reade Chap.
2. 7.
e This is refer-
red to f. Church
of Israel, which
was led by the
wildernes fourty
yeres.
f *For powder.*
g By the bed is
ment the Tem-
ple, which Salo-
mon made.
h He alludeth to
the watch, which
kept y Temple.
i *Or, charer.*
h All ye, that are
of the number of
the faithfull.
i Christ become
man was crow-
ned by the oue
of God with the
glorious crowne
of his diuinitie.
a Because Christ
delighteth in h
Church, he com-
mendeth al that
is in her.

pong figges : and the vines with their
finall grapes haue cast a saour: arile
my loue, my faire one, and come away.
14 *Thy* boue, that art in the *h* holes of the
rocks, in the secret places of the staires,
shewe me thy light, let me heare thy
voice: for thy voice is swete, and thy
light comely.
15 Take vs the foxes, the *i* litle foxes,
which destroy the vines: for our vines
haue finall grapes.
16 *My* welbeloued is mine, and I am his:
he feedeth among the lilies.
17 Vntill the day breake, & the shadowes
slee away: returne, *my* welbeloued, and
be like a *h* roe, or a pong hart vpon the
mountaines of Bether.

CHAP. III.

1 *The Church desireth to be ioyned inseparably to
Christ her husband, & her deliuerance out of
the wilderness.*
1 *A* my bed by a night I sought him
that my soule loued: I sought him,
but I found him not.
2 I will rife therefore now, and go about
in the citie, by the streetes and by the
open places, and will *b* seeke him that
my soule loueth: I sought him, but I
found him not.
3 The *c* watchmen that went about the
cite, found me: to whom I saide, Haue
you seene him, whom my soule loueth?
4 *Why* I had past a litle from them, then
I found him whom my soule loued: I
tooke hold on him and left him not, till
I had brought him vnto my mothers
house into the chamber of her that con-
ceiued me.
5 *I* charge you, O daughters of Ierus-
salem, by the roes and by the hyndes of
the fildes, that ye stirre not vp, nor wa-
ken my loue vntill he please.
6 Who is she that cometh vp out of the
c wilderness like pillars of smoke per-
fumed with myrrhe and incense, and
with all the *h* spices of the marchant?
7 Beholde his *i* bed, which is Salomons:
these are strong men are rounde about
it, of the valiant men of Israel.
8 They all handle the sword, and are ex-
pert in warre, euery one hath his sword
vpon his thigh for the feare *b* by night.
9 King Salomon made himselfe a *p*ala-
ce of the trees of Lebanon.
10 He made the pillars thereof of silver,
and the pavement thereof of golde,
the hangings thereof of purple, whose
middles was paved with the loue of the
daughters of Ierusalem.
11 Come forth, ye *h* daughters of Zion,
and beholde the King Salomon with the
i crowne, wherewith his mother
crowned him in y day of his marriage,
and in the day of the gladnes of his
heart.

CHAP. IIII.

1 *The praises of the Church. 2 She is without blemish in his sight. 3 The loue of Christ towards her.*
1 *B*ehold, thou art faire, my loue: des-
pise not, thou art faire: thine eyes are

like the doves: among thy lockes *c* thine
heare is like *p* *b* Roche of goates, which
looke downe from the mountaine of
Silead.
2 Thy teeth are like a flocke of sheepe in
good order, which goe by from the
washing: which euery one bring out
twines, and none is barren among
them.
3 Thy lippes are like a threde of scarlet
and thy talke is comely: thy temples
are within thy lockes as a piece of a
pomegranate.
4 Thy necke is as the tower of Dauid
built for defence: a thousand shiel-
des hang therein, and all the targates of the
strong men.
5 Thy two *c* breasts are as two pong
roes that are twinned, feeding among
the lilies.
6 Vntill the day breake, & the shadowes
slee away, I will goe into the moun-
taine of myrrhe and to the mountaine
of incense.
7 Thou art all faire, my loue, and there
is no spot in thee.
8 *C*ome with me from Lebanon, my
spouse, euen with me from Lebanon, and
looke from the top of Amana, from
the top of Shenir and Hermon, from
the denies of the lpons and from the
mountaines of the leopards.
9 *Thy* sister, my spouse, thou hast wound-
ded mine heart: thou hast wounded
mine heart with one of thine eyes, and
with a chaine of thy necke.
10 *Thy* sister, my spouse, howe faire is thy
loue: how much better is thy loue then
wine: and *p* saour of *i* fine ointments
then all spices?
11 Thy *c* lippes, my spouse, droppe as *h*o-
nie combs: honie and milke are under
thy tongue, and the saour of thy gar-
ments is as the saour of Lebanon.
12 *Thy* sister my spouse is as a garden in-
closed, as a spring shut vp, and a foun-
taine sealed vp.
13 Thy plants are as an orchard of pome-
granates with swete frutes, as cam-
phire, spikenard,
14 Euen spikenard, and cassia, calamus,
and cinnamon with all the trees of in-
cense, myrrhe and aloes, with all the
chiefe spices.
15 *O* fountaine of the gardens, *O* well
of liuing waters, and the springs of Le-
banon.
16 Arise, *O* North, and come *O* South,
and blow on my garden that the spices
thereof may floue out: let my welbelo-
ued come to his garden, and eate his
pleasur fruite.

CHAP. V.

1 *Christ calleth his Church to the participation of all
his treasures. 2 She heareth his voice. 3 She of flesh
her nakednes. 4 She praiseth Christ her husband.*
1 *I* Am come into my *a* garden, my sister,
my spouse: I gathered my myrrhe
with my spice: I ate mine honie combe
with mine honie, I dranke my wine
with

Chap. 6. 4.
h He hath re-
spect to the mul-
titude of the
faithful, which
are many in
number.
c Wherein are
knowledge, and
zeale, two preci-
ous jewels.
d Christ promi-
seth his Church
to call his faith-
full from all the
corners of the
world.
e Christ calleth
his Church sister
in respect that he
hath take the flesh
of man.
f In that he
made his
Church beau-
tiful, and rich,
he loued his
gifts in her.
g Because of thy
confession and
thankes giuing.
h The Church
confesseth that
all her glory, and
beautie cometh
of Christ, who is
the true fountaine
of all grace.
i She desireth
Christ to com-
fort her, and to
powre y graces
of his Spirit vpon
her, which Spirit
is ment by the
North and
South winde.
a The garden
signifieth y king-
dome of Christ
where he prepa-
reth the bancke
with for his elect.

b The spouse
saith that she is
troubled with y^e
cares of worldly
things, which is
ment by sleeping
c Declaring the
long patience of
the Lord to-
ward sinners.
d The spouse
confesseth her
nakednes, & that
of her selfe she
hath nothing; or
seeing that she is
once made
cleane, she pro-
misseth not to de-
file her selfe a-
gaine.

*Ebr. my bowels
were moved to-
wards him.*
e The spouse
which should be
acquainted of
Christ, shal not
finde him if she
thinke to anoint
him with her
good works.
f These are the
false teachers
which would the
conscience with
their traditions.
g She asketh of
them which are
godly (foras-
much as the law
and saluation
should come out
of Zion and Ie-
rusalem) that
they would di-
rect her to Christ
h Thus say they
of Ierusalem.
i She describeth
Christ to be of
perfect beauty,
and comelines.
Ebr. Tarshish.

k Hearing of the
excellencie of
Christ, y^e faithfull
desire to know
how to find him.

a That is, is co-
uered that is in
carb and g men.

with my milke: eat, & friends, drinke,
and make you merry, & welbeloued,
b I sleepe, but mine heart waketh, it is
the voyce of my welbeloued that knock-
eth, saying, Open vnto me, my sister, my
loue, my boue, my vndeified: for mine
head is full of dewe, and my locks with
the droppes of the night.

3 I haue put of my^d coat, how shall I
put it on? I haue washed my feet, how
shal I defile them?

4 My welbeloued put in his hand by the
hole of the doore, and mine heart was
affectioned toward him.

5 I rose up to open to my welbeloued,
and mine handes did droppe downe
myrhe, and my fingers pure myrhe
vpon the handles of the barre.

6 I opened to my welbeloued: but my
welbeloued was gone, and past: mine
heart was gone when he did speake: I
sought him, but I could not find him: I
called him, but he answered me not.

7 The watchmen that went about the
citie, found me: they smote me & wound-
ed mee: the watchmen of the walles
tooke away my baile from me.

8 I charge you, & daughters of Ierusa-
lem, if you finde my welbeloued, that
you tell him that I am sicke of sorrow.

9 What the fairest among women, what is
thy welbeloued more then other welbe-
loued? what is thy welbeloued more
then another louer, that thou dost to
charge vs?

10 My welbeloued is white and ruddy,
the chiefest of ten thousand.

11 His head is as fine gold, his locks cur-
led, and blacke as a rauen.

12 His eyes are like doves vpon the ri-
uers of waters, which are walit with
milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as
sweete flowers, and his lippes like lillies
dropping downe pure myrhe.

14 His handes as rings of golde set with
the chrysolite, his belly like white puo-
rie couered with sapphires.

15 His legges are as pillars of marble, set
vpon sockets of fine golde: his counte-
nance as Lebanon, excellent as the ces-
dars.

16 His mouth is as sweete thinges, and he
is wholly delectable: this is my welbe-
loued, and this is my louer, & daugh-
ters of Ierusalem.

17 What the fairest among women, whither
is thy welbeloued gone? whither is thy
welbeloued turned aside, that we maye
seeke him with thee?

CHAP. VI.

a The Church, after the birth of the loue of Christ.
b The praises of his Church. c She was but one and
vndeified.

1 My welbeloued is gone downe into
his garden to the beddes of spi-
ces, to feede in the gardens, and to
gather lillies.

2 I am my welbeloueds, & my welbe-
loued is mine, who feedeth among the
lillies,

3 Thou art beautiful, my loue, as a Tir-
zah, comely as Ierusalem, terrible as
an armie with banners.

4 Turne away thine eyes from me: for
thy ouercome me: thy heart is like
a flocke of goates, which looke downe
from Cilead.

5 Thy teeth are like a flocke of sheepe,
which goe vp from the washing, which
eriethe one bying out twins, and none is
baren among them.

6 Thy temples are within thy locks as a
piece of a pomegranate.

7 There are thyeeleue Quenees and
fourscore concubines, and of the dains
felts without number.

8 But my boue is alone, & my vndeified,
she is the onely daughter of her mother,
and she is beare to her that bare her: the
daughters haue sene her & counted her
blesed: euen the Quenees and the con-
cubines, and they haue praised her.

9 Who is she that looketh forth as the
morning, faire as the moone, pure as
the sunne, terrible as an armie with
banners?

10 I went downe to the garden of nuts,
to see the fruits of the balley, to see if the
vine budded, and if the pomegranate
flourished.

11 I knew nothing, my soule let me be
as the charrets of my noble people.

12 Returne, returne, & Shulamite, re-
turne: return that we may behold thee.
What shall you see in the Shulamite,
but as the companie of an armie?

CHAP. VII.

1 The beauty of the Church in all her members.
2 She is assured of Christs loue towards her.

1 How beautiful are thy goings with
thy shoes, & princes daughter! the
iointures of thy thighs are like iew-
els: the wozke of the hand of a cunning
wooman.

2 Thy navel is as a round cup that want-
eth not licour: thy belly is as an heape
of wheat compassed about with lillies.

3 Thy two breasts are as two pong roes
that are twinnes.

4 Thy neck is like a towre of puorie: thine
eyes are like the fish pooles in Iersu-
salem by the gate of Bath-rabbim: thy nose
is as the towre of Lebanon, that looketh
toward Damascus.

5 Thy head vpon thee is as skarlet, and
the bush of thine head like purple: the
king is tied in the fasters.

6 How faire art thou, and how pleasant
art thou, my loue, in pleasures!

7 This thy stature is like a palme tree,
and thy breasts like clusters.

8 I said, I wil go vnto y^e palme tree, I
wil take hold of her boughs: thy breasts
shal now be like the clusters of the vine:
and the fauour of thy nose like apples.

9 And the rouse of thy mouth like good
wine, which goeth straight to my wel-
beloued, and causeth the lippes of the
ancient to speake.

10 I am my welbeloueds, & his desire

b Which was a
fayre and strong
citie, 1. Kin. 14. 17
c This declareth
y^e exceeding loue
of Christ toward
his Church.

Chap. 4. 1. 1.

d Meaning, y^e the
gifts are infinite
which Christ gi-
ueth to his
Church: or y^e his
faithfull are many
in number.

e He sheweth y^e
the beginning of
the Church was
small, but that it
grew vp to a
great multitude.

f He went downe
into y^e Synagoge
to see what fruits
came off Lawe,
& the Prophets.

g I found nothing
but rebellion.

h I ranne as swift
as the nobles of
my people in
their charrets.

i O ye people of
Ierusalem: for Ie-
rusalem was cal-
led Shale, which
signifieth peace.

a He describeth
the comely beau-
tie of y^e Church
in euery part,
which is to be
vnderstand spi-
ritually.

b Read Chap.
4. 5.

c He delicteth to
come neere thee
and to be in thy
companie.

Or galleries.

d This y^e spouse
is speakeeth.

is toward me.

11 Come, my welbeloued, let vs goe forth into the field: let vs remaine in the wil- lages.

12 Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there wil I giue thee my loue.

13 The mandrakes haue giuen a smell, & in our gates are all sweete things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

3 The Church will be taught by Christ. 3 She is upholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruites to the Spiritual Salomon, which is Iesus Christ.

1 O that thou werest as my brother that sucked the breasts of my mother: I would kisse thee, then they should not despise thee.

2 I will leade thee and bring thee into my mothers house: there shall I teach me: & I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you sturre not vp, nor waken my loue, until the please.

5 Who is this that cometh by out of the wilderness, leaning vpon her welbe-

loued: I raised thee by vnder an apple tree: there thy mother conceived thee: there she conceived that bare thee.

6 Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the grave: the coles thereof are fire coles, and a vehement flame.

7 Much water can not quench loue, neither can the floods draine it: If a man should giue all his substance of his house for loue, they would greatly cōtēme it.

8 We haue a little sister, and she hath no breasts: what shall we doe for our sister when she shall be spoken for?

9 If she be a wall, we wil build vpon her a silver palace: & if she be a doore, we wil keepe her in with boordes of cedar.

10 I am a wall and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamō: he gaue the vineyard vnto keepers: euerie one bringeth for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is be- fore me: to thee, O Salomon, appertayneth a thousand pieces of silver, and two thousand to them that keepe the fruit thereof.

13 O thou that dwellest in gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the roe, or to the pong harte vpon the mountaines of spices,

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.

f If she be sure and fast, she is meete for the husband to dwell in.

g The Church promisseth fidelitie & constancie.

h This is the vineyard of the Lord hired out, Mat. 21. 33.

i Christ dwelleth in his Church whose voice the faithfull heare.

k The Church desireth Christ that if he depart from them, yet that he would haile to helpe them in their troubles.

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people things to come, wherof they had a special reuelation, but also to interpret and declare the Law, & to apply particularly the doctrine, cōtained briefly therein, to the vilitie & profit of those, to whom they thought it chiefly to appertayne, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense & meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely intreated it then Moses, and set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excel all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promises of the Messiah, his office, and his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vniō with the Iewes. Which are as most principal points contained in this booke, & a gathering of his sermons that he preached. Which after certaine dayes that they had stand vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might better marke it as Isa. 8. 1. & Habak. 2. 2.) the Priests tooke it downe & referred it among their registers: & so by Gods providence these bookes were preferred as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) & prophesied more then

e If the people that are called, to Christ, bring forth any fruit.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.

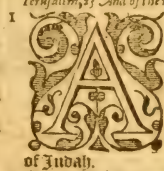
b Read Chap. 2. 6.

c Read Chap. 3. 5.

then. 64. yeeres from the tyme of Vzziah vnto the reigne of Manasieh, whose father in lawe he was (as the Hebrewes write) and of whome he was put to death. And in reading of the Prophets this one thing among others is to be obserued, that they speake of thinges to come as though they were now past, because of the certaintie therof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reueiled them to his Prophets.

CHAP. I.

2 *Isaiah reproveth the Iewes of their ingratitude & stubbernes, that neither for benefites nor punishment would amende. 11 He sheweth why their sacrifices are reiecte, & wherein Gods true service sheweth. 22 He prophesieth of the destruction of Ierusalem. 23 And of the restitution therof.*



1 *Of Iudah.*
 2 *Yeace, O heaueus, and hearken, O earth: for the Lorde hath spake, I haue nourished & brought vp children, but they haue rebelled against me.*
 3 *He' ore knoweth his owner, and the alle his masters cribbe, but Israel hath not knownen: my people hath not vnderstand.*
 4 *Oh, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lorde: they haue prouoked p^e holie one of Israel to anger: they are gone backward.*
 5 *Wherefore shouldest thou be b^e smitten any more? for ye fall away more and more: the whole h^ead is sicke, and the whole heart is heauie.*
 6 *From the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, & sores full of corruption: they haue not bene wrapped, nor bound vp, nor mollified with oyle.*
 7 *Your lard is waste: your cities are burnt with fire: strangers deuoure your land in your presence, & it is desolate like the ouerthrowe of strangers.*
 8 *And the daughter of Zion shall remaine like a cottage in a vineparde, like a lodge in a garden of cucumbers, and like a besieged cite.*
 9 *Except the Lord of hosts p^e had reserved toward the Iewes, for in much as he chose them above all other nations to be his people and children, as Deut. 10. 15. f The most brute & dull beastes do more acknowledge their dnetie towards their masters, then my people do toward me, of whom they haue receiued benefites without comparifon. g They were not only wicked, as were their fathers, but vicerly corrupt, & by their euil example infected others. h That is, him that f. n. d. i. s. f. e. h. e. s. e. I. s. r. a. e. l. i. What auailed it to seeke to amede you by punishing, seeing y^e more I correct you, the more ye rebels k By naming y^e chief parts of the body, he signifieth, y^e there was no part of the whole bodie of the Iewes free fro his gods. l Euerie part of the body, as well the least as the chiefest was plagued. m Their plagues were so grievous y^e they were incurable, & yet they would not repent. n Meaning, of them that swel farre of, which, because they looke for no aduantage of that, which remaineth, destroy all before the. o That is, Ierusalem. p Because that he wil cuer haue a Church to call vpon his Name,*

unto vs, euen a final remitt: we shoulde haue bene 4 as Sodoni, & shoulde haue bene like vnto Gomozah.
 10 *Ye are the word of the Lord, O princes of Sodoni: hearken vnto the lawe of our God, O people of Gomozah.*
 11 *What haue I to do with the multitude of your sacrifices, saith the Lorde: I am full of y^e burnt offerings of rammes, & of the fat of bulbeastes: and I desire not the blood of bullockes, nor of lambes, nor of goates.*
 12 *When pe come to appeare before me, who required this of your handes to treade in my courts?*
 13 *Bring no mo oblations, in vayne: incense is an abomination vnto me: I ca not suffer your newe moones, nor fests: baths, nor solenne dayes (it is iniquitie) nor solenne assemblies.*
 14 *My soule hateth your new moones & your appointed fests: they are a burde vnto me: I am weary to beare them.*
 15 *And when you shall stretch out your handes, I wil hide mine eyes fro you: & though pe make many prayers, I will not heare: for your hands are full of blood.*
 16 *Wash you, make you cleane: take away the euil of your works from before mine eyes: cease to do euil.*
 17 *Learn to be do well: seeke iudgement, relieue the oppressed: iudge the fatherles and defend the widowe.*
 18 *Come now, & let vs reason together, saith the Lord: though your sinnes were as crimson, they shalbe made w^hite as snowe: though they were red like skarlet, let, they shalbe as woo.*
 19 *If pe consent and obge, ye shal eat the good things of the land.*
 20 *But if ye refuse & be rebellious, ye shal be deuoured with the sword: for the mouth of the Lorde hath spoken it.*
 21 *Howe is the d^e faithful cite become an harlot? it was ful of iudgement, and iustice lodged therein, but now e they are murderers.*
 22 *Thp^e Muer is become double: they wine accept them, though they seeme neuer so holie, as Chap. 59. 3. y By this outward washing, he meaneth y^e spiritual: exhorting y^e Iewes to repent & amende their liues. z This kind of reasoning, by the secod table, the Scriptures vse in many places against the hypocrites, who pretend most holines & religio in word, but wh^e their charitie & loue toward their brethen should appeare, they declare that they haue neither faith nor religion. a To know if I do accuse you without cause. b Left sinners should pretend any rigor on Gods part, be only willett them to be pure in heart, & he wil forgiue al their sinnes, were they neuer so many or great. c He sheweth y^e whatsoever aduersitie man indureth, it ought to be attributed to his owne incredulitie & disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Given to couetousnes & extortion, which he signified before by blood, ver. 15. f Whatsoever was pure in thee before is now corrupt, though thou haue an outward shewe.*

q That is, all destroyed.
 r Ye that for your vices destroyed as they of Sodoni: fue that God of his mercy reserved a litle number, Lam. 3. 22.
 s Although God commanded these sacrifices for a time, as aides & exorcises of their faith: yet because the people had not faith nor repentance, God desesteth them, Psal. 50. 13.
 Iere. 6. 20.
 Amos 5. 21.
 Micah 6. 7.
 t Without faith and repentance.
 u Your sacrifices offered in y^e newe moones & fests: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith & mercy.
 x He sheweth that where men be giuen to auarice, deceit, crueltye & extortion, which is meant by blood, there God wil shew his anger, and not accept them.
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 f Whatsoever was pure in thee before is now corrupt, though thou haue an outward shewe.

g That is, they mainteyne the wicked and the extortioners, & not onely do not puniſh them, but are themſelves ſuch.
h When God will ſhewe himſelfe mercifull to his Church, he calleth himſelfe, The holy one of Iſraell: but when he hath to do with his enemies, he is called Mightie, as againſt whom no power is ſeeable to reſiſt.
i I will take vengeance of mine aduerſaries the Iewes, and ſo faſtiſie my deſire by puniſhing them. Which thing yet he doeth with a griefe becauſe of his covenant.

k Leaſt the faithfull among them ſhoulde bee overcome with this threatening, he addeth this conſolation. l It is onely the worke of God to puriſe the heart of man, which thing he doeth becauſe of his promes, made concerning the ſaluation of his Church. m By iuſtice is meant Gods faithfull promes, which is the cauſe of the deliuerance of his Church. n The wicked ſhall not be partakers of Gods promes, Pſal. 92. 9. o That is, the trees and pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22. p The falſe god, wherein ye put your confidence, ſhalbe conſumed as eaſily, as a peece of tow.

CHAP. II.

a The Church ſhall be reſtored by Chriſt, and the Gentiles called. *b* The puniſhment of the rebellious and obſtinat.

The word that Iſaiah the ſonne of Amoz ſawe upon Iudah and Ieruſalem.

* It ſhall be in the laſt dayes, that the mountaine of the houſe of the Lord ſhall be prepared in the top of the mountaines, and ſhalbe exalted aboue the hils, and all nations ſhall flowe into it.
3 And many people ſhall go, & ſay, Come, and let vs goe up to the mountaine of the Lord, to the houſe of the Lord of Iacob, & he will teach vs his wayes, & we will walke in his paths: for the Lawe ſhall go forth of Zion, and the word of the Lord from Ieruſalem.

Here alſo is declared the zeale of the children of God, when they are called. d Alluding to mount Zion, where the viſible Church then was. *e* Meaning the whole doctrine of ſaluation. f This was accompliſhed, when the Goſpel was firſt preached in Ieruſalem, & from thence went through all the world.

4 And ſe he ſhall iudge among the nations, and rebuke many people: they ſhall breake their ſwordes alſo into mattocks, and their ſpeares into ſittes: nation ſhall not lift up a ſword againſt nation, neyther ſhall they learne to fight any more.

5 And houſe of Iacob, come ye, and let vs walke in the light of the Lord.

6 Surely thou haſt forſaken thy people, the houſe of Iacob, becauſe they are full of the Eaſt maners, and are forcerers as the Philiftines, and abound with ſtrange children.

7 Their land alſo was full of filur and golde, and there was none ende of their treaſures: & their lande was full of houſes, and their charres were infinite.

8 Their land alſo was full of idoles: they worſhipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himſelfe, and a man humbled himſelfe: therefore ſpare them not.

10 Enter into the rocke, & hide thee in the duſt from before the feare of the Lord, and from the gloie of his maieltie.

11 The hie looke of man ſhalbe humbled, and the loftineſſe of men ſhalbe abaſed, and the Lord onely ſhall bee exalted in that day.

12 For the daye of the Lord of hoſtes is upon all the proude and haucie, and bys on all that is exalted: and it ſhall be made lowe.

13 Euen vpon all the cedars of Lebanon, that are hye and exalted, and vpon all the okes of Balban,

14 And vpon all the high mountaines, & vpon all the hilles that are lifted up,

15 And vpon euery hye tower, and vpon euery ſtrong wall,

16 And vpon all the ſhips of Tarſiſh, and vpon all pleaſant pictures,

17 And þ haughtines of me ſhalbe brought low, & the loftineſſe of men ſhalbe abaſed, and the Lord ſhall onely be exalted in that day.

18 And the idoles will be utterly deſtroyed.

19 Then they ſhall go into the holes of the rocks, & into the caues of the earth, from before the feare of the Lord, and from the gloie of his maieltie, when he ſhall ariſe to deſtroy the earth.

20 At that daye ſhall man caſt away his

g The Lord, which is Chriſt, ſhall haue all power giuen him. h That they may acknowledge their ſins & turne to him. i He ſheweth the fruites of the peace, which the Goſpel ſhould bring: to wit, if men ſhould do good one to another, where as before they were enemies.

k He ſpeaketh not againſt the uſe of weapons & lawfull warre, but ſheweth how the hearts of godly ſhalbe affected one toward another: which peace and loue doeth begin and grow in this life, but ſhalbe perfected, when we are ioyned with our head Chriſt Ieſus. l Seeing the Gentiles will be ſo ready, make you haſte and ſhow them the way to worſhip God. m The Prophet ſeeing the ſmall hope, the Iewes would conuert, complaineth to God, as though he had vterly forſaken the for their ſinnes.

n Full of the corruptions that reigned chiefly in the Eaſt partes.

o They altogether giue themſelves to the fa-

ciations of other nations. p The Prophet firſt condemned their ſuperſtition & idolatrie: next their couetouſies, and thirdly, their vaine truſt in worldly meanes. q He noteth the nature of the idolaters, which are neuer ſatiſfied in their ſuperſtitions. r Thus the Prophet ſpoke, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. s Meaning, as ſoone as God ſhall beginne to execute his iudgements. t By high trees & mountaines are meant them that are proude, and loſtie, and thinke themſelves moſt ſtrong in this worlde.

u He condemneth their vayne confidence, which they had in ſtrong holdes, and in their niche marchandize, which brought in vayne pleaſures, wherewith mens mindes became eſcimate. Hoſea 10. 3. Luke 23. 30. reuel. 6. 16. & 8. 6.

x They shall cast
 them into most
 vile and filthy
 places, when
 they perceiue
 that they are not
 able to helpe
 them
 y Cast of your
 wayne confi-
 dence of man,
 whose life is so
 fraille, that if his
 nose be stopped, he is dead, & consider that you haue to do with
 God.

CHAP. III.

1 For the sinne of the people God will take away the
 wisdom, and giue them foolish princes. 12 The
 conuulsion of the gouernours. 16 The pryde of
 the women.

1 **F**or lo, the Lord God of hostes will
 take away from Jerusalem & from
 Judah the stay & the strength:
 euen all the stay of bread, and all the stay
 of water,
 2 The strong man, & the man of warre,
 the iudge and the prophet, the prudent
 and the aged,
 3 The captaine of fiftie, and the hono-
 rable, and the counsellor, and the cunning
 artificer, and the eloquent man.
 4 And I wil appoint 4 childre to be their
 princes, and babes shal rule ouer them.
 5 The people shall be oppressed one of
 another, and euery one by his neigh-
 bour: the children shal presume against
 the ancient, and the vile against the ho-
 nourable.
 6 When euery one shall take holbe of
 his brother of the house of his father,
 and say, Thou hast clothing: thou shalt
 be our prince, and let this fall be vnder
 thine hand.
 7 In that day he shall sweare, saying,
 I cannot be an helper: for there is no
 breade in mine house, nor clothing:
 therefore make me no prince of þ people.
 8 Doubtes Jerusalem is fallen, and Ju-
 dah is fallen down, because their tongue
 and workes are against the Lord, to
 provoke the cress of his glory.
 9 The trial of their countenance testifi-
 eth against them, yea, they declare their
 sinnes, as Sodom, they hide them not.
 We be vnto their soules: for they haue
 rewarded euill vnto themselves.
 10 I say pe, Surely it shall be well with
 the iust: for they shall eate the fruite of
 their workes.
 11 We be to the wicked, it shalbe euil with
 him: for the reward of his handes shall
 be giuen him.

a Because they
 trusted in their
 abundance and
 prosperitie, he
 sheweth that
 they should be
 taken from the.
 b The temporall
 gouernour and
 the minister.
 c By these he
 meaneth that
 God would take
 away euery
 thing that was in
 any estimation,
 and wherein they
 had any occasion
 to vaunt them-
 selues.
 d Not onely in
 age, but in wis-
 dom, know-
 ledge & strenght.
 e For lacke of
 good regiment
 and order.
 f He sheweth
 that this plague
 shalbe so horri-
 ble, that contra-
 ry to the com-
 mon
 manner of men,
 which by nature
 are ambitious,
 none shall be
 found able or
 willing to be
 their gouer-
 nour.
 g Feare shal
 rather cause him
 to forswear him-
 selfe, then to take
 such a danger-
 ous charge vpon
 him. h When
 God shal examine
 their deeds,
 whereupon they
 now set an im-
 pudent face, y
 he shall finde
 the marke of
 their impietie in
 their forehead.
 i Be ye that
 are godly as-
 sured that God
 will defend you
 in the middes
 of these trou-
 bles.

12 Children are crierionsers of my pro-
 ple, and women haue rule ouer them: wicked people
 & my people, then that lead the, cause
 the to erre, and destroy the way of thy
 paths.
 13 The Lord standeth vp to plead, yea, he
 standeth to iudge the people.
 14 The Lord shall enter into iudgement
 with the iudgements of his people & the
 princes thereof: for ye haue eaten by þ
 vineparde: the spoile of the poore is in
 your houses.
 15 What haue ye to do, that ye beate my
 people to pieces, and guide the faces
 of the poore, saith the Lord, euen þ Lord
 of hostes?
 16 The Lord also saith, Because þ daugh-
 ters of Zion are haughty, and walk with
 stretched out neckes, and with waun-
 dering eyes, walking and musing as
 they go, and making a twinkling with
 their feete,
 17 Therefore shal þ Lord make the heads
 of the daughters of Zion balde, and the
 Lord shal discouer their secret partes.
 18 In that day shal the Lord take away
 the ornament of þ slippers, & the calles,
 and the round tires,
 19 The sweete balles, and the bracelets, &
 the bonnets,
 20 The tyres of the head, and the crowns,
 and the head bandes, and the tablets, &
 the earrings,
 21 The rings and the mufflers,
 22 The costly apparel and the vailles, and
 the wimples, and the crisping pinnes,
 23 And the glasse, and the fine linnen, &
 the hoodes, and the launces.
 24 And in steade of sweete fauour, there
 shalbe stinke, and in steade of a girle,
 a rent, and in steade of dyessing of þ heare,
 baldnes, and in steade of a stomacher, a
 girthing of sackcloth, & burning in steade
 of beautie.
 25 Thy men shal fall by the sword, and
 thy strength in the battel.
 26 Then shal her gates mourne and la-
 ment, and the being desolate, shal sitte
 vpon the ground.

or had sile plates sowed vpon the, which tinkled as they went.
 f In rehearsing all these things particularly, he sheweth the
 lightnes, and vanitie of such as cannot be content with comely
 apparell according to their degree. t Meaning, that God will
 not onely punish the women, but their husbands, which haue
 suffered this dissolutenes, and also the common weale, which
 hath not remedied it.

CHAP. IIII.

1 The smal remnant of israhel after the destruction of Ie-
 rusalem. 2 The graces of God vpon the that remain.

1 **A**nd in that day shal a leuen woe
 Amen take hold of one man, saying,
 We wil eate our owne bread, and
 we wil wear our garments: neither
 vs be called by thy name, & take away
 our reproche.
 women, & they contrary to womanly shamefastnes, shall seeke
 vnto men, and offer themselves to any condition. b Be thou
 our husband, and let vs be called thy wiues. c For so they
 thought it to be without an head and husband.

He comforteth the Church in his desolation, which shall spring up like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the budde of the Lord meane Christ. He alludeth to the book of Ierem, whereof read Exod. 32. 32. meaning Gods secret counsel, wherein his elect are predestinate to life everlasting. f That is, the crueltie, extortion, auarice, and all wickednes. g When things shall be redressed, that were amisse. h He alludeth to the pillar of y cloude, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promisseth to be the defence of his Church agaynst all troubles and dangers.

CHAP. V.

Under the similitude of the vine he describeth the state of the people, 8 Of their auarice. 11 Their drunkenness. 13 Of their captiuitie.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy. b That is, to God. *Ier. 3. 23.* *Mat. 21. 39.* c Meaning, that he had planted his Church in a place most plentiful and abundant. d He spared no diligence nor cost. e In the sentence werse he denieth what they were. f He maketh them iudges in their own cause, forasmuch as it was euident that they were the cause of their owne ruine. g I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comfortes, and sende them contrary plagues.

8 Surely the vineparde of the Lord & of holles is the house of Israel, and the men of Iudah are his pleasant plant, & he looked for iudgement, but he holde oppression: for rightcounlines, but he hold a crying. 9 Who vnto them p ioine house to house, & lap field to field, til there be no place, that pe may be placed by your selues in the middes of the earth. 10 This is in mine eares, saith the Lord of holles, Surely many houses shall be solate, euery great, and faire without inhabitant. 11 For ten acres of vines shall yeelde one bath, and the seede of an homer shall yeld an ephah. 12 Who vnto them, that rise vp early to follow drunkenness, and to them that continue until a night, till the wyne do inflame them. 13 And the harpe and viol, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, neither consider the worke of his handes. 14 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are much diminished, and the multitude thereof is dried by with thirst. 15 Therefore he hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their pompe, and he that reioyceth among them, shall descend into it. 16 And man shall be brought downe, and man shall be humbled, euery the eges of the proud shall be humbled. 17 And the Lord of holles shall be exalted in iudgement, and the holy God shall be sanctified in iustice. 18 Then shall the lambs feede after their manner, and the strangers shall eate the desolate places of the fat. 19 Who vnto them, that draw iniquitie with y cordes of vanitie, and snare, as with cart ropes: 20 Which say, let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw nere and come, that we may know it. 21 Who vnto them that speake good ofes uill, and enill of good, which put darkness for light, and light for darkness, that put bitter for sweete, and sweet for soure, would not obey the word of God. u Meaning, the graue shall swallow vp them y shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate. x God comforteth the poore lambs of his Church, which had bene strangers in other countreis, promising y they should dwell in those places againe, whereof they had bene deprived by the fat and cruel tyrants. y Which vse all allurements, occasions, & excuses to harden their conscience in sinne. z He sheweth what are the wordes of the wicked, when they are menaced w Gods iudgements. 2. Pet. 3. 4. a Which are not ashamed of sinne, nor care for honesty, but are grown to a desperate impietie.

b Which are
contemners of al
doctrine and ad-
monition.
c Which are ne-
uer wearie, but
slowe their
strength, & brag
in gluttonie and
drunkennes.
d Both they and
their posteritie,
so that nothing
shalbe left.
e He sheweth
that God had so
forepunished
this people, that
the dumme crea-
tures, if they had
bene so plagued,
would haue bin
more sensible, &
therefore his
plagues must co-
tinuē, till they be-
gin to feele the.
f He wil make
the Babylonians
to come agaynst
the at his becke,
& to fight vnder
his stander.
g They shalbe
prompt, and lu-
sty to execute
Gods vengeāce.
h The enimie
shal haue none
impediment.
i Whereby is de-
clared y crueltie
of the enimie.
k The Iewes shal
finde no succour.
l In the lande of
Iudah.

21 **W**o vnto them that are ^b wise in their
owne eyes, and prudent in their owne
sight.
22 **W**oe vnto them that are ^c mightie to
drinke wine, and to them that are strong
to pwarie in strong drinke.
23 Which will be drunken for a reward,
and take away the righteousnes of the
righteous from him.
24 **T**herefore as the flame of fire deuou-
reth the stubble, and as the chaffe is co-
sumed of the flāmes, so their ^d roots shall
be as rottennesse, and their budde shall
rise by like dust, because they haue cast
off the Lawe of the Lord of hostes, and
contemned the word of the holie one of
Israel.
25 **T**herefore is the wrath of the Lord
kindled against his people, and he hath
stretched out his ^e hande vpon them,
and hath smitten them that the moun-
taines did tremble: and their carcases
were come in the middes of the streets,
and for all this his wrath was not tur-
ned away, but his hand was stretched
out still.
26 **A**nd he will lift vp a signe ^f vnto the na-
tions afarre, & will hiss vnto them from
the ende of the earth: and beholde, they
shal come halting with swerde.
27 **N**one shal ^g faint nor fall among them:
none shal slumber nor sleepe, neither
shal ^h p girdle of his loynes be loosed, nor
the latchet of his shoes be broken.
28 **W**hole arrowes shall haue, and all
his bowes bent: his bowe bootes shall be
thought like flint, and his wheeles like
a whirlewind.
29 **H**is roaring shall be like a lion, & he shal
roare like lps whelpes: they shal roare,
and lay hold of the pwarie: they shal take
it away, and none shal deliuer it.
30 **W**hen in that day they shal roare vpon
them, as the roaring of the sea: and if
they looke vnto the earth, behold dark-
nesse, and forowe, and the light shall be
darkened in their ⁱ skie.

CHAP. VI.

1 **I**saiah sheweth his vocation by the vision of the di-
uine maiestie. 2 He sheweth the obstinacie of the
people. 3 The destruction of the land. 4 The reman-
ent reserved.

1 **I**n the pere of the death of King Vzzia-
iah, ^a I saw also the Lord sitting vpon
an ^b hygh throne, and lifted vp, and
the lower ^c partes thereof filled the
temple.
2 **T**he ^d Seraphims stonde vpon it: eue-
ry one had six wings: with twayne he
couered his ^e face, and with twaine he
couered his ^f feete, and with twaine he

did ^g flie.
3 **A**nd one cryed to another, ^h a said, ^b Ho-
ly, holy, holy is the Lord of hostes: the
whole ^c world is full of his glorie.
4 **A**nd the iurels of the doore chiekes
know: d at the doore of him that cryed,
and the house was filled with smoke.
5 **T**hen I said, ⁱ Who is me: for I am
vndone, because I am a man ^j of pollu-
ted lippes, and I dwell in the middes
of a people of polluted lippes: for mine
eyes haue seen the King & Lord of hostes.
6 **T**hen slewe one of the Seraphims vn-
to mee with an hote cole in his hande,
which he had taken from the ^k altar wry-
the toings:
7 **A**nd he touched my mouth, and sayde,
Lo, ^l This hath touched thy lippes, and
thine iniquitie shalbe taken away, and
thy ^m sinne shalbe purged.
8 **A**lso I heard the voyce of the Lord, say-
ing, Whome shal I send, & who shal
goe for vs? **T**hen I sayde, ⁿ Here am I,
send me.
9 **A**nd he said, ^o Go, and say vnto this peo-
ple, ^p Ye shal heare in deede, but ye shall
not vnderstand: ye shal plainly see, and
not perceiue.
10 **M**ake ^q heart of this people fat, make
their eares heauie, & shut their eyes, lest
they see with their eyes, and heare with
their eares, and vnderstande with their
hearts, and conuert, and he shall be
healed.
11 **T**hen sayd I, Lord, ^r howe long? **A**nd
he answered, ^s Until the cities be wa-
sted without inhabitant, and the houses
without man, and the land be vtter-
ly desolate,
12 **A**nd the Lord haue remoued men farre
away, and there be a great desolation in
the middes of the land.
13 **B**ut yet in it shalbe ^t a tenth, and shall
returne, and shalbe eaten by as an elme
or as an oke, which haue a substance
in them, when they cast their leaues: so
the holp seed shalbe the substance thereof.

g Which thing
declareth the
prompt obedi-
ence of the An-
gels to execute
Gods comman-
dement.
h This oft repe-
tion signifieth
that the holy
Angels cannot
satisfie theselues
in praying God,
to teache vs that
in all our liues
we should giue
our selues to the
continual praye
of God.
i His glory doth
not only appeare
in the heauens,
but through all
the worlde, and
therefore all
creatures are
bound to prayse
him.
k Which things
were to confirme
the Prophet,
that it was not
the voyce of mā:
& by the smoke
was signified the
blindnes that
should come vpo
the Iewes.
l He speaketh
this for two cau-
ses: the one, be-
cause he that
was a mortall
creature, and
therefore had
more neede to
glorifie God the

the Angels, did it not: and the other, because the more neere
that man approacheth to God, the more doeth he know his own
sinne, and corruption. m Of the burnt offerings, where the fire
neuer went out. n This declareth that man cannot render true
obedience to God, till he haue purged vs. o Whereby is de-
clared that for the malice of man God will not immediately take
away his worde, but he will cause it to be preached to their con-
demnation, when as they wil not learne thereby to obey his wil,
and be saued: hereby he exhorteth the ministers to do their dute,
and answereth to the wicked murmurers, that through their
owne malice their heart is hardened, Mar. 1. 3. 14. Act. 28. 26. rom.
11. 8. p As he was moued with the zeale of Gods glorie, so was he
touched with a charitable affection towards the people.
q Meaning the tenth part: or as some write, it was reueyled to
Isaiah for the confirmation of his prophacie, that ten Kinges
should come before their captiuitie, as were from Vzziah to
Zedekiah. r For the fewnesse they shall seeme to bee eaten vp:
yet they shall after flourish as a tree, which in winter lo-
seth his leaues, and seemeth to bee dead, yet in sommer is fresh,
and greene.

CHAP. VII.

1 **I**erusalem besieged. 2 **I**saiah comforteth the King,
14 Christ is promised.

a God sheweth
not himselfe to
man in his mai-
estie, but accord-
ing as mans ca-
pacitie is able to
comprehend him:
that is, by visible
signes, as Iohn
Baptist saw the holy
Ghost in the forme of a dove. b As a iudge
ready to giue sentence. c Of his garment, or of his throne. d They
were Angels so called, because they were of a fiery colour, to signi-
fie that they burnt in the love of God, or were light as fire to ex-
ecute his will. e Signifying, that they were not able to endure
the brightnes of Gods glory. f Whereby was declared that mā
was not able to see the brightnes of God in them.

Q. m. i. i. i.

2. King. 16. 5.

1. Or, Syria.

a To wit, the second time for in the first battell Ahaz was overcome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gene. 48. 19.

d For feare.

e That is to say, The rest shall returne: which name Iſaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie, f Which haue but a litle smoke & shall quickly be quenched, g Which was an Iſraelite and as ſometimes, enemies to the house of Dauid, h Counting from the five and twentieth yere of the reigne of Veziah, at what time Amos prophesied this thing, and now Iſaiah confirme that the Iſraelites should be led into perpetual captiuitie, which thing came to passe within twentie yere after that Iſaiah did this message,

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred, k Not to beleue Gods worde without a signe is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmities, is to rebell agaynst him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, agaynst whome you bend your selues. m. Forasmuch as thou art vnworthie, the Lorde for his owne promyses wil giue a signe, which shall be that Christ the Saviour of his Church and the effect of all signes and miracles shall be reucaled. n Or, God with vs, which name can agree to none, but to him, that vnborth God and man.

n Meaning, that Christ is not only God, but man also, because he shall be nourished as other men, & will the age of discretion,

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Daziah king of Iudah, Rezin d king of * Aram came vp, and Pekah the sonne of Kemaliah king of Israel, to Ierusalem to fight agaynst it, but he could not overcome it.

2 And it was tolde the house of ^b Dauid, saying, Aram is topped with * Ephraim: therefore his heart was ^c moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then sayd the Lord vnto Iſaiah, Go forth now to meete Ahaz (thou art * Shesar-iabub thy sonne) at the ende of the conduite of the upper poole, in the path of the fullers field,

4 And say vnto him, Take heed, & be still: feare not, neither be faint hearted for the two railes of the smoking firebrades, for the furious wrath of Rezin and of Aram, and of Kemaliahs sonne:

5 Because Aram hath taken wicked counsel agaynst thee, and Ephraim, and Kemaliahs sonne, saying,

6 Let vs go by agaynst Iudah, and let vs waken them vp, & make a breach there: in for vs, and let a king in the middes thereof, even the sonne of * Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, & the head of Damascus is Rezin: & with in fife and ^b threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Kemaliahs sonne. If ye beleue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske: a signe for thee of the Lord thy God: aske it, either in the depth, or in the height above.

12 But Ahaz sayd, I will not aske, neither wil I ^a tempt the Lord.

13 Then he sayd, Heare ye now, O house of Dauid, Is it a small thing for you to grieue ^l men, that ye wil also grieue my God?

14 Therefore the Lord ^m himselfe will giue you a signe. Beholde, the virgin shall conceive and beare a sonne, and she shall call his name * Immanuel.

15 ⁿ Butter and honey shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

k Not to beleue Gods worde without a signe is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmities, is to rebell agaynst him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, agaynst whome you bend your selues. m. Forasmuch as thou art vnworthie, the Lorde for his owne promyses wil giue a signe, which shall be that Christ the Saviour of his Church and the effect of all signes and miracles shall be reucaled. n Or, God with vs, which name can agree to none, but to him, that vnborth God and man.

16 For afore the * child he shall haue knowledg to eschewe the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that * Ephraim departed from Iudah) euen the king of * Assyrie.

18 And in that day shall the Lord bridle the * ste that is at the vttermoſt part of the floods of Egypt, & for the bee which is in the land of Assyrie,

19 And they shall come and shall light all in the desolate balles, and in the poles of the rocks, and vpon all thornie places, and vpon all bulchie places.

20 In that day shall the Lord haue with a rasor that is hired, euen by them beyond the River, by the king of Assyrie, the head and the heare of the * feete, and it shall consume the beard.

21 And in the same day shall a man ⁿ nourish a yong kowe, and two sheepe.

22 And for the abundance of milke, that they shall giue, he shall eate butter: for butter and honey shall euery one eate, which is left within the land.

23 And at the same daye euery place, therein shall be a thousande vines, which shall be at a thousande pieces of silver: so it shall be for the bypers and for the thornes.

24 With arrowes & with ybowe shall one come thither: because all the land shall be byers and thornes.

25 But on ^a all the mountaines, which shall digge with the mattocke, there shall not come thither the feare of byers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

of men shall be so small, that a fewe beastes shall be able to nourish it abundantly. y As they that go to seeke wilde beastes among the bushes. z The mountanes contrary to their wont, shall be tilled by such as shall see to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Lewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The worde of God must be required at.

Moreouer, the Lord said vnto mee, a That thou take the * a great role, & write in it ^b with a mans penne, & make great letters to speede to the people: haste to the way. 2 Then Iooke vnto mee: faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Iereberchiah. 3 After, I came vnto the ^c Propheteſſe, the common fa- which conceived, & bare a sonne. Then sayde the Lord to mee, Call his name, men might reade it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2 King. 16. 11. d Meaning, to his wife, and this was done in a vision.

Or, *Make speeche to the spoile: haſte to the pray.*
 e Before any childe be able to ſpeeke.
 f That is, the army of Affyria.
 g Which was a fountaine at the foot of mount Zion, out of the which ran a ſmal river through the cieie: meaning, that they of Iudah, diſtruſting their owne power, which was ſmal, deſired ſuch power and riches as they ſaw in Syria and Iſrael.
 h That is, the Affyrians, which dwel beyond Euphrates.
 i It ſhalbe ready to drowne them.
 k He ſpeaketh this to Moſſiah, or Chriſt, in who the faithful were comforted, and who would not ſuffer his Church to be deſtroyed vnto-ly.
 l To wit, yethat are enemies to the Church, as the Affyrians, Egyptians, Syrians &c.
 m To encourage me that I ſhould not ſhrinke for y infidelitie of this people, and ſo neglect mine office.
 n Conſent not ye that are godly, to the league & friend ſhip that this people ſeeketh with ſtrangers and idolaters. o Meaning, that they ſhould not feare the thing y they feared, which have no hope in God. p In putting your truſt onely in him, in calling vpon him in aduerſitie, patiently looking for his helpe, and fearing to do any thing contrary to his will.
 q He wil defend you which are his elect, and reiect all the reſt, which is ment of Chriſt, againſt whome the Iewes ſhould ſum-ble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7. 8. r Though all forſake me, yet ye that are mine, keepe my word ſure ſealed in your heartes. f Meaning, them that were willing to heare and obey the word of God, whome the world hated as though they were monſters and not worſhy to liue.

4 For before the child that haue know- ledge to cry, My father, & my mother, he ſhall take away the riches of Da- mascus and the ſpoile of Samaria, be- fore the King of Aſſhur.
 5 And the Lord ſpake yet againe vnto me, ſaying,
 6 Becauſe this people hath reſuſed the waters of Siloah that riſſe ſoftly, and receiue with Rezin, and the ſonne of Remaliah,
 7 Now therefore behold, the Lord batt- eth by vpon them the waters of the River mighty and great, euen the King of Aſſhur with al his glory, and he ſhall come vpon vpon all their ciues, and ſo ouer all their barikes,
 8 And ſhall breake into Iudah, & ſhall ouerflow and paſſe through, and ſhall come vpon to the necke, and ſtretching out of his wings ſhall fill the breadth of the land.
 9 Gather together on heapes, o peo- ple, and ye ſhalbe broken in pieces, and hearken all ye of ſauie countreies: giue your ſelues, and you ſhall be broken in pieces: giue your ſelues, and you ſhall be broken in pieces.
 10 Take counſell together, yet it ſhall be brought to nought: pronounce a de- cree, yet ſhall it not ſtande: for God is with vs.
 11 For the Lord ſpake thus to me in ſa- king of mine hand, & taught me, that I ſhould not walke in the way of this people, ſaying,
 12 Say ye not, A confederacie to all the, to whom this people ſaith a confeder- acie, neither feare you their feare, nor be afraid of them.
 13 Sanctifie the Lord of hoſtes, and let him be your feare, and let him be your dread.
 14 And he ſhall be as a Sanctuary: but as a ſtumbling ſtone, and as a rocke to fall vpon, to both the houſes of Iſrael, and as a ſnare and as a net to the inha- bitants of Ieruſalem.
 15 And many among them ſhall ſtumble, and ſhall fall, and ſhalbe broken & ſhalbe ſnared, and ſhalbe taken.
 16 And vpon the teſtimonie: ſcale vpon the Law among my diſciples.
 17 Therefore I wil waite vpon the Lord that hath hid his face from the houſe of Iaakob, and I wil looke for him.
 18 Beholde, I and the children whome

the Lord hath giuen me, are as ſignes & as wonders in Iſrael, vpon the Lord of hoſtes, which dwelleth in mount Zion.
 19 And when they ſhall ſay vnto you, En-quire at them that haue a ſpirit of deu- nation, and at the ſonchainers, which whiſper and murmur, ſhould not a people enquire at their God: from the ſpring to the dead?
 20 To the Law, and to the teſtimonie, if they ſpeak not according to this word: it is becauſe there is no light in them.
 21 Then he that is afflicted & ſamuled, ſhall go to and from it: and when he ſhall be hungry, he ſhall euen eat him- ſelfe, and curſe his King and his gods, and ſhall looke vponward.
 22 And when he ſhall looke to the earth, he ſhall beholde trouble, and darkeneſſe, vexa- tion and anguiſh, and he is diuined to darkeneſſe.
 y Seeke remedy in the worde of God where his will is declared.
 z They haue no knowledge, but are blinde leaders of y blinde.
 a That is, in Iudah, where they ſhould haue had reſt, if they had not thus grievouſly offended God. b In whom afore they put their truſt. c They ſhall thinke that heauen and earth and all creatures are bent againſt them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophetic of Chriſt. 14 The deſtruction of the ten Tribes for their pride and contempt of God.
 1 Et the darkeneſſe ſhal not be ac- cording to the affliction, but that it had when at the firſt he touched light: the land of Zebulun & the land of Naphtali, nor afterward when he was more grievous by the way of the ſea beyonde Jordan in Galile of the Gen- tiles.
 2 The people that walked in dark- nes, haue ſene a great light: they that dwelled in the lande of the ſhadowe of death, vpon them hath the light ſhined.
 3 Thou haſt ſmultiplied the nation, and not increaſed their ioye: they haue re- ioyced before thee according to the ioye in harneſt & as men reioice when they deuide a ſpoile.
 4 For the yoke of their burthen, and the ſtaffe of their ſhoulder, and the rod of their oppreſſor haſt thou broken as in the day of Midian.
 5 Surely enery battel of the warriour is
 a He comforteth the Church a- gainſt theſe great threat- nings, promiſing to reſtore them to great glory in Meſſiah.
 b Wherein Iſ- rael was puni- ſhed, firſt by Ti- glath-pileſar, which was a light ſcourge in reſpect of that which they ſuf- fered afterward by Salma-neſer who carried the Iſraelites away captiues.
 c Where as the Iewes and Gen- tiles dwelt to- gether by reaſon of thoſe twentie cities, which Sa- lomom gaue to Hiram. d Which were captiue in Babylon: and y Prophet ſpeaketh of that thing, which ſhould come to paſſe threeſcore yeres ſter, as though it were now done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliue- rance were figures of our captiuitie by ſinne, and of our deliue- rance by Chriſt through the preaching of the Goſpell, Mat. 4. 15. 16. g Their number was greater when they went into cap- tiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10. h Thou gaueſt them perſe ioy, by de- liuering them and by deſtroying the tyrants that had kept the in cruell bondage, as thou diſt deliuer them by Gideon from the Midianites, Iud. 7. 22.

He speaketh of the delinquence of his Church, which he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.
 k The autor of eternitie, and by whome the Church and e- uery member thereof shalbe preferred for e- uer, and haue immortall lyfe.
 l His singular loue and care for his elect.
 m This is an o- ther prophetic against them of Samaria, which were mockers and contemners of Gods promi- ses & menaces.
 n We were but weakes, when the enemy ouer- came vs, but we will make our selues so strong, that we wil ney- ther care for our enemies, nor feare Gods threatenings.
 o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syri- ans were against Israel, which on the other side were assailed by the Philistines.
 p Wickednes as a belloves kind- leth the fire of Gods wrath, which consum- meth all his ob- stinate enemies.
 q Though there were no foren enemy, yet they shall destroy one another.
 r Their greedines shall be insatiable, so that one brother shall eat vp another, as though he should eate his own flesh.

with noyle, and with tumbling of gar-
 ments in bloud: but this shall be with
 burning and denouncing of fire.
 6 For vnto vs a Child is borne, & vnto
 vs a Sonne is giuen: and the gouerne-
 ment is vpon his shoulder, and he shal
 call his name Wonderful, Counsellor,
 The mighty God, The euertlasting
 Father, The prince of peace,
 7 The increase of his gouernement and
 peace shall haue none ende: he shall sit
 vpon the throne of Dauid, and vpon
 his kingdom, to order it, and to stablish
 it with iudgement and with iustice,
 from henceforth, euen for euer: the scale
 of the Lord of hostes wil performe this.
 8 ¶ The Lord hath sent a word into Jaa-
 koh, and it hath lighted vpon Israel.
 9 And all the people shal know, euen Es-
 sayn, and the inhabitant of Samaria,
 that say in the pride and presump-
 tion of the heart,
 10 The briches are fallen, but we will
 build it with iewen stones: the wilde
 figge trees are cut downe, but we will
 change them into cedars.
 11 Nevertheless the Lord wil raise by the
 aduerfaries of Rezin against him, and
 ioyne his enemies together.
 12 Aram before and the Philistines be-
 hind, and they shal deuour Israel with
 open mouth: yet for al this his wrath
 is not turned away, but his hande is
 stretched out still.
 13 For the people turneth not vnto him
 that smiteth them, neither do they seeke
 the Lord of hostes.
 14 Therefore will the Lord cut off from
 Israel head and rable, branch and rush
 in one day.
 15 The ammic and the honozable man,
 he is the head: and the prophet that
 teacheth lies, he is the rable.
 16 For the leaders of the people cause the
 to erre: and they that are led by them,
 are deuoured.
 17 Therefore shal the Lord haue no plea-
 sure in their pong men, neither will he
 haue compassion of their fatherles and
 of their widowes: for euery one is an
 hypocrite and wicked, & euery mouth
 speaketh folly: yet for al this his wrath
 is not turned away, but his hande is
 stretched out still.
 18 For wickednes is burneth as a fire: it
 deuoureth the byers and the thornes.
 and will kinde in the thicke places of
 the forest: and they shal mount vpylke
 the lifting vp of smoke.
 19 By the wrath of the Lord of hostes shall
 the land be darkened, and the people
 shal be as the meate of the fire: no man
 shall spare his brother.
 20 And he shal snatch at the right hand,
 and be hungry: and he shal eate on the
 left hand, and shall not be satisfied: eue-
 ry one shal eate the flesh of his owne
 arme.
 21 Danaffel, Ephraim: and Ephraim
 another. r Their greedines shall be insatiable, so that one brother shall eat vp another, as though he should eate his own flesh.

Danaffel, and they both shalbe against
 Judah: yet for al this his wrath is not
 turned away, but his hand is stretched
 out still.
 CHAP. X.
 1 Of wicked lawmakers. s God will punish his peo-
 ple by the Assyrians; and after destroy them. n
 The remnant of Israel shalbe saved.
 1 What vnto them that decreed wis-
 ked decrees, & wrote greivous
 things,
 2 To keepe backe the poore from iudges
 ment, and to take away the iudgement
 of the poore of my people, that widowes
 may be their pray, and that they may
 spoile the fatherles.
 3 What wil ye do now in the day of vis-
 itation, and of destruction, which shall
 come from farre: to whom wil ye flee
 for helpe? and where wil ye leane your
 gloyp?
 4 Without me euery one shal fall among
 them that are bound, and they shal fall
 downe among the flame: yet for al this
 his wrath is not turned away, but his
 hand is stretched out still.
 5 ¶ The rod of my wrath, and
 the staffe in their handes is mine in-
 dignation.
 6 I will send him to a dissembling natio,
 and I will glue him a charge against the
 people of my wrath to take the spoile &
 to take the pray, & to tread them vnder
 fecte like the mye in the streete.
 7 But he thinketh not so, neither doth his
 heart esteeme it for: but he imagineth to
 destroy and to cut off not a few natio-
 s.
 8 For he saith, Are not my princes all
 together Kings?
 9 Is not Calno as E Carmelish? Is
 not Hamath like Arad? Is not Sa-
 maria as Damascus?
 10 Like as mine hande hath found the
 kingdome of the idoles, seeing they are
 idoles were aboute Jerusalem, & aboute
 Samaria:
 11 Shal not I, as I haue done to Sama-
 ria, and to the idoles thereof, so do to
 Jerusalem and to the idoles thereof?
 12 ¶ But when the Lord hath accom-
 plished all his worke vpon mount Zion
 and Jerusalem, I will visite the fruite
 of the proude heart of the king of As-
 sur, and his glorious & proude lookes,
 13 Because he said, By the power of mine
 owne hand haue I done it, and by my
 wisdom, because I am wise: therefore
 I haue remoued the borders of the peo-
 ple, and haue spoiled their treasures, &
 haue pulled down the inhabitants like
 a valliant man.
 14 And mine hande hath found as a nest
 the riches of the people, and as one ga-
 thereth egges that are left, so haue I
 gathered all the earth: and there was
 none to moue the wing, or to open the
 mouth, or to whisper.
 15 Shall be able to escape mine handes?
 16 When he hath suffi-
 ciently chastised his people (for he beginneth at his own house)
 then will he burne the rods. i Meaning, of Saneherib.

a Which write
 and pronounce a
 wicked sentence
 to oppresse the
 poore: meaning
 that the wicked
 magistrates,
 which were the
 chiefe cause of
 mischief, should
 be first punished.
 b To wit, from
 Assyria.
 c Your riches
 and autoritie,
 that they may
 be safe, and that
 ye may receiue
 them againe.
 d Because they
 haue forsaken
 me, some shall go
 into captiuitie, &
 the rest shall be
 slayne.
 e God calleth
 for the Assyrians
 to be the execu-
 tioners of his
 vengeance.
 f That is, the
 Assyrians against
 the Lewes, which
 are but hypo-
 crites: and in this
 sixt and seuenth
 verse is declared
 the difference of
 the worke of
 God and of the
 wicked in one
 very thing and
 acte: for Gods
 intention is to
 chastise them for
 their amendmen-
 t, and the Assyri-
 ans purpose is to de-
 stroy them to
 enriche them-
 selues: thus in
 respect of Gods
 iustice, it is Gods
 worke, but in re-
 spect of their
 owne malice, it
 is the worke of
 the deuil.
 g Seeing that I
 haue overcome,
 I asuel one citie
 as another, so
 that none could
 resist, shall Ieru-
 salem be able to escape mine handes?
 h When he hath suffi-
 ciently chastised his people (for he beginneth at his own house)
 then will he burne the rods. i Meaning, of Saneherib.

k Here we see y
no creature is a-
ble to doe anie
thing, but as
God appointeth
him, and y they
are al but in-
struments to doe
his worke, thogh
the intentions be
diuers, as verse. 6.
l Meaning, that
God is a light to
comfort his peo-
ple, and a fire to
burne his ene-
mies.
m That is, the
Assyrians.
n To wit, body
& soule vterly.
o When the bat-
tell is lost & the
stander taken.
p This is the end
of Gods plagues
towards his, to
bring them to
him and to for-
saie all trust in
others.
q This smal nom-
ber, which seem-
ed to be con-
sumed, and yet
according to
Gods decree is
saued, shalbe suf-
ficient to fill all
the world with
righteousnesse.
r God will de-
stroy this land as
he hath deter-
mined, and after
saue a small por-
tion.
s As the Egyp-
tians did punish
thee.
t Reade Chap.
9. 4.
u When the Is-
raelites passed
through by the
sifting vp of Mo-
ses rod, and the
enemies were
drowned, Exod.
14. 28.
x Because of the
promes made to
that kingdome,
whereby Christs
Kingdome was
prefigured.
y He describeth by what way the Assyrians should
come against Ierusalem to confirme the faithfull, when it should
come to passe, that as their plague was come, so shoulde they
be deliuered.

15 Shall the * are boast it selfe against
him that heueth therewith? or shall the
saue eralt it selfe against him that mo-
ueth it? as if the rodde should lift vp it
selfe against him that taketh it up, or
the staffe shoulde eralt it selfe, as it were
no wood.
16 Therefore shall the Lord God of hostes
send among his fat men, leannes, and
vnder his glorie he shall kinde a bur-
ning, like the burning of fire.
17 And the light of Israel shalbe as a
fire, and the Holie one thereof as a
flame, and it shall burne, and deuoure
his thornes and his briers in one
dap:
18 And shall consume the gloie of his for-
rest, and of his fruitefull fieldes both
soule & fleihe: and he shalbe as the
fainting of a stander bearer.
19 And the rest of the trees of his forest
shalbe fewe, that a childe may tell
them.
20 ¶ And at that dap shall the remnant
of Israel, and such as are escaped of the
house of Iacob, stay no more upon
him that linote them, but shall * stay
vpon the Lorde, the holp one of Israel
in trueth.
21 The remnant shall returre, euen the
remnant of Iacob vnto the mightie
God.
22 For though thy people, O Israel, be
as the sand of the sea, yet shall the rems-
nant of them returre. The consump-
tion & decreed shall ouerthrowe with right-
eousnesse.
23 For the Lord God of hostes shall make
the consumption, euen * determined, in
the middes of all the land.
24 Therefore thus saith the Lord God of
hostes, * My people, that dwellst in
Zion, be not afraid of Asshur: he shall
smite thee with a rod, and shall lift vp
his staffe against thee after the maner
of Egypt:
25 But yet a berie litle time, & the wrath
shalbe consumed, and mine anger in
their destruction.
26 And the Lorde of hostes shall raise vp
a scourge for him, according to the
plague of * Midian in the rocke Oreb:
and as his staffe was vpon the * Sea, so
he will lift it vp after the maner of E-
gypt.
27 And at that dap shall his burden be
taken away from of thy shoulder, and
his poke from of thy necke: & the poke
shalbe destroyed because of * the anoin-
ting.
28 He is come y to * Niath: he is passed in-
to * Migron: at * Bichinath shall he lape
vp his armour.
29 They haue gone ouer the foorde: they
lodged in the lodging at * Geba: Kas

nah is afraide: Sibeah of Dan is fled
away.
30 Lift vp thy voyce, O daughter Gal-
lun, cause daile to heare, O poore Ma-
nathoth.
31 Hadimeneh is removed: the inhabi-
tantes of Gebim haue gathered them-
selues together.
32 Yet there is a time that he will stay at
Job: he shall lift vp his hand toward
the mount of the daughter Zion, the
hill of Ierusalem.
33 Beholde, the Lord God of hostes shall
cut of the * bough with feare, and they
of high stature shalbe cut of, and the hye
shalbe humbled.
34 And he shall cut away the thicke plas-
ces of the forest with pylon, and Liba-
non shall haue a mightie fall.
CHAP. XI.
1 Christ borne of the roote of Ishai. 2 His vertues and
kingdome. 3 The fruites of the Gospell. 4 The
calling of the Gentiles.
1 **B**ut there shall come a * rod forth of
the stocke of Ishai, and a graffe shal
growe out of his rootes.
2 And the Spirit of the Lorde shall rest
vpon him: the Spirit of wisdom and
vnderstanding, the Spirit of counsell
and strength, the Spirit of knowledge,
and of the feare of the Lord,
3 And shall make him prudent in y feare
of the Lorde: for he shall not widge after
the sight of his eyes, neither reppone by
the hearing of his eares.
4 But with righteousnesse shall he indge
the poore, and with equite shall he re-
proue for the mecke of the earth: and he
shall * smite the earth with the rodde of
his mouth, and with the breath of his
lippses shall he slay the wicked.
5 And iustice shalbe the girdle of his
loines, and faithfulness the girdle of
his reines.
6 The * wolfe also shall dwell with the
lambe, and the leopard shall lie with the
kid, and the calfe, and the lion, and the
fat beast together, and a litle childe shal
leade them.
7 And the kolue and the beare shall feed:
their pong ones shall lie together: and
the ypon shall rate stralwe like the bul-
locke.
8 And the sucking childe shall play vpon
the hole of the aspe, & the wained childe
shall put his hand vpon the cockatrice
hole.
9 Then shall none hurt nor destroy in all
the mountaine of mine holinesse: for
that shall perish:
the earth shall be full of the knowledge
so that all the
world shalbe smitten with this rodde, which is his worde.
c Men because of their wicked affections are named by the
names of beastes, wherein the like affections reigne: but
Christ by his Spirit hath reformed them, and worke in them
such mutuall charitie, that they shalbe like lammes, fauour-
ing and louing one another, and cast of all their cruell af-
fections, Chap. 65. 25.

z Feare and de-
struction shall
come vpon Iu-
dah: for the prin-
ces and the peo-
ple shall all be
led away cap-
tues.
a Because the
captiuitie of Ba-
bylon was a fi-
gure of the spi-
rituall captiui-
tie vnder sinne,
he sheweth that
our true deliue-
rance must
come by Christ:
for as David
came out of
Ishai a man
without digni-
tie: so Christ
should come of
a poore carpen-
ters house as
cut of a dead
stocke, Chap.
53. 2.
b All these pro-
perties can a-
gree to none
but onely vnto
Christe: for it
is her hat tou-
cheth the hearts
of the faithfull
and mortifieth
their concupis-
cences: & to the
wicked he is the
fauour of death
and to them
that shall perish:
so that all the
world shalbe
smitten with
this rodde, which
is his worde.
c Men because
of their wicked
affections are
named by the
names of beas-
tes, wherein the
like affections
reigne: but
Christ by his
Spirit hath re-
formed them,
and worke in
them such mu-
tuall charitie,
that they shal-
be like lammes,
fauouring and
louing one an-
other, and cast
of all their cru-
ell affections,
Chap. 65. 25.

d It shall be in
as great abun-
dance as the wa-
ters in the sea.
e He prophesi-
eth of the cal-
ling of the
Gentiles.

f That is, his
Church, which
he also calleth
his rest, Psal.
132. 14.

g For God first
deliuered his
people out of E-
gypt, and now
promiseth to de-
liuer them out
of their ene-
mies hands, as
from the Par-
thians, Persians,
Caldæans, and
them of Antio-
chia, among
whom they were
dispersed: and
this is chiefly
ment of Christ,
who calleth his
people, being dis-
persed through
all the world.
h Here he de-
scribeth the con-
fence that shall
be in his Church,
and their victo-
rie against their
enemies.

i Meaning, a corner of the sea, that enteth into the lande, and
hath the forme of a tongue. k To wit, Nilus, the great riuer of
Egypt, which enteth into the sea with seven streames.

CHAP. XII.

A thanksgiving of the faithful for the mercies
of God.

a He sheweth
how the Church
shall praise God,
when they are
deliuered from
their captiui-
ty. b Our saluati-
on standeth on-
ly in God, who gi-
ueth vs an as-
sured confidence,
constancie and
occasion to
praise him for
the same.
Exod. 15. 2.
Psal. 118. 14.

c The graces of
God shall be so
abundant, that
ye may receiue
them in as great
plentie, as waters out of a fountaine that is full.
d Ye that are of the Church.

of the Lorde, as^d the waters that couer
the sea.

10 And in that day the roote of Iſſai,
which ſhall ſtand by for a ſigne vnto the
people, the nations ſhall ſecke vnto it,
and his reſt ſhall be glorious.

11 And in the ſame day ſhall the Lorde
ſtretch out his hand ſe againe the ſecond
time, to poſſeſſe the remnant of his peo-
ple, (which ſhall be left) of Aſſyrie, and
of Egypt, and of Parthos, and of E-
thiopia, and of Elam, and of ſhinear,
and of Hamath, and of the ples of the
ſea.

12 And he ſhall ſet by a ſigne to the na-
tions, and aſſemble the diſperſed of Iſra-
el, and gather the ſcattered of Iudah
from the foure corners of the worlde.

13 The hatred alſo of Ephyraim ſhall be
part, and the aduerſaries of Iudah ſhall
be cut of: Ephyraim ſhall not enue
Iudah, neither ſhall Iudah brece
Ephyraim:

14 But they ſhall ſee vpon the ſhoulders
of the Philiftins towards the Weſt:
they ſhall ſpote them of the Eaſt to-
gether: Eom and ſhoah ſhall be ſtret-
ching out of their handes, and the chil-
dren of ſummon in their obedience.

15 The Lorde alſo ſhall utterly deſtroy the
tongue of the Egyptians ſea, a with
his mightie winde ſhall liſt by his hand
ouer the riuer, and ſhall ſmite him in
his ſeuē ſtreames, and cauſe him to
walke therein with ſhoos.

16 And there ſhall be a path to the re-
nant of his people, which are left of Aſ-
ſyrie, like as it was vnto Iſrael in the
day that he came by out of the lande of
Egypt.

raed in the middes of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babilon.

1 The burden of Babel, which ſe-
ſaiah the ſonne of Amos did ſee.
2 Liſt vp a ſtandard vpon the hie
mountaine: liſt by h ſwope vnto them:
wagge the hand, that they may go in
to the gates of the nobles.

3 I haue commanded them, that I haue
ſanctified: and I haue called h mightie
to my wrath, and them that receiue
in my glorie.

4 The noſe of a multitude is in h moun-
taines, like a great people: a tumultu-
ous hoſte of the kingdomes of the na-
tions gathered together: the Lorde of
hoſtes numbeth the hoſte of the bat-
tell.

5 They come from a farre countrey,
from the ende of the heauen: euen the
Lorde with the weapons of his wrath
to deſtroy the whole land.

6 Howle thou, for the day of the Lorde is
at hand: it ſhall come as a deſtroyer
from the ſouth.

7 Therefore ſhall all hands be weakened,
and all mens hearts ſhall melt,

8 And they ſhall be aſtate: a anguiſh and
ſorow ſhall take them, and they ſhall
haue paine, as a woman that travai-
leth: euery one ſhall be amazed at his
neighbour, and their faces ſhall be like
flames of fire.

9 Behold, the day of the Lorde cometh,
cruell, with wrath and fierce anger to
lay the land waſte: and he ſhall deſtroy
the ſumers out of it.

10 For the ſtarrs of heauen and the
planets thereof ſhall not giue their
light: the ſunne ſhall be darkened in his
going forth, and the moone ſhall not
reue her light to ſhine.

11 And I will viſite the wickedneſſe vpon
the world, and their iniquitie vpon the
wicked, and I will cauſe the arrogancie
of the proud to ceaſe, and I will cauſe
downe the pride of tyrants.

12 I will make a man more precious
then ſine golde, euen a man aboute the
wedg of golde of Ephyra.

13 Therefore I will ſhake the heauen, and
the earth ſhall remoue out of her place
in the wrath of the Lorde of hoſtes, and
in the day of his fierce anger.

14 And it ſhall be as a chafed doe, and
as a ſheep that no man taketh by eues:
erie man ſhall turne to his owne people,

f Ye Babylonians. g The Babylonians anger, and griefe ſhall
be ſo much, that their faces ſhall burne as fire. h They that
are ouercome, ſhall thinke that all the powers of heauen and
earth are againſt them, Ezek. 32. 7. iocel 3. 15. mat. 24. 29.
i He compareth Babylon to the whole world, becauſe they ſo
eſteemed themſelves by reaſon of their great empire. k He
noteth the principall vice, wherunto they were moſt giuen, as
are all that abound in wealth. l He noteth the great ſlaugh-
ter that ſhall be, ſeeing the enemy ſhall neither for golde, or
ſiluer ſpare a mans life, as verſe. 17. m Meaning, the power
of Babylon with their hyred ſouldiers.

and

Pfal. 137. 9.

n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

Gen. 19. 24.

Gen. 50. 40.

n Who vsfeth to goe from country to country to finde pasture for their beastes, but there shall they finde none. *p* Which were either wilde beafts, or foules, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, and such like fantasies.

a He sheweth why God will haile to destroy his enemies: to wit, because he wil deliuer his Church. *b* Meaning that the Gentiles shalbe ioyned with the Church and worship God. *c* Signifying that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ. *2. Cor. 10. 5.*

d That is, hee suffered al violence & injuries to be done. *e* Meaning, that when tyrantes reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

- and hee chee one to his owne land.
- 15 Cheep one that is found, shalbe stricken through: and who breuet ignietly hunt fesse, shall fall by the sword.
- 16 * Their children also shalbe broken in peeces for their eyes: their houses shalbe spoiled, & their wiues raniuely d.
- 17 Behold, I will stirre vp the Medes as gainst them, which shall not regard siluer, nor be desirous of golde.
- 18 Many bowes also shall they destroy the children, and shall haue no compassion vpon the fraine of the wombe, and their eyes shall not spare the children.
- 19 And Babel the glorie of kingdomes, the beautie & pride of the Chaldeans, shalbe as the destruction of Sodom * in Sodom and Gomorrah.
- 20 It shall not be inhabited for euer, nei ther shall it be buildd in from generation to generation: neither shall the * Arabian pitch his tents there, neither shall the shepheard make their foldes there.
- 21 But * Tim shall lodge there, and their houses shalbe full of thorn: Striches shall dwell there, and the Satyrs shall dance there.
- 22 And Iun shall crie in their palaces, and dragons in their pleaurt pances: and the time thereof is reade to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. *4* The desoyl of the King of Babylon. *11* The death of the King. *29* The destruction of the Philistines.

- 1* **F**or the Lord will haue compassiō of Jacob, and will per chuse Israel, and cause them to rest in their owne land: and the stranger *b* shall ioyne him selfe vnto them, and they shall cleaue to the house of Iacob.
- 2* And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruantes & hand maids: and they shall take them prisoners, whose captiues they were, and haue rule over their oppressours.
- 3* I And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou didst serue,
- 4* Then shalt thou take by this prouerbe against the King of Babel, & say, Yow hath the oppressor ceased: and the golb thurstie Babel rested.
- 5* The Lord hath broken the rodde of the wicked, and the scepter of the rulers:
- 6* Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, hee did *d* not let.
- 7* The whole world is at *e* rest & is quiet:

- they sing for ioye.
- 8* Also the fire trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no helter came vp against vs.
- 9* Hell beneath is moued for thee to meet thee at thy coming, rasing vp the dead for thee, euen all the princes of the earth, & hary raised from their thrones all the Kings of the nations.
- 10* All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?
- 11* Thy pompe is brought downe to the graue, and the soune of thy violens: the womne is spied vnder thee, and the womnes crier thee.
- 12* Yow art thou fallen from heauen, *c* Lucifer, sonne of the morning; and thou downe to the ground, which didest cast lottes vpon the nations?
- 13* Yet thou saidst in thine heart, I will ascende into heauen, & exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the *d* South.
- 14* I will ascende aboue the height of the cloudes, and I will be like the most high.
- 15* But thou shalt be brought downe to the graue, to the fibres of the pit.
- 16* They that lie thee, shall *e* looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?
- 17* He made the world as a wilderness, & destroyed the cities thereof, and opened not *f* the house of his prisoners.
- 18* All the Kings of the nations, euen they al sleepe in gloie, euer one in his owne house.
- 19* But thou art *g* cast out of thy graue like an abominable branch: like the raiment of those that are stinne, and thrust thow with a sword, which go downe to the stones of the pit, as a cartelle troden vnder feete.
- 20* Thou shalt not be ioynd with them in the graue, because thou hast destroyed thine owne land, and flaine thy peo: yd: the seede of the wicked shall not be remoured for euer.
- 21* * Prepare a slaughter for his children, for *h* iniquitie of their fathers: let them not rise by nor possesse the land, nor fill the face of the world with enemies.
- 22* *i* For I will rise vp against them (saith the Lord of hostes) and will cut off from Babel the name and the remnant & the soune, and the nephew, saith the Lord:
- 23* And I will make it a possession to the *k* hedgehog, and sooles of water, and I will swerpe it with the besome of destruction, saith the Lord of hostes.
- 24* The Lord of hostes hath sworne, say: *l* Surpr like as I haue purposed, so shall it come to passe, & as I haue consulced, it shall stand:
- 25* * That I will breake to peeces Asshur in

f As though they feared least thou shouldst trouble the dead, as thou didest y living: and here he deneth the proud tyrannie of the wicked, which know not that al creatures with their destruction y they may reioyce.

g In stead of thy colly carpets & coverings.

h Thou that thoughtest thy selfe most glorious, & as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, wherof the Temple was on the North side, as Psal. 48. 2: wherby he meant that yrats fight against God, when they persecute his Church, and would see themselves in his place.

k In marueling at thee.

l To fet them at liberty: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should essence Gods vengeance.

o As haue begun to destroy the Assyrians in Saneherib, so will I continue, and

destroy them wholly, when I shal deliuer you from Babylon.

From the
Iewes.

Read Chap.
23.1.

r He willett the
Philistims not to
reioyce because
the Iewes are
diminished in
their power: for
their strength
shalbe greater
then euer it was.

f The Israelites,
which were
brought to most
extreme miserie.
t To wit, my
people.

n That is, from
the Iewes, or As-
syrians: for they
were both North
from Palestina.

x But they shal-
be all readie, and
ioyne together.

y Which shall
come to enquire
of the state of
the Church.

z They shall an-
swere, that the Lorde doeth defend his Church, and them that
ioyne themselves thereunto.

my land, and vpon my mountains will
I treade him vnder foote: so that his
poeke shall depart from them, and his
burden shall be taken from of their
shoulder.

26 This is the counsell that is consulted
vpon the whole world, and this is the
hand stretched out ouer al the nations,
27 Because the Lorde of hostes hath de-
termined it, and who shall disanul it?
and his hand is stretched out, and who
shal turne it away?

28 ¶ In the peere that King Ahaz dyed,
was this burden.

29 Kecepe not, (thou whole Palestina)
because the rod of him that did beate
thee, is broken: for out of the serpent
roote shal come forth a cocharise, and
the fruite thereof shall be a fire sying
serpent.

30 For the first boiue of the poore shalbe
fed, and the needie shall ipe downe in
safetie: and I wil kil thy roote with sa-
mine, and it shal slay the remnant.

31 Howle, & gape, cry & crie: thou whole
Land of Palestina art dissolued, for there
shall come from the North a smoke,
and none shalbe alone, at his time ap-
pointed.

32 What shal then one answer the mes-
sengers of the Gentiles? That the Lorde
hath stablished Zion, and the poore of
his people shal trust in it.

CHAP. XV.

A prophesie against Moab.

a Read cha. 13.1
b The chiefe ci-
tie, whereby the
whole countrey
was ment.

c The Moabites
shal see to their
idolles for suc-
cour, but it shal-
be to late.

d Which were
cities of Moab.
e For as in the
West partes the
people vsed to
let their heare
grow long, when
they mourned,
so in y East parts
they cut it of.

f The Prophet
speaketh this in
the person of the
Moabites, or as
one that felt the
great iudgement
of God y should
come vpo them.
g Meaning, that
it was a citv that
euer liued in pleasure, and neuer felt sorow.

1 The burden of Moab. Surely Ar
of Moab was destroyed, & brought
to silence in a night: surely kir of
Moab was destroyed, and brought to si-
lence in a night.

2 Yee shall goe vp to the temple, and to
Dibon to the hie places to weepe: for
Abo and for Medeba shall Moab
howle: vpon all the heades shalbe
baldnes, and euerie beard shauen.

3 In their streets shal they be girded
with sackcloth: on the toppes of their
houses, and in their streets euerie one
shal howle, and come downe with wee-
ping.

4 And Bethon shall crie, and Elealeh:
their voyce shalbe heard vnto Jahaz:
therefore the warriors of Moab shall
showt: the soule of euerie one shall la-
ment in himselfe.

5 Mine heart shall crie for Moab: his
fugitiues shall see vnto Zoar, & an heir
of these three orde: for they shal goe vp
with weeping by the mounting vp of
Luhith: & by the way of Horonaim they
shal raile vp a crie of destruction.

6 For the waters of Minnim shalbe dy-
ed vp: therefore the grasse is withered,
the herbes consumed, and there was no

greene herbe.

7 Therefore what every man hath left,
and their substance shall they beare to
the brooke of the willooses.

8 For the Erie went round about the bor-
ders of Moab: and the howling thereof
vnto Eglaim, and the shiking thereof
vnto Beer Elim,

9 Because the waters of Dimon shalbe
full of blood: for I wil bring more vp
on Dimon, euen I pons vpon him that
escapeth of Moab, and to the remnant
of the land.

hand of God: thus wil God punish the enmies

i To hide them
selues, and their
goods there.

k Of them that
are slaine.

l So that by no
meanes they
should escape
of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 End vpe a lame to the ruler of the
world from the rocke of the wilber's
snes, vnto a mountain of the daugh-
ter Zion.

2 For it shalbe as a bird that bapeth, and
a nest forsaken: the daughters of Moab
shalbe at the foords of Arnon.

3 Gather a counsell, execute iudgement:
make thy shadowe as the night in the
midday: for they that are chased out:
bewray not him that is sed.

4 Let my bannished dwel with thee: Mo-
ab be thou there couert from the face of
the destroyer: for the extortioner shall
ende: the destroyer shalbe consumed,
and the opprellour shall cease out of the
land.

5 And in mercie shal the thorne be prepa-
red, and he shall sit vpon it in sedafar-
nes, in the tabernacle of Dauid, iudge-
ing, and seeking iudgement, & halting
iustice.

6 We haue heard of the pride of Moab,
(he is verie proude) euen his pride, and
his arrogancie, & his indignation, but
his fies shal not be fo.

7 Therefore shal Moab howle vnto Mo-
ab: euerie one shal howle for the funda-
tions of kir-bareeth shal pe mourne,
yet they shalbe striken.

8 For the vinepardes of Bethon are cut
downe, and the vine of Sibmah: the
lords of the heathen haue bioken the
principall vines thereof: they are come
vnto Jaazer: they wandied in the wil-
dernes: her goodly branches stretched
out themselves, and went ouer the sea.

9 Therefore wil I weepe with the wee-
ping of Jaazer, and of the vine of Sib-
mah, & Bethon: and Elealeh, I wil
make thee drunke with my teares, be-
cause vpon thy summer fruites, and
vpon thy harich a howling is fallen.

10 And gladnes is taken away, and ioye
out of the plentifult feld: and in the
destroyed, euen vnto the foundations.

h That is, the Assyrians,
and other enemies. i Meaning, that the countrey of Moab was
nowe destroyed, and all the precious things thereof were caried
into the borders, yea, into other countreis, and ouer the sea.

k He sheweth that their plague was so great, that it woulde
kne moued any man to lament with them, as Psalme. 141. 5.

l The enemies are come vpon thee, and shewe for ioye, when
they carie thy commodities from thee, as Iere. 48. 33.

For verie sorrowe and compassion. They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to helpe them. He appointed a certaine time to punish the enemies in, Who will observe iustly the time, for the which he is hyred, and serue no longer, but will euer long for it.

binyards shall be no singing nor shouting for ioy: the treader shall not treade wine in the wine pressles: I haue caused the reuoluing to cease. Therefore, in my bowels shall founde like an harpe for Shobab, and mine inward partes for her harshly. And when it shall appeare that Shobab shall be weare of his bre places, then shall he come to his temple to pray, but he shall not ppetuale. This is the wyorde that the Lorde hath spoken against Shobab since that tyme. And nolue the Lorde hath spoken, saying, In three perres, as þ perres of an yerceling, and the gloip of Shobab shall be contemned in all þ great multitude, and the remnant shall be verie small and feeble. And he is hyred, and serue no longer, but will euer long for it.

CHAP. XVII.

A Prophecie of the destruction of Damascus and Ephraim, 7 Calamitie moueth to repentance.

a Reade Chap. 23.1. b The chiefe cite of Syria. c It was a countrey of Syria by the riuier Arnon. d It seemeth the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria & Israel, when as they had conspired the ouerthrow of Iudah. e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall be broughte downe and the Syrians also. f Meaning of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude. g As the abundance of corne doeth not feare the harvest men that shoulde cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them. h Which valley was plentiful and fertile. i Because God would haue his couenant stable, he promisseth to reuerse some of this people, and to bring them to repentance. k He sheweth that Gods corrections euer bring forth some fruites, and cause his to turne from their sinnes, and to humble themselves to him.

1 The burden of Damascus. Beholde, Damascus is taken away from being a cite, for it shall be a ruinous heape. 2 The cities of Mozer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them as fraide. 3 The imitation also shall cease from Ephraim, and the kingdome from Damascus, & the remnant of Aram shall be as the glorie of the children of Israel, saith the Lord of hostes. 4 And in that day the gloie of Iacob shall be impouertised, and the fancies of his flesh shall be made leane. 5 And it shall be as when the harvest man gathereth & the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the bales of Bepphaun. 6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the vps most boughs, and foure or fise in the bue branches of the fruite thereof, saith the Lord God of Israel. 7 At that day shall a man looke to his maker, and his eyes shall looke to the holp one of Israel. 8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as grones and images. 9 In that day shall the cities of their strength be as the forsaking of boughs

and branches, which they did forsake, because of the children of Israel, & there shall be desolation. 10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant planties, & shalt graffe strange vine branches: 11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy ferde to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow. 12 Ah, the multitude of many people, they shall make a found like the noise of the sea: for the noise of the people shall make a found like the noise of mightie waters. 13 The people shall make a found like the noise of many waters: but God shall prebuke them, and they shall see farre of, and shall be chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde. 14 And soe, in the evening there is a trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs, which were infinite in number, and gathered of many nations, p He addeth this for the consolation of the faithful, which were in Israel. q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

Of the enemies of the Church, 7 And of the vocation of the Gentiles.

1 O W, the lande shadowing with a He meaneth that part of Ethiopia, which is beyond the riuer of Ethiopia, which lieth toward the sea, which was so full of ships, that the sayles (which he compareth to wings) seemed to shadowe the sea. b Which in those countreis were great: in so much as they made shippes of them for swiftnesse. c This may be taken that they sent other to comfort Iewes, and to promise them helpe against their enemies, & so the Lord did threaten to take away their strength that the Iewes shoulde not trust therein: or that they did sollicit the Egyptians, and promised them ayde to goe against Iudah. d To wit, Iewes, who because of Gods plagues made al other nations afraide of the like, as God threatened, Deut. 28.37. e Meaning the Assyrians, as Chap. 8.7 f When the Lorde prepareth to fight against the Ethiopians, G I will stay a while from punishing the wicked, h Which euo seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them of.

i Not onely men shall contemne them, but the brute beastes. k Meaning, that God will pite his Church, and receiue that little remnant as an offering vnto himselfe.

- 3 For afore the harvest when the sower is finished, & the fruite is riping in the sower, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes:
6 They shall be left together vnto fowles of the mountaines, and to the beastes of the earth: for the fowle shall conuener vpon it, & euery beast of the earth shall winter vpon it.
7 At that time shall a yfent be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little enen trodden vnder foote, whose land the riuers haue spoiled) to the place of the name of the Lord of hostes, euen the mount Zion.

CHAP. XIX.

e The destruction of the Egyptians by the Assyrians.
f Of their conuersion to the Lord.

a Reade Chap. 13. 1.

b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, & in the valiantnes of their men, the Lord sheweth that he wil come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his coming, & that mens hearts shall faint.

c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chro. 20. 22. chap. 49. 25.

d Meaning, their policie, and wisdom.

e He sheweth that the sea and Nilus their great riuier, whereby

they thought themselves most sure, should not be able to defend them from his anger, but that he would send f Assyrians among them, that should keepe them vnder slaues. f For Nilus ran into the sea by seuen streames, as though they were so manie riuers. g The Ebrewe word is mouth, whereby they meane the spring, out of which the water gusheth as out of a mouth. h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countreys are enriched.

they that weare nets.

10 For their nettes shall be broken, and all they, that make ponde, shall be hreame in heart.

11 Surely p princes of i Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say p vnto Pharaoh, I am the sonne of the wise: I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of i Joseph are deceived, they haue deceived Egypt, euen the m corners of the tribes thereof.

14 The Lord hath mingled among them the spirite of oserours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the blanch nor the ruly.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraide thereof: because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall nine cities in the land of Egypt s speake the language of Canaan, and shall s sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the middes of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and he shall send them a Saviour and a great man, and shall deliuer them.

21 And the Lord shall be knowne of the Egyptians, and the Egyptians shall know the Lord in that day, and do s sacrifice and oblation, s shall bow bowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them and shall heale them.

remaine in their wickednesse: & so of the sixt part there should be but one lost. e There shall be euident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner howe he would be worshipped u This declareth that this prophetic should be accomplished in the time of Christ. x By these ceremonies he comprehendeth the spiritual service vnder Christ,

i Called also Tanes, a famous citie vpō Nilus. k He noteth the flatterers of Pharaoh: who persuaded the King that he was wise, and noble, and y his house was most ancient, & so he flattered himselfe, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Cair. m The principall vpholders thereof are y chiefest cause of their destruction.

n For the spirit of wisdom he hath made them drunken & giddie with the spirit of errour.

o Neither the great nor the small, the strong nor the weak.

p Considering y through their occasion y Iewes made not God

trust in them, & were therefore now punished,

they shall feare least y like light vpon them.

q Shall make one cōfession of faith with the people

of God: by the speech of Canaan meaning, the language, where

in God was then serued.

r Shall renounce their superstitions, & protest to serue God aright.

s Meaning, of fixe cities hie should serue

God, and the sixt

y By these two nations, which were then chiefe enemies of the church, he sheweth that y Gentiles, and the Jewes should be ioynd together in one faith and religion, and should be all one folde vnder Christ their shepheard.

23 In that day shall there be a path from Egypt to Assyur, & Assyur shall come into Egypt, and Egypt into Assyur: so the Egyptians shall worship by Assyur.
24 In that day shall Israel be the thirde with Egypt and Assyur, even a blessing in the middes of the land.
25 For the Lord of hostes shall blese it, saying, Blessed be my people Egypt and Assyur, the worke of mine handes, and Israel mine inheritance.

CHAP. XX.

The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Israh.

1 Israh yer that a Carian came to Israh, when Sargon king of Assyur sent him and had fought against Israh, and taken it.
2 At the same time spake the Lord by the hand of Israh the sonne of Amoz, saying, Go, and loose the lacke cloth from the loynes, and put off thy shoe from thy foote. And he did so, walking naked and barefoote.
3 And the Lord said, like as my seruant Israh hath walked naked, and bare footen three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,
4 So shall the king of Assyur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both pong men and olde men, naked and barefoote, with their buttocks vncouered, to the shame of Egypt.
5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.
6 Then shall the inhabitant of this ple say in that day, Beholde, such is our expectation, whither we fled for helpe to be deliuered from the king of Assyur, and how shall we be deliuered?

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

1 The burden of the desert sea. As the whirlewindes in the South use to passe from the wilderness, so shall it come from the horrible land.
2 A greivous vision was shewed vnto me. The transgressour against a transgressour, and the destroyer against a destroyer. So by Elam, besiege Media: I haue caused all the mourning thereof to cease.
3 Therefore are my loynes filled with sorowe: sorowes haue taken me as the sorowes of a woman that traileth: I

was bowled downe when I heard it, and I was amazed when I sawe it. Mine heart failed: fearefullnes troubled me: the night is of my pleasures hath he turned into feare vnto me.
Weep thou the table: watch in the watch towne: eate, drinke: arise, ye princes, anoint the shield.
6 For thus hath the Lord said vnto me, For, let a watchman, to tell what hee seeth.

7 And he saue a charret with two horses: a charret of an asse, and a charret of a camel: and he hearkened and took diligent heed.
8 And he cryed, Al lpon my lord, I stand continually vpon the watche towne in the day time, and I am set in my watche euerie night:
9 And beholde, this mans charret cometh with two horses. And he answered and said, "Isabel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.
10 O my thirsting, & the coyne of my floore, That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto pou.
11 The burden of Dumah. He calleth vnto mee out of Seir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman said, The morning cometh, and also the night. If he will aske, enquire: retorne and come.
13 The burden against Arabia. In the forest of Arabia shall he tarie all night, euén in the wapes of Dedan.
14 In inhabitants of the lande of Tema, bring forth water to meete the thirstie, and preuent him that thirst with his head.
15 For they see from the drawen swordes, euén from the drawen sword, and from the bent bowe, and from the greivousnes of warre.
16 For thus hath the Lord said vnto me, Be a weere according to the peeres of an hireling, and all the glorie of Israh shall faile.
17 And the residue of the number of the strong archers of the sonnes of Arabar shall be fewe: for the Lord God of Israel hath spoken it.

g He prophesieth the death of Belshazzar, as Dan. 5. 30, who in the middes of his pleasures was destroyed. h While they are eating and drinking, they shall be commanded to runne to their weapons.
i To wit, in a vision by the Spirit of prophetic. k Meaning charretes of men of warre, and others that caried the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman, whome Israh set vp, tolde him, who came towarde Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.
lere. 31. 8. reuel. 14. 8.
n Meaning, Babylon.
"Ebr. sonne.
o Which was a cite of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vniuersities of the people of Dumah, who were night and day in feare of their enemies, and euér ranne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what waye they shall take.
s Signifying that for feare they shall not tarie to eate or drinke.
t He appointeth them respit for one yeere onely and then they should be destroyed. u Reade chap. 16. 14. x Which was the name of a people of Arabia: & by the horrible destruction of all these nations, he teacheth the Jewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

The prophetic of the destruction of Ierusalem by Nebuchad-nezzar. 13 A threatening against Shebna, 20 To whose office Eliachim is prescribed.

2 On the sea side betweene Iudea, and Caldea was a wilderness, whereby he meaneth Caldea.
b That is, the ruine of Babylon by y Medes, and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this hee prophesied an hundred yeere before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whome Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets, which were alwayes there, whome they named Seers.
b Hee speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioye.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duezie of the godly, when Gods plagues hang ouer the church, and specially of the ministers, Iere. 9. 1.
h That is, the shout of the enemies whome God had appointed to destroy the citie.
i He putteth them in minde how God declared them once from Saneherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoid that great plague which they should els suffer by Nebuchad-nezzar.
k The secret place where the armour was to wit, in the house of the forest, 1. King. 7. 2.

1 Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David which was within the compass of the other.
m Either to pull downe such as might hurt, or els to know what men they were able to make.
n To prouide if neede should be of water.
o To God that made Ierusalem: that is, they trusted more in these worldly means then in God.
p In stead of repentance ye were ioyful and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eat and drinke: for our Prophets say, that we shal dye to morowe.

The burden of the valley of vision. What a pitefull thing now that thou art wholly gone vnto the house toppes?
2 Thou that art full of people, a citie full of hute, a populous citie: thy shame men shal not be shaine with swoorde, nor dye in battell.
3 All thy princes shal flee together from the bowe: thy shalbe bound: all that shal be found in thee, shalbe bound together, which haue fled from farre.
4 Therefore said I, Turne away from me: I will weep e buterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.
6 And I say: bare þ quier in a mans charer with horsemen, and kee vncouered the shielde.
7 And thy chiefe balles were full of charers, and the horsemen set themselves in aray against the gate.
8 And hee discovered the covering of Iudah: and thou didest looke in that day to the armour of the house of the forest.
9 And ye haue seene the breaches of the citie of David: for they were many, and ye gathered the waters of þ lower poole.
10 And ye nombred the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.
11 And haue also made a ditch betwene the two walles, for the waters of the old poole, and haue not looked vnto the maker: therof, neither had respect vnto him that formed it of old.
12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.
13 And behold, ioye and gladnes, slaying oren and killing sheepe, eating flesh, and drinke wine, eating and drinke: for to morow we shal dye.
14 And it was declared in the eares of the Lorde of hostes. Surely this iniquitie shal not be purged from you, till ye dye, saith the Lord God of hostes.
15 Thus saith the Lorde God of hostes,

Go, get thee to that treasure, to Shebna, the steward of the house, and say,
16 What hast thou to do here? & whome hast thou here? that thou shouldest here heue thee out a sepulchre, as hee that heueth out his sepulchre in an hie place, or that grauent an habitation for himselfe in a rocke?
17 Schoole, the Lord wil carie thee away with a great captiuitie, and will surely couer thee.
18 He wil surely rolle and turne thee like a ball in a large countrey: there shalt thou dye, and there the charers of thy glorie shalbe the shame of thy lordes house.
19 And I wil drine thee from thy station, and out of thy dwelling wil he destroe thee.
20 And in that daye will I call my seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also wil I commit into his hand, and he shal be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the key of the house of David will I lay vpon his shoulder: so he shal open and no man shal shut: and he shal shut, and no man shall open.
23 And I wil fasten him as a nail in a sure place, and he shal be for the throne of glorie to his fathers house.
24 And they shall hang vpon him all the glorie of his fathers house, euen of the nephewes and posteritie: all small vessels, from the vessels of the cups, euen to all the instruments of musique.
25 In that day, saith the Lorde of hostes, shall the nail, that is fastened in the sure place, depart, and shall be broken, and fall: and the burden, that was vpon it, shall be cut of: for the Lorde hath spoken it.

n To be steward againe, out of the which office hee had bene put by the craft of Shebna. x I wil commit vnto him the full charge and gouernement of the kinges house. y I wil establish him and confirme him in his office: of this phrase read Extra 9. 9. z Meaning, that both small and great that shall come of Eliakim, shal haue praise and glorie by this faithful officer. a He meant hee Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII

1 A Prophecie against Tyru. 17 A promise that it shalbe restored.

The burden of Tyru. Howle, ye shippes of Tarshish: for it is destroyed, so that there is none which none shal come from the land of Chittim: it is reuelled vnto them.
2 We will, ye that dwell in the ples: the merchants of Sidon, and such as passe ouer the sea, haue replenished thee.
3 The seeds of Nilus growing by the

Because the Hebrew word doeth also signifie one that doth nourish and cherishe, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians & Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in þ meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the heist.

Meaning, that hee was a stranger and came vp of nothing.
f Where as hee thought to make his name immortal by his famous sepulchre, he dyed most miserably among the Assyrians.
g Signifying what seuer dignitie the wicked attaine vnto, at length it will turne to þ shame of those Princes, by whom they are preferred.

Westward from Palestina. e Al men know of this destruction. f Haue haunted thee, and enriched thee. g Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus.

h That is, Ty-
rus, which was
the chiefe port
of the Sea.
i I haue no peo-
ple left in me, &
am as a barren
woman that ne-
uer had childre.
k Because these
two countreys
were ioyned in
league together.
l Tyrus willett
other marchants
to go to Cilicia,
and to come no
more there.
m Who maketh
her marchants
like Princes.
n Thy strength
will be no more
serue thee: ther-
fore flee to o-
ther countries
for succour.
o For Tyrus
was neuer tou-
ched nor afflic-
ted before.
p Because Tyrus
was buylt by
them of Zidon.
q The Caldeans
which dwelt in
tents in the wil-
dernes, were ga-
thered by the
Assyrians into ci-
ties.
r The people of
the Caldeans de-
stroyed the As-
syrians: whereby
the Prophet
meaneth, that
seeing the Cal-
deans were able
to ouercome the
Assyrians, which
were so great a
nation, much
more shal these
two nations of
Caldea and As-
syria be able to
ouerthrowe Ty-
rus.

s That is, Tyrus,
by whom ye are
enriched. t Tyrus shall lye destroyed seuentie yeres, which
he calleth the reygne of one King, or a mans age. u Shall
vse all craft and subtiltie to enuie men agayne to her. x Shee
shall labour by all meanes to recover her first credite, as an har-
lot when shee is long forgotten, seeketh by all meanes to enter-
taine her louers. y Though shee haue bene chastised of the
Lorde, yet shee shall returne to her olde wicked practises, and for
gayne shal giue her selfe to all mens lustes like an harlot.

abundance of waters, & the harvest of
the river was her reuenues, & she was a
marke of the nations.

4 Be ashamed, thou Zidon: for the sea
hath spoken, euen the strength of the
sea, saying, I haue not trauailed, nor
brought forth children, neither nour-
ished young men, nor brought up virgins.
5 When the same cometh to the Egyptian-
ians, they shall be loye, concerning the
rumour of Tyrus.

6 O thou ouer to Tarsish: howle, pee
that dwell in the ples.

7 Is not this that your glorious citie her
antiquitie is of ancient dayes: her owne
feete shall leade her as farre of to be a so-
journer.

8 Who hath decreed this against Tyrus
(that crownerd men) whose marchants
are princes: whose chappmen are the na-
bles of the world?

9 The Lorde of hostes hath decreed this,
to stampe the pides of all glorie, and to
bring to contempt all them that be glo-
rious in the earth.

10 Passe through thy lande like a flood to
the daughter of Tarsish: there is no
more strength.

11 He stretched out his hand vpon the sea:
he shooke the kingdomes: the Lord hath
giuen a commendement concerning the
place of marchandise, to destroye the
power thereof.

12 And he saide, Thou shalt no more re-
sioyue when thou art oppressed: o Vir-
gine daughter of Zidon: rise vp, go
ouer vnto Chittim: pee theret thou shalt
haue no rest.

13 Behold the land of the Chaldees: this
was no people: Asshur founded it by
the inhabitants of the wilderness: they
seru'd the towres thereof: they rapied
the palaces thereof and he brought it
to ruine.

14 Howle pee ships of Tarsish, for your
strength is destroyed.

15 And in that day shal Tyrus be forgot-
ten seuentie yeres, (according to the
peres of one King) at the end of seuen-
tie yeres shal Tyrus sing as an har-
lot.

16 Take an harpe, and go about the citie:
(thou harlot that hast bene forgotten)
make sweete melodye, sing new songs
that thou maest be remembered.

17 And at the ende of seuentie yeres shal
the Lord visite Tyrus, & she shal returne
to her wages, and shall commit forni-
cation with all the kingdomes of the
earth, that are in the world.

18 Yet her occupying and her wages shal

be holy vnto the Lorde: it shall not be
laped vp nor kept in store, but her mar-
chandise shalbe for them that dwell besyde
the Lorde, to eate sufficienty, and to
haue durable clothing. will call Tyrus
to repentance, and turne her heart from auarice & filthie gayne
vnto the true worshipping of God and liberalitie towards his
Saintes.

CHAP. XXIII.

A prophesie of the curſe of God for the finnes of
the people. 13 A remnant referred, shall praye the
Lorde.

1 **B**ehold, the Lord maketh the earth
desert, and he maketh it waste: he
trencheth it vplide downe, and scatter-
eth abroad the inhabitants thereof.

2 And there shalbe like people, like byest,
and like seruant, like master, like mayd,
like nuffresse, like byer, like seller, like
lender, like borrower, like giuer, like ta-
ker to blurie.

3 The earth shal be cleane emptyd, and
vnterly spoyled: for the Lorde hath spo-
ken this worde.

4 The earth lamenteth, & sadeth away:
the world is feeble and decayed: the
proude people of earth are weakened.

5 The earth also decepueth, because of
the inhabitants thereof: for they trans-
gressed the lawes: they changed the or-
dinances, and brake the euertlasting co-
uenant.

6 Therefore hath the curſe denoured the
earth, and the inhabitants thereof are
desolate. Wherefore the inhabitants of
the land are burned vp, and fewe men
are left.

7 The wine faileth, & vine hath no might:
all that were of merry heart, do mourne.

8 The mirth of tabrets ceaseth: the noise
of them that reioyce, endeth: the ioye of
the harpe ceaseth.

9 They shal not drinke wine with mirth:
strong drinke shalbe bitter to them that
drinke it.

10 The citie of banities is broken downe:
euery house is shut vp, that no man may
come in.

11 There is a crying for wine in the streets:
all ioye is bakened: the mirth of the
world is gone away.

12 In the citie is left desolation, and the
gate is smitten with destruction.

13 Surety thus shal it be in the mids of
the earth, among the people, as the
shaking of an olive tree, and as the
grapes when the vintage is ended.

14 They shal lift vp their voyce: they shal
shoute for the magnificence of the Lord:
they shal reioyce from the sea.

a This prophesie
is as a conclusi-
on of that which
hath bin threat-
ned to the Iewes
& other nations
fro the 13. Chap.
& therefore by
earth he mean-
eth those lads,
which were be-
fore named.

b Because this
was a name of
dignitie, it was
also applied to
the, which were
not of Aarons fa-
milies, & so signi-
ficeth also a man
of dignitie, as 2.

Sam. 8. 18. & 20.
25. 1. chro. 18. 17.
& by these words
the Prophet fig-
nifieth an horri-
ble confusion.

c That is, ren-
dred not her
fruit for the sinne
of her nouri-
ment, because
they deceived

God of his honor
d Written in the
Law, as Leuit. 26.

14. deut. 28. 16.
thus the Prophets
vied to applye
particularly the
menaces & promi-
ses which are
general in the Law.

e With heate &
drought, or els, that they were consumed with the fire of Gods
wrath.

f Which as it was without order, so nowe shoulde it be
brought to desolation & confusion: and this was not only meant
of Ierusalem, but of all the other wicked cities.

g Because they
did not vse Gods benefites aright, their pleasures shoulde faile, &
they fall to mourning.

h He comforteth the faithful, declaring
that in this great desolation the Lord wil assemble his Church,
which shal praye his name, as chap. 30. 22. i Fro y vermouth coasts
of the world, where the Gospel shalbe preached, as ver. 16.

15 Wherefore

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k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by foren enemies, & domesticall. Some reade, my secret, my secret: that is, it was recited to the Prophet, that the good shoulde be preferred & the wicked destroyed.

m Meaning, that Gods wrath, and vengeance should be ouer & vnder them: so that they should not escape no more then they did at Noahs flood. n There is no power so high or mightie, but God will visite him with his rodde.

o Not with his rods, as ver. 21, but shalbe comforted. p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shall bee darke in comparison thereof.

15 Wherefore praise ye the Lord in the battels, euen the praise of the Lord God of Israel, in the ples of the sea.

16 From the uttermost part of the earth we haue heard praises, euen gloyp to the Lord, & I said, I will leaue it, my leane-ness, who is me: the transgressours haue offended: yea, the transgressours haue grievously offended.

17 Feare, and the pit, & the snare are vpo thee, o inhabitant of the earth.

18 And he that fleeth from the nose of the snare, shall fall into the pit: & he that cometh by out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is bitterly broken down: the earth is cleane dissolved: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visite the hoste about that is on hye, euen the kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after manie daues shall they be visited.

23 Then the inoone shalbe abashed, and the sunne alhamed, when the Lord of hostes shall reigne in mount Zion and in Jerusalem: and glorie shall be before his ancient men.

e of the mightie is like a stone against the wall.

5 Thou shalt bring down the noise of the strangers, as the heate in a drie place: hee will bring downe the song of the mightie, as & the heate in the shadow of a cloude.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the couering that couereth all people, and the vaple that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will wipe away the teares from all faces, & the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: wee haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyful in his saluation.

10 For in this mountaine shall the hande of the Lord rest, & Moab shall be threshed vnder him, euen as straw is threshed in a threshing.

11 And he shall stretch out his hand in the middes of them, (as he that swimmeth, stretcheth them out to swimme) & with the strength of his handes shall he bring downe their pride.

12 The defence al of the hepght of thy walles shall hee bring downe and lape lowe, and cast them to the ground, euen vnto the dust.

And fill his with perfite ioy. Reuel. 7. 17. & 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1 Chro 2. 49, & another in the land of Moab, Ierem. 48. 2. which seemeth to haue bene a plentiful place of come, Chap. 10. 31.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by y raine, so shall god bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the sunne, so shall God auaige the reioicing of the wicked against the godly.

h To wit, in Zion, wherby he meaneth his Church, which shoulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Mat. 22. 2.

i Meaning, that ignorance and blindness, wherby we are kept backe fro Christ. He will take away all occasions of sorrowe

CHAP. XXV.

A thanksgiving to God in that that he sheweth him selfe iudge of the worlde, by punishing the wicked and maintaining the godly.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, & make the of his church which before were his enemies b Not onely of Jerusalem, but also of these other cities, which haue bene thine enemies.

c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace. d The arrogant and proud, which before would not knowe thee, shall by thy corrections feare & adglorifie thee.

1 O Lord, thou art my God: I will exalt thee, I will praise thy name: for thou hast done wonderful things, according to the counsels of olde, with a stable truth.

2 For thou hast made of a city an heap, of a strong citie, a ruine: euen the palace of strangers of a citie, it shall neuer be builte.

3 Therefore shall the mighty people giue glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heat: for the blast

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, & wherein they ought to trust.

1 In that day shall this song be sung in the lande of Iudah, We haue a strong citie: saluation shall God set for walles and bulwarke.

2 When ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 Be an assured purpose wilt thou preserve perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For ye will bring downe that that dwelt on hye: the citie he will abase: euen vnto the ground will he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, euen the

a This song was made to comfort the faithfull, wher their captiuitie should come, assuring them also of their deliverance, for which they should sing this song.

b Gods protection & defence shalbe sufficient for vs. c He assureth y godly to returne after the captiuitie to Jerusalem.

d Thou hast decreed so, and thy purpose can not be changed. e There is no power so hye, that can let God, when hee will deliver his.

f God wil ſet ſ
poore afflicted
ouer the power
of the wicked.
g We haue con-
ſtantly abid in
the aduerſities
wherwith thou
haſt afflicted vs.
h Meaning, that
by afflictions
men ſhall learne
to feare God.
i The wicked,
thogh God ſhew
them euident
ſignes of his
grace, ſhalbe ne-
uer the better.
k Through enuy
and indignation
againſt thy peo-
ple.
l The fire & ven-
geance, where-
with thou doeſt
deſtroy thine e-
nemies.
m The Babylo-
nians, which haue
not governed
according to thy
word.
n Meaning, that
ſe reprobate, euē
in this life ſhall
haue the begin-
ning of cuerlaſ-
ting death.
o To wit, the
company of the
faithfull by the
calling of the
Gentiles.
p That is, the
faithfull by thy
rod were moou-
ed to pray vnto
thee for deliue-
rance.
q To wit, in ex-
treme ſorrow.
r Our ſorowes
had none ende,
neither did we
enjoy the com-
fort, that we lo-
ked for.
ſ The wicked &
men without re-
ligion were not
deſtroyed.
t He comforteth the faithfull in their afflictions, ſhewing them
that euē in death they ſhall haue life: and that they ſhould
moſt certainly riſe to glory: the contrary ſhould come to ſ wicked,
as verſ. 14. u As herbes, dead in winter, ſloriſh againe by the
rayne in the ſpring tyme: ſo they that lie in the duſt, ſhall riſe vp
to glory when they feele the dew of Gnds grace x He exhorteſh
the faithfull to be patient in their afflictions, & to waite vpon Gods
worke.

ſete of the poore, and the ſteppes of
the needie.
7 The wap of the iuſt is righteouſneſſe:
thou wilt make equal the righteous
path of the iuſt.
8 Wo to we, Lord, haue waited for thee
in the wap of thine indignation: the de-
ſire of our ſoule is to thy name, and to
the remembrance of thee.
9 With my ſoule haue I deſired thee in
the night, and with my ſpirit within
me will I ſeek thee in the morning: for
ſeeping thy indignations are in the earth,
the inhabitants of it would ſhall learne
righteouſneſſe.
10 Yet mercy be ſhewed to the wicked,
yet he will not learne righteouſneſſe: in
the land of brightnes will he do wick-
kedly, and will not behold the maieſtie
of the Lord.
11 Lord, they will not behold thine
hand: but they ſhall ſee it, and be con-
founded with the ſcale of the people, &
the fire of thine enemies ſhall deuour
them.
12 Boide, buto vs thou wilt ordaine
peace: for thou alſo haſt wrought all
our workes for vs.
13 Lord our God, other Lords beſide
thee haue ruled vs, but we will remem-
ber thee onely, and thy name.
14 The dead ſhall not lye, neither ſhall
the deade ariſe, becauſe thou haſt viſi-
ted and ſcattered them, and deſtroyed
all their memory.
15 Thou haſt increaſed the nation, Lord:
thou haſt increaſed the nation: thou
art made glorious: thou haſt en-
larged all the coaſts of the earth.
16 Lord, in trouble haue they viſited
thee: they poured out a prayer when
thy chaſtning was vpon them.
17 Like as a woman with childe, that
draweth nere to the trauaile, is in ſor-
row, and crepeth in her paines, ſo haue
we bene in thy ſight, Lord.
18 We haue conceived, we haue borne in
paine, as though we ſhould haue
brought forth wine: there was no
helpe in the earth, neither did the inha-
bitants of the world ſall.
19 For thy dead men ſhall liue: euē ſo my
body ſhall thy riſe. Awake, and ſing, ve
that diuel in duſt: for thy dew is as the
dew of herbes, and the earth ſhall caſt
out the dead.
20 Come, my people: enter thou into thy
chambers, & ſhut thy doores after thee:
hide thy ſelfe for a litle while, vntill
the indignation paſſe ouer.
21 For ſo, the Lord commeth out of his
place to viſite the iniquitie of the inha-
bitants of the earth: ſhall he ſheweth that there is no
true repentance, nor full reconciliation to God, till the heart be
purged from all idolatry, and the monuments thereof deſtroyed.
k Notwithſtanding his fauour that he will ſhew them after,
yet Ierusalem ſhalbe deſtroyed, & graſſe for cattell ſhall growe
in it, I God ſhall not haue neede of mighty enemies: for the ve-
ry womē ſhall do it, to their great ſhame. in He ſhall deſtroy all
from Euphrates to Nilus: for ſome ſhould toward Egypt, thin-
king to haue eſcaped.

bitants of the earth by them: and y The earth ſhall
the earth ſhall diſtill her y blood, & ſhall vomit & caſt out
no more her filthie ſapne. y innoēt blood,
which hath drunke, y it may cry for vengeance
againſt y wicked.

CHAP. XXVII.

A prophetic againſt the kingdome of Satans, and a
of the viſy of the Church for their deliuerance.

1 In that day the Lord with his ſore
and great and mighty y wordes ſhall
viſite Linathian, that peareng ſer-
pent, euē Linathian, that eoked ſer-
pent, and he ſhall ſlap the dragon that
is in the ſea.
2 In that day ſing of the vineparde of
red wine.
3 If the Lord do keepe it: I will water it
euery moment: leaſt any aſſaile it, I
will keepe it night and day.
4 Ringer is not in me: who would ſet
the thiers and the thornes againſt me in
battell? I would go through them, I
would burne them together.
5 I will be ſafe my ſtrength, y he may
make peace with me, & be at one to me:
6 Y hereafter, Iacob ſhall take roote:
Iſrael ſhall flouriſh & grow, & the world
ſhalbe filled with fruit.
7 For he ſmitten s him as hee ſmote
thoſe that ſmote him: or is he ſlapne
according to the ſlaughter of them that
were ſlapne by him?
8 In meſure in the branches thereof
wilt thou contend with it, whe he blow-
eth with his rough winde in the day of
the Eaſt winde.
9 In this therefore ſhall the iniquitie
of Iacob be purged, and this is all
the fruit, the taking away of his ſinne:
when he ſhall make all the houſes of the
altars, as chalke ſtones, broken in pie-
ces, that the groues and images may
not ſtand vp.
10 Yet the deſenced cite ſhalbe deſolate,
& the habitation ſhalbe forſaken, & left
like a wilderness. There ſhall the caſſe
ſeede, and there ſhall he lie, and conſume
the branches thereof.
11 When the boughes of it are dry, then
ſhall be broken: the women come, & ſet
them on fire: for it is a people of none
underſtanding: therefore he that made
them, ſhall not haue compaſſion of the,
and he that formed them, ſhall haue no
mercy on them.
12 And in that day ſhall the Lord theſſy
from the channell of the River vnto
the riuer of Egypt, and he ſhall be ga-
thered, one by one, ſ children of Iſrael. great aboun-
dance. G he ſheweth that God puniſheth his in mercy, and his
enemies in iuſtice. h That is, thou wilt not deſtroy the roote
of thy Church though the branches thereof ſeme to periſh by
the ſharpe winde of affliction. i He ſheweth that there is no
true repentance, nor full reconciliation to God, till the heart be
purged from all idolatry, and the monuments thereof deſtroyed.
k Notwithſtanding his fauour that he will ſhew them after,
yet Ierusalem ſhalbe deſtroyed, & graſſe for cattell ſhall growe
in it, I God ſhall not haue neede of mighty enemies: for the ve-
ry womē ſhall do it, to their great ſhame. in He ſhall deſtroy all
from Euphrates to Nilus: for ſome ſhould toward Egypt, thin-
king to haue eſcaped.

n In the tyme of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

13 In that day also shall the great trumpet be blowne, and they that come, which perished in the land of Asshur: and they that were chased into the lande of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 9 The untowardnes of them that should learne the word of God. 24 God doth all thinges in tyme and place.

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperitie. b Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, & were, as it were, crowned therewith, as with garlands. c He seemeth to meane y Assyrians, by whom y ten Tribes were caried away. d Which is not of long continuance, but is soon ripe, & first eat. e Signifying, that y faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preferred. f How will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates. g Meaning, the hypocrites, which were among the, & were altogether corrupt in life and doctrine, which is here ment by drunkennes & vomiting. h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmette as yong babes. i They must haue one thing of tyme tolde. k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language. l That is, the Prophet, whome God should send. m This is the doctrine, whereupon ye ought to stay & rest.

1 W D to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, & are ouercome with wine.

2 Behold, the Lord hath a mightie and strong hoste, like a tempest of hable, and a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the grounde mightie.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, & as the hasty fruit afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of gloie, and for a diadem of beautie vnto the residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, & for strenght vnto them that turne awap the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke: they are swallowed by with wine: they haue gone astray through strong drinke: they faile in vision: they stumbe in iudgement.

8 For all their tables are full of filchy vomiting: no place is cleane.

9 Whom shall he teach knowledge? & whom shall he make to vnderstand the things that he heareth? them that are weened from the milke and drawen fro the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering tongue and with a strange language shall he speake vnto this people.

12 Vnto whome he said, This is the

rest: give rest to him that is weary: & this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may go, and fall backward, and be broken and be snared and be taken.

14 Wherefore, heare the word of the Lord, ye scornfull men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made y fall: hode our refuge, and vnder vanitie are we hid.

16 Therefore thus saith the Lord God, Beholde, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that belongeth, shall not make halfe.

17 Iudgement also will I lay to the rule, and righteousness to the balance, and a hope shall swaye awap the bayne confidence, and the waters shall ouerflow: y the secret place.

18 And your covenant with death shall bee disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you awap: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare to make you to vnderstande the hearing.

20 For the bed is y streight that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wrath as in the valley of Gibbon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bondes increase: for I haue heard of the Lord of hostes a consumption, euenedetermined vpon y whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speech.

24 Deth the plow man plow all the day, to sow: deth he open, and breake the clottes of his ground?

25 When he hath made it plaine, will he

ons and gentlenes could not bring you vnto. 2 Your affliction shall be so sore, that you are not able to endure it. a Where David overcame the Philistines, 2 Sam. 5. 20. 1 Chr. 14. 11. b Where Joshua discomfited king of y Amorites, 10th. 12. c As y plow man hath his appointed tyme, & diuers instruments for his labour, so hath y Lord for his vengeance: after he punisheth some at one time, & some at another, some after one sort, & some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

n Shew to them y are wery & haue neede of rest, what is y true rest. o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. p They thought they had shiftes to auoide Gods iudgements, and that they could escape though al other perished. q Though y Prophets condemed their idols, and vaine trust of falsehood, & vanitie, yet y wicked thought in themselves that they would trust in these things. r That is, Christ by whom all the building must be tried, and vpholden. Psal. 118. 22. mat. 21. 42. acts. 4. 11. rom. 9. 1. 1 pet. 2. 6. f He shall be quiet, & seeke none other remedies, but be content with Christ. t In the restitution of this Church, iudgement, & iustice shall reigne. u Gods corrections & affliction. x Affliction shall discover their vaine confidence, which they kept secret to themselves. y Terror & destruccion shall make you to learne y, which exhortations.

not then solve the fitches, & fowe cummin, and cast in wheate by measure, and the appoynded barleyp and rye in their place?

- 26 For his God deeth instruct him to haue discretion, and deeth teach him.
27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rodde.
28 Bread come when it is threshed, hee deeth not alway thresh it, neither deeth the wheele of his cart lul make a noyse, neither will he breake it with the teeth thereof.
29 This also cometh from the Boorde of hostes, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

- 1 A propheticke against ierusalem. 1: The vengeance of God on them that followe the traditions of men.

1 **A**lter, altar of the cite that was and dwelt in: adde peere vnto pere: let them kill lambes.

2 But I wil bring the altar into distresse, and there shal be heauinesse and sorow, and it shalbe vnto me like an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast by ramparts against thee.
4 So shalt thou bee humbled, and shalt speake out of the 4 grounde, and thy speache shall bee as out of the dust: thy voyce also shall bee out of the grounde like him that hath a spirite of diuinitation, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shalbe like smal dust, and the multitude of strong men shall bee as chaffe that passeth away, & it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Loorde of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight agaynst the altar, shall be as a dreame or vision by night: euen all they that make the warre agaynst it, and strong holdes agaynst it, and lape shall vnto it.

8 And it shall be like as an hungry man dreameth, and beholde, he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, hee is drinkeing, and when hee awaketh, beholde, he is fayne, and his soule longeth: so shall the multitude of all nations be that fight agaynst mount Zion.

9 I laypoure felices, and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the loorde hath covered pou with a spirit of slumber, and hath shut vp your eyes: the prophets, & your chiefe Deceiters hath he covered.

11 And the vision of them all is become vnto pou, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Loorde sayde, Because this people come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart faire from mee, and their feare towarde mee was taught by the precept of men,

14 Therefore beholde, I will againe do a maruailous worke in this people, euen a maruailous worke, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Vnto them that seeke deepe to hide their counsell from the Loorde: for their bookes are in darkenesse, and they saye, Who seeth vs? & who knoweth vs?

16 Your turning of deuices shall it not bee esteemed? as the potters clay: for shall the worke say of him that made it, Hee made me not: or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall bee turned into Carmel: and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Loorde shal receiue ioy againe, and the poore men shall receiue in the holy one of Israel.

20 For the cruell man shall cease, and the scornfull shalbe consumed: and all that haile to iniquitie, shalbe cut of:

21 Which made a man to sinne in the wood, and toke him in a snare: which reioyned them in the gate, & made they inst to fall without cause.

22 Therefore thus saith the Loorde vnto the house of Iacob, euen he that redecmed Abraham, Iacob shall not now be confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine hands, in the middes of him, they shal sanctifie my name, and finde fault with the Prophets wordes, and woulde not abide admonitions, but would intangle them and bring them into danger.

h Mische hereon as long as ye list, yet shall ye finde nothing but occasion to be allocated for your Prophets are blinde, & therefore cannot direct you. i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand. k Because they are hypocrites & not sincere in heart, as Mat. 15. 8. l That is, their religio was learned by mans doctrine, and not by my word.

m Meaning, that where as God is not worshipped according to his word, both magistrates, & ministers are but fooles, and without vnderstanding. n This is spoken of the, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, sayth the Lord, you cannot be able to escape mine hands, no more then the clay, that is in the potters handes, hath power to deliuer it selfe.

p Shal there not be a change of all things? & Carmel, that is a plentiful place in respect of it, shall be then, maybe taken as a forest,

as Cha. 3. 15. & thus he speaketh to comfort the faithful.

q They that went about to finde fault with the Prophets wordes, and woulde not abide admonitions, but would intangle them and bring them into danger.

a The Hebrew word Ariel signifieth a Lion of God, & signifieth the Altar, because the altar seemed to denounce sacrifice to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your cite shall be full of blood, as an altar whereon they sacrifice.

d Thy speache shalbe no more so lofty, but abased, & low as the very charmers,

e Thine hired souldiers, in who thou trustest, shalbe destroyed, as dust or chaffe in a whirlewinde.

f The enemies that I wil bring to destroy thee, and that which thou makest thy wayne trust, shall come at vnwares, euen as a dreame in the night.

Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, he thinketh that hee catcheth.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre, and murmure against him.

sanctifie the holy one of Iacob, & shall feare the God of Israel.
24 Then they that erred in spirite, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 Hereproueth the Lawes which in their aduersitie vsed their owne counsels, 2 and sought helpe of the Egyptians, 30 Despiseth the Prophets, 18 Therefore he sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

a Who contrary to their promises, take not me for their protector, and contrary to my commandment, seeke helpe at strangers.

1 **W**ade to the rebellious children, saith the Lord, that take counsel, but not of mee, and cōuer with a cōuering, but not by my spirite, that they may lay blame vpon him:

b They seeke shiftes to cloke their doinge, and not godly means.

2 Which walke forth to go downe into Egypt, (I haue not alked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

3 But the strength of Pharaoh shall bee your shame, & the trust in the shadowe of Egypt your confusion.

d That is, a heathen sentence or propheticke against the beasts that caried their treasures into Egypt, by the wilderness, which was South from Iudah: signifying that if the beasts shoulde not be spared, the men shoulde be punished much more grievously.

4 For his princes were at Zoan, & his Ambassadors came vnto Hanes.

e To wit, to Ierusalem.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor do them good, but shalbe a shame & also a reproche.

f And not to come to and fro to seeke helpe.

6 I the burden of the beasts of the South, in a lande of trouble and anguish, from whence shall come the pong and olde ypon, the viper and sicke flying serpent against them that shall beare their riches vpon the shoulders of the colles, and their treasures vpon the bouches of the camels, to a people that cannot profite.

g That is, this propheticke, that it may be awtnes against them for all posteritie.

7 For the Egyptians are banitie, & they shall helpe in vayne. Therefore haue I cryed vnto her, Their strength is to sit still.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delited to be flattered, and led in errour.

8 Nowe goe, and write it before them in a table, and note it in a booke that it may be for the last day for euer and euer:

k Threaten vs not by the worde of God, neither be so glorious, nor talke vnto vs in the Name of the Lord, as Ierem 11. 21.

woorde, and trust in violence, and wickednes, and stay thereupon,
13 Therefore this inquitie shall be vnto you as a breach that falleth, or a swelling in an hye wall, whose breakeing cometh suddenly in a moment.

14 And the breakeing thereof is like the breakeing of a porters pott, which is broken without pittie, and in the breakeing thereof is not founde a sheard to take fire out of a hearth, or to take water out of the pit.

15 For thus sayth the Lord God, the holie one of Israel, In trett and quietnes shall ye be saued: in quietnes and in confidence shall bee your strength, but pee would not.

16 For ye haue sayde, No, but wee will flee away vpon horses. Therefore shall pee flee. We will ride vpon the swiftest. Therefore shall your persecuters bee swifter.

17 A thousand as one shall see at the rebuke of one: at the rebuke of mee shall pee flee, till ye be left as a shippe mast vpon the top of a mountaine, and as a broken vpon an hill.

18 Yet therefore wyl the Lord waite, that he may haue a mercie vpon you, and therefore wyl he be exalted, that hee may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt waite no more: he wyl certainly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he wyl answer thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy name shall bee no more kept backe, but thine eyes shall see thy rayne.

21 And thine eares shall heare a worde behinde thee, saying, This is thy wap, walke pee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of golde, and call them away as a mensurers clothy, and thou shalt sape vnto it, Get thee hence.

23 Then shall hee giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the increase of the earth, and it shall bee fatte and as ople: in that day shall thy cattell be fed in large pastures.

24 The reu also and the pong asses, that till the ground, shall eate cleane vromin der, which is ymowled with the sheps well and with the fenne.

25 And vpon euery hye mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall presse it.

l Meaning, in their stubbornnes against God & the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without reconerie.

n Of times by his Prophets he put you in remembrance of this, & you shoulde onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe fane two or three to make maltes.

q He comendeth great mercies of God, whowith patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderatio in y same, as Ier. 10. 24. & 30. 11.

s Or, in frustration.

t God shal direct all thy wayes, & appoynt thee how to goe either hither or thither.

u Ye shal cast away your idoles, which you haue made of gold, & silver, with all y belongeth vnto the, as a most filthie thing, and polluted.

v Shewing that there can be no true repentance, except both in heart and deede we shewe our selues enemies to idolatrie.

x By these diuers maners of speech he sheweth that the flesclie of y Church shalbe sogreat, that none is able sufficiently to express it.

y When the Church shalbe restored, y glory thereof shall passe seue times the brightnes of y sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shalbe the glory of the Children of God in the Kingdom of Christ.
z This threatening is against the Assyrians, the chiefe enemies of the people of God.
a To drine thee to nothing: and thus God confumeth the wicked by that meanes, wherby he cleanse his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the evening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning, the Assyrians & Babylonians. g Here it is taken for hell, where the wicked are tormented, read 2. King. 23. 10. h So that their estate or degree cannot exempt the wicked. i By these figurative speeches he declareth the condition of the wicked after this lyfe.

shall fall.

26 Whereouer, the light of the moone shall be as the light of the y sunne, & the light of the sunne shalbe tenen folde, and like the light of seuen dayes in the day that the Lord shall haide vp the breach of his people, and heale the stroke of their wounde.

27 Beholde, & the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a ruler that overfloweth by to the necke: it denideth asunder, to fame the nations with the fame of y banitie, and there shalbe a bulke to cause the erre in y chawes of the people.

29 But there shall be a song vnto you as in the night, when a solemne feast is kept: and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Lord, to the mighty one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and haile stones.

31 For with the voyce of the Lord shall Asur be destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall crie afe, which the Lord shall lay vpon him with carchets and barpes: and with battels, and lifting vp of handes shall he fight as against it.

33 For y Tophet is prepared of olde: it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire and much wood: p breath of the Lord, like a river of brimstone, doth kinde it.

CHAP. XXXI.

He sheweth them that forsake God, and seeke for the helpe of men.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, & so forsake God, Iere. 2. 18.

1 W D vnto the that goe downe into Egypt for helpe, & lay vpon hogesses, and trust in charrets, because they are many, and in horsemen, because they be very strong: but they looke not vnto p help one of Israel, nor

b seke vnto the Lord.

2 But he per is wisd: therefore he will bring euil, & not turne backe his voyde, but he will arise against the house of the wicked, and against the helpe of them that worke banitie.

3 Now the Egyptians are men, & not God, and their helpe is flesh and not spirit: and when the Lord shall stretch out his hande, the helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lion of lions whelpeth roareth vpon his pray, against whom if a multitude of theye herbes be called, he will not be afraid at their voyce, neyther will he humble himselfe at their nople: so shall the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

5 His birdes shall feare, so shall the Lord of hostes defend Jerusalem by defending and deliuering, by passing through and piercing it.

6 O ye children of Israel, turne againe, in as much as ye are sinners depe in rebellion.

7 For in that day euery man shall cast out his idoles of silver, and his idoles of golde, which your handes haue made you, euen a sinne.

8 Then shall Asur fall by the sword, not of man, neyther shall the sword of man denoue him, and he shall flee from the sword, and his strong men shall faile.

9 And he shall goe for feare to his towler, and his princes shall be afraid of the standart, sayth the Lord, whose fire is in Zion, and his foyne in Jerusalem.

they are almost drowned and past recoverie. g By these fruits your repentance shall be known, as Chap. 2. 18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

The condition of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

1 Beholde, a King shall reigne in iustice, and the princes shall ride in iudgement.

2 And that man shall bee as an hynd of place from the winde, and as a refuge for the tempest: as rivers of water in a drye place, and as the shadowe of a great rocke in a weary land.

3 The cres of the seing shall not be hid, and the eares of them that heare, shall hearken.

in policie and religion. c Where men are weary with traouling for lacke of water. d He prometh to giue the true light, which is the pure doctrine of Gods wordes, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9 & 29. 10.

b Meaning, that they forsake the Lord, y put their trust in worldly things: for they cannot trust in both.

c And knoweth their crafty enterprises and will bring all to nought.

d Meaning, both the Egyptians & the Israelites.

e He sheweth the lesser, that if they would put their trust in him, he is so able, that none can resist his power:

and so careful ouer them, as a bird ouer her yong which euer

flieeth about the for their defence: which similitude the

Scripture vseth in diuers places, as Deut. 32. 11.

mat. 23. 37. f He toucheth their confidence that they might earnestly feele

their grieuous finnes, & so truly repent for as much as now

g By these fruits your repentance shall be known, as Chap. 2. 18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

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e Vice shall no more be called vertue, nor vertue esteemed by power, and riches.

f He prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willett them to take heele and provide.

g Meaning, that the affliction should continue long, and when one yere were past, yet they should looke for new plagues. h God will take from you the meanes & occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teares he meaneth the plentifull fields, whereby men are nourished, as children with the teare: or the mothers for sorrow, and leane-nes shall lack milke.

k That is, when the Church shall be reformed: thus the Prophets after they have denounced Gods iudgements against the wicked, vie to comfort the godly, least they should fainte.

l The field which is now fruitfull, shall be but as a barren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christs tyme: for then they that were before as the barren wilderness, beyng regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruites in such abundance, that their former lyfe shall seeme but as a wilderness where no fruites were. m They shall not neede to build it in his places for feare of the enemy: for God will defend it, and turne away the stormes from hurting of their commodities.

4 And the heart of the foolish shall be darkened, and the tongue of the flatterers shall be ready to speake dis-
tinctly.

5 A nigard shall no more be called li-
berall, nor the churle riche.

6 But the nigard will speake of nigards-
nes, and his heart will worke iniquitie,
and do wickedly, and speake falsly as
gainst the Lord, to make empty the his-
grip soule, and to cause the denike of the
churle to faile.

7 For the weapons of the churle are
wicked: he denieth wicked counsels, to
vndoe the poore with lying wordes:
& to speake against the poore in iudges-
ment.

8 But the liberall man will denise of li-
berall things, and he will continue his
liberalitie.

9 Gladde by, ye women that are at ease:
heare my voice, ye careless daughters:
hearken to my wordes.

10 Ye women, that are careless, shall be in
feares above a pere in dayes: for the
vintage shall faile, & the gathering shall
come no more.

11 Ye women, that are at ease, be astoni-
shed: feare, & ye careless women: put of
the clothes: make bare, and gird sacke-
cloth vpon the loines.

12 Open shall lament for the teares, euen
for the pleasant fields, and for the fruits
full vine.

13 Vpon the lande of my people shall
growe thornes and briars: pea, vpon
all the houses of ioy in the cite of reiois-
cing,

14 Because the palace shall be forsaken, &
the noise of the cite shall be left: the
tower and foustresse shall be demies for
euer, and the delite of wilde asses, and a
pasture for flockes,

15 Untill the Spirit be powred vpon vs
from above, and the wilderness become
a fruitfull field, and the plenteous field
be counted as a forest.

16 And iudgement shall dwell in the des-
ert, and iustice shall remayne in fruits
full field,

17 And the worke of iustice shall be peace,
euen the worke of iustice and quiemes,
and assurance for euer.

18 And my people shall dwell in the taber-
nacle of peace, and in sure dwellings,
and in safe resting places.

19 When it hatherth, it shall fall on the for-
rest, and the cite shall be set in the low

place.

20 Blessed are ye that sowe vpon all
waters, and bringe thicher the sate of
the oxe and the asse.

boundance: or in places which before were couered with wa-
ters, and now made dry for your vies. o The fields shall be so
ranked, that they shall sende out their cattell to eate vp the
first crosse, which abundance shall be signes of Gods fauour
and loue towards them.

CHAP. XXXIII.

The destruction of them, by whome God hath puni-
shed his Church.

1 **W**ad to thee that spoylest, and
wast not spoyled: and doest
wickedly against thee: when thou shalt
cease to spoyle, thou shalt be spoyled:
when thou shalt make an end of doing
wickedly, they shall do wickedly as
gainst thee.

2 d Lorde, haue mercy vpon vs, we
haue waited for thee: be thou, which wast
their arme in the morning, our help also
in tyme of trouble.

3 At the noise of the tumult, the people
fled: at thine exalting the nations
were scattered.

4 And your people shall be gathered like
the gathering of caterpillers: and they
shall go against him like the leaping of
grasshoppers.

5 The Lorde is exalted: for he dwelleth
on hye: he hath filled Zion with iudges-
ment and iustice.

6 And there shall be stabilitie of thy
trimes, strength, saluation, wisdom &
knowledge: for the feare of the Lord shall
be his treasure.

7 Beholde, their messengers shall cry
without, and the ambassadours of
peace shall weepe bitterly.

8 The paths are waste: the wayfaring
man ceaseth: he hath broken the con-
uents: he hath contemned the cities: he
regarded no man.

9 The earth mourneth and sapineth: y
Lebanon is afflicted, & heuen downe:
o Sharon is like a wilderness, and Ba-
shan is shaken and Carmel,

e Which helpedst our fathers so soone as they called vpon
thee. f That is, the Assyrians fledde before the army of the
Caldeans, or the Caldeans for feare of the Medes and Persi-
ans. g When thou, O Lorde, diddest lift vp thine arme to
punish thine enemies. h Ye that as caterpillers destroyed
with your nomber the whole worlde, shall haue no strength to
resist your enemies the Caldeans, but shall be gathered on an
heape and destroyed. i Meaning the Medes and Persians
against the Caldeans. k That is, in the dayes of Hezeki-
ah. l Sent from Sancherib. m Whome they of Ierusa-
lem sent to intreate of peace. n These are the wordes of
the Ambassadours, when they retorne from Sancherib.

o Which was a plentifull countrey, meaning that Sancherib
would destroy all.

CHAP. XXXIII.

To helpe and deliuer my Church.

q This is spoken against the enemies, who

thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.

r His vengeance shalbe so great, that all y world shall talke thereof.

s Which do not beleue y words of y Prophet & the assurance of their deliuerance.

t Meaning, that God will be a sure defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies and restored to honour and glorie.

x They shalbe no more shur in as they were by Saneherib, but goe where it pleaseth them.

y Before that this liberie com meth, thou shalt thinke that thou art in great danger: for the enemy shal so sharply assaile you, y one shall crye,

Where is the clarke that writeth the names of them that are taxed? another, Where is the receiver? another shall crye for him that valueth the riche houses, but God will deliuer you from this feare.

z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs. a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefices both of body and soule.

10 Nowe will I arise, saith the Lord: nowe will I be exalted, nowe will I lift up my selfe.

11 y He shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shalbe as the burning of lime: and as the thornes cut vp, shal they be burnt in the fire.

13 Heare, pe that are e farre of, what I haue done, and pe that are nere, knowe my power.

14 The sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fire? who among vs shal dwell with the euerlasting burnings?

15 He that dwelleth in iustice, and speaketh righteous things, refusing game of oppression, shakings his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on e hie: his defence shalbe the munitions of rockes: bread shalbe giuen him, and his waters shalbe sure.

17 Thine eyes shall see the king in his glorie: they shall behold the land e farre of.

18 Thine heart y shall meditate feare, where is the scribe? where is the receiver? where is he that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a hammering tongue that thou canst not vnderstand.

20 Look vpon Zion the cite of our holme feates: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that can not be remoued: and the stakes thereof can neuer be taken as way, neither shall any of the cordes thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place e of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our iudge, the Lord is our lawe giuer: the Lord is our king, he will saue vs.

23 Thy e cordes are loosed: they coulde not well strengthen their mass, neither coulde they prebide the fayle: then shall the e may be deuoided for a great spoile: yea, the lame shall take away the may.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

1 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

1 Come nere, pe nations and heare, a He prophesieth of the destruction of the Edomites, and other nations of.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath b destroyed them and deliuered them to the slaughter.

3 And their name shalbe cast out, and their smicke shall come vpon out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the holte of heauen e shalbe dissolved, and the heauens shalbe folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shalbe d drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of e my curse to iudgement.

6 The two dyes of the Lord is filled with blood: it is made fat with the fat and with the blood of the lamibes and the goates, with the fat of the kidneis of the rammes: for the Lord hath a sacrifice in a Sodom, and a great slaughter in the land of Edom.

7 And the unicorne shal come downe with them, and the heifers with the bulles, and their lande shalbe drunken with blood, and their durt made fat with fatnes.

8 For it is the day of the Lordes vengeance, and the peere of recompense for the iudgement of Zion.

9 And the riuers thereof shalbe turned into pitch, and the dust thereof into brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for ener.

11 But the pellicane k and the hedges hogge shal possesse it, and the great owle, and the rauen shal dwell in it, and he shal stretch out vpon it the line l of vanitie, and the stones of emys time.

12 m The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as no curs.

13 And it shall bring forth thornes in the and Gomorah. Gene. 19. 24. k Reade Chap. 13. 21. and Zephani. 2. 14. l In vaine shall anie man goe about to builde it againe. m Meaning, there shalbe neither order nor policie, nor state of common weale.

n Reade Chap.
13.21.

o Signifying, y
Idumea should
be an horrible
desolation and
barren wilder-
nesse.

p That is, in the
Lawe where
such curses are
threatened a-
gainst y wicked.
q To wit, beasts
and fowles.

r That is, the
mouth of the
Lorde.

f He hath giuen
the beasts and
fowles Idumea
for an inheri-
tance.

palaces thereof, nettles and thistles in
the strong holdes thereof, and it shalbe
an habitation for dragons and a court
for oliviches.

14 There shall ^a meete also Xim & Jim,
and the Darpe shall crie to his fellowe,
and the thicheowle shall rest there,
and shall finde for her selfe a quiet dwell-
ing.

15 There ^a shall the owle make her nest,
and lap, and hatche, and gather them
vnder her shadowe: there shall the bul-
turies also be gathered, every one with
her make.

16 Seeke in the p booke of the Lorde, and
reade: none of y thes shall faile, none
shall want her make: for ^a his mouth
hath commanded, and his verie Spirit
hath gathered them.

17 And he hath cast the ^a lot for them,
and his hand hath deuicid it vnto
them by line: they shall possesse it for-
euer: from generation to generation
shall they dwell in it.

-CHAP. XXXV.

^a The great ioy of them that beleeue in Christ ^b
^c Their office which preach the Gospel. ^d The
fruites that followe thereof.

a He propheci-
eth of the ful-
restauratiō of the
Church, both of
the Lewes and
Gentiles vnder
Christ, which
shalbe fully ac-
complished at
the last day: al-
beit as yet it is
compared to a
desert and wil-
dernes.

b The Church
which was be-
fore compared
to a barren wil-
dernes, shall by
Christ be made
most plenteous
and beautifull.

c He sheweth
that the pre-
sence of God is
the cause that
the Church doth
bring forth fruit
and flourish.

d He willetch all
to encourage
one another, &
specially the mi-
nisters to exhort
and strengthen the
weake, that they
may patiently
abide the comming
of God, which is
at hand. e To de-
stroy your enemies.
f When the know-
ledge of Christ is
reueiled. g They
that were barren
and destitute of
the graces of God,
shal haue them
giuen by Christ. h
It shal be for the
Saintes of God
and not for the
wicked.

The ^a desert and the wilderness
shal receiue: and the waste ground
shalbe glad and flourish as the
rose.

2 It shall flourish abundantly and shall
greatly receiue also and ioye: the glorie
of Lebanon shalbe giuen vnto it: the
beautie of ^b Carnel, and of Sharon,
they shall see the glorie of the Lorde, and
the excellencie of our God.

3 ^a Strengthen the weake handes, and
comfort the feeble knees.

4 Say vnto them that are fearefull, Be
you strong, feare not: behold, your God
commeth with vengeance: euen God
with a recompense, he will come and
saue you.

5 Then shall the eyes of the ^a blinde be
lightened, and the eares of the deafe be
opened.

6 Then shall the lame man leape as an
hart, and the dumme mans tongue
shall sing: for in the ^a wilderness shall
waters breake out, and riuers in the
desert.

7 And the dry ground shalbe as a poole,
and the thirstie (as springs of water in
the habitation of dragons: where they
lay) shalbe a place for reedes and cul-
thes.

8 And there shalbe a path and a way,
and the way shalbe called ^a holp: the

polluted shall not passe by it: for ^a he
shalbe with them, a walke in the way,
and the fooler shall not erre.

9 There shalbe ^a no ypon, nor noisome
beastes shall ascend by it, neither shall
they be found there, that the redeemed
may walke.

10 Therefore the ^a redeemed of the Lorde
shall retorne and come to Zion with
psaile: and euertlasting ioye shalbe vpon
their heades: they shall obtaine ioye
and gladnesse, and foriowne and mount-
ning shall floure alway.

CHAP. XXXVI.

^a Saneherib sendeth Rabshakeh to beseege Ierusa-
lem. ^b His blasphemies against God.

Now in the ^a fourteenth yeere of
King Hezekiah, Saneherib King
of Asshur came by against all the
strong cities of Iudah, and took them.

2 And the King of Asshur sent Rabsha-
keh from Lachish towarde Ierusalem
vnto King Hezekiah, with a great host,
and he stood by the conduit of the
upper poole in the path of the fullers
field.

3 Then came forth vnto him Eliakim
the sonne of Iukiah the ^a steward
of the house, and Shebna ^a the chanceller,
and Ioah the sonne of Alaph the re-
corder.

4 And ^a Rabshakeh saide vnto them, Tel
you Hezekiah, I pray you. Thus saith
the great King, the King of Asshur,
What confidence is this, wherein thou
trustest?

5 I say, ^a Surely I haue eloquence, but
counsell and strength are for the warre:
on whom thou dost thou trust, that
thou rebellest against me?

6 Loe, thou trustest in this broken staffe
of reede on Egypt, whereupon if a man
leane, it will goe into his hand, & pearce
it: so is Pharaoh King of Egypt, vnto
all that trust in him.

7 But if thou say to me, We trust in the
Lord our God. Is not he, whose
hie places and whose altars Hezekiah
tooke downe, and said to Iudah and to
Ierusalem, He shall worshiippe before
this altar?

8 Nowe therefore giue hostages to my
lord the King of Asshur, and I wil giue
thee two thousand hoxes, if thou be
able on thy part to set riders vpon
them.

9 For how canst thou ^a despise any cap-
taine of the least of my lords seruants:
and put thy trust on Egypt for charets
and for horsemen?

10 And am I now come by without the

i God shal leade
and guide them,
alluding to the
bringing forth of
Egypt.

k As he threat-
ened to the wic-
ked to be de-
stroyed hereby,
Chap. 30.6.

l Whom y Lord
shall deliuer fro
the captiuitie of
Babylon.

a This history is
rehearsed, be-
cause it is as a
scale and confir-
mation of the
doctrine afore,
both for the
threatnings and
promises: to wit,
that God would
suffer his church
to be afflicted,
but at length
would sende de-
liverance.

b When he had
abolished super-
stition, and ido-
latry, and resto-
red religion, yet
God would ex-
ercise his church
to trie their
faith and pa-
cience.

c For he was
now restored to
his office, as I-
sajah had pro-
phesied, Chap.
22.20.

d This decla-
reth that there
were fewe god-
lie to be found
in the Kings
house, when he
was druen to
send this wicked
man in such a
weightie mat-
ter.

e Saneheribs
chief captaine.

f He speaketh
this in the per-
son of Hezekiah,

falsely charging him, that he put his trust in
his witte and eloquence, whereas his onely confidence was in
the Lord. g Satan laboured to pull the godly King from one
vaine confidence to another. to wit, from trust in the Egypti-
ans, whose power was weak and would deceiue them: to yeld
him selfe, to the Assyrians and so not to hope for any helpe
of God. ^a Or, turne backe. h He reprocheth to Hezekiah his small
power, which is not able to resist one of Saneheribs least cap-
taines.

i Thus the wicked to deceive vs, will pretend the Name of the Lorde: but we must trie the spirits, whether they be of God or no.
k They were afraid, left by his words he should haue stirred the people against y King, and also pretended to growe to some appointment with him.
l Ebr. the water of their fesse.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how cury to towne had his peculiar idole, and how y wicked make God an idole, because they do not vnderstand y God maketh them his scourge and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detect his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

Loide to this land to destroy it? The Lord said vnto me, I Go by against this land and destroy it.
11 ¶ Then said Eliakim, & Shebna and Joah vnto Rabshakeh, & Speake, I praye thee, to thy seruants in the Medes language, (for we vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.
12 Then saide Rabshakeh, Hath my master sent me to thy master, and to thee to speake these words, and not to the men that sit on the wall? that they may eate their owne doing, and drinke their owne pisse with poue?
13 So Rabshakeh stood, and cryed with a loud voyce in the Jewes language, and said, Heare the words of the great king, of the King of Asshur.
14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.
15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.
16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make appointment with mee, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well.
17 Till I come & bring you to a land like your owne land, euen a land of wheat and wine, a land of bryarde and vineyardes.
18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?
19 Where is the god of Hamath, and of Arpad? where is the god of Sepharaim? or how haue they deliuered Samaria out of mine hand?
20 Who is he among all the gods of these lands, that hath deliuered their counter out of mine hand, that the Lorde should deliuer Ierusalem out of mine hand?
21 Then they kept silence, and answered him not a word: for the kings commandement was, saying, Answer him not.
22 Then came Eliakim the sonne of Hezekiah the steward of the house, & Shebna the chancelier, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

AND when the King Hezekiah heard it, he rent his clothes, and a put on sackcloth and came into the House of the Lord.
2 And he sent Eliakim the steward of the house, and Shebna the chancelier, with the Elders of the Houses, clothed in sackcloth vnto ^b Junah the Prophet, the sonne of Amoz.
3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.
4 If to be the Lord thy God hath heard the wordes of Rabshakeh, whome the King of Asshur his master hath sent to raile on the living God, and to reproche him with wordes which the Lord thy God hath heard, the life thou by thy prayer for the remnant are left.
5 So the seruants of the King Hezekiah came to Asshur.
6 And Junah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.
7 Beholde, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.
8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.
9 He heard also the say of Tiribakah, king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,
10 Thus shal he speake to Hezekiah king of Iudah, saying, Let not thy God deceiue thee, in whome thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.
11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?
12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Cosan, and i Haran, and i Reseph, & the children of Eden, which were at Telassar?
13 Where is the King of Hamath, & the King of Arpad, and the King of the citie of Sepharaim, Hena and Iuah?
14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the House of the Lorde, and Hezekiah spied it before the Lord.
15 And Hezekiah prayed vnto the Lorde, saying, Some gather hereby y Shebna, a deceiver: some gather hereby y Shebna, had discolied vnto Sanherib the answer that I haied sent to the King. i Which was a city of the Medes. k Called also Chare a city in Mesopotamia, whence Al raham came after his father. death.

e Hezekiah's other counsell of Iudah, who promised him the victorie. f The blasphemie of Sanherib. g Hezekiah's prayer. h The armie of Sanherib is slain of the Angel. i And he himself of his owne foules.

I He groundeth his prayer on Gods promises, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whome God had chosen to himselfe, as a chaste virgine, and ouer whome he had care to preferue her from the lusts of the tyrants, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods church, fight against him whose quarrel his Church onely mainteineth.

q Hee boasteth of his policy, in that that he can finde means to nourish his army: and of his power, in that that his army is so great, that it is able to dryvp whole riuers, and to destroy the waters, which the fewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preferue it, and therefore he saith that he formed it of olde, euen in his eternal counsell, which cannot be changed. ^s Ebr. are short in hand. I He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for ever, because God is the maintainer thereof.

t Meaning, his counsels and enterprises,

16 Lord of hostes, God of Israel, which dwellest betwene Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Truly it is, O Lord, that the kings of Asshur haue destroyed all lands, and ^m their countrey.

19 And haue calt their gods in the fire: for they were no gods, but the worke of manes hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hande, that ^a all the kingdomes of the earth maye knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto mee, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, O virgine, daughter of Zion, hee hath despyed thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his heade at thee.

23 Whome hast thou railed on and blasphemed? and against whome hast thou exalted thy voyce, & lifted vp thine eyes on him? euen against the ^r holie one of Israel.

24 By thy seruantes hast thou railed on the Lord, and said, By the multitude of my chariots I am come vp to the toppes of the mountaines to the sides of Libanon, and will cut downe the he cedars thereof, and the faire firre trees thereof, and I will go vp to the heightes of his toppes and to the forest of his fruitfull places.

25 I haue digged & drunk the waters, & with the plant of my feete haue I dyed all the riuers closed in.

26 Hast thou not hearde how I haue of olde time made it, & haue founded it long agoe? and should I nowe bring it, that it should be destroyed, and layed on ruinous habitation, as cities defended?

27 Whose inhabitants haue final politer, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house toppes, or come blasted afore it be growen.

28 But I knowe thy duckling, and thy going out, and thy coming in, and thy furie against mee.

29 Because thou ragest against me, & thy tumult is come vp vnto mine eares, therefore will I put mine ^u hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou ^x camest.

30 And this shall be ^y a signe vnto thee, O Hezekiah, Thou shalt eate this peece such as groweth of it selfe: and the ^z second yeere, such things as growe without sowing: and in the third yeere, sowe pe and reape, and plant vineyards, and eate the fruit thereof.

31 And ^a the remnant that is escaped of the house of Iudah, shall againe take roote downeward and beare fruit vnto ward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the seale of the Lord of hostes shall do this.

33 Therefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this cite, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this cite, saith the Lord.

35 For I will defend this cite to saue it, for mine owne sake, and for my seruants ^b Dauds sake.

36 ¶ Then the Angel of the Lord went out, and stood in the campe of Asshur an hundred, foure score, and fife thousand: so when they arose early in the morning, behold, they were all dead copes.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at ^c Nineueh.

38 And as hee was in the temple worshipping of Nisroch his god, Adramlech and Scharzer his sonnes ^d slew him with the twoe, and they efcaved into the land of ^e Ararat: and ^d Sardanapadus his sonne reigned in his stead.

the handes of the Assyrians, shall prosper: and this properly belongeth to the Church. ^b For my promises sake made to David.

2. King. 19. 35. 2. chro. 32. 1. 1ob. 1. 18. e. clus. a. 8. 2. 1. mac. 7. 4. 1. 2. mac. 8. 19.

3. Which was the chiefeft cite of the Assyrians.

Tobit 1. 2. 1. Or. Armenia.

d Whowas also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

Hezekiah is sicke. 1 He is restored to health by the Lords, and liueth fiftene yeeres after. 2 He giueth thanks for his benefite.

I A Bout * that * time was Hezekiah sicke vnto the death, and the wordes of the prophet Isaiah sonne of Amoz came vnto him, and saide vnto him, Thus saith the Lord, Vnto this house in an order, for thou shalt die, and not liue.

2. King. 20. 1. 2. chro. 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continually, that they maye learne onely to depend vpon God and aspire to the heauens.

2 Then

b For his heart was touched & feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was. c He doth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue reuenced their armie to reuenge their former discomfort. d For Hezekiah had asked, for confirmation of his faith a signe, as verse 22. and 2. King. 20. 8. whereunto he was moued by singular motion of Gods Spirit. e Reade 2. King. 20. 10. f He left this song of his lamentation and thanksgiving to all posteritie, as a monument of his owne infirmities and thankfull heart for Gods benefices, as David did, Psal. 57. g At what time it was told me, that I should die. h I shall no more praise the Lord here in his Temple among the faithfull: thus God iustifieth his dearest children to want his consolation for a time, that h's grace afterward may the more appeare when they feele their owne weakenes. i By my sinne I haue prouoked God to take my life from me. k That is, in one day, or shortly. l Ouer night I thought that I should lie till morning, but my pangues in the night perswaded me the contrary: he sheweth the horror, that the faithfull haue when they apprehend Gods iudgement against their sinne. m I was so oppressed with sorowe, that I was not able to utter my wordes, but onely to grone and sigh. n To wit, sorowe and griefe both of body and mind. o God hath declared by his Prophet that I shall die, and therefore I wil yeelde vnto him. p I shall haue no release, but continual sorowes whiles I liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,
3 And said, I beseech thee, Lord, remember now howe I haue walked before thee in truth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the word of the Lord to Isaiah, saying,
5 So, and say vnto Hezekiah, Thus saith the Lord God of David thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy daies fiftene yeeres.
6 And I will deliuer thee out of p hand of the king of Asshur, and this cite: for I will defend this cite.
7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,
8 Beholde, I will bring againe the shadowe of p degrees (wheteby it is gone downe in p dial of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.
9 ¶ The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sickenes.
10 I said in the cutting off of my daies, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.
11 I said, I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.
12 Mine habitation is departed, and is remoued from me, like a shepherds tent: I haue cut off like a weauer my life: he wil cut me of from the height: from day to night, thou wilt make an ende of me.
13 I reckoned to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.
14 Like a crane or a swallowe, so did I m chatter: I did mourne as a dove: mine cries were lift vp on high: O Lord, it hath oppressed me, comfort me.
15 What shall I say? for he hath laid to me, & he hath done it: I shall walke fe weakely all my yeeres in the bitterness of my soule.

16 O Lord, I to them that ouerliue thee, and to all that are in them the life of my spirit: shall be knowne, that thou couldst not me to: sleepe and halt giuen life to me.
17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my sinnes behinde thy backe.
18 For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.
19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father life to the children shall declare thy truth. f Where as I
20 The Lord was ready to slaine me: theres thought to haue foie we will ling my long, all the daies of our life in the house of the Lord.
21 Then saide Isaiah, Take a lump of drie figges and lap it vpon the boyle, and he shall recover.
22 Also Hezekiah had said, What is the signe, that I shall goe vnto the house of the Lord? He esteemeth more the remission of his sinnes, and Gods fauour to them a thousand liues. u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psal. 6. 5. and 117. 17. x Al posteritie shall acknowledge, and the fathers according to their due tie toward their children shall influe them in thy graces, and mercies toward me. y He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lord thanks for his benefices. z Reade 2. King. 20. 7. a As verse 7.
CHAP. XXXIX.
Hezekiah is reproued, because he shewed his treasures vnto the ambassadors of Babylon.
I A ¶ The same time, Sennacherib king of Babylon, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.
2 And Hezekiah was glad of them, and shewed them the house of the treasures, of the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.
3 Then came Isaiah the Prophet vnto King Hezekiah, and saide vnto him, What saide these men? & from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.
4 Then saide he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.
him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition could not see.
5 And

5 And Iſaiah ſaid to Hezekiah, Heare the
worde of the Lord of hoſtes,
6 Beholde, the dayes come that all that
is in thine houſe, and which thy fathers
haue laied vp in ſtore vntill this day,
ſhalbe c caried to Babel: nothing ſhal
be left, ſaith the Lord.

7 And of the ſonnes, that ſhall pcedde
out of thee, and which thou haſt beget,
ſhall they take away, and they ſhalbe
c enemies in the palace of the King of
Babel.

8 & Then ſaide Hezekiah to Iſaiah, The
worde of the Lord is good, which thou
haſt ſpoken: and he ſaid, Per let there be
peace, and truth in my dayes.

CHAP. XL

a Remiſſion of finnes by Chriſt. 3 The coming of
John Baptiſt. 18 The Prophet reproacheth the idola-
ters and them that truſt not in the Lord.

1 Comfort y^e, comfort y^e my people,
will pour God ſay.

2 Speake comfortably to Jeruſa-
lem, and ſay vnto her, that her w^oarres
ſare is accompliſhed, that her iniquitie
is pardoned: for ſhe hath receiued
of the Lordes hand c double for all her
ſinnes.

3 A voice crieth in the w^oilderneſſe,
c Prepare y^e the way of the Lord: make
ſtreight in the deſert a path for our
God.

4 Euery valley ſhalbe exalted, and euery
c mountaine & hill ſhalbe made lowe:
and the crooked ſhalbe ſtreight, and the
rough places plaine.

5 And the glory of the Lord ſhalbe reuei-
led, and all c fleſh ſhal ſee it together: for
the mouth of the Lord hath ſpoken it.

6 A voice ſaid, Cry. And he ſaide, What
ſhall I cry? All fleſh is graſſe, and all the
c grace thereof is as the flower of p^o field.

7 The graſſe withereth, the flower fade-
th, becauſe the c Spirit of p^o Lord bloweth
vpon it: ſurely the people is graſſe.

8 The graſſe withereth, the flower fade-
th: but the c word of our God ſhall ſtand
for euer.

9 I d Zion, that bringeſt good tidings,
get thee vp into the hie c mountaine: d
Jeruſalem, that bringeſt good tidings,
liſt vp thy voice with ſtrength: liſt it
up, be not afraid: ſay vnto the cities of

Judah, Behold c pour God.

10 Beholde, the Lord God will come with
power, and c his arme ſhal rule for him:
beholde, his rewarde is with him, and
his worke before him.

11 Ye ſhall feede his ſheepe like a ſhep-
heard: he ſhall gather the lambes with
his arme, c carpe them in his boſome,
and ſhall guide them with c y^oung.

12 Beho hath meaſured the waters in
his c ſift: and counted heauen with the
ſpauie, and comprehended the duſt of
the earth in a meaſure: c and weighed
the mountaines in a weight, and the
hilles in a balance?

13 Beho hath inſtructed the Spirit of the
Lord: c was c his counſeller, or taught
him?

14 Of whom tooke he counſell, and who
inſtructed him and taught him in the
way of iudgement: c taught him
knowledge, and ſhewed vnto him the
way of vnderſtanding?

15 Beholde, the nations are as a droppe
of a bucket, and are counted as the duſt
of the balance: beholde, he taketh away
the ples as a litle duſt.

16 And Lebanon is not ſufficient for fire,
nor the beaſtes thereof ſufficient for a
burnt offering.

17 All nations before him are as c no-
thing, and they are counted to him, leſſe
than nothing, and vanitie.

18 To whom then c will y^e liken God?
or what ſimilitude will y^e ſet vp vnto
him?

19 The workeman melteth an image, of
the gold ſmith beateh it out in golde, of
the gold ſmith maketh ſiluer plates.

20 Doeth not c the poore chule out a tree
that will not rot, for an oblation? he ſe-
keth alſo vnto him a cunning work-
man, to prepare an image, that ſhal not
be moued.

21 Know y^e nothing? haue y^e not heard
y^e it: hath it not bene tolde pou from the
beginning? haue y^e not vnderſtand it
by the c foundation of the earth?

22 He ſiteth vpon the circle of the earth,
and p^o inhabitants thereof are as graſſe:
hoppers, he ſtretcheth out p^o heauens,
as a curtaine, and ſpreadeth them out,
as a tent to dwell in.

23 He bringeth p^o princes to nothing, and
maketh the iudges of the earth, as vani-
tie.

24 As though they were not planted, as
though they were not ſowd, as though
their ſtacke tooke no roote in the earth:
yet he did euen c blowe vpon them, and
they withered, and the whirlewinde
will take them away as ſtubble.

25 To whom nowe will y^e liken me, that
I ſhould be like him, ſaith the Lord?

26 Liſt by pour eyes on hie, and behold,
who hath created theſe things, c him?

2 Can y^e not learne by the viſible creatures whom God hath
made to ſerue your life, that you ſhould not ſerue them
nor worſhip them? a So that his power appeareth in euery place
where ſo euer we turne our eyes.

o He ſheweth ar
one worde the
perfection of all
mans felicitie,
which is to haue
Gods pre-
ſence.

p His power ſhal
be ſufficient
without helpe of
any other, and
ſhall haue all
meanes in him-
ſelfe to bring his
will to paſſe.

q He ſhall ſhow
his care and fa-
uour ouer them
that are weak,
and tender.

r Declaring that
as God onely
hath all power,
ſo doth he vie
the ſame for the
defence & main-
tenance of his
Church.

f He ſheweth
Gods infinite
wiſdome for the
ſame ende and
purpoſe.

t He ſpeaketh
all theſe to the in-
tent that they
ſhould neither
ſeare man nor
put their truſt in
any, ſaue onely
in God.

u Hereby he ar-
meth them a-
gainſt the idola-
trie, where-
with they
ſhould bee
tempted in Ba-
bylon.

x He ſheweth
the rage of the
idolaters, ſee-
ing that the
poore that haue
not to ſuffice
their owne ne-
ceſſities, will de-

frayde them-
ſelues to ſerue
their idoles.

y Haue y^e not
the worde of
God, which
plainly con-
demneth idola-
trie?

a This is a con-
ſolation for the
church, aſſuring
them that they
ſhalbe neuer de-
ſtitute of Pro-
phets, whereby
he exhorteeth y^e
true miniſters
of God that the
were, and thoſe
alſo that ſhould
come after him,
to comfort the
poore afflicted,
and to aſſure the
of their delue-
rance both of
body and ſoule.
b The time of
her affliction.
c Meaning, ſuf-
ficient, as chap.
61.7. and full
correction, or
double grace,
whereas ſhe de-
ſerued double
punishment.
d To wit, of the
Prophets.
e That is, in Ba-
bylon, and other
places where

they were kept in captiuitie, and miſerie. f Meaning, Cyrus and
Darius which ſhould deliuer Gods people out of captiuitie, and
make them a realtie way to Jeruſalem: and this was fully accom-
pliſhed, when John the Baptiſt brought tidings of Jeſus Chriſtes
coming, who was the true deliuerer of his Church from ſinne
and Satan, Mat. 3. g Whatſoeuer mayle or hinder this deli-
uerance, ſhalbe remoued. h This miracle ſhalbe ſo great, that
it ſhall be known through all the world. i The voyce of God,
which ſpake to the Prophet Iſaiah. k Meaning, all mans wiſe-
dome and naturall powers, Iames 1.10. 1. per. 1.24. l The Spirit
of God ſhall diſcouer the vanitie in all that ſeeme to haue an ex-
cellencie of themſelues. m Though conſidering the frailty of
mans nature many of the Iewes ſhould periſh and ſo not be par-
takers of this deliuerance, yet Gods promes ſhould be fulfilled,
and they that remained, ſhould feele the fruit thereof. n To
publiſhe this benefite through all the world.

b Who hath see in order the infinite number of the starres.
c He rebuketh the Iewes, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.
d And therefore al power is in his hand to deliver when his time cometh.
e Showing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all cometh of God.

CHAP. XLII

a Gods mercy in chastising his people. **b** Their idolatry. **c** Deliverance promised to Zion.

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.
b This is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatry of the Chaldeans to go to and fro at his commandement, and placed him in the land of Canaan.
d Who hath created man and maintained his succession.
e Though the world let vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue ener bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselves, & conspired against me to mainteine their idolatry.
h He noteth the obstinacie of the idolaters to mainteine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

geth out their armies by number, and calleth them al by names: by the greatness of his power and mightie strength nothing faileth.
27 Whp saith thou, O Iacob, and speakest O Irael, Whp was he hid from the Lord, and his iudgement is passed ouer of my Gods?
28 Knowest thou not? or hast thou not heard, that the euerslasting God, O Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his vnderstanding.
29 But he quicketh strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.
30 Euen the pong men shall faint, and be weary, and the pong men shall stumbe and fall.
31 But they that waite vpon the Lord, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

not cast thee away.
10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the right hande of my iustice.
11 Behold, al they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, & they that stricke with thee, shall perish.
12 Thou shalt seeke them & shalt not find them: to wit, p men of thy strife, for they shalbe as nothing, & the me that warre against thee, as a thing of nought.
13 For I the Lord thy God wil holde thy right hand, saying vnto thee, feare not, I wil helpe thee.
14 Feare not, thou worme, Iacob, and ye men of Irael: I wil helpe thee, saith the Lord and thy redeemer the holy one of Irael.
15 Behold, I will make thee a roller, and a newe thirling instrument hauing teeth: thou shalt thresh p mountains, and bring them to powder, and shalt make the hilles as chaffe.
16 Thou shalt famine them, and the wilde shall cry them awaye, and the whirles winde shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Irael.
17 When the poore and the needye seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Irael will not forsake them)
18 I wil open riuers in the toppes of the hilles, and fountaines in the muddes of the balles: I will make the wilderness as a poole of water, and the waste land as springes of water.
19 I will let in the wilderness the cedar, the hyttah tree, and the mirre tree and the pine tree, & I will let in the wilderness the figge tree, the elme and the boye tree together.
20 Therefore let them see and know, and let them consider and vnderstand together that the hand of O Lord hath done this, and the holy one of Irael hath created it.
21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iacob.
22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former things what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.
23 Shewe the thinges that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.
24 Beholde, ye are of no value, and your makings is of naught: man hath chosen gods, but vile idoles. f So that a man can not make an idole, but he must do that, which God detesteth, and abhorreth: for hee chuseth his owne deities, and forsaketh the Lords.

k That is, by the force of my promises, in the performance wherof I wil shew my selfe faithful and iust.
l Because they shalbe destroyed, m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdom of Christ.
o That is, they that shalbe afflicted in the captivity of Babylon.
p God will rather change the order of nature, then they should want any thing that cry to him by true fayth in their miseries: declaring to the hereby that they shall lacke nothing by the way, when they returne from Babylon.
q That is, hath appointed and determined that it shal come to passe.
r He biddeth the idolaters to prooue their religion, and to bring forth their idoles, y thei may be tried whether they know all things, & can do all things: which if they cannot do, he cōcludeth that they are no gods, but vile idoles. f So that a man can not make an idole, but he must do that, which God detesteth, and abhorreth: for hee chuseth his owne deities, and forsaketh the Lords.

r Meaning, the Chaldeans.
u That is, Cyrus, who shall do all thing in my Name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites, which returne from the captiuitie. **a** To wit, a continual succession of Prophets and ministers. **b** When I looked whether the idoles could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth that al are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. **6** Why hee was sent into the world. **22** The vocation of the Gentiles.

a That is, Christ, I who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promises, because he is the foundation wherupon all the promises are made and ratified.
b For I haue committed all my power to him, as to a most faithful steward. Some reade, I will establish

him: to wit, in his office, by giuing him the fulnes of my Spirit. **c** He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12. 18 eph. 1. 4. **d** He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit. **e** His coming shall not be with pompe and noyse, as earthly princes. **f** He wil not hurt the weake and feeble, but support and comfort them. **g** Meaning the weeke of a lampe, or candle which is almost out, but he will cherishe it and fusse it, that it may shine brighter. **h** Although he fauour the weake, yet will he not spare the wicked, but wil iudge them according to truthe and equitie. **i** Till he haue set all things in good order. **k** The Gentiles shalbe desirous to receiue his doctrine. **l** Meaning, vnto a lawfull & iust vocation. **m** To assist and guide thee. **n** As him, by whom the promise, made to al nations in Abraham, shalbe fulfilled,

set an abomination by them.

25 I haue raised vp from the North, & he shall come: from the East sunne shal he call vpon my name, and shal come vpon princes as vpon clapp, and as the potters treadeth泥 vnder the foote.

26 Who hath declared from the beginning, that we map knowe: or before time, that we map say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your wordes.

27 I am the first, that saith to Zion, Behold, behold them: & I wil giue to Ierusalem one that shal bring good tidings.
28 But where? Behold, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

uerant of the people, & for a light of the Gentiles,

7 That thou mapst open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkness, out of the prison house.

8 I am the Lord, this is my name, and my glorie wil I not giue to another, neither my praise to grauen images.

9 Behold, the former things are past, and new things doe I declare: before they come forth, I tell you of them.
10 Sing vnto the Lord a newe song, and his praise from the ende of the earth: pe that goe downe to the sea, and all that is therein: the ples and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the towne that Cedar doeth inhabit: let the inhabitants of the rockes sing: let them shout from the top of the mountaines,

12 Let them giue glory vnto the Lord, and declare his praise in the plainds.

13 The Lord shal go forth as a giant: he shall stirre vp his courage like a man of warre: he shall shout and crie, and shall puenale against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my self: now wil I crie like a traunailing woman: I wil destroy and deuoure at once,

15 I wil make waste mountaines, & hilles, and drie vp all their herbes, and I wil make the floods plaiundes, and I wil drie by the pooles.

16 And I wil bring the blind by a way, that they know not, and leade them by paths that they haue not known: I wil make darkness light before them, and crooked things straight: These things wil I doe vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, We are our gods.

18 Heare, ye deafe: and ye blind, regard, that ye map see.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y persif, and blinde as the Lords seruants?

20 Seeing many things, but thou keapest them not: opening the eares, but hee heareth not?

21 The Lord is willing for his righteousness sake that he map magnifie the Law, and exalt it.

22 But this people is robbed and spoyled, and shalbe all snared in dungeons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoele, and none shall say, Restore.

23 Who among you shal hearken to this, the

o I wil not suffer my glorie to be diminished:

d which I should doe, if I were not faithful in performing the same, and idolaters thereby would extoll their idoles about me.

p As in time past I haue bene true in my promises, so will be in time to come.

q Meaning the Arabians, vnder whome he comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in conservation of his Church.

s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauaile.

t That is, my poore people, which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Lawe.

x The Priest to whome my word is committed, which shoulde not onely heare it himselfe, but cause others to heare it.

y As the Priests and Prophets that shoulde be lights to others?

z Because they will not acknowledge this bene-

fit of the Lord, who is readie to deliuer them, he suffereth them to be spoyled of their enemies through their owne fauce and incredulitie. **a** There shalbe none to succour them, or to will the enemy to restore that, which he hath spoyled, and

b Meaning,
Gods wrath.

and take heed, & heare for bafterwardes:
24 Who gaue Iakob for a people, & Iſ-
rael to the robbers? Did not the Loide,
becauſe wee haue ſinned agaynſt him?
for they would not walke in his waies,
neither be obedient vnto his Law.
25 Therefore he hath puiſhed vpon him
his fierce wrath, & the ſtrength of battel:
and it ſet him on fire rounde about, and
he knewe not, and it burned him vpon:
he conſidered not.

CHAP. XLIII.

*The Lord comforteth his people. He promiſeth deli-
uerance to the Leues. 1. There is no God but one
alone.*

a After theſe
threatenings he
promiſeth deli-
uerance to his
Church, becauſe
he hath regene-
rate the, adopted
them, and called
them.

b When thou
ſeeſt dangers &
conſpiracies on
all ſides, reme-
ber this benefice
and the loue of thy
God, and it ſhall
encourage thee.

c By water and
fire, he meaneth
all kind of trou-
bles and perils.
d Turned Sane-
heribs power a-
gainſt theſe cou-
tries, and made
them to ſuffer
that affliction
which thou
ſhouldeſt haue
done, & ſower
as the payment
of thy ranſome,
Chap. 17.9.

e I will not ſpare
any man rather
than thou ſhoul-
deſt periſh: for
God more eſtee-
meth one of his
faithfull, then all
the wicked in
the worlde.

f He prophecieth of their deliuerance from the captiuitie of
Babylon, and ſo of the calling of the vniuerſall Church, alluding
to that which is written, Deut. 30. 3. **g** Meaning, that he could
not be vniuſedful of them, except he would neglect his owne
Name and glory. **h** Signifying, that no power can reſiſt him
in doing this miraculous work, nor all their idoles are able to do the
like, as Chap. 47. 22. **i** To proue that the things, which are ſpe-
ken of them, are true. **k** Shewing, that the malice of the wicked
hindereth them in the knowledge of the truth, becauſe they will
not heare when God ſpeaketh by his word. **l** The Prophets and
people to whom I haue given my Lawe. **m** Meaning ſpecially
Chriſt, and by him, all the faithfull.

therefore he that knowe and beleue me
and he ſhal vnderſtande that I am: be-
ſoie me there was no God formed, nei-
ther that there be after me.

11 I, euen I am the Loide, and beſide mee
there is no Saviour.

12 I haue declared, and I haue ſaued, and
I haue ſhewed, when there was no
ſtrange god among you: therefore you
are my witneſſes, ſaith the Lord, that I
am God.

13 Pea, before the dape was, I am, & there
is none that can deliuer out of mine
hand: I wil do it, and who ſhal let it?

14 Thus ſaith the Loide your redeemer,
the hoip one of Iſrael, For you ſake I
haue ſent to Babel, and = brought it
downe: they are all ſinners, and the
Chaldeans cry in = the hyppes.

15 I am the Loide your hoip one, the crea-
tor of Iſrael, your King.

16 Thus ſaith the Loide which maketh a
way in = the Sea, & a path in the high-
tie = waters.

17 When he = bringeth out the ſharet &
hoiſe, the armie and the power he toge-
ther, and ſhall not riſe: they are extinet,
and quenehed as tolwe.

18 Remember pee not the former things,
neither regard the things of olde.

19 Behold, I do a new thing: now ſhal it
come forth: ſhal you not know it? I wil
cuen make a wap in the deſert & floods
in the wilderneſſe.

20 The wilde = beaſts ſhal honour me, the
dragons & the oſtriches, becauſe I gaue
water in the deſert and floods in the wil-
derneſſe to giue drinke to my people, &
men to mine elect.

21 This people haue I formed for my ſelf:
they ſhal helpe forth my praife.

22 And thou haſt not = called vpon me, O
Iakob, but thou haſt = wearied me, O
Iſrael.

23 Thou = haſt not brought me the thepce
of thy burnt offerings, neither haſt thou
honored me with thy ſacrifices. I haue
not cauſed thee to ſerue to an offering,
nor wearied thee with incenſe.

24 Thou boughteſt mee no ſweete = ſa-
uour with money, nepper haſt thou
made mee drinke with the ſatte of thy
ſacrifices, but thou haſt made mee =
to ſerue with thy finnes, and wearped mee
with thine iniquities.

25 I, euen I am hee that putteth away
thine iniquities for mine owne ſake, and
will not remember thy finnes.

26 Pur me in = remembrance: let vs bee
indged together: count thou that thou
inapeſt be iuſtified.

27 Thy = fiſt father hath ſinned, and thy
= teachers haue tranſgreſſed againſt me.

n By Darius and
Cyrus.

o They ſhall cye
why they would
cleape by water,
ſeeing that the
courſe of En-
phrates is turned
another way by
the enemy.

p When he deli-
uered Iſrael fro
Pharaoh, Exod.
14. 22.

q When the Iſ-
raelites paſſed
through Iorden,
Joſh. 3. 17.

r When he deli-
uered his people
out of Egypt.

s Pharaoh and
his mighty army.

t Meaning, that
their deliuerance
cut of Babylon
ſhould be more
famous the that
from Egypt was.

u Jere 2. 7. hag. 2.
10. 2. cor. 5. 17.

v reuel. 21. 5.

w They ſhall
haue ſuch abun-
dances of all things
as they retume
home, euē in the
drie and baren
places, that the
very beaſts ſhal
feele my bene-
fices, and ſhal ac-
knowledge thee:
much more men
ought to be
thankfull for the
ſame.

x Thou haſt not
worſhipped mee
as thou oughteſt
to haue done.

y Becauſe thou
haſt not willing-
ly receiued that
which I did com-
mand thee, thou
deſt grieue me.
Whereby he
ſheweth that his
mercies were the
only cauſe of
their deliuerance,
for as much as
they had deſer-

ued the contrary. z Meaning, in true faith & obedience. a Either
for the copoſition of the ſeuereth oymnt, Exo. 30. 34. or for the
ſweet incenſe, Exo. 30. 7. b Thou haſt made me to beare an hea-
uie burde by thy finnes. c If I forget any thing that may make
for thy iuſtification, put me in remembrance and ſpeake for thy
ſelfe. d Thine anceſters. e Thy Priests and thy Prophets.
d c i. 28 Therefore

f That is, reie-
ced, abhorred &
destroyed them
in y^e wildernes, &
at other tymes.

28 Therefore I haue prophaned the ri-
uers of the Sanctuary, and haue made
Iaakob a curse, and Irael a reproche.

CHAP. XLIIII.

1 The Lord promise comfort and that he will af-
semble his Church of diuers nations, 9 The vanitie
of idolaters. 17 The bestialitie of idolaters.

1 Y^et now heare, O Iaakob my ser-
uant, and Irael, whome I haue
chofen.

2 Thus saith the Lord, that made thee,
and formed ^a thee from the wombe: he
will help thee. feare not, O Iaakob, my
seruant, and thou righteous, ^b whome
I haue chofen.

3 For I will poure water vpon the ^c thir-
stie, and floods vpon the drie ground: I
will poure my Spirit vpon thy seede,
and my blessing vpon thy budde.

4 And thou ^d shalt growe as among the
grasse, & as the willowes by the riuers
of waters.

5 One that say, I am the Lordes: another
^e shal be called by the name of Iaakob: &
another shal subscribe with his hand
vnto the Lord, and name himself by the
name of Irael.

6 Thus saith the Lord the King of Irael
and his redeemer, the Lord of hostes,
^f I am the first, and I am the last, and
without me is there no God.

7 And who is like me, that shal call, and
shall declare it, and let ^g it in order be-
fore me, since I appointed the ^h ancient
people: and what is at hand, and what
things are to come: let ⁱ them shew vnto
me.

8 Feare ye not, neither be afrayde: haue
not I tolde thee of olde, and haue de-
clared it? ^j You are euery my witness,
whether there bee a God beside me,
and that there is no God that I know
not.

9 All they that make an image, are banis-
tic, and ^k their delectable things shal
nothing profit: and they are their owne
witnesses, ^l that they see not nor know:
therefore they shal be confounded.

10 Who hath made ^m a god, or molten
an image, that is ⁿ profitable for no
thing?

11 I am alwayes like my selfe, that is, mercifull
toward my Church, and most able to maintaine it, as chap. 41. 4. &
48. 12. reuela. 1. 17. & 22. 13. g And appointe them that shall de-
liver the Church. h That is, declare vnto mee howe I ought to
proceede herein. i God calleth the Israelites ancient, because
he preferred them to all other in his eternall election. k Mean-
ing, their idoles. l Reade Chap. 43. 10. m Whatsoeuer they
bestowe vpon their idoles to make them to seeme glorious.

n That is, the idolaters seeing their idoles blinde, must needs
bee witnesses of their owne blindness, and feeling that they
are not able to helpe them, must confesse that they haue no
power. o Meaning, that whatsoeuer is made by the hande of
man, if it bee esteemed as God, is most detestable. p Where-
by appeareth their blasphemie, which call images the bookes
of the laitie, seeing that they are not onely here called vn-
profitable, but Chap. 41. 24. abominable: and Ieremie calleth
them the worke of errors, Ierem. 10. 15, Habakkuk a lying tea-
cher, 2. 18.

11 Beholde, all that are of the fellowship
thereof, that bee confounded: for the
workmen themselves are mendier: them
all be gathered together, and stand vp,
yet they shall feare, and be confounded
together.

12 The smith taketh an instrument, and
worketh in the coles, and facioneth it
with hammers, and woorketh it with
the strength of his armes: yea, hee is an
hungred, and his strength faileth: hee
drinketh no water, and is faim.

13 The carpenter stretcheth out a line: he
facioneth it with a red thred, hee planeth
it, and hee putteth it with the com-
passe, and maketh it after the figure
of a man, and according to the beautie
of a man that it may remaine in ^a an
house.

14 He will hew him downe cedars, & take
the pine tree & the oke, and taketh cou-
rage among the trees of the forest: hee
planeth a firre tree, and the raine doeth
nourish it.

15 And no man burneth thereof: for he will
take thereof and ^b warme himselfe: hee
also kindleth it and baketh bread, yet he
maketh a god, and worshippeth it: he
maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euery in
the fire, & vpon the halfe thereof hee ^c ras-
teth flesh: hee roasteth the roste and is sa-
tisfied: also hee warmeth him selfe and
saph, Alas, I am warme, I haue bene
at the fire.

17 And the residue thereof hee maketh a
god, euery his idole: he boweth vnto it
and worshippeth and prayeth vnto it,
and saith, Deliver mee: for thou art
my god.

18 They haue not knowne, nor vnderstand:
y for God hath shut their eyes that they
cannot see, and their heartes, that they
can not vnderstand.

19 And none ^d considereth in his heart,
neither is there knowledge nor vnder-
standing to say, I haue burnt halfe of it,
euery in the fire, & haue baked bread
alvpon the coles thereof: I haue roasted
flesh, & eaten it, and shal I make the re-
sidue thereof an abomination? shall I
bowe to the stocke of a tree?

20 He feedeth ^e of ashes: a seduced heart
hath deceived him, that he cannot deli-
uer his soule, nor say, Is there not a spe
in my right hand?

21 Remember thest (O Iaakob and Irael)
for thou art my seruant: I haue
formed thee, thou art my seruant: O Irael
forget me not.

22 I haue put alway thy transgressions like
a cloude, & thy sinnes, as a mist: turne
vnto me, for I haue redeemed thee.

q That is, which
by any way con-
fident either to
the making or
worshipping.
r Signifying,
that the multi-
tude shall not
then saue the
idolaters, when
God wyll take
vengeance, al-
though they ex-
cuse themselves
thereby among
men.

s He describeth
the raging affec-
tion of the ido-
laters, which
forget their
owne necessities
to see forth their
deuotion to-
ward their idols.

t To place it in
some Temple.
u He setteth
forth the obli-
viance and malice
of the idolaters,
which though
they see by day-
ly experience
that their idoles
are no better
then the rest of
y matter, whereof
they are made,
yet they refuse
the one part and
make a god of
the other, as the
papistes make
their cake god,
and the rest of
their idoles.

x That is, he
either maketh a
table, or tren-
chers.

y The Prophet
giueth here an
answer to all
them that won-
der howe it is
possible that any
shoulde be so
blinde to com-
mit such abomi-
nation, saying,
that God hath
blinded their
eyes & hardened
their heartes.

z He is abused as one that would
eate ashes, thinking to satisfy his hunger. a Shewing that
mans heart is most inclined to idolatrie, and therefore hee
warne h his people by these examples, that they shoulde not
cleane to any but to the liuing God when they should be among
the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great that the insensible creatures shalbe moued therewith.
c He armeth them against the southlayers of Babylon, which would haue borne them in hand, that they knew by the starres that God would not deliuer them, & that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e He sheweth that Gods work should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea. **f** To assure them of their deliuerance, he nameth the person, by whom it should be, more then an hundred yere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God will in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a tyme, but after another fort the he called Dauid.
c To guide him in the deliuerance of my people.
d I will take away all impediments and lets.
e Not that Cyrus should know God to worship him aright, but he had a certayne particular knowledge, as profane men may haue, of his power, and so was compelled to deliuer Gods people.
f Not for any thing, that is in thee, or for thy worthines.
g I haue giuen thee strength, power and autoritie,

of the hime and from the West, **b** there is none besides me. **I** am the Lord, and there is none other.

7 I forme the **b** light and create darkness: **I** make peace and create euill: **I** the Lord do all these things.
8 The heauens, send the dew from above, and let the cloudes drop down: **righteousnes**: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: **I** the Lord haue created him.
9 Who he vnto him that strineth with his maker, the potsher with the potsherdes of the earth: shall the clapp to him that facioneth it. What mahest thou? of thy worke, **It hath none handes?**
10 Vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?
11 Thus saith the Lord, the holy one of Israel, and his maker, **Wke mee** of things to come concerning my sonnes, and concerning the woorkes of mine handes: command you me.
12 I haue made the earth, & created man vpon it: **I**, whose handes haue spread out the heauens, I haue euen commanded all their armie.
13 I haue raised him up in righteousness, and **I** will direct all his waies: he shall build my cite, a he shall let go my captiues, not for a price nor reward, sayth the Lord of hostes.
14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabraens, men of Rasture shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chaynes: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, & there is none other God besides.
15 Woe thy thon, O God, I hide thy selfe, O God, the Saviour of Israel.
16 All they shall bee ashamed and also confounded: they shall go to confusion together, that are the makers of images.
17 But Israel shall be saued in the Lord, with an euerlasting saluation: he shall not be ashamed nor confounded without eude.
18 For thus saith the Lord (that created heauen, God himselfe, that formed the

h I send peace and warre: prosperitie and aduersitie, as Amos. 3. 6.
i He comforteth the Iewes, as if he would say, though when ye looke to the heauens & earth for succour, ye see nothing now but signs of gods wrath, yet I will cause them to bring forth most certain tokens of my deliuerance, and of the performance of my promise, which is ment by righteousness.
k I haue appointed Cyrus to this vse and purpose.
l Hereby he bridleth their impaciencie, which in aduersitie and trouble murmur against God and will not tary his pleasure: willing that man should matche with his like and not contend against God.
m That is, it is not perfetly made.
n In stead of murmuring, humble your selues and aske what ye will for the consolation of my children, and you shalbe sure of it, as ye are of the

things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude.
o That is, the starres. **p** To wit, Cyrus, that I may shew by him the fauethines of my promise in deliueing my people. **q** Meaning, freely and without ransom, or any grievous condition.
r These people were tributaries to the Persians, and so King Artababshid gaue this money toward the building of the Temple, Ezra 7. 21.
s Whereas tofore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the tyme of Christ. **t** Hereby he exhorteth the Iewes to paciencie, though their deliuerance be deferred for a tyme: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

u Towit, of man, but chiefly of his Church.
 x As do the false gods, which giue vncertaine answers.
 y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.
 z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
 a That is, that thing, which I haue promised, shalbe faithfully performed.
 b The knowledge of God and the true worshipping shal be through all the world.
 Rom. 14. 11.
 Phil. 2. 10. where- by he signifieth that we must not onely sense God in heart, but declare the same also by outward profession.
 c Meaning, the faithful shall seele & confesse this.
 d All the contemners of God,

earth, and made it: he that prepared it, he created it not in vayne: he formed it to be inhabited. I am the Lord, and there is none other.
 19 I haue not spoken in secret, neither in a place of darkness in the earth: I haue not in vayne vnto the seede of Iacob, seeke you me: I the Lord do speake righteousness, and declare righteous things.
 20 Assemble your selues, and come: draw neere together, y pe abiect of the Gentiles: they haue no knowledge, that set vp the worde of their idole, & pray vnto a god, that cannot saue them.
 21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning: or hath tolde it of olde? Haue not I the Lord? and there is none other God beside me, a iust God, & a Saviour: there is none beside me.
 22 I looke vnto me, and ye shal be saued: al the ends of the earth shalbe saued: for I am God, and there is none other.
 23 I haue swayne by my selfe: the worde is gone out of my mouth in righteousness, and shal not returne, That euery knee shall bowe vnto me, and euery tongue shall sweare by me.
 24 Surely he shal say, In the Lord haue I righteousness and strength: he shal come vnto him, and all that pououke him, shalbe affamed.
 25 The whole seede of Israel shalbe iustified, and glori in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles.
 3 He calleth the Lewes to the consideration of his works.

a These were the chiefe idoles of Babylon.
 b Because they were made of gold & silver, & Medes and Persians carried them away.
 c The beastes that caried the idoles, fell downe vnder their burden.
 d He derideth idoles, which had neither soule nor sense.
 e He sheweth the difference betwene the idoles and the true God: for they must be caried of others, but God himselfe carieh his, as Deut. 32. 11.
 f Seeing I haue begotten you, I will nourish and preserue you for euer.

1 Be is bowed downe: A Rebo is false: their idoles were vpon beasts, and vpon the cattell: they which did beare you, were laden with a wearp burden.
 2 They are bowed downe, and fallen together: for they could not ride them of the burden, and their soule is gone into captiuitie.
 3 Heare ye me, O house of Iacob, & all ye remaine of the house of Israel, which are borne of me from the wombe, and brought vp of me from the birth.
 4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare heares: I haue made you: I will also beare you, and I will carie you, and I will deliuer you.
 5 To whom will ye make me like, or

make me equal, or compare me, that I should be like him?
 6 They draw gold out of the bagge, and weigh silver in the balance, and hire a goldsmith to make a god of it, and they bowe downe, and worship it.
 7 They beare it vpon the shoulders: they carie him & set him in his place: so doth he stand, and cannot remouen from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.
 8 Remember this, and bee affamed: bring it againe to minde, O you transgressors.
 9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me, which declare the last thing from the beginning: and from old, the things that were not done, saying, My counsell shall stand, and I will do what so euer I will.
 11 I call a bird from the East, & the man of my counsell from farre: as I haue spoke, so wil I bring it to passe: I haue purposed it, and I will do it.
 12 Heare me, ye stubborne hearted, that are farre from iustice.
 13 I bring neere my iustice: it shall not be farre of, and my saluation shall not tarie: for I will giue saluation in Zion, and my glori vnto Israel.
 k Him by whom I haue appointed to execute that, which I haue determined. I Which by your incredulitie would let the performance of my promise. m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.
 CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

1 Come downe and sit in the dust: A Which hath li-
 a virgine, daughter Babel, sitte on ued in welth, &
 the ground: there is no throne, wantonnes, and
 daughter of the Chaldeans: for thou hast not yet bene
 shalt no more be called, Tender and delicate, overcome by any enemy.
 2 Take the mill stones, & grind meale: b Thy govern-
 loose thy lockes: make bare the feete: ment shalbe re-
 vncouer the legges, & passe through the shoules. ken from thee.
 3 Thy filthinesse shalbe discovered, and brought to light: vile leuitude:
 thy shame shall be seene: I will take vengeance, and I will not mete thee for to turne the
 as a mail. mill was the of-
 4 Our redeemer, the Lord of hostes, is sic of slaues, d The things
 his name, the help one of Israel. wherein the set-
 5 Sit still, and get thee into darkness, & wherein the set-
 daughter of the Chaldeans: for thou teth her greatest
 shalt no more be called, The ladie of pride shalbe
 kingdomes. made vile, euen
 6 I was wroth with my people: I haue from the head
 polluted mine inheritance, and giuen to the foote.
 them into thine had: thou diddest shew e I will vse no
 them no mercie, but thou diddest humanitie nor
 pitie toward thee. f The Israelites shal confesse, that the Lord
 doth this for his Churches sake: g For very shame, and hide thy
 selfe. h They abused Gods iudgements thinking y he punished
 the Israelites, because he would vterly cast them of, and there-
 fore in stead of pitying their miserie, thou diddest increase it,

So that thy punishment shal be so great, as is possible to be imagined.

Thou didest thinke that thine owne wisdom & policie would haue faued thee.

He decideth their vaine confidence, that put their trust in any thing, but in god, condemning also such vaine sciences, which serue to no vse, but to delude the people & to bring them from depending onely in God.

They shall utterly perish & no parte of them remaine.

They shal see euery one to y place, which he thought by his speculations to be most sure: but that shal deceiue them.

He deteeth their hypocrisie which wanted themselves to be Ibraekites & were not so in deede.

Meaning, the fontaine and stocke.

They make a shew, as though they would haue some other God.

lay thy very heauie yoke vpon the ancient.

And thou saidest, I shalbe a lady for euer, so that thou didest not let thy mind to these things, neither didest thou remember the latter end thereof.

Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, she saith in her heart, I am and none els: I shal not sit as a widow, neyther shal know the losse of children.

But these two things shal come to thee suddenly on one daye, the losse of children and widowhoode: they shal come vpon thee in their i perfection, for the multitude of thy dominations, and for the great abundance of thine inchanters.

For thou hast trusted in thy wickednesse: thou hast saide, none seeth mee. Thy wisdom and thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fall vpon thee, which thou shalt not bee able to put away: destruction shal come vpon thee suddenly, or thou beware.

Brand now among thine inchanters, and in the multitude of thy sorcerers (with whome thou hast i wearied thy selfe from thy youth) if so be thou maist haue profite, or if so be thou maist haue strenght.

Thou art wearied in the multitude of thy counsels: let knowe the astrologers, the starr gassers, and prognosticators stand by, & saue thee from these things, that shal come vpon thee.

Behold, they shalbe as stubble: the fire shall burne them: they shall not deliner their owne liues from the powder of the flammie: there shalbe no coles to warme at, nor light to sit by.

Thus shal they serue thee, with whom thou hast wearied thee, euen thy magicians from thy youth: euery one shall wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

The hypocrisie of the Iewes is reproofed, 11 The Lord alone will be worshipped, 22 Of their deliuerance out of Babylon.

Heare ye this, O house of Iacob, which are called by the name of Israel, & are come out of the waters of Iubah: which sweare by the name of the Lord, and make mention of the God of Israel, but not in trueth, nor in righteounesse.

For they are called of the holie citie, and stape themselves vpon the God of Israel, whose name is the Lord of hostes.

I haue declared the former things of olde, and they went out of my mouth, &

I shewed them: I did them suddenly, & they came to passe.

Because I knew, that: thou art obstinate, and thy necke is an iron sinew, & thy bowe braffe,

I heretofore I haue declared it to thee of olde: before it came to passe, I shewed it thee, least thou shouldest saye, Mine idol hath done them, and my carved image, and my molten image hath commanded them.

Thou hast heard, behold all this, & wilt not perse declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

They are created now, and not of olde, & euen before this thou heardest them not, lest thou shouldest say, Beholde, I knew them.

Yet thou heardest them not, neyther diddest knowe them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grievously transgress: therefore haue I called thee a trasgressour from the wombe.

For my flames sake wilt I deferre my wrath, and for my peace wilt I reframe it from thee: that I cut thee not of.

Behold, I haue fined thee, but I not as sinner: I haue chosen thee in the furnace of affliction.

For mine owne sake, for mine owne sake will I do it: for holwe shoulde my Name bee polluted? surely I will not giue my glorie vnto another.

Heare me, O Iacob and Israel, my called, I am, I am the first, and I am the last.

Surely mine hand hath laid the foundation of the earth, and my right hand hath spained the heauens: when I call them, I they stand by together.

All pou, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued him: he will do his will in Babel, and his arme shalbe against the Chaldeans.

I, euen I haue spoken it, and I haue called him: I haue brought him, & his worship shal prosper.

Come neere vnto me: heare ye this: I haue not spoken it in secrete from the beginning: frst the time that the thing was, I was there, & now the Lord God, and his Spirit hath sent me.

Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teache thee to profite, and leade thee by the way, that thou shouldest go.

Why that thou haddest hearkened to my

God ioyneth the saluation of his with his owne honour: so that they can not perishe, but his glorie shoulde be diminished, as Deut. 32. 27. o Reade Chap. 42. 8. p Reade Chap. 47. 4. q To obey me, and to do whatsoever I command them. r Meaning, Cyrus, whose hee had chosen to destroye Babylon. s Since the tyme that I declared my selfe to your fathers. t Thus the Prophet speaketh for him selfe, and to assure them of these things, u What things shal do thee good.

x That is, the
profirous estate
of Israel.
y After that he
had forewarned
them of their
captiuitie, and of
the cause thereof,
he sheweth the
great ioye,
that shal come
of their deliue-
rance,
z He sheweth
that it shall be as
easie to deliuer
them, as he did
their fathers out
of Egypt.
a Thus he speaketh
that wicked hypocrites
should not abuse
Gods promes, in
whome was neither
faith nor repentance,
as Chap 57.21.

commandementes, then had thy prof-
peritie bene as the flood, and thy righ-
tines as the waves of the sea.
19 Thy seede also had bene as the sand, &
the fruite of thy body like the grauel
thereof: yee * name should not haue bene
cut of nor deliuered before me.
20 y Go ye out of Babel: kepe from the
Chaldeans, with a voyce of ioy: tel and
declare this: shew it forth to the ende of
the earth: say ye, The Lord hath redee-
med his seruant Iakob.
21 And they were not thursty: he led them
through the wilderness: hee caused the
waters to flow out of a rocke for them:
for hee claue the rocke, and the water
gushed out.
22 There is no * peace, saith the Lord, vnto
the wicked.

CHAP. XLIX.

r The Lord exhorteth all nations to beleue his pro-
mises. 6 Christ is the saluation of all that beleue,
and will deliuer them from the tyranny of their e-
nemies.

a This is spoken
in the person of
Christ to assure
the faithful, that
these promises
should come to
passe: for they
were all made in
him, and in him
should be per-
formed.
b This is meant
of the time, that
Christ should be
manifested to
the world, as
Psalm 2.7.
c By the sword
& shaft, he signi-
fieth the vertue,
and efficacy of
Christs doctrine.
d God hath take
me to his protec-
tion & defence:
this chiefly is
meant of Christ,
and may also be
applied to the
ministers of his
word.
e By Israel is
meant Christ, &
all the bodie of
the faithful, as y
members & their head. f Thus Christ in his members com-
pleth, that his labour, & preaching take none effect, yet he is con-
fessed, that his doings are approved of God. g Though the Iewes
refuse my doctrine, yet God will approve my ministerie. h To
declare my Gospel to the Gentiles, Chap. 42. 6. ad. 13. 47. Luk. 12. 31.
i Meaning, the Iewes whome tyrants kept in bondage. k The
benefite of their deliuerance shall be so great, that great & small
shall acknowledge it, and reuerence God for it.

Hearpe mee, O ples, and hearken,
yee people from farre. The Loide
hath called * me from * the wombe,
& made mention of my name from my
mothers belly.
2 And hee hath made my mouth like a
tharpe * sword: vnder the shadow of his
hand hath he * hid me, and made me a
chosen shaft, and hid me in his quier.
3 And said vnto me, Thou art my seruāt,
* Israel, for I wil be glorious in thee.
4 And I said, I haue * laboured in vaine:
I haue spent my strength in vaine & for
nothing: but my iudgement is with the
Lord, and my worke with my God.
5 And now saith the Loide, that foumed
me from the wombe to be his seruāt,
p I may bring Iakob againe to him
(though Israel bee not gathered, & yet
shall I bee glorious in the eyes of the
Lord: and my God shall be my strength)
6 And he saide, It is a small thing that
thou shouldest be my seruāt, to raise vp
the tribes of Iakob, and to restore the
desolations of Israel: I will also gine
* thee for a light of the Gentiles, that
thou mayest bee my saluation vnto the
ende of the world.
7 Thus saith the Loide the redeemer of
Israel, and his holp one, to him that is
despised in foule, to a nation that is ab-
horred, to a * seruāt of rulers, * kings
shal see. & * arise, and princes shall wor-
ship, because of the Loide, that is faith-

full: and the holie one of Israel, which
hath chosen thee.
8 Thus saith the Lord, In an acceptable
time haue I heard thee, and in a day of
saluation haue I helped thee: & I will
presents thee, & wil gine * thee for a co-
uenant of the people, that thou mayest
rule vnto the * earth, and obtaine the in-
heritance of the desolate heritages:
9 That thou mayest say to the * prisoners,
Go forth: & to them that are in barker-
nes, Shew your selues: they shall feede
in the wayes, and their * pastures shall
be in all the toppes of the hilles.
10 They shal not be hungry, neither shall
they be thurstie, neyther shall the heate
smite them, nor the sunne: for hee that
hath compassion * on them, shall leade
them: vnto the springs of waters shall
he bring them.
11 And I wil make all my mountaines,
as a way, and my path * shall bee exal-
ted.
12 Beholde, these shall come from farre:
and lo, these from the North and from
the West, and these from the lande of
* Sinim.
13 Reioyce, O * heauens: and be ioyfull, O
earth: blast forth into prayse, O moun-
taines: for God hath comforted his
people, and wil haue mercie vpon his
afflicted.
14 But Zion said, The Lord hath * forsa-
ken me, & my Lord hath forgotten me.
15 Can a woman forget her child, and not
haue compassion on the sonne of her
wombe? though they should forget, yet
wil I not forget thee.
16 Behold, I haue grauen thee vpon the
palm of mine * hands: thy * walles are
euer in my sight.
17 Thy builders make haste: thy destroy-
ers and they that made thee waste, are
departed from thee.
18 Lift vp thine eyes rounde about & be-
holde: all these gather themselves toge-
ther & come to thee: as I liue, saith the
Lord, thou shalt surely * put them al by-
on thee as a garment, and gird thy selfe
with them like a hyde.
19 For thy desolations, & thy waste pla-
ces, and thy land destroyed, shall surely
be now narrow for them that shall dwell
in it, and they that did denour thee, shal
be farre away.
20 The children of thy barrenesse shall
sape againe in thine eares. The place is
straict for me: gine place to mee that I
may dwell.
21 Then shalt thou sape in thine heart,
Who hath begotten me these, keeping I
am barren and desolate, a captiue and a
wanderer to & fro: and who hath nou-
rished them? behold, I was left alone:
whence are these?
22 Thus saith the Lord God, Beholde, I

I Thus he spea-
keth of his
Church, when
he would shew
his mercie to-
ward it, 2. Cor.
6. 2.
m Meaning,
Christ alone,
n Signifying, that
before Christ
renue the earth
by his worde,
there is nothing
but confusion &
disorder.
o To them that
are in the prison
of sinne, & death
p Being in
Christes protec-
tion, they shal be
safe against all
dangers, & free
from the feare
of the enemies.
q Meaning, that
there should be
nothing in their
way from Baby-
lon, that shoulde
hinder or hurt
them: but this is
accomplished
spiritually.
r Meaning, the
South country,
so that Christ
shall deliuer his
from all the parts
of the world.
s Reade Chap.
44. 23.
t He obiekteth
what the faithful
might say in
their long afflic-
tion, & answe-
rech thereunto
to comfort thee,
w a most proper
similitude, & full
of consolation.
u Because I
would not for-
get thee.
x Meaning, the
good order of
policie and disci-
pline.
y I haue a conti-
nual care to
buyde thee vp
again, and to
destroye thine e-
nemies.

z He sheweth what are the ornaments of the Church: to haue
many children, which are assembled by the worde of God and
gouerned by his Spirit.

a He sheweth, that Christ will not only gather this great number of the Jewes, but also of the Gentiles.
b Meaning, that Kings shall be converted to the Gospel and bestow their power and autoritie for the preferation of the Church.
c Being joynd with the church they shall humble themselves to Christ their head, and give him all honour.
d He maketh this as an objection, as though the Caldeans were strong, and had them in iust possession. e This is the answer to the objection, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7. 22. 2. Chro. 20. 22. Chap. 19. 2.

CHAP. L.

2 The Jewes forsake for ayme. 3 Yet the power of God is not diminished. 5 Christs obedience and victorie.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2. 2.
b Which should declare, that I haue cut her off: meaning, that they could shew none.
c Signifying that he sold them not for any debt or power, but that they sold themselves to sinnes to buy their own lustes, and pleasures.
d He came by his Prophets and ministers, but they would not beleue their doctrine & convert.
e Am I not as able to helpe you, as I have holpen your fathers of olde, when I dried vp the Red Sea, and killed the fishes in the riuers, and also afterward in Iordan: f As I did in Egypt in token of my displeasure, Exod. 10. 21. g The Prophet doth represent here the person and charge of them that are iustly called to the ministerie of Gods worde. h To him that is oppressed by affliction and miserie. i As they that are taught, and made meere by him.

1 Thus saith the Lord, Where is that child of your mothers diuorcement, whom I haue cast off? or who is the creditor: to whom I sold you? Behold, for your iniquities are pe solde, & because of your transgressions is your mother forsaken.
2 Wherefore I came I, and there was no man: I called, and none answered: is mine hand so short, that it can not helpe? or haue I no power to deliuer? Beholde, at my rebuke I dry vp the Sea: I make the fountes desert: their fish rotte for want of water, and dyeth for thirst.
3 I clothe the heauens with darknes, & make a sacke their covering.
4 The Lord God hath giuen me a tongue of the learned, that I should know to minister a worde in truce to him that is: I becarp: he will raise me vp in the morning: in the morning he will waken mine eare to heare, as the learned.
5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

I came my backe vnto the smiter, & I shaked to the myppers: I hid not my face from shame and spurning.
7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, & I know that I shall not be ashamed.
8 He is nere that iustifieth me: who will contend with me? Let vs stande together: who is mine aduersarie? let him come nere to me.
9 Beholde, the Lord God will helpe me: who is he that can condemne me? lo, they shall ware olde as a garment: the mothe shall eate them vp.
10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and nap vpon his God.
11 Beholde, all you kinde as a fire, and are compassed about with sparkes: walke in the light of your fire, and in pe sparkes that pe haue kindled. This shall pe haue of mine hande: pe shall lie downe in sorrow, refused the light, and consolatio, which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

1 Heare me, pe that folle in after righteousnes, & pe that seeke the Lord: looke vnto the rocke, whence pe are hewen, and to the hoile of the pit, whence pe are digged.
2 Consider Abraham your father, & Sarah that bare you: for I called him alone, & blessed him, and increased him.
3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, & her wilderness like the garden of the Lord: iop and gladnes shall be found therein: praise, and the voyce of singing.
4 Hearken pe vnto me, my people, and giue eare vnto me, my people: for I know shall procede from me, & I will bring forth my iudgement for the light of the people.
5 App righteousnes is nere: my saluatioun goeth forth, & mine armies shall iudge the people: the ples shall waite for me, and shall trust vnto mine arme.
6 Lift vp your eies to the heauens, and looke vpon the earth beneath: for the se heauens shall vanish away like smoke, and the earth shall ware olde like a rag, and they that dwel therein, shall perish in like manner: but my saluatioun shall be for euer, and my righteousnes shall not be abolished.
7 Hearken vnto me, pe that know righteousnes, the people in whose heart is my lawe. Feare pe not the reuolucio of men, neither be pe afraid of their rebukes.

I did not shrinke to God for any persecucion or calamity. Whereby he sheweth, that true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey a right Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your own deuices, & haue had offered: therefore ye shall remaine in sorrow, and not be comforted.

a He comforteth the church, that they should not be discouraged for their small number. b That is, to Abraham, of who ye were begotten, and to Sarah, of whom ye were borne. c As plentiful as Paradise, Gen. 2. 3.

d I will rule, and gouerne my Church by my word, & dectrine. e The time, that I will accomplish my promys. f My power, and strength. g He forewarneth them of the horrible changes & mutations of all thing, and how he will preserve his church in the middes of all these dangers.

8 For the moeth shall eate them vp like a deluge, a deluge

a garment, and the woman shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Rise up, rise up, and put on strength, O arm of the Lord: rise up, as in the old time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon?

10 Art not thou the same, which hath dried the Sea, even the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe over?

11 Therefore the redeemed of the Lord shall returne, and come with ioy unto Zion, and everlasting ioy shall be upon their head: they shall obtaine ioye, and gladnes: and ioy and mourning shall flee away.

12 I, thus I am he, that comfort you. Why art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spied out the heauens, and layd þ foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captive shall earnestly to be loosed, & that he should not die in the pitte, nor that his head shoulde faile.

15 And I am the Lord thy God that desended the Sea, when his waues roied: the Lord of hostes is his Name.

16 And I haue put my wordes in thy mouth, and haue defended thee in the shadow of mine hand, that I may plac the heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the cup of his wrath: thou hast drunken the dregges of the cuppe of trembling, and toying them out.

18 There is none to guide her among all the sonnes, whom the hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who wilt lament thee? desolation and destruction, and famine, and þ sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at þ head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine,

22 Thus saith the Lord God, euen God that pleadeth the cause of his people, Behold, I haue take out of thine hand the cup of trembling, euen the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue sayd to thy soule, Bowe downe, that we may go ouer, and thou hast laid thy body as the ground, and as the streete to them that went ouer.

CHAP. LII.

A consolation to the people of God. 7 Of themselves thereof.

1 Arise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no more come into thee the uncircumcised & the uncleane.

2 Shake thy selfe from the dust: arise, and set downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter Zion.

3 For thus saith the Lord, Ye were sold for naught: therefore shall ye be redeemed without money.

4 For thus saith þ Lord God, My people went downe afore tyme into Egypt to sojourn there, & Assur oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is take away for naught, & they that rule ouer them, make them to howle, saith the Lord: & my Name all the day continually is blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am he that do speake: be hold, it is I.

7 How beautiful vpon the mountaine are the feate of him, that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth?

8 The voice of thy watchmen shall be heard: they shall lift up thy voice, and shoute together: for they shall see eye to eye, when the Lord shall bring agayne Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holme in the sight of all the Gentiles, & all the endes of the earth shall see the saluation of our God.

11 Departe, depart ye: goe out from

a No wicked tyrant, which shall subuert Gods true religion, & oppress the consciences.

b Put of the garments of sorrow and heauines, and put on the apparel of ioy and gladnes.

c The Babylonians payd nothing to me for you: therefore I will take you againe without ranfome.

d When Iacob went thither in tyme of famine.

e The Egyptians might pretend some cause to oppress my people because they went thither and remaine among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioy and good tidings of the deliuerance shuld

make their affliction in the meane tyme more easie: but this is chiefly ment of the spiritual ioy, as Nah. 1. 15. rom. 10. 15. h The Prophetes which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ. i As ready to smite his enemies and to deliuer his people. k He warneth the faythfull not to pollute themselves with the superstitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.

h He putteth them in remembrance of his great benefice for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, that thereby they might learne to trust in him constantly.

k To wit, Pharaoh, Ezck. 29. 3.

l From Babylon.

m He comforteth them by short tyme of their banishment: for in feuent yerres they were restored, and the greatest empire of the world destroyed.

n Meaning, of Iſaiah, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen, and earth, Ephe. 1. 10

p Thou hast bene iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, & according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to drie

them to an insensiblenes and madnes, as Iere. 25. 15, 16. q Whereof the one is outward, as of the things that come to the body: as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he saith, How shalt thou be comforted? r But with trouble and feare.

1 For the time is at hand, that the Priests and Levites chiefly (and so by them all the people which haibe as Levites in this office) shall carie home the vessels of the Temple, which Nebuchadnezzar had taken away. m As your fathers did out of Egypt. n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure. o In the corrupt iudgement of man Christ in his person was not esteemed. p He shall spread his word through manie nations. q In signe of reuerence, and as being astonished at his excellencie. r By the preaching of the Gospel.

2 Therefore and touch he no burlesane thing: thou out of the mids of her: be ye cleane, that haibe the vessels of the Lord. 12 For ye shall not goe out ^m with haste, nor depart by fleeing away: but the Lord will goe before you, and the God of Israel will gather you together. 13 Beholde, my ⁿ servant shall prosper: he shall be exalted and extolled, and be verie hie. 14 As manie were astonished at thee (his visage was so ^o deformed of men, and his forme of the formes of men) for that he spinnke manie nations: the kinges shall shut their ^p mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they ^q vnderstand.

CHAP. LIIII.

1 Of Christe and his kingdom, whose word fewe will beleue. 6 All men are sinners. 11 Christe is our righteousness. 12 And is dead for our sinnes.

2 The Prophet sheweth, that verie fewe shall receiue their preaching of Christ, and of their deliuerance by him, Iohn 12. 38, rom. 10. 16.

b Meaning, that none can beleue, but whose hearts God toucheth with the verue of his holie Spirit.

c The beginning of Christs kingdom shall be small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.

d Reade Chap. 21. 1.

e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4. 15

f That is, the punishment due to our sinnes: for the which he hath both suffred, and made satisfaction, Math. 8. 17. 1. pet. 2. 24. g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours. h He was chastised for our reconciliation, 1 Cor. 15. 3. i Meaning, the punishment of our iniquitie, and not the fault it selfe. k But willingly and patiently obeyed his fathers appointment, Math. 26. 63. Actes. 8. 32.

1 **W**ho ^a will beleue our report? and to whom is the ^b arme of the Lord reuelled?

2 But he shall growe up before him as a brynche, and as a ^c roote out of a drye ^d ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiectet of men: he is a man full of sorowes and hath experience of ^e infirmities: we hid as it were our faces from him: he was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and carried ^f our sorowes: yet we did rudge him, as ^g a plague, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the ^h chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his own way, and the ⁱ Lords hand layed upon him the ^j iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not ^k open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before his shearer is dumme, so he openeth not his mouth,

8 He was taken out from ^l prison, and from iudgement: ^m and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued. ⁿ Though he died for sinne, yet after his resurrection he shall lue for euer, and this his death is to restore life to his members, Rom. 6. 9.

9 And he made his graue with the wicked, and with the rich in his death, though he had done no wickednes, neither was anie deceit in his mouth.

10 Yet the Lord would breake him, and make him habite to infirmities: when ^o he shall make his soule an offering for sinne, he shall see his seed, and shall prolong his daies, and the will of the Lord shall prosper in his hand.

11 He shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous servant iustifie manie: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall divide the spoile with the strong, because he hath powred out his soule vnto death: and he was counted with the transgressors, and he bare the sinne ^p of manie, and prayed for the trespassers.

so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his worde, whereas Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shall be exalted to glorie, Philip. 2. 7, 8. f I haue in, in all that beleue in him.

CHAP. LIIII.

1 Mo of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaseth his for a time, to whom afterward he sheweth mercie.

1 **R**ioyce, ^a barren that didest not beare: beake forth into ioie and reioyce, thou that didest not trauaile with child: for the ^b desolate hath mo children then the married wife, saith the Lord.

2 Enlarge the place of thy tentes, and let them spreade out the curtaines of thine habitation: spare not, stretche out thy coydes, & make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproche of thy ^c widowhood any more.

5 For he that ^d made thee, is thine ioy, or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel, e Signifying, that for the great number of children, that God should giue her, she should seeme to lacke roome to lodge them.

d The afflictions which thou sufferdest at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50. 1 f That did regenerate thee by his holie Spirit.

g His glorie shal shine through f whole worlde, which seemed before to be shut vp in Iudea. h As a wife which wait for-faken in thy youth.

f As sure as the promes that I made to Noah, that the waters shoulde no more overflowe the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

Or, iuffer, or pearle.

f By the hearing of his word and inward mouing of his Spirit. m In stabilitie & surenes, so that it shall stand for euer.

n And therefore shal not preuaile. o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that man can do nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

a Christ by proposing his graces and gifts to his Church, ex-
 empteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters. b Signifying, that Gods benefices cannot be bought for money.

hand (whose Name is the Keye of holles) and thy redeemer the holy one of Israel, shalbe called the God of the whole s world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in priuete, and as a ^b pong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a litle season, but with euermlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the ⁱ waters of Iord: for as I haue twome that the waters of Iord shoulde no more goe ouer the earth, so haue I twome that I woulde not be angry with thee, nor re-buke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shal not depart from thee, neither shall the covenant of my peace fall as waie, saith the Lord, that hath compassion on thee.

11 Thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with ^c the carbuncle, and laye thy foundation with sapphires.

12 And I will make thy windowes of ^d Emeraundes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shalbe ^e taught of the Lord, and much peace shalbe to thy children.

14 In ^f rightconnesse shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come nere thee.

15 Beholde, the enemy shall gather him selfe, but without ^g me: whosoener shall gather him selfe in thee, ^h against thee, shall fall.

16 Beholde, I haue created the ⁱ smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euerye tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their rightconnesse is of me, saith the Lord.

CHAP. LV.

ⁱ An exhortation to come to Christ. 8 Gods counsels are not as mans. 10 The ioye of the faithfull.

1 **H**o, eueryone that ^a thirsteth, come ye to the waters, and ye that haue no siluer, come, buye ^b cate: come,

I say, buye wine and milke without monee, and without money.

2 Wherefore doe ye lay out siluer and not for bread? ^c and pour labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in ^d farnes.

3 Incline your eares, and come vnto me: heare, and pour your soule full, and I will make an euermlasting covenant with you, euen the ^e sure mercies of David.

4 Beholde, I gaue ^f him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, ^g and a nation that knewest not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may ^h be founde: call ye vpon him while he is nere.

7 Let the wicked ⁱ forsake his wayes, and the vnirighteous his owne imaginacions, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is verie ready to forgive.

8 For my ^j thoughtes are not your thoughtes, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are hier then the earth, so are my wayes hier then your wayes, and my thoughtes aboue your thoughtes.

10 Surely as the raine cometh downe and the snowe from heauen, and returneth not thither, but watereth ^k the earth and maketh it to bring forth and bud, that it may giue feede to the sower, and bread vnto him that eateth,

11 So shall my ^l word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplysh that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioye, and be led forth with peace: ^m the mountaines and the hilles shall brake forth before you into ioye, and all the trees of the field shall clappe their hands.

13 For thornes shall growe fire trees: for nettles shall growe the myrtle tree: for it shall be to the Lord ⁿ for a name, and for an euermlasting ^o figure that shall not be taken away.

reconciled one to another and iudge me by your selues, yet I am moll easie to be reconciled, yea I offer my mercies to you: m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap 44. 23. and 49. 13. o To set forth his glorie. p Of Gods delubration, and that he will neuer forsake his Church.

CHAP. LVI.

ⁱ An exhortation to iudgement and iustice. 10 Against the sheperdes that destroye their flocke.

1 Thus

c By waters; wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life. d He reproveth their ingratitude which refuse those things y God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable. e You haue fed abundantly. f The same covenant, which through my mercie, I ratified and confirmed to David that it should be eternall. 2. Sam. 7. 13. acts. 13. 34. g Meaning, Christ, of whom David was a figure. h To wit, the Gentiles, which before thou didest not receive to be thy people. i When he offereth him selfe by the preaching of his word. k Hereby he sheweth that repentance must be ioyned with faith, and how we can not call vpon God a night, except the fruites of our faith appeare. l Although you are not soone reconciled one to another and iudge me by your selues, yet I am moll easie to be reconciled, yea I offer my mercies to you: m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap 44. 23. and 49. 13. o To set forth his glorie. p Of Gods delubration, and that he will neuer forsake his Church.

2 God sheweth what he requi-
reth of them af-
ter that he hath
deliuered them:
to wit, the works
of charitie wher-
by true faith is
declared.
b Which I wil
declare towarde
you and powre
into your hearts
by my Spirit.
c Vnder the Sab-
bath he compre-
hendeth y whole
seruice of God
and true religiō.
d Let none thinke
himself vnmeete
to receiue the
graces of y Lord:
for the Lord wil
take away al im-
pediments, and
wil forsake none
which wil keepe
histrue religion
and beleue in
him.
e Meaning, in
his Church.
f They shalbe
called after my
people, and be of
the same religi-
on: yea vnder
Christ the digni-
tie of y faithfull
shalbe greater
then the Iewes
were at y tyme.
g Hereby he
meaneth the spi-
ritual seruice of
God, to whom y
faithfull offer co-
ntinual thanks
giuing, yea them
selues & al that
they haue as a
liuidy & accep-
table sacrifice.
h Not onely for
the Iewes but for all others, Mat. 21. 13. i Meaning, the enemies
of the Church, as the Babylonians, Assyrians, &c. thus he speaketh
to feare the hypocrites and to assure the faithfull, that when this
cometh, they may know it was told them before. k He sheweth
that his affliction shal come through the fault of the gouernours,
Prophets and Pastours, whose ignorance, negligence, auarice and
obstinacie prouoked Gods wrath against them. l We are well
yet, and to morowe shalbe better: therefore let vs not feare the
plagues before they come: thus the wicked contemned the ad-
monitions and exhortations which were made them in the Name
of God.

1 Thus saith the Lord, a Keepe iudge-
ment and do iustice: for my saluati-
on is at hand to come & my^b right-
eousnes to be reuiled.
2 Blessed is the man that doeth this, and
the soune of man which layeth hold on
it: hec that keepeth the^c Sabbath and
polluteth it not, and keepeth his hande
from doing any euil.
3 And let not the soune of the stranger,
which^d is ioyned to y Lord, speake and
say, The Lord hath surely separate me
from his people: neither let the Eunuch
say, Schold, I am a drie tree.
4 For thus saith the Lord vnto the Eu-
nuchs, that keepe my Sabbaths, and
chuse the thing that pleaseth mee, and
take holde of my couenant,
5 Euen vnto them wil I giue in mine
House^e & within my wals, a place and
a name better then of the sonnes and
of the daughters: I wil giue them an e-
uerlasting name, & shall not be put out.
6 Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name
of the Lord, and to be his seruants: eue-
ry one that keepeth the Sabbath, and
polluteth it not and embraceth my co-
uenant,
7 Them wil I bring also to mine holy
mountaine, and make them ioyfull in
mine House of prayer: their burnt o-
fings & their sacrifices shalbe accepted
vpon mine altar: for mine House shalbe
called an House of prayer for^h al people.
8 The Lord God saith, which gathereth
the scattered of Israel, Yet wil I gather
to them those that are to be gathered to
them.
9 Wil yeⁱ beastes of the feilde, come to de-
uoure, euen al ye beastes of the feyld.
10 Their^k watchmen are all blinde: they
haue no knowledge: they are al dumme
dogges: they cannot barker: they lie and
 sleepe and delite in sleeping.
11 And these greedie dogs can neuer haue
prough: and these shepheards cannot
vnderstand: for they al looke to their
owne waye, every one for his aduau-
tage, and for his owne purpose.
12 Come, I wil bring wine, and we will
fill our selues with strong drinke, and to
morowe shalbe as this day, and much
more abundant.

1 The righteous perissheth, & no man
considereth it in heart: and merciful
men are taken away, and no man
understandeth that the righteous is
taken away^a from the euil to come.
2 Peace shall come: they that rest in their
beddes, euen one that walketh before
him.
3 Vpon^b witches children, come his
ther, the seed of the adulterer and of the
woyfe.
4 Vpon whom haue ye rested^c: vpon whom
haue ye gayed & thought our pour^d tounes
are not ye rebellious children, & a false
secke:
5 Inflamed with idoles vnder enery
greene tree: & sacrificing the^e chil-
dren in the valleys vnder the toppes of
the rockes:
6 The portion is in the smooth stones
of the riuer: they are the lot: euen
to them halt thou pouyed a drinke of
fury: y^h hast offered a sacrifice. Shouldest
thouⁱ delite in these?
7 Thou hast made thes bed vpon a very
hie mountaine: thou wentest vpon this
ther, euen thither wentest thou to offer
sacrifice.
8 Behind the^k doores also & postes hast
thou set vpon the remembrance: for thou
hast discovered thy selfe to another then
thy bed, and wentest vp, and didest enlar-
ge thy bed, and hast made a couenant betwene
thee and them, and loundest thy bed in
euery place where thou sawest it.
9 Thou wentest^l to the kings with ople,
and didest increase thine ornaments and
send thy messengers farr of, and didest
humble thy selfe vnto hell.
10 Thou weariedst thy selfe in thy manu-
folds iournepes, yet saidst thou not,
There is no hope: thou^m hast found life
by thine hand, therefore thou wast not
grieved.
11 And whome didest thou reuerence of
feare, seeing thou hastⁿ spied vnto me,
and hast not remembered me, neither set
thy minde thereon: is it not because I
hold my peace, and that of long^o time:
therefore thou fearest not me.
12 I wil declare thy^p right couenes & thy
woykes, and they shal not profite thee.

1 From y plague
that is at hand,
and also because
God wil punish
the wicked.
b The soule of
the righteous
shal be in ioy, &
their bodie shall
rest in the graue
vnto the time
of the resurrec-
tion, because
they walked be-
fore the Lord.
c He threatneth
the wicked with
poorities, who
vnder the pre-
tence of y name
of Gods people
desired Gods
worde and his
promises: boas-
ting openly that
they were the
children of A-
braham, but be-
cause they were
not faithfull and
obedient as A-
braham was, he
callech them
bastards, and
the children of
sorcerers, which
forsooke God
and fled to wic-
ked meanes for
succour.
d Read Leuit.
18. 21. 2 King.
23. 10.
e Meaning, eu-
ery place was
polluted with
their idolatrie:
or euery fau-
stone that they
found, they made
an idole of it.
f In the sacrifici-
es which you,

g To
wit, thine altars, in an open place like an impudent harlot that
careth not for the sight of her husband. h In stead of setting
vp the word of God in the open places on the postes & doores
to haue it in remembrance, Deut. 6. 9. & 27. 1. thou hast set vp
signes and markes of thine idolatrie in euery place. i That is,
didest increase thine idolatrie more and more. k Thou didest
seeke the fauour of the Assyrians by gifts and presents, to heipe
thee against the Egyptians: & when they fayled, thou soughtest
to the Babylonians and more & more didest torment thy selfe.
l Although thou sawest al thy labours to be in vaine, yet wouldest
thou neuer acknowledge thy fault & leaue of. m He deri-
deth thy vnprofitable diligence which thought to haue made
al sure, & yet were deceived. n Broken promes & me. o Mean-
ing, that the wicked abuse Gods lenitie & grew to farther wic-
kednes. p That is, thy naughtynes, idol. tries & impieties: which
the wicked call Gods woykes: thus he denieth their obstinacie.

CHAP. LVII.

1 God taketh away the good, that he should not see
the horrible plagues to come. 2 Of the wicked i-
dolaters, 3 And their vaine confidence.

g Meaning, the
Aſſyrians, the
other, whoſe help
they looked for.
r God ſhall ſay to
Darius & Cyrus.
f I wil not viſe
my power againſt
fraile man whoſe
life is but a blaſt.
e That is, for the
vices and fautes
of the people,
which is ment
here by coue-
tousnes.
n Though they
were obſtinate,
yet I did not
wdrawe my mer-
cie from them.
x That is, I frame
the ſpeeches and
words of my meſ-
ſengers which
ſhall bring pece.
y As well to him
that is in captivi-
tie, as to him that
remaineth at
home.
z Their euill coſ-
cience doeth e-
ner torment the,
and therefore
they can neuer
haue reſt, read
Chap. 48. 22.

13 When thou reſt, let them that thou
haſt gathered together deliuer thee: but
the winde ſhall take them all awaye:
banitie ſhall pull them away: but hee
that truſteth in mee, ſhall inherite the
land, & ſhall poſſeſſe mine holie ſpoun-
taine.
14 And he ſhall ſay, Caſt vp, caſt vp: pre-
pare the way: take by the ſtumbling
blocks out of the way of my people.
15 For thus ſaith he, that is he and excels
lent, hee that inhabiteth the eternitie,
whoſe name is the Holie one, I dwell
in the he and holie place: with him
alſo that is of a contrite and humble
ſpirit to reuine the ſpirit of the humble,
and to giue life to them that are of a
contrite heart.
16 For I wil not contend for ever, neither
will I be alwayes wroth, for the ſpi-
rit ſhould ſaile beſore mee: and I haue
made the breath.
17 For his wicked couetouſnes I am
angrie with him, & haue ſiniten him: I
hid me and was angrie, yet he went as
waye, and turned after the waye of his
owne heart.
18 I haue ſene his wayes, & will heale
him: I will leade him alſo, and reſtore
comfort vnto him, and to thoſe that la-
ment him.
19 I create the fruite of the lippes, to be
peace: peace vnto them that are farre
of, and to them that are neere, ſaith the
Lord: for I wil heale him.
20 But the wicked are like the raging ſea,
that can not reſt, whoſe waters caſt vp
mire and dirt.
21 There is no peace, ſaith my God, to
the wicked.

CHAP. LVIII.

1 The office of Gods miniſters. **2** The workes of the
hypocrites. **6** The faſt of the faſtfull. **13** Of the
true Sabbath.

Chapter 2. aloude, ſware not: lift vp thy
voyce like a trumpet, and ſhew my
people their tranſgreſſion, and to the
houſe of Iſaiah, their finnes.
2 Yet they ſeek me daily, & will knowe
my wayes, euen as a nation that did
righteouſly, and had not forſaken the
ſtatutes of their God: they aſke of mee
the ordinances of iuſtice: they wil draw
neere vnto God, ſaying,
3 Wherefore haue we faſted, & thou ſeeſt
it not? wee haue puniſhed our ſelues,
and thou reſardeſt it not. Beholde, in
the day of your faſt you wil ſeek your
will, and require all your dettes.
4 Behold, ye faſt to ſtrife and debate, and
to ſnute with the ſift of wickednes: ye
ſhall not faſt as ye doe to daue, to make
your voyce to be heard aboue.
5 Is it ſuch a faſt that I haue choſen, that
a man ſhould afflict his ſoule for a day,
and to bowe downe his head, as a bull

rull, and to lie downe in ſackcloth and
aiſhes? wilt thou call this a faſting, or
an acceptable day to the Lord?

6 Is not this the faſting, that I haue
choſen, to looſe the bands of wickednes,
to take of the heauie burdens, and to
let the oppreſſed goe free, and that ye
breake euery yoke?

7 Is it not to deale thy bread to the hun-
grie, and that thou bring the poore that
wander, vnto thine houſe? when thou
ſeeſt the naked, that thou couer him, &
hide not thy ſelfe from thyne owne
fleſh?

8 Then ſhall thy light breake forth as
the morning, & thine health ſhall growe
ſpeedily: thy righteouſnes ſhall go be-
fore thee, and the glorie of the Lord ſhall
embraſe thee.

9 Then ſhalt thou call, and the Lord ſhall
anſwer: thou ſhalt cry, and he ſhall ſay,
Here I am: if thou take away from the
middeſ of thee the yoke, the putting
forth of the finger, and wicked ſpea-
king:

10 If thou poure out thy ſoule to the
hungrie, and reſreſh the troubled ſoule:
then ſhall thy light ſpring out in the
darkenes, and thy darkenes ſhalbe as
the noone day.

11 And the Lord ſhall guide thee continu-
ally, and ſatiſfie thy ſoule in drought,
and make fatte thy bones: and thou
ſhalt be like a watered garden, and like
a ſpring of water, whoſe waters ſaile
not.

12 And they ſhalbe of thee, that ſhall build
the olde waſte places: thou ſhalt raiſe
vp the foundations for many generati-
ons, and thou ſhalt be called the repa-
rer of the breache and the reſtorer of the
paths to dwell in.

13 If thou turne awaye thy foote from
the Sabbath, from doing thy will on
mine holy day, and call the Sabbath a
delite, to conſecrate it, as glorious to the
Lord, and ſhalt honour him, not doing
thyne owne wayes, nor ſeeking thine
owne will, nor ſpeaking a vaine word.
14 Then ſhalt thou delite in the Lord, and
I wil cauſe thee to mount vpon the hye
places of the earth, and feede thee with
the heritage of Iſaiah thy father: for
the mouth of the Lord hath ſpoken it.

CHAP. LIX.

1 The wicked periſh through their owne iniquities.
12 The confeſſion of finnes. **16** God alone will pre-
ſerue his Church, though all men fail.

Behold, * the Lords hand is not ſhort-
ned, that it cannot ſaue: neither is
his eare heauie, that it cannot heare.
2 But * your iniquities haue ſeparated
betwene you and your God, and your
finnes haue hid his face from you, that
he wil not heare.

3 For your handes are defiled with blood, &
your fingers with iniquitie: your
lips haue ſpoken lies, and your tongue
harſh murmured iniquitie.

f That you leaue
of all your extor-
tions.

g For in him
thou ſeeſt thy
ſelfe as in a glaſſe.

h That is, the
prosperous e-
ſtate, where-
with God wil
bleſſe thee.

i The testimo-
nie of thy good-
nes ſhall appeare
before God and
man.

k Whereby is
ment all manner
of iniurie.

l That is, haue
compaſſion on
their miſeries.
m Thine adue-
nture ſhall be
need into proſpe-
ritie.

n Signifying,
that of fewes
ſhould come
ſuch as ſhould
build againe the
ruines of Ieruſa-
lem and Iudea:
but chiefly this
is ment of the
ſpiritual Ieruſa-
lem: whoſe
builders were
the apoſtles.
o If thou re-
fraine thy ſelfe
from thy wicked
workes,

Numb. 11. 27.
chap. 50. 3.

Ier. 5. 15.

a Read Chap.
1. 15.

b Al men winke at the injuries & oppressions, and none go about to remedie them.
c According to their wicked deuices, they hurt their neighbors.
d Whatioeuer cometh from them, is poyson and bringeth death.
e They are profitable to no purpose.
f That is, Gods vengeance to punish our enemies.
g Gods protection to defend vs.
h We are alsogethere destitute of counsell & can finde no ende of our miseries.
i We expresse our sorowes by outward signes, some more, some lesse.
k This confession is generall to the Church to obtaine remission of finnes, and the Prophets did not except theselues from the same.
l To wit, against our neighbours.
m There is neither iustice nor vprightnes among men.
n The wicked will destroy him.
o Meaning, to do iustice, and to remedie things that were so far out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.
q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.

4 No man calleth for iustice: no man contenteth for truely: they trust in vanitie, and speake vaine things: they conceale iniquities, and bring forth iniquitie.
5 They hatch cockatrice & egges, and weave the spiders webbe: he that eateth of their egges, dieth, & that which is trod vpon, breaketh out into a serpent.
6 Their webbes shalbe no garment, neither shal they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.
7 Their fate runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: belolation and destruction is in their paths.
8 The wap of peace they knowe not, and there is none equitie in their goings: they haue made them crooked paths: whoioeuer goeth therein, shal not know peace.
9 Therefore is iudgement farre from vs, neither dooth iustice come nere vnto vs: we walke for light, but for it is darkenesse: for brightnesse, but we walke in darkenesse.
10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.
11 We roare all like beares, and mourne like dones: we looke for equitie, but there is none: for healt, but it is farre from vs.
12 For our trespasses are manie before thee, and our finnes testifie against vs: for our trespasses are with vs, and we knowe our iniquities.
13 In trespassing and lying against the Lord, & we haue departed away from our God, and haue spoken of crueltie and rebellion, concerning and bresking out of the heart false matters.
14 Therefore iudgement is turned backward, and iustice standeth farre off: for truely is fallen in p drete, and equitie cannot enter.
15 Psea, truth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.
16 And when he sawe that there was no man, he wondered that none would offer himselfe. **o** Therefore his arme did stand it, and his righteousness it selfe did sustaine it.
17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.
18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: he will fully repaie the plaudes.
19 So shal they feare the name of the Lord

from the West, and his glorie from the East. **He sheweth** ryming of the lunn: for the enemy shall come like a flood: but the Spirit of the Lord shal chase him away.
20 And the Redeemer shall come vnto Zion, & vnto them that turne from iniquitie in Iacob, saith the Lord.
21 And I will make this my countenance with them, saith the Lord, my Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, & shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seede, saith the Lord, from henceforth euen for euer.
He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.
Whereby he declareth that true deliuerance from sinne & Satan belongeth to none, but to the children of God, whom he iustificieth.
Because the doctrine is made profitable by the vertue of the spirit, he ioyneth the one with the other, and promisseth to giue them both to his Church for euer.
CHAP. LX.
1 The Gentiles shall come to the knowledge of the Gospel. **2** They shall come to the Church in abundance. **3** They shall haue abundance, though they suffer for a time.
1 A Rile, O Ierusalem: be bright, for thy light is come, and the glorie of the Lord is risen vpon thee.
2 For behold, darkenesse shall couer the earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glorie shall be seene vpon thee.
3 And the Gentiles shall walke in thy light, and Kings at the brightness of thy rising vp.
4 Lift vp thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come fro farre, and thy daughters shalbe nourished at thy side.
5 Then thou shalt see and shine: thine heart shalbe alighted & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.
6 The multitude of camels shall couer thee: and the dromedaries of Arabia and of Ephah: all thep of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.
7 All the shepe of Cedar shalbe gathered vnto thee: the rams of Arabia shal serue thee: they shal come up to be accepted vpon mine altar: and I will beautifie the house of my glorie.
8 Who are these? that slee like a clonde, and as the dones to their windowes?
9 Surely the ples shall waite for me, and the shippes of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver, and their gold.
f Meaning, that every one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue. **g** That is, the Arabians that haue great abundance of cattell. **h** Because the altar was a figure of Christ, Hebr. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. **i** Shewing what great number shall come to the Church, and with what great diligence and zeale. **k** The Gentiles that are now enemies, shal become friends and fexters forth of the Church.
a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47. 1.
b Signifying, that all men are in darkenesse till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receive light of her.
d An infinite number from all countries, Chap. 49. 18.
e Forioy, as the heart is drawn in for forwe.
g gold

1 Meaning, Cyrus and his successors: but chiefly this is accomplished in them that Ienie Christ being converted by his Gospel. m He sheweth that God hath given all power and autoritie here in earth for the vse of his Church: and that they which will not serue & profite the same, shall be destroyed. n There is nothing so excellent which shall not serue the necessitie of the Church: o Signifying, that Gods maiestie is not included in the temple, which is but the place for his seate, that we may learne to rise vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both he and lowe shall be ready to helpe and succour thee. r Thy gouernours shall loue thee and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdom. t Signifying, that all worldly meanes shall cease, and that Christ shall be all in al, as Reue. 22. and 22. 5. u The children of the Church. x Meaning, that

golde with them, unto the Name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee. **10** And the sonnes of strangers shall build by thy walles, and their Kinges shall minister unto thee: for in my wrath I smote thee, but in my mercie I had comp'assion on thee. **11** Therefore thy gates shall be open continually: neither day nor night shall they be shut that men may bring unto thee: the riches of the Gentiles, & that their Kinges may be brought. **12** For the nation and the kingdom, that will not serue thee, shall perish: and those nations shall be utterly destroyed. **13** The glorie of Lebanon shall come unto thee, the firc tree, the elme and the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my seate. **14** The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall p' downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the help one of Israel. **15** Where as thou hast bene forsaken and hated: so that no man went by thee, I will make thee an eternal glorie, and a top from generation to generation. **16** Thou shalt also sucke the milke of the Gentiles, and shalt sucke the y breasts of Kinges: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mightie one of Iacob. **17** For I will bring golde, and for p'ion will I bring siluer, and for wood brasse, and for stones p'ion. I will also make thy gouernement peace, & thine eractours righteousnesse. **18** Violence shall no more be heard of in thy lande, neither desolation, nor destruction with in thy borders: but thou shalt call saluation, thy walles, and praise, thy gates. **19** Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the moone shine vnto thee: for the Lord shall be thine euerslaking light, and thy God, thy glorie. **20** Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine euerslaking light, and the dayes of thy sorrowe shall ended. **21** Thy people also shall be all righteous: they shall possesse the land for ever, the y graffe of my planting shall be the worke of mine handes, that I may be glorified. **22** A little one shall become as a strong nation, and a small one as a strong nation: I the Lord will hasten it in due time.

Church should be miraculously multiplied.

CHAP. LXI.

He prophesieth that Christ shall be anointed and sent to preach, so The joye of the faithfull.

1 The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath sent me to teineth to all preach the good tidings into the poore, to the Prophets binde by the captiues hearted, to preach and ministers of libertie to the captiues, and to them God, but chiefly that are bounde, the opening of the ly to Christ, of whose abundant **2** To preach the acceptable peere of the graces euery Lord, and the day of vengeance of one receiue our God, to comfort all that mourne, according as it **3** To appoint vnto them that mourne in pleafeth him to Zion, and to giue vnto them beauty for distribute. f Althes, the ople of iope for mourning, b To them that the garment of gladnesse for the spirite are liuely touched with the s trees of righteousnesse, the plains feeling of their tint of the Lord, that he might be glorified. **4** And they shall builde the olde waste places, and raise by the foyner desolations, and they shall repaice the cities that were desolate and waste through many generations. **5** And the strangers shall stand & feede your sheepe, & the sonnes of the strangers shall pour plowmen and dyers of your vines. **6** But ye shall be named the Priests of the Lord, and men shall say vnto you, The ministers of our God, ye shall eate the riches of the Gentiles, and shall be exalted with their glorie. **7** For your shame you shall receiue double reioyce, and for confusion they shall receiue in their position: for in their land they shall possesse the double: euerslaking reioyce shall be vnto them. **8** For I the Lord loue iudgement & hate robbery for burnt offering, & I will direct their worke in truth, & I will make an euerslaking covenant with them. **9** And their seede shall be known among the Gentiles, and their budbes among the people. All that see them, shall know them, that they are the seede which the Lord hath blessed. **10** I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed me with the garments of saluation, and covered me with the robe of righteousnesse: he by whom al the hath decked me like a bridegrome, and as a bride tieweth her selfe with her iewels. **11** For as the earth bringeth forth her bud, and as the garden causeth to grow the which is sown in it: so the Lord God will cause righteousnesse to growe and praise before all the heathen.

compence, as this word is vsed, Chap. 40. 2. n That is, the Iewes. o To w t of the Gentiles p Whereas the Gentiles had dominion over the Iewes in times past, now they shall haue double autoritie ouer them and possesse twise so much. q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive me of my glorie. r That is, of the Church. s He sheweth what shall be the affliction, when they seele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christ's coming. 6 The diligence of the Pastours to preach.

a The Prophet sayth that he wil neuer cease to declare vnto the people the good tidings of their deliuerance.

b Til they haue full deliuerance: & this the Prophet speakech to encourage all other ministers to the setting forth of Gods mercies to wane his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shal esteeme thee as deere & precious, as a king doeth his crowne.

e Thou shalt no more be cōdemned as a woman forsaken of her husband.

f *As my desire is her.*

g *Or, married.*

h That it may be replenished with children.

i For as much as they cōfesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring forth children vnto him.

k Prophets, pastors, and ministers.

l He exhorte th the ministers neuer to cease to cill vpon God by prayer for the deliuerance of his Church, & to teach others to do the same.

m For y restoration wherof a y world shal praise him.

n Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of y same, as chap. 57. 14.

1 Zion's sake I will not hold my tongue, and for Ierusalem's sake I wil not rest, vntill the rightcousnesse thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And y Gentiles shal see thy rightcousnesse, and al kings thy glorie: and thou shalt be called by a newe name, which the mouth of the Lord shal name.

3 Thou shalt also be a crowne of glorie in the hande of the Lord, and a royal diademe in the hand of thy God.

4 It shal no more be laid vnto thee, for I forsaken, neither shal it be laid any more to thy land, Desolate, but y shal be called Ephraim, and thy land Beniamin: for the Lord delighteth in thee, and thy land shal haue an husband.

5 For as a pomegranate in myrreth a virgine, so shal thy sonnes marry thee: and as a bydegrome is glad of the byde, so shal thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shal not cease: for that thou art a forgetful of the Lord, keepe not silence,

7 And giue him no rest, til he repaire and vntill he be set by Ierusalem the praise of the world.

8 The Lord hath sworn by his right hand, and by his strong arme, Surely I wil no more giue thee come to be meat for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Go through, go through the gates: prepare pou the waie for the people: cast vp, cast vp the way, and gather out the stones and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: I tel y daughter Zion, Beholde, thy Saviour cometh: behold, his wages are with him, and his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, The chaste sought out and not forsaken.

CHAP. LXIII.

God shal destroy his enemies for his Church's sake. 7 Gods benefites towards his Church.

1 Who is this that cometh from Edom, with robes garments from Bozrah? he is glorious in his apparel & walketh in his great strength: I speake in rightcousnesse, & am mighty to saue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there was none with me: for I wil treade them in mine anger, and treade them under foote in my wrath, and their blood shal be sprinkled vpon my garments, and I wil flume al my rapine.

4 For the daye of vengeance is in mine heart, and the peece of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to byholde: therefore mine owne arme helped me, and my wrath I selfe sustained me.

6 Therefore I wil tread downe the people in my wrath, and make them drunken in mine indignation, and wil bring downe their strength to the earth.

7 I wil remember the mercies of y Lord and the praises of the Lord according vnto all that the Lord hath giuen vs, & for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he said, Surely they are my people, children that will not lye: so he was their saviour.

9 In al their troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy and hee fought against them.

11 Then hee I remembered the olde time of Moses & his people, saying, Where is hee that brought them vp out of the Sea with the shephearde of his

a This prophetic is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe cite of the Idumeans: for these

were their greatest enemies, and vnder the title of circumcision, and the kindred of Abraham

claimed to them selues the chiefe religion, and hated the true worshippers, Psalme 137. b God answereth them that asked this question, Who is this? &c. & saith, Ye see now performed in deede

the vengeance, which y Prophets threatened.

c Another question, to y which the Lord answereth.

d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that hee hath no neede of mans

helpe for the deliuerance of his, and though men refuse to doe their dutie through negligence, & ingratitude, yet he himselfe will deliuer his Church, and punish the enemies. Reade chap. 59. 16. f I will so attonie them, and make them so giddy, that they shal not knowe, which way to goe. g The Prophet speakech this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holye, and not deceiue mine expectation. i Hee bare their afflictions and griefes as though they had bene his owne. k Which was a witness of Gods preferre: and this maye be referred to Christ, to whome belongeth the office of saluation. l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in times past. m Meaning, Moses.

Heere?

n That is, in Moſes, that he might wel gouerne y people: ſome reſerre this giuing of the Spirit to the people.

o Peaceably & gently, as an horſe is led to his paſture.

p Having declared Gods benefits ſhewed to their forefathers he turneth himſelfe to God by prayer, deſiring him to continue the ſame graces toward them.

q Thy great affection which thou bareſt towards vs.

r Meaning, from the whole bodye of the Church.

s Though Abraham would haue vs to be his children, yet thou wilt not reſuſe to be our Father.

t By taking away thy holy Spirit from vs, by whome we were gouerned, and ſo for our ingratitude diſt deliver vs vnto our owne concupiſcence, and diſt puniſh ſinne by ſinne according to thy iuſt iudgement.

u Meaning, for the covenants ſake made to Abraham, Iſhak and Iaakob his ſeruants.

x That is, in reſpect of the promes, which is perpetuall: albeit they had now poſſeſſed the lande of Canaan, a thouſand and foure hundred yeres: and thus they lament, to moue God rather to remember his covenant then to puniſh their ſinnes.

CHAP. LXVIII.

1 The Prophet prayeth for the ſinnes of the people.
6 Mans righteouſnes is like a filthy cloth.

a The Prophet continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mighty power as he did in Mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul veth the ſame kinde of admiration, 1. Corinth. 2. 9. muticling at Gods great benefite ſhewed to his Church by the preaching of the Goſpel.

ſheep? where is he that put his holp Spirit within him?

12 He led them by the right hand of Moſes with his owne glorious arme, deſtroying the water before them, to make himſelfe an enſuring ſhame.

13 He led them through the deepe, as an horſe in his wilderneſſe, that they ſhould not ſtumble.

14 As the beaſt goeth downe into the valley, the Spirit of the Lord gaue them reſt: ſo diſt thou lead thy people, to make thy ſelfe a glorious ſhame.

15 I looke downe from heauen, and behold from the dwelling place of thine holines, and of thy glorie, where is thy zeale and thy ſtrength, the multitude of thy mercies, & of thy compaſſions: they are reſtrayned from mine.

16 Doubtles thou art our Father: though Abraham be ignorant of vs, and Iſrael knowe vs not, yet thou, O Lord, art our Father, and our redeemer: thy ſhame is for euer.

17 O Lord, whp haſt thou made vs to erre from thy wayes? & hardened our heart from thy feare? Returne for thy ſeruants ſake, and for the tribes of thine inheritance.

18 The people of thine holines haue poſſeſſed it, but a litle while: for our aduerſaries haue troden downe thy Sanctuary.

19 We haue bene as they, over whom thou neuer bareſt rule, and vpon whome thy ſhame was not called.

5 Thou diſt meete him, that reioiced in thee, and did iuſtly: they reioiced in thee in thy wayes: behold, thou art angry, for wee haue ſinned: yet in their continuance, and we ſhal be ſaned. 6 But we haue all bene as an uncleane thing, and all our righteouſneſſe is as filthy cloutes, and we all do fade like a leaſe, and our iniquities like the wounde haue taken vs away.

7 And there is none that calleth vpon thy ſhame, neither that ſtretcheth vp himſelfe to take hold of thee: for thou haſt hid thy face from vs, and haſt conſumed vs becauſe of our iniquities.

8 But nowe, O Lord, thou art our Father: we are the clay, and thou art our potter, and we are all the worke of thine hands.

9 Be not angry, O Lord, above meaſure, neither remember iniquitie for euer: ſo, we beſeech thee beholde, we are all thy people.

10 Thine holy cities be waſte: Zion is a wilderneſſe, and Ieruſalem a deſert.

11 The Houſe of our Sanctuary and of our glorie, where our fathers praized thee, is burnt vpon with fire, and all our pleaſant things are waſted.

12 While thou holde thy ſelfe ſtill, as theſe things, O Lord? wilt thou holde thy peace and afflict vs without meaſure? like the menſtruous clothes of a woman. i Albeit, O Lord, by thy iuſt iudgement thou mayeſt utterly deſtroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleaſed thee to adopt vs to be thy children. k For ſo the fleſh iudgeth when God doeth not immediately fend ſuccour. l Which were dedicated to thy ſeruite and to call vpon thy Name. m Wherein we reioiced and worſhipped thee. n That is, at the contempt of thine owne glorie: though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glorie thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reſtoration of the Iewes. 12 The toy of the cleſt and the puniſhment of the wicked.

1 I haue bene ſought of them that acknowledge not: I was found of them that ſought me not: I ſaid, Behold me, he knewe not God, holde me, vnto a nation that called not vpon my ſhame.

2 I haue byped out mine handes al the dape vnto a rebellious people, which hearts with his walked in a way that was not good, euen after their owne imaginations.

3 All people that provoked mee euer vnto my face: that ſacrificeth in gardens, and burneth incenſe vpon bushes.

4 Which remaine among the granes, and lodge in the deſertes, which eate the ſwineſſe fleſh, and the broth of things

of his Prophets, by whome he called them continually, & ſtretched out his hand to draw them. c He ſheweth that to deſire in our owne fantaſies is the declining from God & the beginning of all ſuperſtition and idolatrie. d Which were dedicate to idols. e Meaning their altars, which he thus nameth by contempt. f To conſult with ſpirits and to conſure diuels, which was forbidden, Deut. 18. 11. g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.

polluted

h He sheweth that hypocrisie is euer ioyned wth pride & cōtempt of others.
i Their punishment shall neuer haue end.
k So that the remembrance thereof cannot be forgotten.
l I shall both punish together: & this declareth how the childre are punished for their fathers fautes: to wit, when the same fautes or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.
n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattel.
o By the multitude and number he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.
p Seeing you cannot number your gods, I will number you with the sworde.
q By my Prophets, whome ye woulde not obey.
r By these wordes, Eate and drinke, he meaneth the blessed lyfe of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke the corporall thinges.
f Meaning, that hee woulde call the Gentiles, who shoulde abhorre, euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing, is meant the praying of God for his benefices, and the true worshipping of him, which shall not be only in Iudea, but through all the worlde.
x I will no more suffer my Church to be desolate as in times past.

polluted are in their benefices.
1 Which say, ^b Stande apart, come not nere to mee: for I am holier then thou: these are a snoule in my wyath & a fire that burneth all the day.
2 Behold, it is ^c written before me: I wil not keepe silence, but will render it and recompense it unto their bosome.
3 Pour iniquities and the iniquities of your fathers shall be ^d together (saith the Loide) which haue burnt incense vpon the mountaynes, and blasphemied me vpon the hilles: therefore will I measure their olde woike into their bosome.
4 Thus saith the Loide, As the wine is found in the cluster, and one saith, Destroy it not, for ^e a blessing is in it, so will I do for my seruants sakes, that I may not destroy them whole.
5 But I will bring a seede out of Iacob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.
6 And ^f Sharon shall be a sheepe fold, and the balley of Achor shall be a resting place for the cattell of my people, that haue sought me.
7 But ye are they that haue forsaken the Loide, and forgotten mine holp ^g Mountaine, and haue prepared a table for the multitude, and furnish the dynke of frings vnto the number.
8 Therefore will I ^h number you to the sword, & all you shall bowe down to the slaughter, because I called, and ye did not answer: I spake, & ye heard not, but did euill in my sight, and did chuse that thing which I would not.
9 Therefore thus saith the Loide God, Behold, my seruants shall eate, and ye shall be hungry: beholde, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shall reioyce, and ye shall be ashamed.
10 Behold, my seruants shall sing for ioy of heart, & ye shall cry for sorowe of heart, and shall howle for vberation of minde.
11 And ye shall leaue your name as a curse vnto my chosen: for the Loide God shall slap you and call his seruants by another name.
12 He that shall blesse in the earth, shall blesse him selfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

13 For so, I will create ^a newe heauens & a new earth: and the former shall not be remembered nor come into minde.
14 But be pould and reioyce for euer in the things that I shall create: for I will hold, I will create Jerusalem as a reioycing and her people as a top.
15 And I will reioyce in Jerusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.
16 There shall be no more there a child of peeres, nor an olde man that hath not filled his daies: for he that shall be an hundredth yerre olde, shall dye as a pong man: but the sinner being an hundredth yerre olde shall be accursed.
17 And they shall ^b builde houses and inhabit the, & they shall plant vineyards, and eate the fruite of them.
18 They shall not builde, and another inhabit: they shall not plant, and another eate: for as the daies of the tree are the daies of my people, and mine elect shall inioye in olde age the woork of their handes.
19 They shall not labor in vaine, nor bring forth in feare: for they are the seede of the blessed of the Loide, and their buddes with them.
20 Yea, before they call, I will answer, & while they speake, I will heare.
21 The wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust shall be his meat. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Loide.
 things comprehendeth the spirituall promises.
 11.6.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. ^a He despiseth sacrifices done without mercie and faith. ^b God comforteth them that are troubled for his sake. ^c The vocation of the Gentiles. ^d The perpetuall Sabbath. ^e The punishments of the wicked in everlasting.
2 Thus saith the Loide. ^a The heauen is my throne, & the earth is my footes: where is that house that pee will build vnto mee? and where is that place of my rest?
3 For all these things hath mine hand made, & all these things haue bene, cannot be included in a temple to him, that is poore, and of a contrite spirite and tremblith at my wordes.
4 He that killeth a bullock, is as if he slew

I will soalter and change the state of my Church, that it shall seeme to dwell in a newe world.
z Meaning, in this wonderfull reftauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should be fresh, and flourishing: and this is accomplished in the heauenly Ierusalem, when all finnes shall cease, and the teares shall wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He propheseth to the faithfull the blessings which are conteinied in the Lawe, and vnder temporall
c Reade Chap.

which trusted in the Temple and sacrifices. **b** Seeing that both the Temple and the things therein, with ^y sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, ^p Psal. 50. 10. **c** To him that is humble and pure in heart, which receiue my doctrine with reuerence and feare. **d** Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of ^y heathen, who offered men, dogs & swine to their idoles, which things were expressely forbidden in the Law.

e I wil discover their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, to all the worlde.

f He incourage the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

g The enemies shall shortly heare a more terrible voyce, even fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion: as when a woman is delivered before she looke for it, and that without payne in travail.

i This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vpout of Babylon, were a figure.

k Declaring hereby, that as by his power, and providence woman travaileth and is delivered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefites that God bestoweth upon his Church.

m I will give her felicitie, and prosperitie in great abundance.

n Read Chap. 60. 16.

o Ye shall be cherished, as her dearly beloved children.

p Ye shall have new strength and new beautie.

a man: he that sacrificeth a sheepe, as if he cut of a dogges necke: he that offereth an oblation, as if he offered swines blood: hee that remembereth incense, as if hee blessed an idole: yea, they haue chosen their owne waies, & their soule deliteth in their abominations.

4 Therefore wil I chule out their delusions, & I wil bring their feare vpon the, because I called, and none would answer: I spake & they would not heare: but the y did cul in my sight, and chose the things which I would not.

5 Heare the voyce of the Lord, all ye that tremble at his word. Your brethren that hated you, and call you out for my names sake, said, Let the Lord be glorified: but he shall appeare to pour ioye, and they shall be ashamed.

6 A voyce soundeth from the citie, even a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies full.

7 Before hee travailed, she brought forth: and before her payne came, she was delivered of a man childe.

8 Who hath heard such a thing? who hath seen such things? that the earth be brought forth in one day? or that a nation be borne at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I cause to trauaile, & not bring forth? shall I cause to bring forth and shall be barren, saith the Lord?

10 Reioyce pe with Jerusalem, and bee glad with her, all pee that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke & be satisfied with the breasts of her consolation: that ye may milke out and be delighted with the brightness of her glorie.

12 For thus saith the Lord, Behold, I will extend my peace ouer her like a flood and the glory of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and pee shall be comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herb: and the hand of the Lord shall be known among his seruants, & his indignation against his enemies.

15 For beholde, the Lord will come with fire, and his chariots like a whirlwinde,

that he may recompense his anger with wail, and his indignation with the flame of fire.

16 For the Lord wil iudge with fire, and with his sword all felfe, and the flame of the Lord shall man.

17 They that sanctifie themselves, and purifie themselves in the gardens beside one tree in a middeasing swines felfe, and such abomination, enen the mouse, shall be consumed together, saith the Lord.

18 For I wil visite their workes, and their imaginations: for it shall come that I wil gather all nations, and tongues, & they shall come, and see my glory.

19 And I will let a signe among them, & wil send those that escape of them, vnto the nations of Tyars, Bul, and Lud, & to them that draw the bow, to Tubal, & Iauan, piers as farre of, that haue not heard my name, neither haue seen my glory, and they shall declare my glory among the Gentiles.

20 And they that bring all your brethren for an offering vnto the Lord out of all nations, vpon a horse, and in chariots, and in horse litters, and vpon mules, & swift beastes, to Jerusalem mine holie Mountaine, saith the Lord, as the children of Israel, offer in a cleane vessel in the House of the Lord.

21 And I will take of them for Priests, and for Leuites, saith the Lord.

22 For as the new heauens, & the new earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and looke vpon the carcasses of the men that haue transgressed against mee: for their womne Iewes, which shall not dye, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

y That is, Cilicia, z Meaning, Affrica, a To wit, Lydia, or Agaminor, b Signifying, the Parthians, c Italie, d Grecia.

e Meaning, the Apostles, Disciples, and others which he did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

g Whereby he meaneth that necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.

h To wit, of the Gentiles, as he did Luke, Timothie and Tite first, and others after to preach his word.

i Hereby he signifieth the kingdoms of Christ, wherein his Church shall be requed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath so that all times and seasons shall be meete.

k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continual torment of conscience, which shall euer gnawe them and neuer suffer them to be at rest.

m This is the iust recompence for the wicked, which contemning God and his word, shall be by Gods iudgement abhorred of all his creatures.

q This vengeance God began to execute at the destruction of Babylon, & shall continue it against the enemies of his church & will do till the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts that forbidd, euen to the mouse, which abhorreth nature.

t The Gentiles shall partakers of glory, which before I shewed to the Iewes.

u I will make these that I chuse, that they perish not with the rest of the infidels, whereby he alludeth to the marking of the postes of his people, whome he preferred,

Exod. 12. 7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

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IEREMIAH.

THE ARGUMENT.

THe Prophet Jeremiahs borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that founde out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gittes of God, and most euident Reuelations of prophetic, so that by the commandement of the Lord he began very yong to prophetic, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Ichoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried awaye into Babylon so that this time amounteth to aboue fourtie yere, besides the time that he prophetic after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excels, rebellion, and contempt of Gods word, and for the cololation of y Church, reculeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne & obstinate, when the Prophets do admonish them most plainly of their destruction. Next howe the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigourously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, & when all meanes seeme to mans iudgement to be abolished, then will he declare him selfe victorious in preseruing his.

CHAP. I.

In what time Jeremiahs prophetic, 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his word without reuer.



He words of Jeremiahs the sonne of Hilkiah one of the Priestes that were at Anathoth in the lad of Benjamin.

To whome the word of the Lord came in the dayes of Iosiah the sonne of Amnon King of Iudah in the thirtieth yere of his reigne:

And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleuenth yere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carping away of Ierusalem captiue in the fift moneth.

Then the word of the Lord came vnto me, saying,

Before I s toynd thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophete vnto the nations.

Then said I, Oh, Loyde God, behold, I knowe thee, I knowe thee, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioaquin that reigned no longer. f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried awaye into Babylon by Nebuchad-nezzar. g The Scripture vseth this manner of speache to declare, that God hath appoynted his ministers to their offices before they were borne, as Isa. 49. 1. gal.

1. 17. h For Jeremiahs did not onely prophetic against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering y great iudgements of God, which according to his threatnings should come vpo the world, he was moued with a certaine compassion on the one side to pity them that should thus perishe, and on the other side by the infinitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

I can not speake, for I am a childe.

But the Lord said vnto me, Say not, I am a childe: for thou shalt go to at that I shall sende thee, and whatsoeuer I command thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, sayth the Lord.

Then the Lord stretched out his hande and touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

Behold, this day haue I set thee ouer nations and ouer the kingdomes to plucke by, & to rote out, and to bestrope and throwe downe, to builde, and to plant.

After this the word of the Lord came vnto me, saying, Jeremiahs, what seest thou? And I said, I see a rodde of an almond tree.

Then saide the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

Again the word of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a leering & yet looking out of the north.

Then saide the Lord vnto me, Out of the north shall a plague be byrd vpo all the inhabitantes of the lande.

For lo, I will call all the families of the kingdomes of the north, sayth the Lord, and they shall come, & euery one shall set his throne in the entering of the gates of Ierusalem, & on all the walles thereof round about, and in all the citie of Iudah.

And I will declare vnto them my

Which declareth, that God maketh meete and assureth the, whom he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod. 4. 12. Isa. 6. 7. l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoever listeth it selfe vp against God: & to plant & assure the humble, and such as giue them selues to y obedience of Gods worde, 2. cor. 10. 4. hebr. 4. 12. and these are the keyes which Christ hath left to loose & binde, Mat. 18. 18.

He ioyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes. n Signifying, that the Caldeans, and Assyrians should be as a rot to seeth the Iewes, which boiled in their pleasures, & lustes. o Syria & Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

p I will giue thee charge & power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against thee, which dare not execute their due tie faithfully, either for feare of man, or for any other cause. 1. Cor. 9. 16. r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, y more present will he be to helpe them, Iosh. 1. 5. Heb. 13. 5. and on the other part, that they are vterly vnneere to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoeuer danger depend thereon, Ila. 50. 7. Ezek. 3. 8.

CHAP. II.

2 God rehearseth his benefices done vnto the Iewes. 3 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

1 **M**oreouer, the word of the Lorde came vnto me saying,

2 Go, and crie in the eares of Ierusalem, saying, Thus saith the Lorde, I remember thee, with the 2 kindnes of thy youth and the loue of thy marriage, when thou wentest after me in the wilderness: in a land y was not sowe.

3 Israel was as a thing halowd vnto the Lorde, & his first fruites: all they d that eate it, had offend: euil shal come vpon them, saith the Lorde.

4 Heare ye the word of the Lorde, O house of Iacob, and all the families of the house of Israel.

5 Thus saith the Lorde, What iniquitie haue pour fathers founde in mee, that they are gone farre from mee, & haue walked after bauntye, and are become vayne?

6 For they said not, Where is the Lorde that brought vs by out of y land of Egypt: that led vs through the wilderness, through a desert, and waste land, through a drye lande, and y by the shadowe of death, by a lande that no man passed through, & where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruite thereof, and the commodities of the same: but whye ye enured, ye defiled y my land, & made mine heritage an abomination.

8 The priests saide not, Where is the Lorde? & they that should minister the Lawe, knewe me not: the pastors also offended against me, and the prophets prophesied in y Baal, and went after things that did not profite.

9 Wherefore I will not plead with you, saith the Lorde, and I will plead with your childrens children.

10 For ye go ye to the ples of Chittim, and beholde, and send vnto y Kedar, & take diligent heerde, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their glorie, for that which they do not profite.

12 O ye heauens, be astonied at this: be afraide and vterly confounded, saith the Lorde.

13 For my people haue committed two euils: they haue forsaken me the fountaine of liuing waters, to digge their pittes, even broke pittes, that can holde no water.

14 Is Israel a seruant, or is he borne in the house? why then is he spoyled?

15 The 2 lions roared vpon him and pelted, & they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of y Joseph and Zababane haue y broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he y led thee by the way?

18 And what hast thou now to do in the way of Egypt: to drinke the water of Jarius: or what maketh thou in y way of y Euphrat: to drinke the water of the d Riuier?

19 Thine owne wickednes shal correct thee, and thy turnings backe shall reprove thee: know therefore & beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lorde God of hostes.

20 For of olde time I haue broken thy pike, and burst thy bondes, and thou were their deilest, y I wil no more transgresse, but struccion, Psal. like an hartot thou runnest about vpon all the hilles, & vnder all greene trees. f He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the fame. r Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselves destruction, Iona. 2. 8. zach. 10. 2. u Haue I ordered them like seruants, and not like dearly beloved children? Exod. 4. 22. therefore it is their fauour only, if the enemy spoyles them. x The Babylonians, Caldeans, and Assyrians. y Not one shalbe left to dwell there. z That is, y Egyptians: for these were two great cities in Egypt. a Haue grievously vexed thee at sundrie times. b Shewing, that God would haue still led them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddles, & to leaue the fountain, read Ila. 31. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne waketh them, as ver. 26. Ila. 3. 9. f When I deliuered thee out of Egypt, Exo. 1. 19. 8. deut. 5. 7. Iosh. 24. 16. eza. 10. 12. nehe. 8. 6.

That is, spake vayne things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that he would not as he might, straightwaye condemne them, but sheweth the by euident examples their great ingratitude, that they might be ashamed, and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glorie, and who maketh them glorious aboue all other people: reproving the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their deilest, Psal. 106. 36. f He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the fame. r Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselves destruction, Iona. 2. 8. zach. 10. 2. u Haue I ordered them like seruants, and not like dearly beloved children? Exod. 4. 22. therefore it is their fauour only, if the enemy spoyles them. x The Babylonians, Caldeans, and Assyrians. y Not one shalbe left to dwell there. z That is, y Egyptians: for these were two great cities in Egypt. a Haue grievously vexed thee at sundrie times. b Shewing, that God would haue still led them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddles, & to leaue the fountain, read Ila. 31. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne waketh them, as ver. 26. Ila. 3. 9. f When I deliuered thee out of Egypt, Exo. 1. 19. 8. deut. 5. 7. Iosh. 24. 16. eza. 10. 12. nehe. 8. 6.

21 Pet

k And gaue her
8 vnto the hands
of the Assyrians.
l The Ebrewe
word may either
signifie lightnes
& wantonnes, or
noyse and brute.
m Iudah sayned
for a time that
she did returne,
as vnder Iosiah
and other good
Kings, but the
was neuer truly
touched, or who-
ly reformed, as
appeared when
occasion was of-
ficed by any wicked
prince.
n Irael hath not
declared her self
so wicked, as Iu-
dah, which yet
hath had more
admonitions and
examples to call
her to repēcance
o Where as the
Israelites were
now kept in capti-
uitie by the
Assyrians, to
whom he pro-
misseth mercie, if
they wil repent.
p There was no
way, which thou
didst not hante
to seeke after
y idoles, & to trot
a pilgrimage.
q This is to be
vnderstand of
y committing of
Christ for then
they shall not
seeke y Lord by
ceremonies, and
all figures shal
ceafe.
r Meaning, the
Church, where
the Lorde wil be
present to the
worldes ende,
Mat. 28. 20.
s Where they
are now in capti-
uitie.
t The Ebrewe
worde signifieth
a friend or com-
panion, and here
may be take for
a husband, as it is
vied also, Hos. 3. 1

returned not, as her rebellious sister
Judah saue.
When I saue, how that by all occasi-
ons rebellious Iſrael had played the
harlot, I call her away, and gaue her a
bit of discomement: yet her rebellious sis-
ter Iudah was not afraid, but the wet
also, and played the harlot.
So that for the lightnesse of her
whoredome thee hath enen defiled the
land: for she hath committed fornicati-
on with stones and stockes.
Nevertheless for all this, her rebell-
ous sister Iudah hath not returned vnto
me with y her whole heart, but fap-
nedly, saith the Lord.
And the Lord had vnto me, The rebel-
lous Iſrael hath mistified her selfe
more then the rebellious Iudah.
Go and cry thee wordes towarde
the North and sape, Thou disobe-
diest Iſrael, returne, sape the Lorde,
and I will not let my wrath fall vpon
you: for I am mercifull, sape the
Lorde, and I wil not alway keepe mine
anger.
But knowe thine iniquitie: for thou
hast rebelled againt the Lord thy God,
and hast scattered thy wayes to the
strange gods vnder euery greene tree,
but ye would not obey my voyce, saith
the Lord.
O pee disobedient children, turne a-
gaine, sape the Lorde, for I am your
Lord, and I will take you one of a citie,
and two of a tribe and wil bring you to
Zion.
And I wil giue you pastors according
to mine heart, which shal feed you with
knowledge and vnderstanding.
Moreover, when pee be increased and
multiplied in the lande, in those dayes,
sape the Lorde, they shal sape no more,
The voice of the covenant of the Lorde:
for it shal come no more to minde, nei-
ther shall they remember it: neither
shal they visit it, for that shalbe no more
done.
At that tyme they shall call Ierusa-
lem, The throne of the Lorde, and all
the nations shal be gathered vnto it,
euen to the Name of the Lorde in Ierusa-
lem: and thence forth they shal fol-
low no more the hardnesse of their wic-
ked heart.
In those dayes the house of Iudah
shal walke with the house of Iſrael, and
they shal come together out of the land
of the North, into the lande, that I
haue giuen for an inheritance vnto your
fathers.
But I said, Howe did I take thee for
children and giue thee a pleasant lande,
eue the glorious heritage of the armie
of the heathen, and said, Thou shalt call
me, saying, My father, & shalt not turne
from mee?
But as a woman rebelleth againt her
husbande: so haue ye rebelled againt
me, O house of Iſrael, saith the Lord.

And voyce was heard vpon the hie plas-
ces, weeping and supplications of the
children of Iſrael: for they haue peruer-
ted their waye, and forgotten the Lorde
their God.
O ye disobedient children, returne and
I will heale your rebellions. Beholde,
we come vnto thee, for thou art the Lord
our God.
Truly the hope of the hilles is but
vaine, nor the multitude of mountaine:
but in the Lorde our God is the health
of Iſrael.
For confusion hath denoured our
fathers labour, fro our pouth then thepe
and their bullockes, their soimes and
their daughters.
We lye downe in our confusion, & our
shame couereth vs: for we haue sinned
againt the Lorde our God, we and our
fathers from our pouth, euen vnto this
daye, and haue not obeyed the voyce of
the Lorde our God.

or say that they would follow their fathers, but condemne their
wicked doings and desire forgiveness of the same, Ezra 9. 7.
Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

True repentance. 4 He exhorteth to the circumci-
sion of the heart. 5 The destruction of Iudah is pro-
phetic, for the malice of their hearts. 19 The Pro-
phet lamenteth it.

Iſrael, if thou returne, a returne
vnto mee, sape the Lorde: and if
thou put away thine abominati-
ons out of my sight, then shalt thou not
remoue.
And thou shalt sweare, The Lorde is
truth in truth, in ingement, & in right-
eousnesse, & the nations shal be blessed
in him, and shal glory in him.
For thus saith the Lorde to the men of
Iudah, and to Ierusalem,
Break ye y pour fallowe ground, and
sow not among the thornes: be circum-
cised to the Lorde, and take away the
forekinnes of your heartes, ye men of
Iudah, and inhabitants of Ierusalem,
least my wrath come forth like fire, and
burne, that none can quench it, be-
cause of the wickednesse of your maners
and rions.
Declare in Iudah, and shewe forth in
Ierusalem, and say, Blow the trumpet
in the lande: cry, and gather together, &
say, Assemble your selves, and let vs go
into strong cities.
Set by the standard in Zion: prepare
to flee, and stape not: for I will bring a
plague from the North, and a great des-
truction.

n Signifying,
that God, whom
they had forsa-
ken, would bring
their enemies
vpon them, who
should leade the
captiue & make
them to cry and
lament.
x This is spoken
in the person of
Israel to the
shame of Iuda-
h, which stayde so
long to turne
vnto God.
y For their ido-
latri Gods ven-
geance hath
light vpon them
and theirs.
z They iustifie
not themselves,
that God, whom
they had forsa-
ken, would bring
their enemies
vpon them, who
should leade the
captiue & make
them to cry and
lament.
x This is spoken
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and theirs.
z They iustifie
not themselves,
that God, whom
they had forsa-
ken, would bring
their enemies
vpon them, who
should leade the
captiue & make
them to cry and
lament.
a That is, why,
& without hypo-
cristie, Joel 2. 12.
not dissembling
to turne & serue
God as they do
which serue him
by halues, as
Hos. 7. 16.
b Thou shalt
dettect the name
of idoles, Psa. 16.
4. & shalt with
reuerence sweare
by the luyng
God, when thine
or he may ad-
uance Gods glo-
rie, and prouice
others: & here,
by swearing he
meaneth the
true religion of
God.
c He willett
them to plucke
vp the impietie
and wicked af-
fection & world-
ly respects out of
their heart, that the true seede of Gods worde may bee sown
therein, Hos. 10. 12. & this is the true circumcision of the heart,
Deut. 10. 16. rom. 2. 29. col. 2. 11. d He warneth them of the
great dangers that shall come vpon them by the Caldeans, ex-
cept they repent, and turne to the Lorde. e He spe. keth this
to admonish them of the great danger wherby euery man shal pre-
pare to saue himselfe, but it shal be to late, 2. King. 23. 4.

f Meaning, Ne-
buchadnezzar
king of Babylon,
2. king. 24. 1.
g That is, the
falle prophetes,
which full pro-
phied peace &
fecuritie.
h By the falle
prophetes, which
promised peace
and tranquillitie:
i Thus thou
hast punished thy
rebellious
stubbernes by
causing them to
hearken vnto
lies which would
not beleue thy
trueth, 1. king. 23.
23. Ezck. 14. 9.
2. Theff. 2. 11.
i The North
winde whereby
he meaneth Ne-
buchadnezzar.
k But to eary a-
way both come
and chaffe.
l Meaning, that
Nebuchadnezzar
should come
as suddenly, as a
cloude that is ca-
ried with the
winde.
m This is spo-
ken in the per-
fon of all the
people who in
their affliction
should crye thus.
n Which was a
citie in the ve-
moost border of
Israel North-
ward towarde
Babylon.
o Which was in
the midway be-
tweene Dan and
Ierusalem.
p Which keepe
the fruites so
ftraitly, that no-
thing can come
in nor out: so
should the Ba-
bylonians com-
passe Iudah.
q He sheweth
that the true mi-
nisters are liuely
touched with the calamities of the Church, so that all the partes
of their bodie feele the griefe of their heart, albeit with zeale to
Gods glory they pronounce his iudgements against the people.
r Meaning the cities, which were as easily cast downe as a
tent.

7 The fpon is come by fro his demie,
and the destroyer of the Gentiles is
departed, and one forth of his place to
laie thy laide waste, and thy cities
shalbe destroyed without an inhabitant.
8 Wherefore gird vpon with lackeloor:
lancet, and holde, for the herce wrath
of the Lordes is not turned backe from
vs.
9 And in that day, sayth the Lord, the
heart of the king shall perishe, and the
heart of the princes and the princes
shalbe abashed, and the prophetes
shall wonder.
10 Then sayde I, My Lord God, sure-
ly thou hast decreed this people and
Ierusalem, saying, Pee shall haue
peace, and the sworde percerth vnto
the heart.
11 At that time shall it be saide to this
people and to Ierusalem, A daye wound
in the places of the wilderness com-
meth towards the daughter of my
people, but neyther to fame, nor to
shame.
12 A mightie winde shall come vnto me
from those places, and nowe will I also
gaue sentence vpon them.
13 Behold, he shal come by as a cloud,
and his charrettes shalbe as a tempest:
his hoxies are lighter then egles. Who
buto vs, for we are destroyed.
14 O Ierusalem, wath thine heart from
within vnto, that thou mayest be saued:
howe long shall thy wicked thoughtes
remayne within thee?
15 For a voyce declarerth frem Dan, &
publisheth affliction from mount Ephraim.
16 Make ye mention of the heathen,
and publish in Ierusalem, Beholde,
the skoutes come from a farre coun-
tre, and crye out against the cities of
Iudah.
17 They haue compassed her about as
the watchmen of the fildes, because it
hath mouoked me to wrath, sayth the
Lord.
18 Thy waies and thine inuentions
haue procured thee these things, such
is thy wickednes: therefore it shall be
bitter, therefore it shal perce vnto thine
heart.
19 My belly, my belly, I am pained,
euen at the brier heart: mine hearte is
troubled within me: I can not be still:
for my soule hath hearde the founde of
the trumpet, and the alarme of the
battell.
20 Defection vpon destruction is cryed
out, for the whole lande is wasted: sub-
dently are my tentes destroyed, & my
curtynes in a moment.
21 How long shall I see the standard, and

heare the founde of the trumpes?
22 For my people is foolish, they haue
not knowne me: they are toothly enu-
diens, and haue none understanding:
they are wise to doe euill, but to doe well
they haue no knowledg.
23 I haue looked vpon the earth, and lo,
it was without forme and vopdes, and
to the heauens, and they had no light.
24 I beheld the mountaines, and lo, they
trembled, and all the hilles shooke.
25 I behelde, and lo, there was no man,
and all the birdes of the heauen were
departed.
26 I beheld, and lo, the fruitfull place was
a wilderness, and all the cities thereof
were broken downe at the presence of
the Lord, and by his fierce wrath.
27 For thus hath the Lorde saide, The
whole land shalbe desolate: yet will I
not make a full ende.
28 Therefore shall the earth mourne, &
the heauens above shall be darkened,
because I haue purposed it: I haue
thought it, and will not repent, neither
will I turne backe from it.
29 The whole cite shal lie, for the people
of the hosties and bowe men: they
shall go into thickettes, and clem vs by
on the rockes: eueri cite shal be for-
saken, and not a man dwell therein.
30 And when thou shalt be destroyed,
what wilt thou do? Though thour clo-
rest thy selfe with scarlet, though thou
deckest thee with ornaments of golde,
though thou paintest thy face with cos-
tours, yet shalt thou trimme thy self in
vaine: for thy louers will abhoire thee
and forsake thy life.
31 For I haue hearde a noyse as of a
woman trauphing, or as one labour-
ring of her first childe, euen the voyce of
the daughter Zion that tighrty a firt:
they out her hands: who is mine elue:
for my soule fainteth because of the
murderers.
destruction of their people, so they declared it to the people to
moue them to repentance, Isa. 22. 4. chap. 9. 1.

f Their wisdom
and policie tend
to their owne
destruction, and
pulleth them
from God.
t By these maner
of speeches he
sheweth the hor-
rible destructio
that shuld come
vpon the land, &
also condemneth
the obstinacie of
the people, who
repent not at
the feare of
these terrible
things, seeing that
the insensible
creatures are
moued there-
with, as if the or-
der of nature
should be chan-
ged, Isa. 13. 10. &
2. 23. Ezck. 32. 7.
ioel 2. 31. and 3.
15.
u But for his
mercies sake hee
will reserue him
selfe a residue to
be his Church,
and to prayse
him in earth, Isa.
2. 9.
x Neither thy
ceremonies sake
rich gifts shall
deliuer thee.
y As the Pro-
phets were mo-
ued to piue the

CHAP. V.

1 In Iudah no right countman founde neither among
the people nor the rulers, 15 VVherefore Iudah
is destroyed of the Caldeans.
I Vnto a fro by the streetes of Ierusalem, & beholde now, and
knowe, and inquire in the open
places thereof, if ye can finde a man, or
if there be any that executeth iudge-
ment, and seeketh the trueth, and I wil
spare it.
2 For though they saye, The Lord is
with vs, yet do they sweare falsly.
3 Vnto, are not thy denes open vpon the
cruethest thou hast devised them, but
they haue not sorrowed: thou hast con-
sumed them, but they haue refused to
receiue correction: they haue made
their faces harder then a stone, & haue
refused to returne.
times punished them, but all is in vaine, Ma. 9. 13.

a That is, the
cite.
b Though they
pretend religion
and holines, yet
all is but hypocri-
sie for vnder
this kinde of
swearing is con-
teyned the true
religion.
c Doest not thou
loue vprightnes
and faithful dea-
ling
d Thou hast oft

e He speaketh this to the reproch of them, which shoulde gouerne & teach others, and yet are farther off of the way then the simple people.
f Meaning, Nebuchadnezzar & his armie.

g He sheweth that to sweare by any thing the by God, is to forsake him.

Exek. 22. 11.

h He commandeth the Babylonians and enemies to destroy them.

i Read Chap. 4. 27.

k Because they gaue no credit to the words of his Prophets, as Isa. 28. 15.

l Their wordes shalbe of none effect, but vaine.

m They are not sent of the Lord,

and therefore that which they threaten to vs,

shal come vpon them.

n Meaning, Ieremiah.

o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspokeable fauour toward his Church as Chap. 4. 27.

Chap. 28. 10.

- 4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lorde, nor the iudgement of their God.
- 5 I wil get me vnto the great men, and will speake vnto them: for they haue knowne the way of the Lorde, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.
- 6 Wherefore I alpon out of the forest shall slape them, and a wolfe of the wilderness shall destroye them: a leopard shall watche ouer their cities: euerie one that goeth out thence, shall be toyme in pieces, because their trespasses are many, and their rebellions are increased.
- 7 How should I spare thee for this? thy children haue forsaken me, and sware by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses.
- 8 They rose by in the morning like fedde horses: for euery man neped after his neighbours wife.
- 9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?
- 10 I will come by vpon their walles, and destroye them, but make not a full ende: I take away their battlements, for they are not the Lords.
- 11 For the house of Israel, and the house of Iudah saith, grievously trespassed against me, saith the Lord.
- 12 They haue denied the Lord, and said, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.
- 13 And the Prophets shalbe as wind, and the worde is not in them: thus shal it come vnto them.
- 14 Wherefore thus saith the Lord God of hostes, Because ye speake such wordes, behold, I wil put my words into thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.
- 15 Lo, I will bring a nation vpon you from farre, a house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither understandest what they say.
- 16 Whole quier is as an open sepulchre: they are all very strong.
- 17 And they shall eate thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate thy sheep and thy bullockes: they shall eate thy vines & thy figgetrees: they shall destroy with the sword thy fenced cities, wherein thou didest trust.
- 18 Nevertheless at those dayes, saith the Lord, I will not make a full ende of you.
- 19 And when ye shall see, Wherefore doeth the Lorde our God doe these

- things vnto vs? then shalt thou answer them, like as ye haue forsaken me and serued strange goddes in your lande, so shall ye serue strangers in a lande that is not yours.
- 20 Declare this in the house of Iacob, and publish it in Iudah, saying,
- 21 Heare nowe this, O foolish people, & without understanding, which haue eyes and see not, which haue eares & heare not.
- 22 Feare ye not me, saith the Lorde: or will ye not be afraide at my presence, which haue placed the land for the bounds of the sea by the perpetuall decree that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?
- 23 But this people hath an unfaithfull and rebellious heart: they are departed and gone.
- 24 For they sape not in their heart, Let vs nowe feare the Lord our God, that quietly raine both early and late in due season: he referueth vnto vs the appointed weekes of the harvest.
- 25 Yet your iniquities haue turned away these things, & your finnes haue hindered good things from you.
- 26 For among my people are founde wicked persons, that lap waite as hee that setteth snares: they haue made a pit to catch men.
- 27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and warden rich.
- 28 They are ware of fat and thining: they doe ouerpass the debtes of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they prosper, though they execute no iudgement for the poore.
- 29 Shall I not visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?
- 30 An horrible and filthy thing is committed in the lande.
- 31 The prophets propheticke lies, and the Priests receivee gifts in their handes, and my people belite them, What will ye then doe in the ende thereof?

r Meaning, the Prophet Ieremiah.

"Ebr. without heart.

Isa. 6. 9.

mat. 13. 44.

act. 28. 27.

rom. 11. 2.

leb 26. 10.

If there be any stia, that we receivee not Gods

blessings in abundance, we must

consider that it is for our owne

iniquities, Isa.

59. 1, 2.

Isa. 1. 29.

zech. 7. 9.

They feele not the plague of

God for it.

n Meaning, that there could be

nothing but disorder, where the

ministers were wicked persons

and corrupt.

"Or, beare rule.

CHAP. VI.

r The coming of the Assyrians and Caldeans.
16 He exhorteth the Iewes to repentance.

- 1 O ye children of Benjamin, prepare to flee out of the middes of Ierusalem and blowe the trumpet in a standart vpon Beth-haccerem: for a plague appeareth out of the North and great destruction of their brethren.
- 2 I haue compared the daughter of Zion to a beautifull and dautie woman, which were now caried away prisoners.
- 3 Which was a citie in Iudah six miles from Bethlehẽ, 2 Chro. 11. 6.
- 4 Read Nehe. 3. 14.
- 5 I haue increased her gently and giuen her abundance of all things.

e She ſhalbe ſo deſtroyed, that the ſheepe may be fed in her.
 f He ſpeaketh this in the perſon of the Baby- lonians, which comaine that the time faileth them before they haue brought their enterpriſes to paſſe.
 g He ſheweth the cauſe why it ſhould be de- ſtroyed, and how it cometh of themſelues.
 h He warneth them to amend by his correſtiōs, and to come to him by repen- tance.
 i He exhorteſt the Babylonians to be diligent to ſearch out all & to leaue none, k They delight to heare vaine things and to ſhut vp their eares to true doctrine.
 l As the Lorde had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. v. 14. ſo he kindleth it nowe when he ſeech that all remedies are paſt. m None ſhalbe ſpared.
 n When the peo- ple began to feare Gods iudgements, the ſaile prophets comforted them by flatterings, ſhewing y God woulde ſend peace and not warre.
 o Ebr. them that ſall.
 p Wherein the Patriarkes and Prophets wal- ked, directed by the word of God: ſignifying that there is no true way, but that which God pre- ſcribeth.

- 3 The paſtores with their flockes * ſhall come vnto her: they ſhall pitch their tentes rounde about by her, and euery one ſhall feede in his place.
 4 ¶ Prepare warre againſt her: ariſe, and let vs goe by towarde the South: two vnto vs: for the day declineth, and the ſhadowes of the evening are ſtretched out.
 5 Ariſe, and let vs goe by by night, and deſtroy her palaces.
 6 For thus ſaith the Lord of hoſtes ſaid, Hewe downe wood, and caſt a mount againſt Ierulalem: this citie muſt be biſited: all oppreſſion is in the midwes of it.
 7 As the fountaine caſteth out her wa- ters, ſo ſhe caſteth out her malice: & cru- eltie and ſpoile is continually heard in her before me with ſorrowe and ſtrokes.
 8 Be thou instructed, O^h Ierulalem, leſt my ſoule depart from thee, leſt I make thee deſolate as a lande, that none inha- bith it.
 9 Thus ſaith the Lorde of hoſtes, They ſhall gather as a vine, the reſidue of Iſ- rael: turneⁱ backe thine hand as the grape gatherer into the baſkets.
 10 Vnto whom ſhall I ſpeake, and ad- moniſh that they may heare? beholde, their eares are^k ſtupified, & they cannot hearken: beholde, the worde of the Lorde is vnto them as a reproche: they haue no deſire in it.
 11 Therefore I am full of the wrath of the Lorde: I am wearp with holding it: I will poure it out vpon the^m children in the ſtrete, and likewiſe vpon the aſ- ſembly of the poſſe men: for the huſ- band ſhall euen be taken with the wiſe, and the aged with him that is full of dares.
 12 And their houſes with their lands, and womes alſo ſhalbe turned vnto ſtran- gers: for I will ſtretch out mine hand vpon the inhabitants of the land, ſayth the Lorde.
 13 For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the pro- phet euen vnto the Prieſt, they al deale falſely.
 14 They haue healed alſo the hurt of the daughter of my people with ſweete wordes, ſaying, Peace, peace, when there is no peace.
 15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no neither coulde they haue any ſhame: therefore they ſhall fall among the^m ſhame: when I ſhal viſite them, they ſhalbe caſt downe, ſaith the Lorde.
 16 Thus ſaith the Lorde, Stand in the waies and beſyde, and aſke for the^o old way, which is the good way and walke therein, and ye ſhall finde reſt for your ſoules: but they ſaid, We wil not walke therein.

17 Thus ſaith the Lorde of hoſtes, which ſaith the Lorde of Iſrael, Take heede to the founde of the trumpet: but they ſaide, We wil not take heede.
 18 Ye are therefore, ye^q Gentiles, and thou Congregation knowe, what is among them.
 19 Heare, O earth, beholde, I will cauſe a plague to come vpon this people, euen the fruit of their owne imagina- tiōs: becauſe they haue not taken heede vnto my wordes, nor to my Lawe, but caſt it of.
 20 To what purpoſe bringeſt thou me^r to Ierulalem from Sheba, and ſweete cala- mus from a farre countrey? Your burnt offerings are not pleaſant, nor your ſacrifices ſweete vnto me.
 21 Therefore thus ſaith the Lorde, Be- holde, I will laie ſtumbling blockes before this people, and the fathers and the ſonnes together ſhall fall vpon them: the neighbour and his friend ſhall periſhe.
 22 Thus ſaith the Lorde, Beholde, a peo- ple cometh from the^s North coun- trey, and a great nation ſhall ariſe from the ſides of the earth.
 23 With bowe and ſhield ſhall they be weaponed: they are cruel and wil haue no compaſſion: their voyce roareth like the ſea, and they ride vpon horſes, well appointed, like men of warre againſt thee, O daughter Zion.
 24 We haue hearde their ſame, and our hands were^t feeble: ſorrowe is come vpon vs, as the ſorrowe of a woman in trauaile.
 25 Goe not forth into the field, nor walke by the way: for the ſword of the enemye and feare is on euery ſide.
 26 O daughter of my people, gird thee with ſackcloth, and wallowe thy ſelfe in the aſhes: make lamentation, and bitter mourning as for thine onely ſonne: for the deſtroyer ſhal ſuddenly come vpon vs.
 27 I haue ſet^u thee for a defence and for- tres among my people, that thou maieſt knowe and trie their wayes.
 28 They are al rebellious traitours, wal- king craftily: they are byaſſe, and vpon, they all are deſtroyers.
 29 The^x bellowes are burnt: the lead is conſumed in the fire: the founder melteth in vaine: for the wicked are not ta- ken away.
 30 They ſhall call them reprobate ſilver, becauſe the Lorde hath reſected them.

- 31 Ieremias is commanded to ſhewe vnto the people the worde of God, which truſteth in the outward ſervice of the Temple.
 32 The euill that ſhal come to the Iewes for the deſpiſing of their Prophets.
 33 Sacrifices doth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.
 34 The words that came to Ieremias from the Lorde, ſaying, Stand in the gate of the Iordes Houſe

p Prophets which ſhould warne you of the dangers that were at hand.
 q God taketh al the worlde to himſelfe, and the inſenſible crea- tures of the in- gratitude of the Iewes.
 r Reade Iſai. 1. 1. and Amos 5. 21.
 s From Babylon by Dan, which was North from Ierulalem.
 t For feare of the enemy: he ſpeaketh this in the perſon of the Iewes.
 u Meaning, Ie- remiah, whom God had appoin- ted to trie out the godly from the wicked as a ſounder doeth the pure metall from the dross.
 x All the paine and labour that hath bene taken with them, is loſt.

CHAP. VII.

1 Ieremias is commanded to ſhewe vnto the people the worde of God, which truſteth in the outward ſervice of the Temple.
 2 The euill that ſhal come to the Iewes for the deſpiſing of their Prophets.
 3 Sacrifices doth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.
 4 The words that came to Ieremias from the Lorde, ſaying, Stand in the gate of the Iordes Houſe

- Chap. 16. 73. a Beleue not y false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserve you, and so nourish you in your sinne, and vaine confidence. b God sheweth on what condition he made his promises to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them. c As theenes hid in holes, and deemes thinke themselves safe, so when you are in my Temple, you thinke to be couered with the holines thereof, and that I cannot see your wickednes. Mar. 21. 13. d Because they depended so much on the Temple, which was for his promise, that he would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests flaine, and the people miserably distressed. 1. Sam. 4. 11. chap. 25. 6. e That is, I neuer ceased to warne you, as Isa. 65. 2. prouer. 1. 23. f He sheweth what is the onely remedie to redresse our fautes: to suffer God to leade vs into the way, and to obey his calling. Isa. 66. 4. g I will lead you into captivity, as I haue done Ephraim, that is, the tenne tribes. h To assure them that God had determined with himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing rauish them, whiles they remaine in their obstinacie against God, and will not vse the means that he willeth to call them to reuerence, Chap. 11. 14. and 14. 11.
- House and crie this word there, & sape, **1** Heare the word of the Lord, alpe of Iudah that enter in at these gates to worship the Lord.
- 2** Thus saith the Lord of hostes the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.
- 4** Trust not in * lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.
- 5** For if you amende and redresse your wayes and your workes: if you creeute indgement betwene a man and his neighbour,
- 6** And oppress not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to pour destruction,
- 7** Then ^b will I let you dwell in this place in the land that I gaue vnto your fathers, for ever and euer.
- 8** Beholde, you trust in lying wordes, that can not profite.
- 9** Will you seale, murder, and commit adulterie and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye knowe not?
- 10** And come and stand before me in this House, whereupon my Name is called, and sape, We are deliuered, though we haue done all these abominations?
- 11** Is this House become a den of theenes, whereupon my Name is called before your eyes? Beholde, euery I see it, saith the Lord.
- 12** But goe ye now vnto my place which was in Shilo, ^d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.
- 13** Therefore now because ye haue done all these workes, saith the Lord, (and I ^e rose vp early, and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ^f ye answer)
- 14** Therefore will I do vnto this House, whereupon my Name is called, where in also ye trust, euery vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.
- 15** And I will cast ^g you out of my sight, as I haue cast out all your brethren, euery the whole seede of Ephraim.
- 16** Therefore thou shalt not ^h pray for this people, neither lift vp crye or prayer for them: neither intreate me, for I will not heare thee.
- 17** Seekest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?
- 18** The children gather wood, and the fathers kinde the fire, and the women kinde the dough to make cakes to the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.
- 19** Doe they prouoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?
- 20** Therefore thus saith the Lord God, Beholde, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the felde and vpon the fruite of the grounde, and it shall burne and not be quenched.
- 21** Thus saith the Lord of hostes, the God of Israel, But your burnt offerings vnto ^k I will sacrifice, and eate the flesh.
- 22** For ^k I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.
- 23** But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.
- 24** But they would not obey, nor incline their eare, but went after the counsels and the stubbernesse of their wicked heart, and went backward and not forward.
- 25** Since the day that your fathers came vnto out of the land of Egypt, vnto ^l this day, I haue euery sent vnto you all my seruants the Prophets, ^m rising vpon early euery day, and sending them.
- 26** Yet would they not heare me: nor incline their eare, but hardened their necke and did worse then their fathers.
- 27** Therefore shalt thou speake all these wordes vnto them, but they ⁿ will not heare thee: thou shalt also crie vnto them, but they will not answer thee.
- 28** But thou shalt say vnto them, This is a nation that breache not the booke of the Lord their God, nor receiue discipline: truth is perished, and is cleane gone out of their mouth.
- 29** Out of thine I haue, O Ierusalem, and call it away, and take vp a complaint on the high places: for the Lord hath rejected and forsaken the generation of his ^o wrath.
- 30** For the children of Iudah haue done euill in my sight, saith the Lord: they haue let their abominations in the House, whereupon my Name is called, to pollute it.
- 31** And they haue built the high place of ^p Topheth, which is the balley of Ben-Adram, to burne their sonnes & their daughters in the fire, which I commanded them not; neither came it in mine heart.
- 32** Therefore deui. 18. 10.
- 33** Therefore deui. 18. 10.
- 34** Therefore deui. 18. 10.
- 35** Therefore deui. 18. 10.
- 36** Therefore deui. 18. 10.
- 37** Therefore deui. 18. 10.
- 38** Therefore deui. 18. 10.
- 39** Therefore deui. 18. 10.
- 40** Therefore deui. 18. 10.
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- 44** Therefore deui. 18. 10.
- 45** Therefore deui. 18. 10.
- 46** Therefore deui. 18. 10.
- 47** Therefore deui. 18. 10.
- 48** Therefore deui. 18. 10.
- 49** Therefore deui. 18. 10.
- 50** Therefore deui. 18. 10.
- 51** Therefore deui. 18. 10.
- 52** Therefore deui. 18. 10.
- 53** Therefore deui. 18. 10.
- 54** Therefore deui. 18. 10.
- 55** Therefore deui. 18. 10.
- 56** Therefore deui. 18. 10.
- 57** Therefore deui. 18. 10.
- 58** Therefore deui. 18. 10.
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- 89** Therefore deui. 18. 10.
- 90** Therefore deui. 18. 10.
- 91** Therefore deui. 18. 10.
- 92** Therefore deui. 18. 10.
- 93** Therefore deui. 18. 10.
- 94** Therefore deui. 18. 10.
- 95** Therefore deui. 18. 10.
- 96** Therefore deui. 18. 10.
- 97** Therefore deui. 18. 10.
- 98** Therefore deui. 18. 10.
- 99** Therefore deui. 18. 10.
- 100** Therefore deui. 18. 10.

32 Therefore behold, the days come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben Hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.
 33 And the carcases of this people shall be meat for the fowls of the heaven and for the beasts of the earth, and none shall fray them away.
 34 Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the brides going and the voice of the bridegroom: for the land shall be desolate.

CHAP. VII.

1 The destruction of the Levites. 2 The Lord moueth the people to amendment. 10 He reprehendeth the hanging doctrine and the countenance of the prophets and priests.

1 **A**t that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of their princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the sunne and the moone, and all the host of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I have scattered them, saith the Lord of hostes.

4 Thou shalt say unto them also, Thus saith the Lord, Shall they fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a perpetual rebellion? they gaue themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battell.

7 When the fowle in the aire knoweth her appointed times, & the turtle and the crane & the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the lawe of the Lord is with vs? Lo, certeinly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken, lo, they haue reiected the word of the Lord, & what wisdom is in them?

10 Therefore will I aune their wines unto others, & their fields to them: I shall

possesse them: * for euery one from the least euen vnto the greatest is giuen to countenances, & from the prophet euen vnto a puerle, euery one dealeth falsely.
 11 For they haue hated the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither coulde they haue any shame: therefore shall they fall among the same: when I shall visit them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, & the lease shall fade, and the things that I haue giuen them, shall depart from them.

14 Why doe we sit? assemble your selues, and let vs enter into the strong cities, & let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weping of his horses was heard from Dan, the whole land trembled at the noise of the weping of his strong horses: for they are come, and haue besoured the land with all that is in it, the cite, and those that dwell therein.

17 For behold, I will send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heauie in me.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her king in her? Why haue they provoked me to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balm in Gilead? is there no Physitian there? Why then is not the health of the daughter of my people recovered?

priests who should haue bene the Physicians of their soules, and dwelt at Gilead. Hof 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we on to reioyce. 26 The vncircumcision of the heart. 2 The Prophet

Oh, that mine head were full of waters, & mine eyes a fontaine of compassion, that he had toward

this people, seeing he could never sufficiently lament the destruction he saw to hang vnto them. Which is a speciall note to discern the true pastors from the hireling. Read Chap. 4. 19. 19. 19.

Exek. 26. 19.

a The enimie for griedines of gaine shall rylle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.
 b Because of the afflictions y they shal feel through Gods iudgements.
 c Is there no hope, that they will returne?
 d They are full of hypocricie, & euery one followeth his owne fantasie without any consideration.
 e He accuseth them in y that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to discern y colde, and heat, as Isa. 1. 3.
 f The Law doth not profit you, neither neede it to haue bene vnto for ought that you haue learned by it.
 g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods worde.

1 He speaketh in the person of the people, who whie the enimie cometh, will runne about to hide themselves, and acknowledge that it is Gods hand.
 k That is, hath brought vs into extreme affliction, & thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15 & 23. 15.
 l Read Chap. 4. 15.
 m God threatneth to send the Babylonians among them, who shal vterly destroy them in such sort as by no means they shall escape.
 n Reade Chap. 4. 19.
 o Thus the Lord speaketh.
 p The people wonder that they haue so long time looked for succour in vaine.
 q The Prophet speaketh this.
 r Meaning, that no mans help or means coulde save them: for in Gilead was precious balm, Chap. 6. 11, or els deriding the vaine confidence of the people who looked for helpe at their
 19. 19.

b He sheweth that this were more quiernes, & greater safety for him to dwell among the wilde beasts then among this wicked people, saith that God hath inioyned him this charge.

c Vterly turned from God.

d To belie, and slander their neighbours.

e Meaning, that all were corrupt and none coule finde an honest man.

f They haue so practised deceite that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction.

Psalm 123. 3. & 120. 4.

i Signifying that all the places about Ierusalem should be destroyed.

k Meaning, that they are al without sense, & vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that y children cannot excuse themselves by their fathers: for both father, and child, if they be wicked, shall perishe.

m Read Chap. 8. 14.

n Seing you can not lament your owne finnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may provoke you to some sorrowe.

teares, that I might weepe dape and night for the flaine of the daughter of my people.

2 Wh, that I had in the wilderness a broctage of wapping men, that I might leaue my people, and go from them: for they be al adulterers and an assemblie of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truely upon the earth: for they procede from euil to worse, & they haue not knowne me, saith the Lord.

4 Let euery one take hede of his neighbours, & trust pou not in any brother: for euery brother will be deceiteful, and euery friend will deale deceitfully.

5 And euery one wil deceiue his friend, & wil not speake the truth: for they haue taught their tongues to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the middes of deceit: because of their deceite they refuse to know me, saith the Lord.

7 Therefore thus saith y Lord of hostes, Beholde, I will visite them, and tepe them: for what should I els doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speakech deceit: one speakech peaceably to his neighbour with his mouth, but in his heart he lapeth wait for him.

9 Shal I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountains wil I take by a weeping and a lamentation, & vpon the faire places of the wilderness a mourning, because they are burnt up: so that none can passe through them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I wil make Ierusalem an heape, and a den of dragons, and I wil make the cities of Iudah waste, without an inhabitant.

12 Who is wise, to vnderstand this, and to whome the mouth of the Lord hath spokē, euen he shal declare it. Why doth the laide perishe, and is burnt up like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbernes of their owne heart, & after Baalims, which their fathers taught them.

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among y heathen, whome neither they nor their fathers haue knowē, & I wil send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take herbe, and call for y mourning women, that they may come, and sende for

skillfull women that they may come, and let them make halte, and let them take by a lamentation for vs, that our eyes may cast out teares and our eye liddes gush the out of water.

19 For a lamentable people is hearde out of Zion, y how are we destroyed, and vnterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teache your daughters to mourne, and euery one her neighbour to lament.

21 For death is come by into our windows, and is entred into our palaces, to destroy the children without, and the pong men in the streetes.

22 Speake, thus saith the Lord, The carkes of men shal lie, euen as the douring vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Iet not the wife man gloyp in his wisdom, nor the strong man gloyp in his strength, nei the rich man gloyp in his riches.

24 But let him that glorieth, gloyp in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which shewe mercie, iudgement, and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith y Lord, that I wil visit al them, which are circuncised with the burcircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, reioyce in him, and all the vtmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and al the house of Israel are burcircumcised in y heart.

o As though they were weary of vs, because of our iniquities, *Leuit. 18. 28. and 20. 22.*

p He derideth the superstition of the women, which made an arte of mourning & taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked fro Gods iudgements: but when they thinke to be most sure, and most farr off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lorde, and in the Lorde, and reioyce in him, who onely can deliuer vs, *1. Cor. 1. 31. 2. cor. 10. 17.*

s These three points are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, & his iustice, whereby he defendeth, and maintaineth the faithfull.

t Meaning, both Iewes & Gentiles, as in the next verse he sheweth the cause, read chap 4. 4.

CHAP. X.

1 The consellations of the starres are not to be feared. 2 The weakenes of idoles, and of the power of God. 3 Their passions are become brut beastes.

1 **H**EARE the word of the Lord, which I speakech vnto pou, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid of the signes of heauem, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

a God forbid: deth his people to giue credit or feare the consellations and coniunctions of starres, and planets, which haue no power of themselves, but are gouerned by him, and their secret motions and influences are not known to man, & therefore there can be no certaine iudgement thereof. *Deut. 18. 9.*

b Meaning not only in the obseruation of the starres, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidden, *Deut. 12. 30.*

e The Prophets **4** And another decketh it **e** With silver, and with golde: they fasten it with nailes, and hammers, that it fall not. **5** The idoles stande up as the palme tree, but speake not: they are boine because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good. **6** There is none like vnto thee, **O** Lord: **4** thou art great, and thy Name is great in power. **7** Who would not feare thee, **O** King of nations? for to thee appertemeth the dominion: for among all the wise men of the Gentiles, **e** in all their kingdomes there is none like thee. **8** But altogether they dote, **e** are foolish: for the stocke is a **e** doctrine of vanities. **9** Silver plates are brought from Tarshish, and golde **e** from Byphaz, for the worke of the workman, and the hands of the founder: the blewes like, and the purples their clothing: all these things are made by cunning men. **10** But the Lord is the God of truth: he is the liuing God, and an euermolde King: at his anger the earth shall tremble, and the nations cannot abide his wrath. **11** (Thus shall pou say vnto them, The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens) **12** He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion. **13** He giueth by his voice the multitude of waters in the heauen, and he caueth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures. **14** Curie man is a **e** beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein. **15** They are vanities, and the worke of errorers: in the time of their visitation they shall perishe. **16** The **e** portion of Iacob is not like the books of the lay people. **f** Where as they found the best gold: shewing, that they thought nothing to deare for their idols: some reade Ophir, as 1. King. 9.28. **g** This declareth, that al that hath bene in this Chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to auersere them to their shame which shoulde exhorte them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas al the rest of his writing is Ebrew. **h** The more that man thinketh to doe any thing well by his owne wisdom, and not as God instructeth him, the more doth he prone himself to be a vile beast. **i** By these wordes, Portion and rod, he significth their inheriance: meaning, that God shoulde be all sufficient for them, and that their felicitie consisted in him alone, **e** therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut. 32.9. psal. 135.

them: for he is the maker of all things, **e** The Prophet willett **y** Iewes to prepare them felues to this captiuitie, shewing that it was now at hand, that they shoulde feeble the things, whereof he had told them. **i** It is my iust plague, **e** therefore I will take it patiently: whereby he teacheth the people how to be-haue themselves towards God. **m** He sheweth howe Ierusalem shall lament. **n** The gouernours and ministers, **o** Reade Chap. 4.15. **p** He speaketh this, because that Nebuchad-nezzar purposed to haue made war against the Moabites & Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21.21. therefore the Prophet saith, that this was the Lodes direction. **q** Considering that God had reuiled vnto him the certitude of their captiuitie, Chap. 7.16. he onely praiech, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27.8. measuring his rods by their infirmities, 1. Cor. 12.13, for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11. **r** For as much as God can not onely be knowne and glorified by his mercie, that he vieth toward his Church, but also by his iustice in punishing his enemies, he praiech that his glorie may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods command. **20** The people of Iudah, following the steps of their fathers, worship strange gods. **15** The Lord forbiddeth Ieremah to pray for them.

1 The worde that came to Ieremah **e** from the Lorde, saying,

2 Heare ye **e** words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lorde God of Israel, **e** Cursed be the man that obeyeth not the wordes of this covenant,

4 Which I commanded vnto your fathers, and howe they euer shewed themselves rebellious and ingrate towards him and brake it on their part, and so are subiect to the curse of the Lawe, Deut. 27.26.

thers,

thers, when I brought them out of the land of Egypt, from the prison house, saying, Obey my voice, and do according to all these things, which I command you: so shall ye be my people, and I will be your God.

5 That I may confirm the othe, that I have sworn unto your fathers, to give them a land, which floweth with milke and honey, as appeareth this day. Then answered I and said, So be it, O Lord.

6 Then the Lord said unto me, Crie all these words in the cities of Judah, and in the streets of Jerusalem, saying, Heare ye the wordes of this covenant, and doe them.

7 For I have protested unto your fathers, when I brought them up out of the land of Egypt unto this day, rising early and protesting, saying, Obey my voice.

8 Nevertheless they would not obey, nor incline their eare: but every one walked in the stubbornnes of his wicked heart: therefore I will bring upon them all the wordes of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serve them: thus the house of Israel, and the house of Judah have broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they crie unto me, I will not heare them.

12 When shall the cities of Judah, and the inhabitants of Jerusalem goe, and crie unto the gods unto whom they offer incense, but they shall not be able to help them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars of confusion, even altars to burne incense unto Baal.

14 Therefore thou shalt not pray for this people, neither lift up a cry, or prayer for them: for when they crie unto me in their trouble, I will not heare them.

15 What should my beloved say in mine house, seeing they have committed abomination with many? and the holy flesh goeth away from thee: yet when thou dost enill, thou reioycst.

16 The Lord called thy name, A green olive tree, faire, and of goodly fruit: but with much noise and great tumult he hath set fire upon it, and the branches of it are broken.

17 For the Lord of hostes that planted

thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught me, and I knowe it, even then thou shewedst me their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had devised thus against me, saying, Let vs destroy the tree with the fruite thereof, & cut him out of the lande of the living, that his name may be no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and triest the reines and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

21 The Lord therefore speaketh thus of the men of a Manahoth, (that seeketh thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Scholde, I will visite them: the young men shall die by the sword: their women and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague upon the men of Manahoth, even the peere of their visitation.

to heare God named: (for herein they would shewe themselves most holy) but because they could not abide to be sharply reprov'd and therefore desired to be flattered, Isa. 30. 20. and to be maintained in their pleasures, Micah 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

The Prophet manyleth at the prosperitie of the wicked, although he coiffe God to be righteous, 7 The Lewes are forsaken of the Lord, 10 He speaketh against pastors and preachers, that seduce the people, 14 The Lord threatneth destruction unto the nations, that troubled Iudah.

1 Lord, if I dispute with thee, thou shalt be righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, & they have taken roote: they grow, and bring forth fruit: thou art neere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast scene me, and tried mine heart towards thee: pull them out like theee for the slaughter, and prepare them for the day of slaughter.

children in aduersitie, as Iob 21. 7 psal. 37. 1. and 73. 3. c They professe God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29. 13. mat. 15. 8. d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giveth prosperitie, that afterwarde they should the more feeble his heauie iudgement when they lacke their riches, which were a signe of his mercie.

n Which went about privily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning, poison.

p Thus he spake not for hatred, but being moved with the spirit of God, he desired the advancement of Gods glory and the verifing of his word, which is by the destruction of his enemies.

q To wit, both the Priestles and the rest of the people: for this towne was the Priestly, and they dwelt in it, reade Chap. 1. 1.

r Not that they could not abide to shewe themselves

a The Prophet confesseth God to be iust in all his doings, although man be not able to give a reason of all his actes.

b This question hath bene always a great temptation to the godly, to see if wicked enemies of God in prosperitie, and his deare

e Abusing Gods
lenitie & his pro-
mises, they flat-
tered themselves
as though God
would euer be
merciful, and not
veterly destroye
them: therefore
they hardened
themselves in
saine, till at length
the beastes and
indefensible crea-
tures felt ^g puni-
shment of their
stubburne rebel-
lio against God.
f Some thinke
that God repro-
neth Ieremiah in
that, ^h he would
resay ⁱ him, say-
ing, ^j if he were
not able to
match with me,
that he were
farre vnable to
dispute wth God.
Others, by the
foote me, meane
them of Ana-
thoth, & by the
horsemen them
of Ierusalem,
which should
trouble the Pro-
phet worse then
his owne coun-
trymen did.
g God willett
the Prophet to
denounce his
iudgements a-
gainst Ierusalem,
notwithstanding
that they shall
both by threat-
nings and flate-
ries labor to put
him to silence.
h Euer ramping
and raging a-
gainst me and
my Prophets.
i In steade of
bearing my liue-
rie and wearing
onely my colours,
they haue change
and diuersitie of
colours of
their idols and superstitions: therefore their enemies, as thicke as
the fowles of the aire, shall come about them to destroy them.
k He prophecieth of ^l destruction of Ierusalem by the captaines
of Nebuchad-nexzar, whome he calleth pastors. **l** Because no
man regardeth my word, or the plagues that I haue sent vpon the
land. **m** To wit, the Prophers. **n** They lamented the sinnes of
the people. **o** For in stead of amendment, you grewe worse and
worse as Gods plagues testified. **p** Meaning, the wicked enemies
of his Church, which blasphemed his name, and whom he would
punish after that he hath deliuered his people. **q** After that I
haue punished the Gentiles, I will haue mercy vpon them.

16 And if they will learne the waies of
my people, to sweare by my name,
(The Lord Iureth, as they taught my
people to sweare by Baal, then shall they
be built in the middes of my people.
17 But if they will not obey, then will I
utterly plucke by, and destroy that na-
tion, saith the Lord.

CHAP. XIII.

The destruction of the Lewes prefigured. **17** VVhy
Israel was reuoced to be the people of God, and
why they were forsaken. **18** He exhorteth them
to repentance.

I Thus saith the Lord vnto mee, & be
thine a linen girdle, & put it vpon
thy loynes, and put it not in water.
2 So I bought the girdle according to
the commandement of the Lord, and
put it vpon my loynes.
3 And the word of the Lord came vnto
me the second time, saying,
4 Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, go
toward Perath, and hide it there in
the cleft of the rocke.
5 So I went, and hid it by Perath, as
the Lord had commanded me.
6 And after many dayes, the Lord said
vnto me, Arise, go toward Perath, and
take the girdle from thence, which I
commanded thee to hide there.
7 Then went I to Perath, and digged,
& tooke the girdle from the place where
I had hid it, and behold, the girdle was
corrupt, & was profitable for nothing.
8 Then the word of the Lord came vnto
me, saying,
9 Thus saith the Lord, After this manner
will I destroy the pride of Iudah, and
the great pride of Ierusalem.
10 This wicked people haue refused to
heare my words, & walke after the stub-
bernes of their owne heart, and walke
after other gods to serue them, and to
boastish them: therefore they shall be as
this girdle, which is profitable to no-
thing.

11 For as the girdle cleaueth to the loynes
of a man, so haue I tied to me the whole
house of Israel, and the whole house of
Iudah, saith the Lord, that they might be
my people: that they might haue a
name and praise, and glorie, but they
would not heare.
12 Therefore thou shalt say vnto them
this word, Thus saith the Lord God of
Israel, Euer a bottel shall be filled with
wine, & they shall say vnto thee, For we
not know that euer a bottel shall be filled
with wine?
13 Then shalt thou say vnto them, Thus
saith the Lord, Behold, I will fill all the
inhabitants of this land, euen ^a Kings
that sit vpon the throne of Dauid, and
the Priests & the Prophets and all the
inhabitants of Ierusalem with drunken-
nesses.

14 And I will dash them one against as
another, euen the fathers and the sonnes
together, saith the Lord: I will not
spare,

The true do-
ctrine & maner
to serue God.
f Read Chap. 4. 2.
g They shall be of
the number of
the faithfull, and
haue a place in
my Church.

a Because this
river Perath or
Euphrates was
farre from Ieru-
salem, it is eui-
dent, that this
was a vision,
whereby was
signified that
the Lewes should
passe ouer Eu-
phrates to be ca-
ptiues in Babylon,
and there for
length of time
should seeme to
be rotten: al-
though they
were ioyned to
the Lord before
as a girdle about
a man.

b Euerie one of
you shall be filled
with spiri-
tual drunkenness,
and be without all
knowledge to
seeke how to
help your selues.
c It shall be as
easie for me to
destroy the grea-
test, & the stron-
gest, as it is for a
man to breake
earthen bottels.

d That is, affliction, and miserie by the Babylonians, Isa. 8. 23.

e Meaning, for helpe & support of the Egyptians. f You shal surely be led away captiue, and I, according to mine affection towards you, shal weepe, and lament for your stubbornnes. g For Iehoiachin, and his mother rendred themselves by Teremahs counsell to y^e king of Babylon, 2 Kin. 24. 12 h That is, of Iudah, which lieth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shall be pulled of, and thy shame seene.

m As thine iniquities haue bin manifest to al y^e world: so shall thy shame and punishment.

n He copareth idolaters to horses inflamed after mares.

o There is no place for hie nor low, whereas the markes, & signes of thine idolatrie appeare not.

spare, I will not pitie nor haue compassion, but despoile them.

15 Heare and giue care, be not prouder: for the Lord hath spoken it.

16 Gie gloie to the Lord: pour God besoye he bringe darkenes, & I ouer your feete stumble in the darke mountaines, & whiles you looke for light, he turne it into the shadow of death, and make it as darkenes.

17 But if ye will not heare this, my soule shall weepe in secret for your pyde, and mine eye shall weepe and drop downe teares, because the Lords flock is caried away captiue.

18 Sap vnto the King & to the Quene, Humble your selues, sit downe, for the crowne of your glorie shal come downe from your heads.

19 The cities of the South shal be shut vp, and no man shal open them: al Iudah shal be caried away captiue: it shal be wholy carped away captiue.

20 Lift vp your eyes and beholde them that come from the North: where is the flock that was giuen thee, euen thy beautiful flocke?

21 What wilt thou say, when he shall visite thee: (for thou hast caught them to be captaiues & as chiefe ouer thee) shal not folow take thee as a woman in traunce?

22 And if thou say in thine heart, Wheresoye come these things vpon me? For the multitude of thine iniquities are thy skirts discovered and thy heeles made bare.

23 Can the blacke Moze change his skin? or the leopard his spotted? when may he also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken awaye with the South winde.

25 This is thy portion, & the part of thy measures from me, saith the Lord, because thou hast forgotten mee and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy nepings, the filthines of thy whores done on the hills in the fieldes, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shal it once be?

CHAP. XIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 11 Of prayer, fasting, and of false prophets that seduce the people.

1 T H E worde of the Lord that came vnto Ieremiah, concerning the dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their mes-

sengers to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were alhamed and confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were alhamed, and couered their heads.

5 Pea, the hinde also calmed in the fielde, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and dwelue in their wilde like dragons: their eyes did faile, because there was no grasse.

7 The Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the lande, as one that passeth by to carie for a night?

9 Why art thou as a man alstonped, and as a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: for sake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feete, therefore the Lord hath no delight in them: but he will now remember their iniquitie, and visite their finnes.

11 Then saide the Lord vnto me, Thou shalt not pray to do this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine & by the pestilence.

13 Then answered I, My Lord God, behold, the prophets say vnto them, We shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and domination, and banitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my name, whome I haue not sent, yet they say, Sword and famine shal not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whome these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, and the sword, and there shal be none to bury them, both they, and their women, and their sonnes, & their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt sape this worde vnto them, Let mine eyes drop downe

c To wit, with ashes in token of sorowe.

d Meaning, that y^e brut beasts for drought were compelled to forsake their yong, contrary to nature, and to go seeke water, which they could not finde.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfayned confession of our finnes, and returning to him by repentance.

g That taketh no care for vs. h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Read Chap. 7. 16. & 11. 14.

k He pieth the people, and accuseth y^e false prophets, which deceived them: but the Lord answered, that both y^e prophets, which deceived, & the people, which suffered themselves to be seduced, shal perishe, Chap. 23. 15. and 27. 8. 9. and 29. 8.

l Chap. 23. 21. & 27. 10, 11. & 29. 8.

scars

a Which came for lack of raine, as verſ. 4.

b Or, restrains.

c The word signifyeth to bee made black, & so is here taken for extreme sorowe.

1 The false prophets promised peace, and assurance, but Ieremias calleth to teares, and repentance, for their affliction, which is at hande, as Chap. 9. 1. Lamē. 1. 16. & 2. 18.

m Both he, and Ioseph shal be led captiues into Babylon.

n Though the Prophet knew y^e God had cast of y^e multitude, which were hypocrites, & bastard childre, yet he was assured that for his promise he would haue stil a Church, for the which he praith o He teacheth y^e Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to auoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 15.

1 Teares night & dape without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore greivous plague.

18 For if I go into the helde, beholde the flame with the sword: and if I enter into the cite, beholde them that are sicke for hunger also: moreover the Prophet also and the p^rphet go a wandring in to a land that they know not.

19 Hast thou drextly rejected? Judah, o^r hath thy soule abhorred? why halt thou listlessly, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We acknowledge, O Lord, our wickednes, and the iniquities of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy names sake call not downe the thone of thy glory: remember & breake not thy covenant with vs.

22 Are there any among the p^rbanities of the Gentiles, that can giue raine? or ca the heauens giue sholwes? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

23 Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to auoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, & thus threateth to destroy the with foure plagues.

1 Then said y^e Lord vnto me, & Though Hoies & Amiel stood before me, yet mine affection coude not be towards this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Loide, & Such as are appointed to death, vnto death: & such as are for the sword, to the sword: & such as are for the famine, to the famine, and such as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer the four kinds, saith the Lord, the sword to slay, and the dogs to teare in pieces, & the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I wil scatter them also in all kingdoms of the earth, because of Amasseh the sonne of Ihesekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall be sone for thee? or who shall goe to praye for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backe warde: therefore will I stretch out mine hande against thee, and destroy thee: for I am weary with repenting.

7 And I wil scatter them with the famine

in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their waies.

8 Their widowes are increased by mee about the land of y^e Iord: I haue brought vpon them, and against the assemblye of the yong men a destroyer at noon day: I haue caused him to fall vpon them, and the cite suddenly, and y^e people.

9 He that hath boyne seven hath bene made weake: her heart hath failed: the sunne hath fayled y^e her, whiles it was daye: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 I knowe is mee, my mother, that thou hast boyne me, a contentious man, & a man that striveth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto mee on vsury: yet eterny one doeth curse me.

11 The Lord said, Surely thy remnant shal haue wealth: surely I wil cause thine enemies to intrate thee in the tyme of trouble, and in the tyme of affliction.

12 Shall the p^rion breake the p^rion, & the byasse that commeth from the north?

13 Thy substance and thy treasures will I giue to bee spoiled without gapie, and that for all thy sinnes euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, & visite me, and reuenge me of my persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffered rebuke.

16 Thy wordes were founde by me, and I did p^reat them, and thy word was vnto me the ioye & reioicing of mine heart: for thy name is called vpon me, O Lord God of hostes.

17 I late not in the assembly of the mockers, nether did I reioyce, but late alone because of thy plague: for thou hast filled me with indignation.

18 Whyp is mine haumaine continuall: a ny plague desperat & cannot be healed: why art thou vnto me as a spar, & as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, & saue him. n As for the people though they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde be led captiues. o Oranforme. o He speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible. p I receiued them with as great ioye as he, that is afflicted with eatech meat. q I had nothing a do with the wicked contentners of thy worde, but lamented bitterly for thy plagues: shewing what the faithful shoulde when they see tokens of Gods anger. r And hast not afflicted me according to thy promises wherein appeareth, that in the saints of God is impetition of faith, which through impaciencie is oft times afflicted, as Cha. 20. 7. s If thou forget these carnal considerations, and faithfully execute thy charge.

1. 18, and as here
foloweth ver. 20.
* Conformance to their
wickednes, but
let them followe
thy godly exam-
ple.
y I will arme thee with an invincible strength and constancie, so
that all the powers of the world shall not overcome thee.

thou shalt stand before me: and if thou
take away the * pfections from the vile,
thou shalt be according to my worde:
let them returne vnto thee, but returne
not thou vnto them.
20 And I will make thee vnto this peo-
ple a strong brazen wall, and they shall
fight against thee, but they shall not
preuaile against thee: for I am with
thee to saue thee & to deliuer thee, saith
the Lord.
21 And I will deliuer thee out of the hand
of the wicked, and I will redeeme thee
out of the hand of the tyrants.

CHAP. XVI.

* The Lord forbidding Ieremiah to marrie, sheweth
him what should be the afflictions vpon Iudah.
13 The captiuitie of Babylon. 15 Their deliuerance.
17 The calling of the Gentiles.

1 The word of the Lord came also vnto
mee, saying,
2 Thou shalt not take thee a wife, nor
haue sonnes nor daughters in this place.
3 For thus saith the Lord concerning the
sonnes, and concerning the daughters
that are borne in this place, and con-
cerning their mothers that beare the,
and concerning their fathers, that be-
get them in this land.

4 They shall dye of deaths and diseases:
they shall not be lamented, neither shall
they be buried, but they shall be as dogge
vpon the earth, and they shall be con-
sumed by the sword, and by famine, and
their carcases shall be meate for the
foules of the heauen, and for the beasts
of the earth.

5 For thus saith the Lord, Enter not
into the house of mourning, neyther go
to lament, nor be moued for them: for
I haue taken my peace from this peo-
ple, saith the Lord, euen mercie and
compassion.

6 Both the great, and the small shall dye
in this land: they shall not be buried,
neither shall men lament for them, nor
cur themselves, nor make themselves
balde for them.

7 They shall not stretch out the hands for
them in the mourning to comfort them
for the dead, neither shall they giue the
the * cuppe of consolation to drinke for
their father or for their mother.

8 Thou shalt not also goe into the house
of feasting to sit with them to eate and
to drinke.

9 For thus saith the Lord of hosts, God
of Israel, Beholde, I will cause to cease
out of this place in your eyes, euen in
your daies the voyce of mirth, and the
voyce of gladnes, the voyce of the brides
groine and the voyce of the bride.

10 And when thou shalt shewe this peo-
ple all these wordes, and they shall saye
vnto thee, * Wherefore hath the Lord
pronounced all this great plague against
vs? or what is our iniquitie? & what

is our sinne that wee haue committed
against the Lord our God?

11 Then shalt thou say vnto the, Because
your fathers haue forsaken mee, saith
the Lord, and haue walked after other
gods, and haue serued them, and wo-
shipped them, & haue forsaken mee, and
haue not kept my law,

12 * And ye haue done worse then your
fathers: for beholde, you walke euerie
one after the stubbornesse of his wicked
heart, and will not heare me)

13 Therefore will I diuine you out of this
land into a land that ye knowe not, nei-
ther you, nor your fathers, & there shall
ye serue other gods day and night: for
I will shew you no grace.

14 * Beholde therefore, saith the Lord,
the dayes come that it shall no more be
said, The Lord lieth, which brought
by the children of Israhel out of the land
of Egypt,

15 But the Lord lieth, that brought by
the children of Israhel from the land of
the North, & from all the landes wher
he had scattered them, and I will bring
the againe into their landes that I gaue
vnto their fathers.

16 Behold, saith the Lord, I will send out
many fishers, and they shall fish them,
& after, will I sende out many hunters,
and they shall hunt them from euery
mountaine and from euery hill, and out
of the caues of the rocks.

17 For myne eyes are vpon all their
wayes: they are not hid from my face,
neither is their iniquitie hid from mine
eyes.

18 And first I will recompense their ini-
quities and their sinne double, because
they haue despised my law, & haue filled
mine inheritance with their filthie * cas-
tions and their abominations.

19 O Lord, thou art my force, and my
strength & my refuge in the day of afflic-
tion: the Gentiles shall come vnto thee
from the endes of the world, and shall
say, Surely our fathers haue inherited
liues, and vanitie, wherem there was
no profite.

20 Shall a man make gods vnto himself,
and they are no gods?

21 Behold, therefore I will this once teach
them: I will shew them mine hand and
my power, and they shall know that my
Name is the Lord.

CHAP. XVII.

* The forwardnesse of the Iewes. 5 Cursed be those
that put their confidence in man. 9 Adams heart is
wicked. 10 God is the searcher of the heart. 13 The
living waters are forsaken. 21 The right keeping of
the Sabbath commended.

1 The sinne of Iudah is * written with a re-
membraunce of piron, and with the point
of a diamond, and grauen vpon the
table of their heart, and vpon the
cōcept of God, albeit for a time he deferre the punishment,
for it shall be mani-
fested to men and Angels. b In steade of the Lawe of God, they
haue written idolatrie & all abominations in their heart.

Chap. 7. 26.

Chap. 33. 7.

f Signifying the
benefice of their
deliuerance out
of Babylon shuld
be so great, that
it should abolish
the remembrance
of their deliue-
rance fro Egypt
but he hath here
chiefly respect
to the spirituall
deliuerance vn-
der Christ.

g By the fishers
and hunters are
meant the Baby-
lonians & Calde-
ans, who shoulde
destroy them in
such sort that if
they escaped the
one, the other
should take the.

h That is, their
sonnes & daugh-
ters, which they
offred to Molech
He wondereth
at the great mer-
cy of God in this
deliuerance,

which shall not
only extend to
Iewes, but also
the Gentiles.

k Our fathers
were most vile
idolaters: there-
fore it cometh
onely of Gods
mercie, that he
performeth his
promises, & hath
not vterly cast
vs of.

l They shall once
againe feeble my
power, & mercie
for their deliue-
rance, that they
may learne to
worship mee.

vs of.

l They shall once
againe feeble my
power, & mercie
for their deliue-
rance, that they
may learne to
worship mee.

a Meaning, that
the affliction
should be so
horrible in Ieru-
salem, that wife
and children
should but in-
crease his sorow.

b Signifying
the affliction
should be so
great that one
should not haue
leisure to com-
fort another.

c That is, should
not rent their
clothes in signe
of mourning.
d For in these
great extreni-
ties al consolati-
on and comfort
shall be in vaine.

e Because the
wicked are al-
wayes rebellious
& dissemble their
owne finnes, and
murmur against
Gods iudge-
ments as though
he had no iust
cause to punish
them, he shew-
eth him what to
answere.

e Your finnes
appear in al the
altars that you
haue erected to
i doles.
d Some reader,
So that their
childre remem-
ber their altars,
that is, followe
their fathers
wickednes.
e Zion that was
my mountaine,
shal now be left
as a waste field.
f Because thou
wouldst not
give the lad rest
at such times,
daies, & yeeres as
I appointed,
thou shalt here-
after be caried
away, and it shall
rest for lacke of
labourers.
g The Iewes
were giuen to
worldly policies
and thought to
make the selues
strong by the
friendshippes of
the Egyptians,
Isa. 31. 3, & stran-
gers, and in the
meane season
did not depend
on God, and
therefore he de-
nounceth Gods
plagues against
them, shewing
that they pre-
ferre corruptible
man to God,
which is immor-
tal, Isa. 2. 22.
h Chap. 48. 6, 7.
i Read Psal. 1. 3.
j Because the
wicked haue e-
uer some excuse
to defende their
doings, he shew-
eth, that their
owne lewd ima-
ginations deceiue them, and bring them to these inconveniences:
but God will examine their deedes by the malice of their hearts,
1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. & 20. 12. Ren. 2. 23
k As the parriche gathereth the yong,
which she hath not brought forth: so
he that getteth riches, & not by right,
shall leaue them in the middes of his
dayes, and at his ende shall be a
foole.
l As a glorious throne¹ exalted from the
beginning, so is the place of our Santes
tuarie.
m The hope, the hope of Israel, all that
forsake thee, shalbe confounded: they
that depart from thee, shal be written
in the earth, because they haue forsake
ken the Loyde, the fountaine of liuing
waters.
n Yeake me, O Loyd, and I shalbe whole:
o I laue me, & I shalbe saued: for thou
art my praye.
p God sheweth by the example of a pottor, that is in
in his power to destroy the defisers of his worde.
q A qii. 15 The

13 Beholde, o they say vnto me, Where
is the woide of the Loyde? let it come
nowe.
16 But I haue not thurst in my self for
a pallour after thee, neither haue I de-
sired the day of mulerie, thou knowest:
that which came out of my lippes,
was right before thee.
17 Be not terrible vnto me: thou art
my hope in the day of aduersitie.
18 Let me be confounded, that perles
cure me, but let not me be confounded:
let them be afraid, but let not me be a-
fraid: bring vpon them the day of ad-
uersitie, and destrope them with dou-
ble destruction.
19 Thus hath þe Loyde said vnto me, Go
and stand in the gate of the children of
the people, whereby the kings of Ju-
dah come in, and by the which they go
out, and in all the gates of Ierusalem,
20 And say vnto them, Heare the woide
of the Loyd, ye kings of Judah, and all
Judah, and all the inhabitantes of Ierusa-
lem, that enter in by these gates.
21 Thus saith the Loyde, Take heede to
your soules, and beare no burde in the
Sabbath daye, nor bring it in by the
gates of Ierusalem.
22 Neither carry forth burdens out of
your houses in the Sabbath day: nei-
ther do pe any worke, but sanctifie the
Sabbath, as I commaunded your fa-
thers,
23 But they obeyed not, neither incli-
ned their eares, but made their neckes
stiffe and would not heare, nor receiue
correction.
24 Nevertheless if ye will heare me, saith
the Loyd, and beare no burden through
the gates of the city in þe Sabbath day,
but sanctifie the Sabbath day, so that
ye do no worke therein,
25 Then shall the kings and the princes
enter in at the gates of this cite, & shal
sit vpon the throne of David, and shal
ride vpon charets, and vpon horses, both
they and their princes, the men of Ju-
dah, and the inhabitantes of Ierusa-
lem: and this cite shal remaigne for
euer.
26 And they shal come from the cities of
Judah, & from about Ierusalem, and
from the land of Benjamin, & from the
plaine, and from the mountaines, and
fro the South, which shall bring burnt
offerings, and sacrifices, and meate of
kings, and incense, and shal bring sacri-
fice of praye into the Houe of þe Loyd.
27 But if ye wil not heare me to sanctify
the Sabbath day, & not to beare a bur-
den nor to go through the gates of Ierusa-
lem in the Sabbath day, then will
I kindle a fire in the gates thereof, and
it shal denoure the palaces of Ierusa-
lem, and it shal not be quenched,

CHAP. XVIII.

a God sheweth by the example of a pottor, that is in
in his power to destroy the defisers of his worde.
q A qii. 15 The

o The wicked
say, my prophe-
cie hat not come
to passe because
thou deferrest it
time of thy ven-
geance.
p I am assured
of my vocation,
and therefore
knowe that the
thing which
thou speakest by
me, shal come to
passe, and that I
speake not of a-
ny worldly affec-
tion.
q Howsoever
the wicked deale
rigorously with
me, yet let me
finde comfort in
thee.
r Read Chap. 11.
20.
s Whereas thy
doctrine may be
best vnderstande
both of hie and
lowe.
t By naming the
Sabbath day, he
comprehendeth
the thing, that is
therby signified:
for if they trans-
gressed in the ce-
remonie, they
must needs be
culpable of the
reife, read Exod.
20. 8. and by the
breaking of this
one commande-
ment, he maketh
them transgres-
sours of þe whole
Law, for as much
as þe first and se-
cond table are
coteined herein.
Chap. 22. 4.

a As the potter hath power o-
uer the clay to
make what pot
he wil, or to
breaketh, whē
he hath made
them: so haue I
power ouer you
to do w^h you as
seemeth good to
me, Isa. 45. 9.
uid. 1. 5. 7. rom. 9.
20. 21.

b When s^cri-
pture attributeth
repentance vnto
God, it is not s^c
he doeth contri-
ry to that which
he hath ordi-
ned in his secret
counsel: but when
he threateneth,
it is a calling to
repentance, and
when he giueth
man grace to re-
pent, the threat-
ning (which euer
containeth a cō-
dition in it) ta-
keth no place: &
this the scripture
calleceth repen-
tance in God: be-
cause it so ap-
peareth to mans
iudgement.

c As men that
had no remorse,
but were altoge-
ther bent to re-
belliō, & to their
owne selfe will,
d As no man y^e
hath thirst, refu-
seth fresh cōdūt
waters which he
hath at home, to
go & seeke wa-
ters: so broode to
quēch his thirst:
so they ought
not to seeke for
helpe and suc-
cour at strangers
and leaue God,
which was pre-
sent with them.
e That is, the
way of truth,
which God had
taught by his
Law, read Chap.
6. 16.

f I will shewe
mine anger and
not my fauour
to ward them.

18 The conspircie of the Iewes against Jeremiah.
19 His prayer against his aduersaries.

1 **T**he worde which came to Jeremi-
ah from the Lord, saying,
2 **A**rise, and go downe into the pots-
ters house, and there shall I shewe thee
my wordes.
3 **T**hen I went downe into the potters
house, and behold, he wrought a worke
on the wheelies.
4 **A**nd the vessel that he made of a clay,
was broken in the hande of the potter.
so he returned, & made it another ves-
sell, as seemed good to the potter to
make it.
5 **T**hen the word of the Lord came vnto
me, saying,
6 **O** house of Israel, can not I doe with
you as this potter, saith the Lord: be-
hold, as the clay is in the potters hand,
so are you in mine hand, O house of Is-
rael.
7 **I** will speake suddenly against a natiō
or against a kingdome to plucke it vp,
and to roote it out and to destroy it.
8 **B**ut if this nation, against whome I
haue pronounced, turne fro their wic-
kednes, I wil ^{repent} of the plague that
I thought to bring vpon them.
9 **A**nd I will speake suddenly concerning
anation, and concerning a kingdome to
bulde it and to plant it.
10 **B**ut if it doe euill in my sight & heare
not my voyce, I wil repent of the good
that I thought to do for them.
11 **S**peake thou now therefore vnto the
men of Judah, and to the inhabitants
of Ierusalem, saying, Thus saith the
Lord, Beholde, I prepare a plague for
you, and purpose a thing against you:
returne you therefore euery one from
his euill way, and make your waies &
your workes good.
12 **B**ut they saide, A desperate I, Surely
we will walke after our owne imagi-
nations, and do euery man after his stub-
burnnes of his wicked heart.
13 **T**herefore thus saith the Lord, Aske
now among y^e heathē, who haue heard
such thinges: the virgin of Israel hath
done verie filthly.
14 **W**ill a man forsake the snow of Leba-
non, which cometh from the rocke of
the field? or shal the cold flowing wa-
ters, that come from another place, be
forsaken?
15 **B**ecause my people hath forgottē me,
and haue burnt incense to vanitie, and
their prophets haue caused the stom-
ble in their waies from the ^{ancient}
waies to walke in the paths and waie
that is not troden.
16 **T**o make their lande desolate and a
perpetual desolitiō, so that euery one that
passeth thereby, shall be astonied and
wagge his head.
17 **I** will scatter the y^e with an East wind
before the enemy: I will shew them the
backe, and ^{not} the face in the daye of
their destruction,

18 **W**hen saide they, Come, and let vs
imagine some deuice against Jeremiah:
for the Law & shall not perishe from the
Priest, nor counsel from y^e wise, nor the
word from y^e Prophet: come, and let vs
smitte him with the ^{roigne}, and let vs
not giue heede to any of his wordes.
19 **H**earken vnto me, O Lord, and heare
the voyce of them that contend with
me.
20 **S**hall euill be recompensed for good?
for they haue digged a pit for my soule:
remember that I stood before thee, to
speake good for them, & to turne away
thy wrath from them.
21 **T**herefore, I deliuer vp their children
to famine, and let them dye away by
the force of the sword, and let their
wiues be robbed of their children, and
be widowes: and let their husbands
be put to death, and let their young men
be slaine by the sword in the battell.
22 **L**et the crye be heard from their hou-
ses, when thou shalt bring an hoste sud-
denly vpon them: for they haue dig-
ged a pit to take me, and hid snares for
my feete.
23 **P**er Lord thou knowest all their coun-
sell against me tendeth to death: forgive
not their iniquity, neither put off their
time from thy sight, but let them be o-
uerthrowen before thee: deale thus with
them in the time of thine anger,

phet beeing moued with Gods Spirit, without any carnall af-
fection prayeth for their destruction, because he kneweth that it
should tende to Gods glory, and profit of his Church,

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the
contempt and despising of the worde of God.

1 **T**hus sayd the Lord, Go, and bpe
an earthen bottell of a potter, and
take of the ancients of the peo-
ple, and of the ancients of the Priests,
2 **A**nd go forth vnto the balley of Ben-
hinnion, which is by the entrie of the
East gate: and thou shalt preach there
the wordes that I shall tell thee,
3 **A**nd shalt say, Heare ye the worde of
the Lord, O Kings of Judah, and in-
habitantes of Ierusalem. Thus saith
the Lord of hostes, the God of Israel,
Beholde, I will bring a plague vpon
this place, the which whosoener hea-
reth, his eares shall tingle.
4 **B**ecause they haue forsaken me, and
prophaned this place, and haue burnt
incense in it vnto other gods, whome
neither they, nor their fathers haue
knownen, nor the Kings of Judah (they
haue filled this place also with y^e blood
of innocents,
5 **A**nd they haue built the hie places of
Baal, to burne their sonnes with fire
for burnt offerings vnto Baal, which
I commanded not, nor spake it, ney-
ther came it into my minde)
6 **T**herefore beholde, the dayes come,
saith the Lord, that this place shall no
more gainst his word.

g This argument
the wicked haue
euer vsed against
the seruants of
God, The church
can not erre: we
are the Church,
and therefore
whosoener spea-
keth against vs,
they ought to
die, 1. King 22. 24
chap. 7. 4 & 20.
2. mala. 2. 4. and
thus the false
church persecu-
teth the true
Church, which
standeth not in
outward pompe,
and in multitude,
but is known
by the graces of
the holy Ghost.
h Let vs slander
him, and accuse
him: for we shal
be beleueed.
i Seeing the ob-
stinacie malice of
the aduersaries,
which grew dai-
ly more and
more, the Pro-
phet being moued with Gods Spirit, without any carnall af-
fection prayeth for their destruction, because he kneweth that it
should tende to Gods glory, and profit of his Church,
a By Kings here,
& in other places
are ment coun-
sellors & gover-
nours of y^e peo-
ple, which he cal-
led the Ancients,
verf. 1.
b Reade of this
in other places,
1. Sam. 3.
11.
c Whereby is de-
clared, y^e whatso-
euer is not com-
maded by Gods
word touching
his seruice, is a
sinne gainst his word.

1 Read chap. 7.
31. & 2. king. 23.
10. isa. 30. 33.

Chap. 27. 16. & 49.
13 & 30. 13.

Deut. 28. 53.
Lament. 4. 10.

e This visible
signe was to con-
firme them tou-
ching the as-
surance of this
plague, which
I Lord threatned
by his Prophet.

f He noeth the
grear rage of the
idolaters, which
left no place free
from their abo-
minations, inso-
much as they
polluted their
owne houses
therewith, as we
see yet among
the Papists.
g Reade Deut.
32. 8.

a Thus we see
that the thing
which neyther
the King, nor the
Princes nor the
people durst en-
terprise against
the Prophet of
God, this Priest
as a chief instru-
ment of Satafirst
attempted, read
Chap. 18. 18.
h Or, seare round
about.

more be called **Topheth**, **not** **a** valley of
Ben-humon, but **a** valley of slaughter.
7 And **I** will bring the council of Judah
and Jerusalem to nought in this place,
and **I** will cause them to fall by the
sword before their enemies, and by the
hand of them that seeke their lives, and
their carkeless will **I** give to be meat for
the fowles of the heauen, & to the beasts
of the fildes.

8 * And **I** will make this citie desolate &
an hissing, so that euery one that passeth
thereby, shall be astonied and hisse be-
cause of all the plagues thereof.
9 * And **I** will fede them with the flesh of
their finnes and with the fische of their
daughters, & euery one shall eat the flesh
of his frende in the sieg and streynes,
whereby their enemies that seeke
their liues, shall hold them streit.

10 Then shalt thou breake the bottell in
the sight of the men that go with thee,
11 And shalt say vnto them, Thus saith **J**
Lord of hosts, When so will **I** breake this
people and this citie, as one breaketh a
potters vessel, that cannot bee made
whole againe, & they shall bury them in
Topheth til there be no place to burie.

12 Thus will **I** doe vnto this place, saith
the Lord, & to the inhabitants thereof, &
I will make this citie like **Topheth**.

13 For the houses of Jerusalem, & the houses
of the kings of Judah shall be defiled
as the place of **Topheth**, because of
all the foules vpon whose rookes they
haue burnt incense vnto all the hoste of
heauen, and haue poured out drinke
offerings vnto other gods.

14 Then came Jeremiah from **Topheth**,
where **J** Lord had sent him to prophes-
cie, & he stode in the court of the Lords
house, and said to all the people,

15 Thus saith the Lord of hosts, the God
of Israel, Behold, **I** will bring vpon this
citie, and vpon all her townes, all the
plagues that **I** haue pronounced a-
gainst it, because they haue hardened
their neckes, and would not heare my
wordes.

CHAP. XX.

a Jeremiah is smitten & cast into prison for preaching
the word of God. g He prophesieth the captiuitie
of Babylon. 7 He complaineth that he is a mocking
stocke for the words of God. g He is compelled by
the spirit to preache the word.

1 **W**hen **Nabuzar**, the sonne of **Jin-
mer**, the **Chief**, which was ap-
pointed gouernour in the House
of the Lord, heard that Jeremiah pro-
phesied these things,

2 Then **Nabuzar** smote Jeremiah **p** Pro-
phet, and put him in the stocks that
were in **p** his gate of Benjamin which
was by the House of the Lord.

3 And on the morning, **Nabuzar** brought
Jeremiah out of the stocks. Then said
Jeremiah vnto him, The Lord hath
not called thy name **Nabuzar**, but **Nabaz-
gon**, mislabib.

4 For thus saith the Lord, Behold, **I**

will make thee to be a terror to thy selfe,
and to all thy friends, and they shall fall
by the sword of their enemies, & thine
eyes shall beholde it, and **I** will give all
Judah into the hand of the king of **Ba-
bel**, and he shall carpe them captiue into
Babel, and shall shapen them with the
sword.

5 Whoeuer **I** will deliuer all the substance
of this citie, and all the labours thereof
and all the precious things thereof, and
all the treasures of the kingds of Judah
will **I** give into the hands of their ene-
mies, which shall spoyle them, and take
them away and carpe them to **Babel**.

6 And thou **Nabuzar**, and al that dwell in
thine house, shall go into captiuitie, and
thou shalt come to **Babel**, & there thou
shalt die, and shalt be buried there, thou
and all thy friends, to whome thou
hast prophesied lyes.

7 O Lord, thou hast deceyued me, and **I**
am deceyued: thou art stronger then **I**,
and hast **p** tempted: **I** am in derision
daily: euery one mocketh me.

8 For since **I** spake, **I** cried out of wisdome,
and proclaimed desolation: therefore
the worde of the Lord was made a re-
proch vnto me, and in derision daily.

9 Then **I** said, **I** will not make mention
of him, nor speake any more in his
name, But his word was in mine heart
as a burning fire shut vp in my bones,
and **I** was wearie with forbearing, and
I could not stay.

10 For **I** had hearde the railing of man-
ny, and feare on euery side. **I** declare,
sayde they, and wer will declare it: all
my familiars watched for myne hal-
ting, saying, It may be that he is decei-
ued: so we shall pteuple agaynst him,
and we shall execute our vengeance vpon
him.

11 But the Lord is with me like a mighty
giant: therefore my persecuters shall
be ouerthrowen, & shall not preuaile,
and shall be greatly confounded: for they haue
done vnwisely, & their euertlasting shame
shall neuer be forgotten.

12 * But, O Lord of hostes, that tresp-
se the righteous, and fesse the repnes and
the heart, let mee see thy vengeance on
them: for vnto thee haue **I** opened my
caule.

13 Sing vnto the Lord, praise ye the Lord:
for hee hath deliuered the soule of the
poe from the hand of the wicked.

14 **C**ursed be the day wherein **I** was
borne: and let not the day wherein my
mother bare mee, be blessed.

15 Cursed be the man, that shewed my fas-
ther, saying, A man child is borne vnto
thee, and comforted him.

16 And let that man bee as the cities,
which the Lord hath ouerturned, and
repented not: and let him heare the crye
in the morning, and the shewing at
noone tyme.

17 Because he hath not staine me, euen frō
the wombe, or that my mother might
haue rah, Gen. 19. 25.

b Which haue
suffred themselves
to be abused by
thy false pro-
phesies.

c Herein appea-
reth the impac-
ience, which of-
tētimes ouerco-
meth the seruats
of God, who they
see not their la-
bours to profit, &
also feele their
owne weakenes,
read chap. 15. 18.

d Thou didest
thrust me forth
to this worke a-
gainst my will.
e He sheweth
y he did his office
in y he reproued
y people of their
vices, & threat-
ened them w gods
iudgements: but
because he was
derided & perse-
cuted for this, he
was discouraged
and thought to
haue ceased to
preach, saue that
Gods Spirit did
force him there-
unto.

f Thus the ene-
mies conforted
together to knowe
what they had
heard him say y
they might ac-
cuse him thereof,
read 1sa. 29. 21.

g Here he shew-
eth how his faith
did strue against
tēatio, & sought
to the Lord for
strength.

1. Sa. 17. 2. chron.
28. 9. psal. 7. 9.
cha. 11. 20. & 17. 10
h As were the chil-
dren of God are
ouercome in this
battel of y Besse
& the spirit, and
into what incon-
ueniences they
fall till God raise
them vp agayne,
reade Iob 3. 1. &
chap 15. 10.
i Alluding to the
destruction of
Sodō & Gomo-
raue rah, Gen. 19. 25.

haue bene my graue, or her wombe a perpetual^k conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with sines?

CHAP. XXI.

He prophesied that Zedekiah should be taken, and the cite burned.

1 The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Balhur, & sonne of Balchiah, and Zephannah, the sonne of Balachiah the Priest, saying,

2 ^a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wondrous works, that he may returne by from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I will^b turne backe the weapons of warre that are in your hands, wherewith ye fight againt the king of Babel, and againt the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger & in wrath, and in great indignation.

6 And I will smite the inhabitants of this cite, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, & his seruantes, and the people, and such as are left in this cite, from y^e pestilence, as from the sword, and from the famine into the had of Nebuchad-nezzar king of Babel, and into the hande of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitee nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, and the way of death.

9 ^c Ye that abideth in this cite, shall dye by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this cite, for euill and not for good, saith the Lord: it shall be giuen into the hande of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 ^d O house of David, thus saith the Lord, ^e Execute iudgement^f in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go

out like fire and burne, that none can quenche it, because of the wickednes of your workes.

13 Behold, I come against thee, & I will inhabit the halles, and rocks of the citie, saith the Lord, which say, Who shall come downe againt vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, saith the Lord, & I will kindle a fire^g in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousness. y^e VVth Ierusalem brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

1 Thus said the Lord, Go down to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O king of Iudah, that sittest vpon the throne of David, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, ^h Execute iudgementⁱ and ^j righteousness, and deliuer the oppressed from the hande of the oppressor, and bere not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of David enter in by the gates of this house, ^k and ride vpon charres, & vpon horses, both he & his seruants and his people.

5 But if ye will not heare these wordes, I ^l swear by my selfe, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken by the kings house of Iudah, Thou art ^m Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness and as cities not inhabited.

7 And I will ⁿ prepare despoilers against thee, euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 ^o And many nations shall passe by this cite, and they shall slay euery man to his neighbour, Wherefore hath the Lord done thus vnto this great cite?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods and serued them.

10 ^p Weepe not for the dead, and be not moued for the, but weepe for him that goeth out: for he shall returne no more, nor for his native country.

11 For thus saith the Lord, As touching ^q Shallum the sonne of Iosiah king

so to passe, Deut. 29. 24. 1 kin. 9. 8. g Signifying that they should lose their king: for Ichoiachim went forth to meete Nebuchad-nezzar & yielded himself & was caried into Babilon, 2 kin. 24. 12. h Whome some thinke to be Ichoiachim & that Iosiah was his grandfather: but as seemeth, this was Ichoiachim, as vers. 18.

g Meaning Ierusalem, which was builded part on the hill & part in the valley, and was compassed about with wih mountains. h That is, in the houses thereof, which stood as thicke as trees in the forest.

Chap. 22. 19. a This was his ordinarie manner of preaching before the Kings fro Iosiah vnto Zedekiah, which was about fortie yeres.

Chap. 17. 23. b Shewing that there is none greater the he is, Heb. 6. 1. 3. & that he will most certainly performe his othe.

c He compareth Ierusalem to Gilead, which was beyond Iordan, & the beautie of Iudea to Lebanon.

d The Ebrewe word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13. 3. chap. 6. 4 & 12. 3.

e Thy buildings made of Cedar trees.

f As they that woder at a thing which they thought would neuer haue come

a Not that the King was touched with repentance of his finnes and so sought to God, as did Hezekiah when he sent to Iosiah, 2. King. 19. 1. Isa. 37. 2, but because y^e Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exo. 9. 28 b Towit, from your enemies to destroy your felues,

c By yeelding your selues to Nebuchad-nezzar. d By resisting him. Chap. 38. 2. e As a thing recovered from extreme danger, Chap. 37. 2. & 39. 18. & 45. 5.

Chap. 22. 1. f Be diligent to do iustice.

of Judah; which yet out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ I Doe vnto him that buildeth his house by vnrighteousnes, & his chambers without equite: hee buildeth his neighbour without wages and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and sitting with cedar & paint the with veruiclen.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy father eat and drinke and prosper, when hee created iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes & thine heart are but oney for thy countenances, and for to shead innocent blood, and for oppression, and for destruction, even to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah. They shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shall be buried as an asse: as is buried, euen in Iordan and cast forth without the gates of Ierusalem.

20 ¶ Go vp to Lebanon, & crye: shoute in Bashan and crye by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy matter from thy youth, that thou wouldest not obey my worde.

22 The wilde shall feede all thy pastors, & and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, howe beautifull shalt thou be when sorowes come vpon thee, as the sorow of a wofull man in trouble?

24 As I liue, saith the Lord, though I Coliah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hande of Nebuchad-nazzar king of Babel, and into the hande of the Caldeans.

¶ Who was called Iehoiachin or Ieconiah, whome hee calleth here Coniah in contempt, who thought his kingdome coule neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake coule not be taken from his house: but he abused Gods promises, and therefore was iustly deuiued of the kingdome.

26 And I will cause them to carie thee away, & thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye dye.

27 But to the lande, wherewith they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole: as a vessell, wherem is no pleasure? wherefore are they caried away, he and his seede, and cast out into a lande that they knowe not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXII.

¶ Against false pastors. 5 A prophesie of the great Pastor Iesus Christ.

1 ¶ I Doe vnto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastors that feede my people, Ye haue scattered my flocke & thrust them out, and haue not visited them: behold, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and encrease.

4 And I will set vp shepherdes ouer them, which shall feede them: and they shall dead no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Beholde, The dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the name wherby they shall call him, The Lord our righteousnes.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the childre of Israel out of the land of Egypt,

8 Wher the Lord lieth, which brought vp and led the freede of the house of Israel out of the South countrey and from all countreys where I had scattered them, and they shall dwell in their owne land,

9 Mine heart braketh within me, because of the & prophetes, all my bones shake: I am like a drunken man, & like a man to whom wine hath ouercome: for the presence of the Lord and for his holy wordes.

¶ wherein appeareth his great louetion, reade chap. 1. 4. 13.

¶ He sheweth that al posteritie shall be witnesses of this iust plague as though it were registred for perpetuall memorie.

¶ Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1. 12.) but that none should reigne after him as king.

a Meaning, the princes, gouernours and false prophets, as Ezek. 34. 2.

b For the which I haue especiall care & haue prepared good pastures for them.

c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezek. 34. 3.

d Thus the Prophets euer vie to mixe y promises with the threatenings, lest the godly should be to much beaten downe, & therefore he sheweth howe God will gather his church after this dispersion.

e This prophesie is of the reuincion of y Church in the time of Iesus Christ, who is y true branch, reade Isa. 11. 1 & 45. 8. chap. 33. 15. dan. 9. 24.

f Read. Chap. 16. 14.

g Meaning, the false prophets which deceiue

towards his nation, reade chap. 1. 4. 13.

h Elr. passed ouer or troubled.

h They runned long to wickedness, and seeke vaine helpe.
i Or, are hypocrites.
j My temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Read Chap. 8. 14.
n Or, hypocrisie.
o Which they haue inuented of their owne braine.
p Read Chap. 6. 14. & 8. 11.
q Thus they did deride Ieremiah as though the wordes of God were not reueiled vnto him: so also spake Zedekiah to Michaiah, 1. king. 22. 24.
r Both that God hath sent me, & that my words shall be true.
s Chap. 14. 17, 18. & 27. 15. & 29. 2. 9.
t He sheweth difference betwene the true Prophets & the false, betwene y hiringel and the true minister.
u Do not I see your falschode, howe euer you cloke it, and wheresoeuer you commit it

10 For the land is full of adulterers, and because of othes the lande mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.
11 For both the prophet and the Priest are wickedly: and their wickednesse haue I founde in mine. Youle, sayth the Lorde.
12 Wherefore their way shall be vnto them as slippery wayes in the darkness: they shall be drunken forth and fall there in: for I will bring a plague vpon the, euen the peere of their vilitation, sayth the Lorde.
13 And I haue seene foolishnes in the prophetes of Samaria, that prophesied in Baal and caused my people Israel to erre.
14 I haue seene also in the prophetes of Ierusalem filthy: they commit adultery and walke in lies: they streng then also the handes of the wicked that none can returne from his wickednes: they are all vnto me as Sodome, and the inhabitants thereof as Gomorrah.
15 Therefore thus sayth y Lord of hostes concerning the prophetes, Beholde, I will fede them with worme wood, & make them drinke the water of gall: for from the prophetes of Ierusalem is wickednes gone forth into all the land.
16 Thus sayth the Lord of hostes, Heare not the wordes of the prophetes that prophesie vnto you, and teache you vanitie: they speake the vision of their owne heart and not out of the mouth of the Lord.
17 They lay still vnto them that despise me, The Lorde hath said, He shall haue peace: & they laye vnto euery one that walketh after y stubbornnes of his own heart, No euill shall come vpon you.
18 For y who hath stand in the counsel of the Lorde that he hath percepued and heard his worde? Who hath marked his word and heard it?
19 Behold, the tempest of the Lorde goeth forth in his wrath, & a violent whirlewinde shall fall downe vpon the head of the wicked.
20 The anger of y Lorde shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.
21 I haue not sent these prophetes, sayth the Lorde, yet they ran: I haue not spoken to them, and yet they prophesied.
22 But if they had stand in my counsell, and had declared my wordes to my people, then they should haue turned them from their euill way, and fro the wickednes of their intentions.
23 Min I a God at hande, sayth the Lorde, and not a God farre of?
24 Can any hide himself in secret places, that I shal not see him, sayth the Lorde? Do not I fill heauen and earth, sayth the Lorde?

25 I haue heard what the prophets said, that prophesie lies in my name, saying, I haue dreamed, I haue dreamed, how long? Do the prophets desire to prophesie lies, euen prophesying the decree of their owne heart?
26 Think they to cause my people to forget my name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my name for Baal?
28 The prophet that hath a dreame, let him tell a dreame, and hee that hath my word, let him speak my word faithfully: what is the chaffe to the wheat, sayth the Lorde?
29 Is not my word euen like a fire, sayth the Lorde? and like an hammer, y breaketh the stone?
30 Therefore behold, I will come against the prophetes, sayth the Lorde, that shall steale my word euen one from his neighbour.
31 Beholde, I will come against the prophetes, sayth the Lorde, which haue sweet tongues, and say, We haue faith.
32 Behold, I will come against them that prophesie false dreames, sayth the Lorde, and do tel them, & cause my people to erre by their lies, & by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, sayth the Lorde.
33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lorde? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lorde.
34 And the prophet, or the Priest, or the people that shall say, The burden of the Lorde, I will euen visite euery such one, and his house.
35 Thus shall ye laye euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lorde spoken?
36 And the burden of the Lorde shall ye mention no more: for euerye mans word shall be his burden: for ye haue peruerbed the wordes of the liuing God, the Lord of hostes our God.
37 Thus shalt thou say to the Prophet, What hath the Lorde answered thee? & what hath the Lorde spoken?
38 And if you saye, The burden of the Lorde, Then thus sayth the Lorde, Because ye say this worde, The burden of the Lorde, & I haue sent vnto you, saying, Ye shal not say, The burden of the Lorde.
39 Therefore behold, I euen I will bitter ly forget you, & I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence, thus they reiect the word of God, as a grievous burden. This word was brought to contempt and derision, he will teach the another maner of speech, and will cause this word Burden to cease, and teache them to aske with reuerence, What saith the Lorde? d The thing which they mocke and contemne, shall come vpon them. Or take you away.

t I haue a reuelled vnto me, as Nom. 12. 6.
u Ebr. is it in the heart of the Prophets?
u He sheweth y Satan raise vp false prophetes to bring the people from God.
x Let the false prophet declare that it is his own fantastic, and not slander my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleging it, and that it may appeare to be applied to y same purpose that it was spoken, Ezech. 3. 17.
1. cor. 2. 13. & 4. 2.
2. tim. 2. 15. 1. pet. 4. 10, 11.
z Which see forthin my name y which I haue not commanded.
a Towit, the Lord.
b The Prophets called their threatnings Gods burden, which y sinners were not able to susteine: therefore the wicked in deriding the word, would aske of y Prophets, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiect the word.
c Because this word will teach the another maner of speech, and will cause this word Burden to cease, and teache them to aske with reuerence, What saith the Lorde?
d The thing which they mocke and contemne, shall come vpon them.

40 And will bring * an everlasting reproche upon you, and a perpetual shame which shall never be forgotten.

CHAP. XXIII.

The vision of the baskets of figges: s Signifieth that part of the people should be wrought againe from captivitie, s And that Zedekiah and the rest of the people should be carried away.

The Lord shewed me, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had carried away captive Jeremiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

2 One basket had verie good figges, even like the figges that are first ripe: and the other basket had verie naughtie figges, which could not be eaten, they were so euill.

3 Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figges: the good figges be good, and the naughtie verie naughtie, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, like these good figges, so will I knowe them that are carried away captive of Judah to be good, whom I haue sent out of this place, into the lande of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will builde them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them * an heart to knowe me, that I am the Lord, & they shall be my * people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughtie figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remaine in this lande, and them that dwell in the land of Egypt:

9 I will euill giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the lande, that I gaue vnto them and to their fathers.

CHAP. XXV.

He prophesieth that they shall be in captivitie sennete yeeres, 12 And that after the sennete yeeres the Babylonians should be destroyed. 14 The destruction of all nations is prophesied.

The worde that came to Jeremiah, concerning al the people of Judah,

in the fourth yeere of Jehoiakim the sonne of Josiah king of Judah, that was in the first yeere of Nebuchadnezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Ammon king of Judah, even vnto this day (that is the thirte and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you * rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline your eares to obey.

5 They said, Turne againe nowe euery one from his euill way, and from the wickednesse of your inventions, and ye shall dwell in the lande that the Lord hath giuen vnto you, and to your fathers for ever and euer.

6 And now not after other gods to serue them, and to worship them, and prouoke me not to anger with the workes of your handes, and I will not punish you.

7 Nevertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I will send and take to me all the * families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my * seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations s round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 * Whosoever I will take from them the voice of mirth and the voice of gladnes, the voice of the hydegrome and the voice of the biide, the noise of the * millstones, and the light of the candle.

11 And this whole lande shall be desolate, and an astonishment, and these nations shall serue the king of Babel sennete yeeres.

12 And when the sennete yeeres are accomplished, I will visite * the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the

third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Jehoiaquims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1. Which was the fift yeere and the first moneth of Jehoiaquims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d He sheweth y the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidences of men: for vnder these two all offences were contained, 2. King. 17. 13. chap. 18. 11 and 35. 15. Ionah 3. 8.

e The Caldeans, and all their power.

f So the wicked and Satan him selfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they do of malice, to his honour and glorie.

g As the Philistines, Ammonites, Egyptians and others,

Chap. 16. 9. * Or, destroy. h Meaning, that bread and all things that shoulde serue vnto their feastes, shoulde be taken away.

i This reuelation was for the confirmation of his prophetic, because he tolde them of the time, that they shoulde endure and remaine in captivitie, 2. Chro. 36. 22. Ezra 1. 1. chro. 29. 10. dan. 9. 2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuously, Ecce. 9. 6. 1. pet. 4. 17. Caldeans,

a The good figges signified them that were gone into captivitie, and so saved their life, as Chap. 21. 8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approacheth the yielding of Jehoiaquim, and his companie, because they obeyed the Prophet, who exhorted them therunto. c Which declareth that man of him selfe can know nothing, till God giue the heart and vnderstanding. Chap. 31. 35. hebr. 1. 10 Chap. 29. 17. d Which fled thither for succour.

13 And I will bring upon that land all my wordes which I have pronounced against it, even all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations, and great kinges shall euen ¹ curse themselves of them: thus will I recompense them according to their dooers, and according to the wordes of their owne hands.

15 For thus hath the Lord God of Israel spoken unto me, ² Take the cup of wine of this mine indignation out of mine hand, & cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be moved and be in id, because of the sword, that I will send among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, unto whom the Lord had sent me:

18 Euen Jerusalem, and the cities of Judah, and the kinges thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, ³ as appeareth this day.

19 Pharaoh also, King of Egypt, and his servants, and his princes; and all his people:

20 And all sortes of people, and all the kinges of the land ⁴ of W: and all the kinges of the lande of the Philistines, and of Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod:

21 ⁵ Edom, and Moab, and the Ammonites,

22 And all the kinges of Tyrrus, and all the kinges of Sidon, & the kinges of the ⁶ Isles, that are beyond the Sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the kinges of Arabia, and all the kinges of Arabia, that dwell in the ⁷ desert,

25 And all the kinges of Zimri, and all the kinges of ⁸ Elam, and all the kinges of the Medes.

26 And all the kinges of the North, farre and neere one to another, and all the kingdomes of the world, which are upon the earth, and the king of ⁹ Seshach shall drinke after them.

27 Therefore say thou unto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and speeue and fall, and rise no more, because of the sword, which I will send among you.

28 ¹⁰ But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, We shall certainly drinke.

29 For loe, ¹¹ I begin to plague the citie, where my Name is called upon, and should you goe free? We shall not goe quite: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hostes,

31 The sounde shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and he will giue them that are wicked, to the sword, saith the Lord.

32 ¹² Thus saith the Lord of hostes, We hold, a plague shall goe forth from nation to nation, and a ¹³ great whirlewind shall be raised by from the coastes of the earth,

33 And the Name of the Lord shall be at that day, from one ende of the earth, to the other ende of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dongue upon the ground.

34 Howle, ¹⁴ ye shepherdes, and crye, and wallowe your selves in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispercion, and ye shall fall like ¹⁵ precious vessels.

35 And the ¹⁶ sight shall faile from the shepherdes, and the escaping from the principall of the flocke.

36 A voyce of the crye of the shepherdes, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the ¹⁷ best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their lande is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

¹ Jeremiah moueth the people to repentance. ² He is taken of the false prophets and priests and brought to iudgement. ³ Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

⁴ In the beginning of the reigne of Iehoiakim the sonne of Josiah king of Iudah, came this word from the Lord, saying,

⁵ Thus saith the Lord, Stand in the court of the Lords house, and speake unto all the cities of Iudah, which come to worship in the Lords house, all the words that I command thee to speake unto them: keepe not ⁶ a word backe,

⁷ If so be they will hearken, and turne euery man from his euill way, that I may ⁸ repent me of the plague, which I haue determined to bring upon them, because of the wickednesse of their wordes.

⁹ And thou shalt say unto them, Thus saith the Lord, If ye will not heare me

Isa. 1.16.
Amos 1.1.

Chap. 30. 23.

They which are slaine at the Lords appointment.

Ye that are chiefe rulers, and gouernours,

a Which are most easily broken.
b It shall not helpe them to seeke to flee,

Ebr. peaceable.

a That is, in that place of Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts. 20.

c Reade Chap. 18.8.

That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. Isa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he mealeureth the one by mercie, and the other by iustice.

n For now it becommeth and shall so continue til it be accomplished.

o Reade Iob 1. 1. r. 1. Which were cities of the Philistines.

q Edom is here taken for the whole countrey, and Vz for a part thereof. r As Grecia, Italie, and the rest of those countreies.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countreies so named, the one called plentifull, and the other barren, or desert. u Or, Persia.

x That is, of Babylon, as Chap. 51. 41.

y That is, Ierusalem, reade verse 12.

to walke in my lawes, which I haue
set before you,

5 And to heare the words of my seruants
the Prophets, whom I sent vnto you,
both rising by early, and sending them,
and will not obey them,

6 Therefore will I make this house like a Shiloh,
and will make this cite a curie to
all the nations of the earth.

7 So the Priests, and the prophets, and
all the people heard Jeremiah speaking
these words in the house of the Lord.

8 Now when Jeremiah had made an
ende of speaking all that the Lord had
commanded him to speake vnto all the
people, then the Priests, and the pro-
phets, and all the people took him, and
said, Thou shalt die the death.

9 Why hast thou prophesied in the name
of the Lord, saying, This house shall be
like Shiloh, & this cite shall be desolate
without an inhabitant? and all the peo-
ple were gathered against Jeremiah in
the house of the Lord.

10 And when the princes of Judah heard
of these things, they came by from the
kings house into the house of the Lord,
and sat downe in the entrie of the new
gate of the Lords house.

11 Then spake the Priests, and the pro-
phets vnto the princes, & to all the peo-
ple, saying, This man is worthy to
die: for he hath prophesied against this
cite, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the prin-
ces, and to all the people, saying, The
Lord hath sent mee to prophesie a-
gainst this house and against this cite
all the things that ye haue heard.

13 Therefore nowe amende your waies
and your workes, and heare the voyce
of the Lord your God, that the Lord
may repent him of the plague, that he
hath pronounced against you.

14 As for me, behold, I am in your hands:
do with me as ye thinke good & right.

15 But knowe ye for certaine, that if ye
put me to death, ye shall surely bring in-
nocent blood vpon your selues, & vpon
this cite, and vpon the inhabitants
thereof: for of a truth the Lord hath
sent mee vnto you, to speake all these
wordes in your eares.

16 Then said the princes and all the peo-
ple vnto the Priests, & to the prophets,
This man is not worthy to dye: for he
hath spoken vnto vs in the name of
the Lord our God.

17 ¶ Then rose by certaine of the Elders
of the lande, and spake to all the assem-
bly of the people, saying,

18 Michah the Bethlehite prophesied in
the dayes of Hezekiah King of Judah,
and spake to all the people of Judah,
saying, Thus saith the Lord of hostes,
Zion shall be plowed like a field, and Je-
rusalem shall be an heay, and the moun-
taine of the house shall be the high
places of the forest.

19 Did Hezekiah king of Judah, and all

Judah put him to death? did he not de-
fear the Lord, and prayed before the
Lord, and the Lord repented him of the
plague, that he had pronounced a-
gainst them? thus might we procure
great euil against our selues.

20 And there was also a man that pro-
phesied in the name of the Lord, one
Uriah the sonne of Shemaiah, of the
riath-iareim, who prophesied against
this cite, and against this land, accord-
ing to all the wordes of Jeremiah.

21 Now when Jehoiakim the king with
all his men of power, and all the princes
heard his wordes, the king sought to
slay him. But when Uriah heard it, he
was afrade & fled, & went into Egypt.

22 Then Jehoiakim the king sent men
into Egypt, euen Elnathan the sonne
of Achbor, and certaine with him into
Egypt.

23 And they fet Uriah out of Egypt, &
brought him vnto Jehoiakim the king,
who slew him with the sword, & cast
his dead bodie into the graues of the
children of the people.

24 But the hande of Ahikam the sonne
of Shaphan was with Jeremiah that
they should not giue him into the hand
of the people to put him to death.

his householde. n Which declareth that nothing could haue
appeased their furie, if God had not moued this noble man to
stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth
bonds to the King of Iudah, and to the other kings
that were neere, whereby they are admonished to be
subiects vnto Nebuchad-nezzar. 2 He exhorteth
the people and the kings and rulers that they be-
lieue not false prophets.

3 In the beginning of the reigne of Je-
hoiakim the sonne of Josiah king of
Judah came this word vnto Jeremi-
ah from the Lord, saying,

4 Thus saith the Lord to me, Make thee
bonds, and pokes, and put them vpon
thy necke,

5 And send them to the King of Edom,
and to the King of Moab, and to the
King of the Ammonites, and to the
King of Tyrys, and to the King of Li-
don, by the hande of the messengers
which come to Jerusalem vnto Zee-
kiah the king of Judah,

6 And command them to say vnto my
masters, Thus saith the Lord of hostes
the God of Israel, Thus shall ye say vnto
your masters,

7 I haue made the earth, the man, & the
beast that are vpon the grounde, by my
great power, and by my outstretched
arme, and haue giuen it vnto whom it
pleased me.

8 But now I haue giuen all these lands
into the hand of Nebuchad-nezzar the

king
to the which the
destroyed, but by
miracle was de-
liuered out of
the hands of
Sancherib.

1 Here is declar-
ed the furie of
tyrants, who
cannot abide to
heare Gods
word declared,

but persecute
the ministers
thereof, and yet
in the end they
preuaile no-
thing, but pro-
uoke Gods
iudgements so
much the more.

m As in the first
Hezekiah's ex-
ample is to be
followed, so in
this other Jeho-
iakim's act is to
be abhorred: for
Gods plague did
light on him, and

his householde. n Which declareth that nothing could haue
appeased their furie, if God had not moued this noble man to
stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth
bonds to the King of Iudah, and to the other kings
that were neere, whereby they are admonished to be
subiects vnto Nebuchad-nezzar. 2 He exhorteth
the people and the kings and rulers that they be-
lieue not false prophets.

a As touching
the disposition
of these prophes-
cies, they that
gathered them
into a booke, did
not altogether
obserue the or-
der of times, but
did set some a-
fore, which
should be after,
& contrariwise:

which if the reader
doubt make wel, it
shall auoid many
doubtes and make
y reading much
more ealie

b By such signes
the Prophets
confirmed their
prophesies,
which not with-
standing they
could not do of
themselues, but

in as much as they had a reuelation for the same, 1. Isa. 70. 2, and
therefore the false prophets to get more credit did vie also such
visible signes, but they had no reuelation, 1. King. 22. 11.

king

king

king

d Read chap.
7. 12.

e So that when
they would curse
any, they shall
say, God do to
thee as to Jeru-
salem.

f Because of
Gods promises to
the Temple, Psal.
132. 14. that he
would for euer
remaine there,

the hypocrites
thought this
Temple could
neuer perish, and
therefore thought
it blasphemous to
speake against it,

1. Mat. 26. 61.
Act. 6. 13, not co-
sidering that
this was ment of
the Church,

where God will
remain for euer.

g So called, be-
cause it was re-
paired by Ioa-
cham, 2. King.
15. 35.

h Euer iudgement
of death belongeth
to this man.

i He both shew-
eth the cause of
his doings plain-
ly, and also
threateneth them
that they should
do nothing auaile,

though they
should put him
to death, but
heape greater
vengeance vpon
their heads.

1. Micah 1. 1.
2. 3. 12.

j That is, of the
house of the
Lord, to wit, Zi-
on, and these ex-
amples the god-
ly alledged to
deliuer Jeremiah
out of the priests
hands, whose
rage els would
not haue bene
satisfied, but by
his death.

d Meaning, Bui-
merodach, and
his sonne Bel-
shazar.

e They shal
bring him, and
his sonne in
subjection, as
Chap. 25.14.

Chap. 21. 13, and
22. 27. & 29.9.

f Which were
taken when Je-
coniah was led
captive into Ba-
bel.
g For it was not
only the Pro-
phets office to
shew the word
of God, but also
to pray for the
sins of the
people, Gen. 20.
7. Which these
could not do be-
cause they had
no expresse
word: for God
had pronounced
the consens.

King of Babel mp servant, and the
beasts of the field haue I also giuen him
to serue him.

7 And al nations shal serue him, and his
sonne, and his sonnes sonne vntill the
very tyme of his lande come also: then
many nations and great kings shal
serue themselves of him.

8 And the nation and kingdome which
will not serue h same Nebuchad-nezzar
king of Babel, and that will not put
their necke vnder the poke of the king
of Babel, the same nation will I visite,
saith the Lord, with the sword, & with
the famine, and with the pestilence, vntill
I haue wholy giuen them into his
hands.

9 Therefore heare not your prophets
nor your soothsayers, nor your dea-
mers, nor your enchanterers, nor your
soylerers, which say vnto you thus, We
shal not serue the king of Babel.

10 For they prophesie a lie vnto you to
cause you to go farre from your lande,
and that I should cast you out, and you
should perish.

11 But the nation that put their neckes
vnder the poke of the king of Babel,
and serue him, those will I let remaine
still in their owne land, saith the Lord,
and they shal occupie it, and dwell
therein.

12 I I spake also to Zedekiah king of
Judah according to all these wordes,
saying, Put your necks vnder the poke
of the king of Babel, and serue him and
his people, that ye may liue.

13 Why will ye dye, thou, and thy people
by the sword, by the famine, and by the
pestilence, as the Lord hath spoken as-
gainst the nation, that will not serue the
king of Babel?

14 Therefore heare not the wordes of the
prophets, that speake vnto you, saying,
We shal not serue the king of Babel: for
they prophesie a lie vnto you.

15 For I haue not sent them, saith the
Lord, yet they prophesie a lie in my
name, that I might cast you out, & that
ye might perish, both you, and the pro-
phets that prophesie vnto you.

16 I also I spake to the Priests, and to
all this people, saying, Thus saith the
Lord, Heare not the wordes of your pro-
phets that prophesie vnto you, saying,
Behold, the vessels of the House of the
Lord shall now shortly be brought as-
gain from Babel, for they prophesie a
lie vnto you.

17 Heare them not, but serue the king of
Babel, that ye may liue: wherefore
should this cite be desolate?

18 But if they be Prophets, and if the
wordes of the Lord be with them, let
them send in the Lord of hostes, that
the vessels, which are left in the House
of the Lord, and in the house of the king
of Judah, and at Jerusalem, goe not
to Babel.

19 For thus saith the Lord of hostes, con-

cerning the * pillars, and concerning the
sea, and concerning the bases, and
concerning the residue of the vessels that
remain in this cite,

20 Which Nebuchad-nezzar king of
Babel tooke not, when he carped * as
wax captive Jeconiah the sonne of Je-
hoiakim king of Judah from Jerusa-
lem to Babel, with al the nobles of Ju-
dah and Jerusalem.

21 For thus saith the Lord of hostes the
God of Israel, concerning the vessels
that remain in the House of the Lord,
and in the house of the king of Judah,
and at Jerusalem,

22 They shalbe brought to Babel, and
there they shalbe vntill the daye that I
visite * them, saith the Lord: then will I
bring them by, and restore them vnto
this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 22 Jeremiah
reprooth Hananiah, and prophesieth.

A And that same pere in the begin-
ning of the 2 reigne of Zedekiah
king of Judah in the fourth pere,
and in the fifth moneth Hananiah the
sonne of Hur the prophet, which was
of Gibeon, spake to me in the House of
the Lord in the presence of the Priests,
and of all the people, and said,

2 Thus speaketh the Lord of hostes, the
God of Israel, saying, I haue broken
the poke of the king of Babel.

3 Within two pers space I will bring
into this place all p vessels of the Lords
House, that Nebuchad-nezzar king of
Babel tooke away from this place, and
caried them into Babel.

4 And I will bring againe to this place
Jeconiah the sonne of Jehoiakim king
of Judah, with all them that were ca-
ried away captive of Judah, and went
into Babel, saith the Lord: for I will
briake the poke of the king of Babel.

5 Then the Prophet Jeremiah said vnto
the 4 prophet Hananiah in the pre-
sence of all the people that stood in the House
of the Lord.

6 Then the Prophet Jeremiah said, So
be it: the Lord so do, the Lord confirme
thy wordes which thou hast prophesied
to restore the vessels of the Lords House,
and all that is caried captive from Ba-
bel into this place.

7 But heare thou now this word that I
will speake in thine eares & in the eares
of all the people.

8 The Prophets that haue bene before
me and before thee in time past, p pro-
phesied against many countreys, and
against great kingdoms, of warre, and
of plagues, and of pestilence.

9 And the Prophet which prophesieth of
peace, when the word of the Prophet
shal come to passe, then shal h Prophet
be knowne that the Lord hath truly
sent him.

10 Then Hananiah the prophet tooke

2. King. 23. 23.

2. King. 24. 18, 19.

h That is, for 7
space of seuentie
yeres, till I haue
caused 7 Medes
and Persians to
ouercome the
Caldeans.

a When Jere-
miah began to
beare these
bonds & yokes.
b After that the
land had rested,
as Leuit. 25. 1, 2.
deut. 15 1, 9.

c This was a citie
in Benjamin
belonging to the
sonnes of Aaron,
Iosh. 21. 17.
* Ebr. two yeres
of dayes.

d He was so e-
steemed, though
he was a false
prophet.

e That is, I
would with the
same for Gods
honor, & wealth
of my people, but
he hath appoint-
ed the con-
trarie.

f Meaning, that
the Prophets
that did either
denounce warre
or peace, were
tried either true
or false by the
successe of their
prophecies.
Albeit God ma-
keth to come to
passe sometime
that which the
false prophet
speaketh, to trye
the faith of his,
the Deut. 13. 3.

g This declareth the impudencie of the wicked hirelings, which have no zeale to the trueth, but are led with ambition to get the fauor of men, & therefore cannot abide anie, y^e might discreditte them, but burit forth into rages, and contrarie to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may mainteine their estimation. h That is, a hard and cruel seruitude. i Signifying, that al should be his, as Dan. 2. 38. k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, y^e miracles can not moue vs, neither the word it self, except God souch the heart,

the pike from the Prophet Jeremiah necke, and brake it.
 11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I brake the pike of Nebuchad-nezzar king of Babel, from the necke of al nations within the space of two peeres: and the Prophet Jeremiah went his way.
 12 ¶ Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the pike from the necke of the Prophet Jeremiah) saying,
 13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the pikes of wood, but thou shalt make for thyselfe pikes of iron.
 14 For thus saith the Lord of hostes the God of Israel, I haue put a pike of iron vpon the necke of al these nations, that they may serue Nebuchad-nezzar king of Babel: for they hath sent him, and I haue given him the beasts of the fildes also.
 15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.
 16 Therefore thus saith the Lord, Beholde, I will cast thee from of the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.
 17 So Hananiah the prophet ^k dyed the same yere in the seuenth moneth.

CHAP. XXXIX.

^a Jeremiah writeth vnto them that were in captiuitie in Babylon. ¹⁰ He prophesieth their returne after seuentie yeres. ¹⁶ He prophesieth the destruction of the King and of the people that remaine in Ierusalem. ²² He threatneth the prophets that seduce the people. ²⁵ The death of She-maiah is prophced.

1 **N** Dwe there are the wordes of the booke that Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, & to the Priests, and to the Prophets, and to all the people whome Nebuchad-nezzar had caried away captiue from Ierusalem to Babel,
 2 (After that Ieremias the King, and the Queene, and the eunuchs, the ^b princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)
 3 By the hand of Elashai the sonne of Shaphan and Gemariah the sonne of Bilkiah (who Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,
 4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I ^d haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruites of them.
 6 Take you wines, and beget sonnes, and daughters, & take wines for your sonnes, and give your daughters to husbandes, that they may beate ommes and daughters, that ye may be increased there, and not diminished.
 7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.
 8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your southerners that be among you, deceiue you, neither giue eare to your dreames, which you dreame.
 9 For their propheticke you a lie in my name: I haue not sent them, saith the Lord.
 10 But thus saith the Lord, That after seuentie yeres be accomplished at Babel, I will visite you, and personne my good promises towards you, and cause you to returne to this place.
 11 For I knowe the thoughtes, that I haue thought towards you, sayth the Lord, euen the thoughtes of peace, and not of trouble, to giue you an ende, and your hope.
 12 Then shall you cry vnto me, and ye shall goe and pray vnto me, and I will heare you.
 13 And ye shall seeke me and finde me, because ye shall seeke me with all ^e your heart.
 14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.
 15 ¶ Because ye haue said, The Lord hath raised vs by ^e prophets in Babel,
 16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:
 17 Euen thus saith the Lord of hostes, Beholde, I will sende vpon them the sword, the famine, and the pestilence, and will make them like vile figges, that cannot be eaten, they are so naughty.
 18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and a dishonourment and an hissing, and a reproche among all the nations whither I haue cast them,
 19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruantes the Prophets, I rising by early, and sending them,

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and y^e insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4.
 f When your oppression shalbe great, and your afflictions cause you to repent you their disobedience, & also when the seuentie yeres of your captiuitie shalbe expired, 2. Chr. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.
 g As Ahab, Zedekiah, & She-maiah.
 h Whereby he assureth them, that there shalbe no hope of returninge before the time appointed.
 i According to the comparison, Chap. 24. 12.
 k Reade Chap. 26. 6.
 l Reade Chap. 13. & 25. 3. and them, 26. 5.

^a Or, letter.

a For some died in the way.

b Meaning, Ieremias his mother. Chap. 24. 1.

c To intreate of some equal conditions.

d To wit, the Lotie, whose worke this was.

them, but he would not heare, saith the Lord.

20 ¶ Heare ye therefore the worde of the Lord alpe of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Nhab the sonne of Holaiiah, and of Zedekiah the sonne of Maaseiah, which prophetic lie vnto you in my name. Beholde, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slape them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and sape, The Lord make thee like Zedekiah and like Nhab, whom the king of Babel burnt in the fire.

23 Because they haue committed a vile nie in Israel, and haue committed adulterie with their neighbours wives, and haue spoken lying wordes in my name, which I haue not commanded them, euen I knoweit, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to SHEMAIAH the Neselamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that he shoulde be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reposed Jeremiah of Anathoth, which propheticth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in p cares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of SHEMAIAH the Neselamite, Because that SHEMAIAH hath propheticd vnto you, and I sent him not, and he caused you to trust in a lye.

32 Therefore thus saith the Lord, Beholde, I will visite SHEMAIAH the Neselamite, and his seede: he shall not haue a man to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

¶ The returne of the people from Babilon. 16 He menaceth the enemies, 28 And comforteth the Church.

1 The worde, that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the lande, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Demaind now and beholde, if man traualle with childen: wherefore doe I beholde euery man with his hands on his lonies as a woman in traualle, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Zakkobs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his pole from of thy necke, and breake thy bondes, and strangers shall no more serue them: selues of him.

9 But they shall serue the Lord their God, and David their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Zakkob, saith the Lord, neither be as feilde, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the lande of their captiuitie, and Zakkob shall turne againe, and shalbe in rest and prosperitie and none shall make him afraide.

11 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee of.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why criest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done these things vnto thee.

16 Therefore all they that denoure thee, destroy them for their finnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rodde by the which he did punish them, Isa. 33. 1.

shalbe

a Because they should be assured and their posterie confirmed in the hope of this deliverance promised, b He sheweth that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorowe, as a woman in her traualle, as Isa. 13. 8.

c Meaning, that the time of their captiuitie should be grievous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iakob.

g That is, Mesias, which

should come of the stock of Da-

uid according to the fleshe, and

should be the true pastor, as

Ezek. 34. 23, who is

set forth and his kingdom

that should be euerlasting in

the person of David, Hof. 3. 5.

h Reade Chap. 10. 24.

i Meaning, that no man is able

to finde out a meane to deliuer

them, but that it must be the

worke of God.

k The Assyrians and Egyptians

whom thou didst enteraine

with gifts, who left thee in thine

affliction.

l Herein is commended Gods

great mercie toward his, who

doeth not destroy them for their finnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rodde by the which he did punish them, Isa. 33. 1.

m Because they gaue the people hope of speedie returning, n Which was adulterie, and falsifying the word of God.

o Ordreamer.

p Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoever trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p He and his seede shalbe destroyed, so that none of them should see the benefite of this deliverance.

shal be denoured, And all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iacob's tents, & haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceed such singing, and the voice of them that are ioyous, and I will multiply them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that were there.

21 And their noble ruler shall be of themselves, and their gouernour shall proceede from the middes of them, and I will cause him to drinke neere, and as proche vnto mee: for who is this that directeth his heart to come vnto mee, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, in the tempest of the Lord goeth forth with wrath: the whole world that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall bestand it.

CHAP. XXXI.

Hee rehearseth Gods benefites after their returne from Babilon. 22 And the spirituall ioye of the faithfull in the Church.

1 At the same time, saith the Lord, will I be the God of all the families of Israel, & they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto mee of olde, say they: Behold, I haue loued thee with an euertlasting loue, therefore with mercie I haue diuined thee.

4 Againe I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shalt go forth in the dance of them that be ioyfull.

Thou shalt yet plant vines vpon the mountaines of Samaria, & the planters that plant them, shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, & let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iacob, and shoute for ioy among the chief of the Gentiles: publicly praise, & say, O Lord, laude thy people, the remnant of Israel.

8 Beholde, I will bring them from the north countrey, & gather them from the coastes of the world, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great compaignie shall returne hither.

9 They shall come weeping, and with mercie will I bring them againe: I will lead them by the fiers of water in a straight waie, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 I heare the worde of the Lord, O ye Gentiles, and declare in the ples as farre of, and say, He that scattered Israel, will gather him and will keepe him, as a shepheard doth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hande of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnes of the Lord, euen for the wheat and for the wine, & for the oyle, and for the increase of theee, and billockes: and their soule shall be as a watered garden, and they shall haue no more sorowe.

13 Then shall the virgin reioyce in the dance, and the pong men, and the olde men together: for I will turne their mourning into ioy, & will comfort them and giue them ioye for their sorowes.

14 And I will replenish the foule of the wilderness with fannes, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning & bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, & thine eyes from

Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdom of Christ, which was the restoration of the true Israel, h That is, shall eate the fruit thereof, as Leui. 19. 23. deut. 20. 6. The ministers of the world,

k They shall exhort all to the embracing of the Gospel, as Isa. 2. 3.

l He sheweth what shall be the concord and loue of al vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their finnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie,

Chap. 50. 4. Some take it that they should weepe for ioy. n Where they found no impediments, but abundance of all things.

o That is, my dearly beloued, as the first child is to the father. p That is, from the Babylonians, and other enemies. q By these temporall benefites he meaneth the spiritual graces, which are in the Church, and whereof there should be euery plentie, Isa. 58. 11, 12. r In the compaignie of the faithfull, which euery praise God for his benefites. f Meaning the spirit of wisdom, knowledge and ycale. t To declare the greatnes of Gods merke in deliuering y Iewes, he sheweth them that they were like to y Beniaminites, or Israelites: who were utterly destroyed, and carued away, in so much that if Rachel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.

ta. r. c. s. o.

m Meaning, that the citie and the Temple should be restored to their former state.

n He sheweth how the people shall with praise and thanksgiving acknowledge this benefice.

o Meaning, Zerubbabel, who was the figure of Christ, in whome this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father, q Left y wicked hypocrites should flatter themselves with these promises, y Prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent.

s When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world (shal be called). b Which were deliuered from the crueltie of Pharaoh. c To wit, God. d The people thus reason as though he were not so beneficial to them now, as he had bene of olde. e Thus the Lord answereth that his loue is not changeable. f Thou shalt haue still occasion to reioyce: which is ment by tabrets and dancing, as their custome was after notable victories, Exodus 15. 20. iudges 5. 2. and Chapter 11. 34.

teares: for thy wofke shalbe rewarded, saith the Lord, & they shal come againe from the land of the enemye:

17 And there is hope in thine ende, saith the Lord, that thy children shal come againe to their owne borders.

18 I haue heard ^a Ephraim lamenting thus, Thou hast corrected me, & I was chastised as an vntained calfe: y conuert thou mee, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I sinned vpon my thigh: I was as shamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my beate sonne or pleasant child: yet since I spake vnto him, I stil remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee by signes: make thee heapes: set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a newe thing in the earth: A WOMAN shal compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Per shal they say this thing in the land of Iudah, & in the cities thereof, when I shal bring againe their captiuitie, The Lord blest thee, O habitation of iustice and holp mountaine.

24 And Iudah shal dwell in it, & all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the wearye soule, & I haue replenished euery forowfull soul.

26 Therefore I awaked and beheld, and my sleepe was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will follow the house of Israel, and the house of Iudah with the seede of man and with the seede of beest.

28 And like as I haue watched vpon them, to plucke by & to rote out, and to throw downe, & to bestrope, & to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue eare a sowre grape, and the childrens teeth are set on edge.

30 But euery one shal dye for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 Behold, the dayes come, saith the

Lord, that I will make a newe couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenant they brake, although I was all husband vnto them, saith the Lord.

33 But this shalbe the couenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawe in their inward partes, and wyte it in their hearts, and will be their God, and they shalbe my people.

34 And they shal teach no more euery man his neighbour & euery man his brother, saying, know the Lord: for they shal all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquitie, and will remember their finnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shal the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the fundations of the earth be searched out beneath, then will I cast of all the seede of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shalbe built to the Lord from the tower of Babel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon hill Sareh, and shal compasse about to South.

40 And the whole valley of the dead bodies, and of the ashes, and all the feldest vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shalbe holp vnto the Lord, neither shal it be plucked by nor destroyed any more for euer.

the instruction of my holy spirit, Isa. 54. 13. but the full accomplishment hereof is referred to the Kingdome of Christ, when we shalbe ioyned with our head. m If the sunne, moone, & starres cannot but give light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my worde for euer to gouerne them with. n The one and the other is impossible. o As it was performed, Nehemiah 3. 1. By this description he sheweth that the citie should be as ample, and beautiful as euer it was: but he alludeth to the spiritual Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremian is cast into prison, because he prophesied that the citie should be taken of the king of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

h Though the couenant of redemption made to the fathers, & this which was gine after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, & the abundant graces of the holy Ghost gien to his Church vnder the Gospel. i And so were the occasion of their owne disuorcement through their infidelitie, Isa. 50. 1.

k Or, master. In the time of Christ my law shal in stead of tables of stone be written in their hearts by mine holy spirit, Hebr. 8. 8, 10. l Vnder y kingdome of Christ there shalbe none blinded with ignorance, but I wil giue them faith, and knowledge of God for remission of their finnes & daily increase the same: so that it shal not seeme to come fo much by the preaching of my ministers, as by

n That is, the people that were led captiue.
x Which was wanton & could not be subiect to the yoke.
y He sheweth how the faithful vse to pray: that is, desire God to turne them, forasmuch as they can not turne of themselves.
z In signe of repentance, and detestation of my sinne.
a As though he would say, No: for by his iniquitie he did what lay in him to cast me of.
b To wit, in pitying him for my promes sake.
c Marke by what way thou dost go into captiuitie, and thou shalt turne againe by the same.
d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whom a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgine without man: or, hee meaneth, that Ierusalem which was like a baren woman in her captiuitie, should be fruitful as she, that is ioyned in marriage, and whome God blesteth with children.
e Hauing vnderstand this vision of the Messiah to come, in whome the two houses of Israel and Iudah should be ioyned, I reioiced.
f I will multiplie, and enriche them with people and cattell.
g The wicked vse this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

a So that Iere-
miah had now
prophecied from
the thirteenth
yere of Iosiah
unto y last yere
saue one of Ze-
dekiahs reigne,
which was al-
most fortie yeres
Chap. 9. 16, 17.
b Til I take Ze-
dekiah away by
death: for he shal
not dye by the
sword, as Chap.
34. 4.
c Whereby was
meant that the
people shoud
returne againe
out of captivitee
and enioy their
possessions and
vineyards, as
ver. 15. & 44.
d Or, right to re-
deeme st.
e Because he was
next of the kin-
red, as Ruth 4. 4.
f Of the posses-
sion of the Le-
uites, read Leuit.
25. 32.
g Which moun-
teith of our
money, about
ten shillings fixe
pence: if this she-
kel were the
common shekel,
reade Gen. 23. 15
for the shekel of
the Temple was
of double value,
and ten pieces of
silver were halfe
a shekel: for
twentie made
the shekel.
h According to
the custome the
instrument or
evidence was
sealed vp w the
common seale, &
a copie thereof
remained, which
coteined y same
in effect, but was
not so authenti-
call as the other,
but was left ope
to be seene if any
thing shoud be
called into
doubt. h And so to hide them in the ground, that they might
be preserved as a token of their deliuerance.

The word that came vnto Jeremiah
from the Lorde, in the tenth peere
of Zedekiah King of Iudah, which
was the eighteenth peere of Nabuchad-
nessar.
2 For then the king of Babels hoste be-
sieged Ierusalem: and Jeremiah the
prophete was shut vp in the court of
the priou, which was in the king of
Iudahs house.
3 For Zedekiah king of Iudah had shut
him vp, saying, Wherefore doest thou
propheticke, & say, Thus saith the Lorde,
Beholde, I wil giue this cite into the
hands of the king of Babel, and he shal
take it?
4 And Zedekiah the king of Iudah shal
not escape out of the hand of the Calde-
ans, but shal surely bee deliuered into
the hands of the king of Babel, & shal
speake with him mouth to mouth, and
his eyes shal beholde his face,
5 And he shal lead Zedekiah to Babel, &
there shal he be, vntill y I visite him, saith
the Lorde: though ye fight with the Cal-
deans, ye shal not prosper.
6 And Jeremiah said, The word of the
Lorde came vnto me, saying,
7 Behold, Hanamel, the sonne of Sha-
lum thine vncle, shall come vnto thee &
say, Wepe vnto thee my felde, that is in
Anathoth: for the title by kinred ap-
pertaineth vnto thee d to buye it.
8 So Hanamel, mine vncles sonne, came
to mee in the court of the prison, accord-
ing to the word of the Lorde, & said vnto
me, Wepe my felde, I pray thee, that is
in Anathoth, which is in the countrey of
Beniamin: for the right of the possession
is thine, & the purchase belongeth vnto
thee: buye it for thee. Then I knewe that
this was the word of the Lorde.
9 And I bought the felde of Hanamel,
mine vncles sonne, that was in Ana-
thoth, and weighed him the silver, euen
seuen shekels, and ten pieces of silver.
10 And I writ it in the booke and signid
it, and tooke witnesses, & weighed him
the silver in the balances.
11 So I tooke the booke of the possession,
being sealed according to the Lawe, and
custome, with the booke that was open,
12 And I gaue the booke of the possession
vnto Baruch the sonne of Neriah, the
sonne of Naasiah, in the sight of Ha-
namel mine vncles sonne, & in the pre-
sence of the witnesses, with i in h booke
of the possession, before all the Iewes
that sate in the court of the prison.
13 And I charged Baruch before them,
saying,
14 Thus saith the Lord of hostes, the God
of Israel. Take the writings, euen this
booke of the possession, both that is sear-
led, and this booke that is open, & put
them in an earthen vessel, that they
may continue a long time,

5 For the Lorde of hostes, the God of Is-
rael saith thus, Houses and feldes, and
vineyards shal be possessed againe in
this lande.
16 I knowe when I had deliuered the
booke of the possession vnto Baruch, the
sonne of Neriah, I prayed vnto the
Lorde, saying,
17 Ah Lord God, behold, thou hast made
the heauen and the earth by thy great
power, and by thy stretched out arme,
and there is nothing y hard vnto thee.
18 Thou shewest mercie vnto thousandes,
and recompensed the iniquitie of the
fathers into the bosome of their chyl-
dren after them: O God the great and
mightie, whose name is the Lorde of
hostes,
19 Great in counsel, and mightie in work,
(for thine eyes are open vpon all the
wayes of the sonnes of men, to giue to
eueryone according to his wayes, and
according to the fruite of his works)
20 Which hast set signes and wonders in
the land of Egypt vnto this day, & in
Israel, & among all men, and hast made
thee a name, as appeareth this day,
21 And hast brought thy people Israel
out of the lande of Egypt with signes,
and with wonders, and with a strong
hande, with a stretched out arme, and
with great terrour.
22 And hast giuen them this land, which
thou didst sweare to their fathers to
giue them, euen a lande, that floweth
with milke and home,
23 And they came in, and possessed it, but
they obeyed not thy voyce, neither wal-
ked in thy Law: all that thou com-
mandedst them to doe, they haue not done:
therefore thou hast caused this whole
plague to come vpon them.
24 Beholde, the mounts, they are come
into the cite to take it, & the cite is gi-
uen into the hand of the Caldeans, that
fight against it by means of the sword,
and of the famine, and of the pestilence,
and what thou hast spoken, is come to
passe, and behold, thou seest it.
25 And thou hast said vnto me, O Lorde
God, Wepe vnto thee the felde for silver,
and take witnesses: for the cite shall bee
giuen into the hand of the Caldeans.
26 Then came the word of the Lorde vnto
Jeremiah, saying,
27 Behold, I am the LORD GOD of
all flesh: is there any thing to harde
for me?
28 Therefore thus saith the Lord, Behold,
I wil giue this cite into the hand of the
Caldeans, and into the hand of Nabu-
chad-nassar, king of Babel, and he shal
take it.
29 And the Caldeans shal come and fight
against this cite, and set fire on this ci-
tie and burne it, with the houses, vpon
whose rooves they haue offered incense
vnto Baal, and poured drinke offerings
vnto other gods, to prouoke mee vnto
anger.

^{Or, hid}
Exod. 34. 7.
deut. 32.
i Because the
wicked are sub-
iect to the curse
of God, he shew-
eth, that their
posteritie, which
by nature are
vnder this maled-
iction, shal be
punished both
for their owne
wickednes, and
that the iniquite
of their fathers,
which is likewise
in them, shall
be also reuenged
on their head.
k Meaning, that
his miracles in
deliuering his
people, shoud
neuer be forgot-
ten.
l The word sig-
nifieth any thing
that is cast vp, as
a mount or ram-
part, and is al-
so vsed for engines
of swarre, which
were layde on an
hye place to
shoote into a ci-
tie, before that
gunnes were in
vse.
m That is, of e-
uery creature:
who as they are
his worke, so
doth he gouerne
& guide them as
pleaseth him,
whereby he
sheweth that as
he is the autor
of this their cap-
tivitye for their
sinnes, so will he
for his mercies
be their redemer
to restore them
again to liber-
tie.

11 From the time that I brought them out of Egypt, and made the my people, and called them my first borne,

30 For the children of Israel, and the children of Judah haue lured me out before me from their pouth: for the children of Israel haue surely prouoked me to anger with the works of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the day, that they built it, euen vnto this day, that I shoulde remove it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Judah, which they haue done to prouoke mee to anger, euen they, their Kinges, their Princes, their Priests, and their prophets, and the men of Judah, and the inhabitants of Ierusalem,

33 And they haue turned vnto mee the back and not the face: though I taught them, & rising by early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (where vpon my Name was called) to defile it,

35 And they built the hie places of Baal, which are in the valley of Ben-hinnom, to cause their soimes, and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they shoulde doe such abomination, to cause Judah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof we say, It shalbe deliuered into the hande of the king of Babel by the sword, and by the famine, and by the pestilence,

37 Behold, I wil gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, & I wil bring them againe vnto this place, and I wil cause them to dwell safely,

38 And they shall be my people, and I wil be their God,

39 And I wil giue them one heart & one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I wil make an euerlasting covenant with them, that I wil neuer turne away from them to doe them good, but I wil put my feare in their hearts, that they shal not depart from me.

41 Yea, I wil be like in them to doe them good, and I wil plant them in this land assuredly with my whole heart, and with all my soule,

42 For thus saith the Lord, like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shal be possesed in this lande, whereof we saye, It is desolate without man or beast, and shalbe giuen into the hande of the Caldeans,

44 Then shall they be fields for sower, and

make writings, and seale them, and take witnesses in the lande of Benjamin, and round about Ierusalem, and in the cities of Judah, and in the cities of the mountaynes, and in the cities of the plaine, & in the cities of the South: for I will cause their captiuitie to resurne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to praye for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinners, for his owne glorie. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

1 Moreover, the woide of the Lord, came vnto Jeremiah the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, of the Lord that formed it, & established it, the Lord is his Name.

3 Call vnto me, and I will answer thee, and shewe thee great & mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Judah, which are destroyed by the Countes, and by the sword,

5 They come to fight with the Caldeas, but it is to fill themselves with the dead bodies of men, whome I haue slain in mine anger & in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Behold, I wil giue it health & amendment: for I wil cure them, and will reuerse vnto them the abundance of peace, and truethy.

7 And I wil cause the captiuitie of Judah, and the captiuitie of Israel to resurne, & wil buyde them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shal be to me a Name, a hope, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shal feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, Againe there shal be heard in this place (which yee saye shal be desolate, without man, & without beast, euen in the cities of Judah, & in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voice of them that shall saye, I prayse the Lord of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offer the sacrifice of praye in the house

a Which was in the Kings house at Ierusalem, as chap. 32. 1, 2. b To wit, of Ierusalem, who as he made it, so wil he preserve it, reade Isa. 37. 26.

c Reade Chap. 32. 24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatenings God remembreth his & comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we seele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods

honour & glory, so that whosoever is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1 Chron. 16. 8.

j psal. 105. 1. Ista. 12. 4. psal. 106. 1. & offer the sacrifice of praye in the house

o Reade Prou. 1. 24. Ila. 65. 2. chap. 7. 13. & 25. 3. & 26. 5. & 29. 19. & 2. chro. 36. 15. & chap. 35. 14. & 44. 4. p That is, the altars, which were made to offer sacrifice vpon to their idoles. q Reade Chap. 7. 31. 2. King. 21. 46. r Reade 2. King. 16. 3. s Reade Chap. 30. 16. Dent. 30. 3.

Chap. 30. 12.

t One consent & one religion, as Ezech. 11. 19. & 36. 27. u Reade Chap. 31. 32. 33.

x This is the declaration of that, which was spoken, vers. 8.

k Meaning, that all the countrey of Iudah shall be inhabited againe

of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, & about Ierusalem, and in the cities of Iudah shall the sheepe passe as game, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith y Lord, when I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the branche of righteousness to growe vp vnto Dauid, and hee shall execute iudgement, and righteousness in the lande.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and he that shall call vpon her, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer burne offerings, and to offer incense offerings, & to do sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith y Lord, If you can breake my couenant of the dayes, and my couenant of the night, that there should not be day, and night in their season,

21 Then make my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As the armie of heauen can not be nombred, neither the sande of the sea measured: so will I multiplie the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 I Moreover, the worde of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people haue broken, saying, The two families, which the Lord hath chose, he hath euen cast them off: thus they haue despised my people, that thei should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day & night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast awaye the seede of Iacob, and Dauid my seruant, & not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them,

CHAP. XXXIIII.
He sheweth that the cure, & the king Zedekiah shalbe given into the hands of the king of Babylon. 21 He rebuketh their crueltie towards their seruants.

1 The word which came vnto Jeremiah from the Lord (when Nebuchad-nezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, & against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this cite me to the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and hurried into his hand, & thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not dye by the sword,

5 But thou shalt dye in peace: and according to the burning for thy fathers the former kings which were before thee, so shalt they burne odours for thee, & they shall lament thee, saying, Oh lord, for I haue pronounced the worde, saith the Lord.

6 Then Jeremiah the Prophet spake al these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, euen as against Iachisy, and against Bethach: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Jeremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, to proclaime libertie vnto them,

9 That euery man should let his seruant go free, and euery man his handmaid, which was an Ebieu or an Ebneisse, and that none should serue him self of the, to wit, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them go.

11 But afterward they repented & caught the seruants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants and handmaidens.

12 Therefore the word of the Lord came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, Xviii. I made

a Who commonly of Ieremiah was called Nebuchad-nezzar, & of others Nebuchad-nezzar.

2 Chron. 36. 19. chap. 20. 16. 17. and 31. 3.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they sawe them selues in danger, they would seeme holily, and so began some kind of reformation: but soone after they vitred their hypocrisy.

e According to the Law, Exod. 21. 2. deut. 15. 12. Ebr. returned.

1 That is, I will send the Messiah, which shall come off of house of Dauid, of whome this prophecy is met, as testific all the Iewes, and that which is written, Chap. 23. 5. m To wit, Christ that shall call this Church.
n That is, Christ is our Lord God, our righteousness, sanctification, & redemption, 1. Cor. 1. 30. o This is chiefly ment of the spiritual sacrifice of thanks giuing, which is left to y Church in the time of Christ, who was the euerlasting Priest & the euerlasting sacrifice figured by y sacrifices of the Lawe.
p Read Chap. 31. 35.
q Meaning, the Caldeans and other infidels which thought God had utterly cast of Iudah & Israel or Benjamin, because he did correct them for a time for their amendmēt.

I made a covenant with you fathers, when I brought them out of the lande of Egypt, out of the house of seruants, saying,

14. If the terme of seuen yerres let ye go, euery man his brother an Chelue which hath bene sold vnto thee: and when he hath serued the seue yerres, thou shalt let him go free fro thee: but your fathers obeyed me not, neither inclined their eares.

15. And ye were not turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a covenant before me in the house, whereupon my name is called.

16. But ye repented, and polluted my name: for ye haue caused euery man his seruant, and euery man his handmaide, whome ye had let at libertie at their pleasure, to returne, and hold the in subiection to be vnto you as seruants and as handmaidens.

17. Therefore thus saith the Lord. Ye haue not obeyed mee, in proclaiming freedom euery man to his brother, & euery man to his neighbour: behold, I proclaim a libertie for you, saith the Lord, to the sword, to the pestilence, & to the famine, & I will make you a terror to all the kingdomes of the earth.

18. And I will giue those men that haue broken my covenant, and haue not kept the words of the covenant, which they had made before me, when they cut the calfe in twaine, and passed betwene the partes thereof.

19. The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the lande, which passed betwene the partes of the calfe,

20. I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the fowles of the heauen, and to the beastes of the earth.

21. And Zedekiah King of Iudah, & his princes will I giue into the hande of their enemies, and into the hande of them that seeke their life, and into the hand of the king of Babels host, which are gone by from you.

22. Behold, I will commaund, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

1. To fight against the Egyptians, as Chap. 37. 11.

2. Go vnto the house of the Rechabites, & speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3. Then tooke I Iazaniah, the sonne of Jeremiah the sonne of Ihabazimiah, & his brethren, and all his sonnes, & the whole house of the Rechabites,

4. And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber saith nor, The of the princes, which was about the chabur of Maasiah the sonne of Shalsai, the keeper of the treasure.

5. And I set before the sonnes of the house of the Rechabites, portes full of wine, and cuppes, and a saide vnto them, Drinke wine.

6. But they said, We will drinke no wine: for Jonabab the sonne of Rechab our father commaunded vs, saying, We shall drinke no wine, neither you nor your sonnes for euer.

7. Neither shall ye build house, nor sowe seed, nor plant vineyard, nor haue any, but all your dapes ye shall dwell in tentes, that ye may liue a long time in the lande where ye be strangers.

8. Thus haue we obeyed the voyce of Jonabab the sonne of Rechab our father hereby to seee all ther, in all that he hath charged vs, and occasion of inwe drinke no wine all our dapes, neither we, our wiues, our sonnes, nor our daughters.

9. Neither build we houses for vs to dwell in, neither haue we vineyard, nor sowe seed,

10. But we haue remained in tentes, and haue obeyed, and done according to all that Jonabab our father commaunded vs.

11. But when Nebuchad-nezzar king of Babel came by into the lande, we said, Come, and let vs go to Ierusalem, the holste of the Caldeans, and from the holste of Aram: so we dwell at Ierusalem.

12. Then came the woide of the Lord vnto Jeremiah, saying,

13. Thus saith the Lord of hostes, God of Israel, Go, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obeye my words, saith the Lord?

14. The commaundement of Jonabab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this dape they drinke none, but obey their fathers commaundement: notwithstanding I haue spoken vnto you, rising early, & speaking, but ye would not obey me,

15. I haue sent also vnto you all my seruants the Prophets, rising by early, &

1. That is, I giue the sword libertie to destroye you.

2. As touching this manner of solemnne covenant, which is ancient vsed by passing betwene the two partes of a beast, to signifie that is transgressor of the same covenant should be so diuided in pieces, read Gen. 15. 10.

3. Whom Ieha the King of Isra- el fauoured for his zeale. 2. King. 10. 15.

4. Teaching the here by to seee all ther, in all that he hath charged vs, and occasion of inwe drinke no wine all our dapes, neither we, our wiues, our sonnes, nor our daughters.

5. Which was nowe for the space of three hundred yeres from Iehu to Iehoiakim.

6. Which declared that they were not so bound to their vow, that it could not be broken for any necessitie: for where they were commaunded to dwell in tents, they dwell nowe at Ierusalem for their early, feare of the warres.

7. Whom I haue chosen to be my children, seeing I haue most diligently exhorted and warned you both by my selfe and my Prophets,

8. I haue most diligently exhorted and warned you both by my selfe and my Prophets,

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100. I haue most diligently exhorted and warned you both by my selfe and my Prophets,

sending them, saying, * Returne euerp man from his euill way, & amend your workes, & go not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not euill: your eare, nor obey me.

16 Surely the sonnes of Ionadab & sonne of Rechab, haue kept the commandment of their father, which he gaue the, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue I spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Jeremiah said to the house of the Rechabites, Thus sapeeth the Lord of hostes the God of Israel, Because ye haue obeyed the commandment of Ionadab your father, and kept al his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah indicteth, the booke of the curses against Iudah & Israel. 2 He sent with the booke vnto the people & readeth it before the all. 3 He is called before the rulers & readeth it before them also. 4 The King casteth it in the fire. 5 There is another written as the commandment of the Lord.

6 In the fourth yere of Jehoiakim & sonne of Josiah king of Iudah, came this word vnto Jeremias from the Lord, saying,

7 Take thee a roule or booke, and write therein all the words that I haue spoke to thee against Israel, & against Iudah, and against all the nations, from the day that I spake vnto thee, euen & from the dayes of Josiah vnto this day.

8 It may be that the house of Iudah will heare of all the euill, which I determined to do vnto them that they may returne euery man from his euill waye, that I may forgive their iniquitie and their sinnes.

9 Then Jeremiah called Baruch, the sonne of Neriah, & Baruch wrote & at the mouth of Jeremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

10 And Jeremiah commanded Baruch, saying, I am & shut vp, & cannot go into the house of the Lord.

11 Therefore go thou, and reade the roule wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lordes house vpon the fasting daye: also thou shalt reade them in the hearing of all Iudah, that come out of their cities,

It may be that they wil scape before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

12 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes house.

13 And in the fifth yere of Jehoiakim & sonne of Josiah king of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, & to all the people that came into the cities of Iudah vnto Ierusalem.

14 Then read Baruch in the booke the wordes of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hyer court at the entrie of the newe gate of the Lordes house, in the hearing of all the people.

15 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

16 Then he wet down to the kings house into the Chancellours chamber, & so, al the princes late there, eue Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achboi, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Iuaniah, and all the princes.

17 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

18 Therefore all the princes sent Jehudi the sonne of Nerthaniah, the sonne of Shelemiah, the sonne of Chufsi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, toke the roule in his hand, and came vnto them.

19 And they lapde vnto him, Sit downe now, & reade it, that we may heare. So Baruch read it in their audience.

20 Nowe when they had heard all the wordes, they were afraid both one and other, and said vnto Baruch, We will certifie the King of all these wordes.

21 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these wordes at his mouth.

22 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, & I wrote them with ynke in the booke.

23 Then lapde the princes vnto Baruch, Go, hyde thee, thou and Jeremiah, and let no man knowe where ye be.

24 And they went in to the King to the court, but then lapde vnto the roule in the chamber of Elishama the Chancellour and tolde the King all the wordes, that he might heare.

25 So the King sent Jehudi to fet the roule, and hee toke it out of Elishama

He sheweth that fasting with out prayer & repenance availeth nothing, but is mere hypocresie.

The fast was the proclaimed, and Baruch red this roule, which was a litle before that Ierusalem was first taken, & then Iehoiakim and Daniel, and his companions were led away captiues, h. Which is the East gate of the Temple.

i The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment. k They that were godly among the princes, gaue this counsel, by whose means it is like that Jeremiah was deliuered: for they knewe the rage of the King & of the wicked to be such, that they could not escape without danger of the liues.

1 That is, by his Prophetes and ministers: which sheweth that it is as much as though he shuld speake to vs himselfe, when he sendeth his ministers to speake in his Name. m His posteritie shal continue & be in my fauour for euer.

a Reade Chap. 1 25. 1.

b Which were twentie & three yere, as Cha. 23. 3. counting from the thirteenth yere of Iosiahs reigne.

c Ashe did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

the Chancelour chanber, and Jehu read it in the audience of the king, & in the audience of all the princes, which stood before the king.

22 **F**lower the king fate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 **A**nd when Jehudi had read thre, or foure verses, hee cut it with the pen knife and cast it into the fire, that was on the hearth untill all the roule was consumed in the fire, that was on the hearth.

24 **B**ut they were not afrayde, nor rent their garments, neither the king, nor any of his servants, that heard all these wordes.

25 **P**heuerchelesse, Elnathan, & Delatah, and Gemariah had belougnt the king, that he would not burne the roule: but he would not heare them.

26 **B**ut the king commanded Jerahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Jeremiah the Prophet, but the Lord hid them.

27 **T**hen the worde of the Lord came to Jeremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Jeremiah) saying,

28 **T**ake thee againe another roule and write in it all the former wordes that were in the first roule which Jehoiakim the king of Iudah hath burnt,

29 **A**nd thou shalt say to Jehoiakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, that the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 **T**herefore thus saith the Lord of Jehoiakim king of Iudah, Ye shall haue none to sit upon the throne of Dauid, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

31 **A**nd I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 **T**hen tooke Jeremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim king of Iudah had burnt in the fire, and there were added besides them manie like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 He sendeth vnto Jeremiah to pray for him. 12 Jeremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

Add^d King Zedekiah the sonne of Josiah reigned for 21. King. 34. 17. Josiah the sonne of Jehoiakim, whose name was Zedekiah the sonne of Josiah.

1 **B**uchad-nezzar king of Babel made a Who was called Jehoiachin, or Ieconiah.

2 **B**ut neptier he, nor his seruants, nor the people of the lande would obey the wordes of the Lord, which he spake by the mouth of the Prophet Jeremiah.

3 **A**nd Zedekiah the king sent Jehucal the sonne of Shelemiah, & Pethaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Stay now vnto the Lord our God for vs.

4 **N**ow Jeremiah went in and out among the people: for they had not put him into the prison.

5 **T**hen Pharaohs hoste was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 **T**hen came the worde of the Lord vnto the Prophet Jeremiah, saying,

7 **T**hus saith the Lord God of Israel, Thus shalpe say to the king of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs host, which is come forth to help you, shal returne to Egypt into their owne land.

8 **A**nd the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

9 **T**hus saith the Lord, Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shal not depart.

10 **F**or though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet shoulde every man rise by in his tent, and burne this cite with fire.

11 **W**hen the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 **T**hen Jeremiah went out of Ierusalem to go into the lande of Benjamin, separating himself thence from among the people.

13 **A**nd when he was in the gate of Benjamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Jeremiah the Prophet, saying, Thou seekest to the Caldeans.

14 **T**hen sayd Jeremiah, That is false, I see not to the Caldeans: but he would not heare him: so Iriah tooke Jeremiah, and brought him to the princes.

15 **W**herefore the princes were angrie with Jeremiah, and smote him, and layde him in prison in the house of Jehoiahin the scribe: for they had made that the prison.

16 **W**hen Jeremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 **T**hen Zedekiah the king sent, & tooke him out, & the king asked him secretly

1. King. 34. 17.

2. King. 24. 17.

3. King. 24. 17.

4. King. 24. 17.

5. King. 24. 17.

6. King. 24. 17.

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37. King. 24. 17.

38. King. 24. 17.

39. King. 24. 17.

40. King. 24. 17.

41. King. 24. 17.

42. King. 24. 17.

in his houle, & said, Is there any way from the lordes? And Jeremiah laide his hand vpon his mouth, & said, I have delivered thee into the hand of the king of Babel.

18 Moreover, Jeremiah laide vnto king Zedekiah, What haue I offended against thee, or against thy seruantes, or against this people, that ye haue put me in prison?

19 Where are now your prophetes, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore I saie now, I pray thee, O my lord the king, let thy prayer be accepted before this, that thou cause me not to returne to the house of Iehonias than the scribe. lest I dye there.

21 Then Zedekiah the king commaunded, that they should put Jeremiah in the court of the prison, and that they should giue him daily a piece of breade out of the bakers street vntill all the bread in the cite were eaten vp. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Jeremiah is put into a dungeon. 12 At the request of Ebed-melech the King commaundeth Jeremiah to be brought forth of the dungeon. 17 Jeremiah sheweth the King how he might escape death.

1 Then Shephatiah the sonne of Matthan, and Gedaliah the sonne of Achishur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of Balthiah, heard the wordes that Jeremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this cite, shall dye by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a praye, and shall liue.

3 Thus saith the Lord, This cite shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes laide vnto the king, We beseeche you, let this man be put to death: for this he weakeneth the handes of the men of warre: that remaine in this cite, and the handes of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your handes, for the king can denie you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Balthiah the sonne of Hammielech, that was in the court of the prison: and they let downe Jeremiah with coardes: and in the dungeon there was no water but myre: so Jeremiah sticke fast in the myre.

7 Now when Ebed-melech the blacke Moore one of the Euniches, which was in the kings house, heard that they had put Jeremiah in the dungeon (then the king sate in the gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 Why said the king, These men haue done euill in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, and he dyeth for hunger in the place where hee is: for there is no more breade in the cite.

10 Then the king commaunded Ebed-melech the blacke Moore, saying, Take thou hence thirtie men with thee, and take Jeremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the treasure, and tooke there old rotten ragges, and old womes clouts, and let them downe by coardes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke Moore laide vnto Jeremiah, Put now these old rotten ragges and womes clouts vnder thine arme holes, betwixt the coardes, And Jeremiah did so.

13 So they drew by Jeremiah with coardes and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lord, and the king laide vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As I Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, and this cite shall not be burnt with fire, & thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this cite be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Jewes that are fled vnto the Caldeans, lest they deliver me into their handes, and they mocke me.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseeche thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the worde that the Lord hath shewed me,

f Hereby is declared, that the Prophet found more fauour at his countrey, which was to their great condemnation.

g Ebr. vnder thine hand.

g Where the king had let him before to be at more libertie, as Chap. 37. 21.

h And yeld thy selfe vnto Iudas.

i Which declareth that hee more feared the reproche of men than the threatenings of God.

Chap. 28. 4.

Ebr. fall.

i That is, so long as there was any bread in the city: thus God provideth for his that hee will cause their enemies to preserve the to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Jeremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 21. 1.

b Read Chap. 21. 9. and 45. 5.

c Or, discourageth. Thus we see how the wicked when they can not abide to heare the truth of Gods word, seek to put the ministers to death as transgressors of policies.

d Wherein he grievously offended in that that not onely hee would not heare the truth spake by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

e Ebr. Cushite, or Ethiopian. To heare matters and giue sentence.

2 And when Ieconiah, and his mother with others were carried away, these women of the Kings house were left which shalbe taken, saith the Prophet, and tell the King of Babel how Zedekiah hath bene seduced by his familiar friends & false prophets, which have left him in the mire.

23 So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hande of the king of Babel: and this cite shalt thou cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man knowe of these wordes, & thou shalt not die.

25 But if the princes understand that I have talked with thee, and they come unto thee, and sape unto thee, Declare unto vs now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: alio what the king said vnto thee.

26 Then shalt thou sape vnto them, I humbly¹ besought the king that hee would not cause me to returne to Jehonathans house, to die there.

27 Then came all the princes vnto Jeremiah and asked him. And he told them according to all these wordes that the king had commanded: so they left of speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, untill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is delivered from captivitie.

1 **I**n the ninth yere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel & all his hoste against Jerusalem, and they besieged it.

2 And in the eleventh peere of Zedekiah in the fourth moneth, the ninth day of the moneth, the cite was broken^a vp.

3 And all the princes of the king of Babel came in, & late in the middle gate, euen Hetergal, Sharezer, Samgar-nebo, Sarfeshim, Rab-laris, Hetergal, Sharezer, Rab-mag with al the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, & all the men of warre, then they fled, and went out of the cite by night, though the kings garden, & by the^b gate betwene the two walles, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and overtooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto^c Ri-

blah in the lande of Yamath, where he gaue iudgement vpon him.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: alio the king of Babel slewe all the nobles of Iudah.

7 Whereouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings house, & the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nabuzar-adan the^d chiefe steward caried away captiue into Babel the remnant of the people, that remained in the city, and those that were sick and fallen vnto him, with the rest of the people that remained.

10 But Nabuzar-adan the chiefe steward left the^e poore that had nothing in the lande of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nabuchad-nezzar king of Babel gaue charge concerning Jeremiah^f vnto Nabuzar-adan the chiefe steward, saying,

12 Take him, and^g looke well to him, & do him no harme, but do vnto him^h as euen as he shall say vnto thee.

13 So Nabuzar-adan the chiefe steward sent and Nabushazban, Rab-laris, and Hetergal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, andooke Jeremiah out of the court of the prison, and committed him vntoⁱ Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carie him home: so he dwelt among the people.

15 Nowe the woide of the Loyde came vnto Jeremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the black Moire, saying, Thus saith^j the Loyd of hostes the God of Israel, Beholde, I will bring my wordes vpon this cite for euill, & not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that daye, saith the Loyd, and thou shalt not be giuen into the hande of the men whome thou fearest.

18 For I will surely deliuer thee, & thou shalt not fall by the sword; but thy life shalbe for a praye vnto thee, because thou^k hast put thy trust in me, saith the Loyd.

CHAP. XL.

4 Jeremiah hath licence to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 **T**he wordes which came to Jeremiah from the Loyde after that Nabuzar-adan the chiefe steward had let him go from Yamath, when he had taken him being bounde in chaines among all^l were caried away captiue of

^d Or, captaine of the garde.

^d For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handlede.

^e Ebr. by the hande of.

^f Ebr. set thine eyes vpon him.

^g Thus God preserved his Prophet by his meanes, whom he made the scourge to punish the king, & the that were his enemies.

^h Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

^g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

1 Herein appeareth the infirmity of the Prophets, who did dissemble, to saue his life albeit it was not to the denial of his doctrine, or to the hurt of any.

1 King. 25. 16.
25. 24.

1 The gates and walles were broken downe.

Which was a softerne doore, read 2 King. 25. 4

Which is called Antiochia in syria.

a From this second verſe, vnto Chap. 42. 7. it ſeemeth to be as a parenthesis, and ſeparated matter: and there this ſtorie beginneth againe, and this viſion is declared what it was.

b God moued this infidel to ſpeake this, to declare ſo great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

c Elr. ceaſe.
d Or, at thy commandment.

e Which was a ſide of Iudah,

d Which were ſcattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after ſlewe him, Chap. 41. 2.

2. King. 25. 24.

Or, to receiue them, or to intreat them for you.

Or, choſen to dwell in.

f Which were fled alſo for feare of the Caldeans.

of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe ſeward tooke Ieremiah, and ſaid vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe ye haue ſinned againſt the Lord, and not obeyed his voyce, therefore this thing is come vpon you.

4 And now beholde, I looſe thee this day from the chaines which were on thine hands, if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with me into Babel, ſay ſtill: beholde, all the land is before thee: whether it ſeemeth good, and conuenient for thee to goe, ſuffer thou goe.

5 For yet he was not returned: therefore he ſaid, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wherſoeuer it pleaſeth thee to goe. So the chiefe ſeward gaue him vittales and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the ſonne of Ahikam, to Whizzpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaynes of the hoſt, which were in the fields, euen they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carped away captiue to Babel,

8 Then they came to Gedaliah to Whizzpah, euen Iſhmael the ſonne of Nechaniah, and Iohanan, and Jonathan the ſonnes of Kareah, and Seraiah the ſonne of Tanenuneth, and the ſonnes of Ephai, the Netophathite, and Jeſaniah the ſonne of Paachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan * ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhalbe well with you.

10 As for me, beholde, I will dwell at Whizzpah to ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſommer fruites, and oyle, and put them in your veſſels, and dwell in your cities, that ye haue taken.

11 Likewiſe when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that he had ſet ouer them Gedaliah

the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, a came to the land of Iudah to Gedaliah vnto Whizzpah, and gathered wine & ſommer fruites, verie much.

13 Moreover Iohanan the ſonne of Kareah, and all the captaynes of the hoſt, that were in the fields, came to Gedaliah to Whizzpah,

14 And ſaide vnto him, Knoweſt thou not that ſe Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nechaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleued them not.

15 Then Iohanan the ſonne of Kareah ſpoke to Gedaliah in Whizzpah ſecretly, ſaying, Let me goe, I pray thee, and I will ſay Iſhmael the ſonne of Nechaniah, and no man ſhal know it. Wherefore ſhoude he kill thee, that all the Iewes, which are gathered vnto thee, ſhoude be ſcattered, and the remnant in Iudah perith?

16 But Gedaliah the ſonne of Ahikam ſaide vnto Iohanan the ſonne of Kareah, Thou ſhalt not doe this thing: for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLII.

Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhmael.

1 **B**UT in the ſeuenth moneth came Iſhmael the ſonne of Nechaniah, the ſonne of Elhanan of the ſeede ropall, and the princes of the king, and ſome men with him, vnto Gedaliah the ſonne of Ahikam to Whizzpah, and there they did eate bread together in Whizzpah.

2 Then aroſe Iſhmael the ſonne of Nechaniah with theſe ten men that were with him, and ſlote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlewe him, whom the king of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlewe all the Iewes that were with Gedaliah at Whizzpah, and all the Caldeans that were founde there, and the men of warre.

4 Nowe the ſeconde day that he had ſlaine Gedaliah, and no man knewe it,

5 There came men from Sherhem, from Shiloh, & from Sinaria, euen foure ſcore men, hauing their beards ſhauen, and their clothes rent and cut, with offerings and meate in their hands to offer in the Houſe of the Lord.

6 And Iſhmael the ſonne of Nechaniah went forth from Whizzpah to meete the, weeping as he went: and when he met them, he ſaid vnto them, Come vnto Gedaliah the ſonne of Ahikam.

7 And when they came into the middes of the cite, Iſhmael the ſonne of Nechaniah

g Forvnder the colour of enter-tayning of Iſhmael he fought onely to make them to deſtroy one another.

h Thus the godly, which thinke no harme to others, are ſooner deceiued and neuer lacke ſuch as conſpire their deſtruction.

a The cite was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which contained part of September, and part of October, was the gouernour Gedaliah ſlaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene deſtroyed,

and therefore came vp to the feaſt of Tabernacles, but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorrowe.

e For his death was kept ſecret, and he ſained that he lamented for the deſtruction of Ieruſalem and the Temple: but after ſlewe them when they ſeemed to ſaue

tham

tham

f Aſa Fortified Mizpah for feare of the enemy, and caſt dyches and trenches, 1 King. 15. 22.

g Which had bene captaines vnder Zedekiah,

h For Baalis the King of the Ammonites was the cauſe of this murder.

i Which place David of olde had giuen to Chimham the ſonne of Barzilai the Gileadite, 2 Sam. 36. 38.

thaniah ſetwe them, and caſt them into the middeſ of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaide vnto Iſhmael, Slaue vs not: for we haue treaſures in the ſelde, of wheate, and of barley, and of opie, and of home: ſo he ſtayed, and ſlew them not among their brethren.

9 Nowe the pit wherein Iſhmael had caſt the dead bodies of the men (whom he had ſlaue becauſe of Gedaliah) is it, which Aſa the king had made becauſe of Baſha king of Iſrael, and Iſhmael the ſonne of Netaniah filled it with them that were ſlaine.

10 Then Iſhmael caried away captiue all the reſidue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuſar-adan the chiefe ſeward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Netaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all the 8 captaines of the hoſt that were with him, heard of al the euil that Iſhmael the ſonne of Netaniah had done,

12 Then they all tooke their men, & went to fight with Iſhmael the ſonne of Netaniah, & found him by the great waters that are in Gibeon.

13 Nowe when al the people whom Iſhmael caried away captiue, ſawe Iohanan the ſonne of Kareah, and all the captaines of the hoſt, that were with him, they were glad.

14 So al the people, that Iſhmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Netaniah, eſcaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoſt, that were with him, al the remnant of the people, whom Iſhmael the ſonne of Netaniah, had caried away captiue from Mizpah, after that he had ſlayne Gedaliah the ſonne of Ahikam euen the ſtrong men of warre, and the women, and the childeſen, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Beth-ruth: Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Netaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

ought to doe. 7 He admoniſheth the remnant of the people not to goe into Egypt.

1 Then all the captaines of the hoſt, and Iohanan the ſonne of Kareah, and Jeremia the ſonne of Hozanah, and al the people from the leaſt vnto the moſt came,

2 And ſaid vnto Jeremia the Prophet, Heare our prayer, we beſeech thee, and pray for vs vnto the Lord thy God, eue for al this remnant (for we are left, but a fewe of many, as thyne eyes doe beſe holde)

3 That the Lord thy God may ſhewe vs the way wherein we may walke, & the thing that we may doe.

4 Then Jeremia the Prophet ſaid vnto them, I haue heard you: beholde, I will pray vnto the Lord your God according to your wordes, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they ſaid to Jeremia, The Lord be a witneſſe of truth, and faith betwene vs, if we doe not, euen according to al things for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euil, we will obey the voyce of the Lord God, to whom we ſend thee that it may be well with vs, when we obey the voyce of the Lord our God.

7 And ſo after ten dayes came the word of the Lord vnto Jeremia.

8 Then called he Iohanan the ſonne of Kareah, and al the captaines of the hoſt, which were with him, and al the people from the leaſt to the moſt,

9 And ſaide vnto them, Thus ſaith the Lord God of Iſrael, vnto whom preſent me to preſent your prayers before him,

10 If ye will dwell in this lande, then I will build you, and not deſtroy you, and I will plant you, and not roote you out: for I repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you from his hand,

12 And I will graunt you mercie that ye may haue compaſſion vpon you, and he ſhall cauſe you to dwell in your own land.

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the wordes of the Lord, ye remnant of Iudah: thus ſaith the Lord God of hoſtes the God of Iſrael, If ye let your faces to enter into Egypt,

"Ebr. Let our prayer fall before thee, as chap. 36. 7"

a This declarereth the nature of hypocrites, which would knowe of Gods word what they ſhould doe, but will not followe it, but in as much as it agreeth with that thing which they haue purpoſed to doe.

b There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſhood vſe it without all reuerence, and make it a meanes for them to deceiue the ſimple, and the godly.

c Here is declared the viſion and the occaſion thereof, whereof mention was made Chap. 40. 1. d Read Chap. 18. 8.

e Becauſe all kings hearts and wayes are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they neede not to feare man, but onely obey God, Prouerb. 21. 1.

"Or, returns"

CHAP. XLII.

i The captaines aſke counſell of Ieremiah what they

Egypt, and go to dwel there)

F Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, & there Nebuchad-nezzar destroyed them, and the Egyptians, Chap. 46. 25.

g Read Chap. 26. 6. & 44. 12. shewing that this should come vpon them for their infidelitie and stubbornnes. h For you were fully minded to go into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

a Who was also called Iczaniah, Chap. 42. 1. b This declarereth that pride is the cause of rebellion, & contempt of Gods ministers.

c When the hypocrites of the wicked are discovered, they braust forth into open rage: for they can abide nothing but flatteries, read Isa. 30. 10. d He sheweth what is the nature of the hypocrites: to wit, to faine y they would obey God and embrace his word, if they were assured that his messengers spake the truth: though in dede they be most farr from all obedience. e Thus y wicked do not only contemne & hurt the messengers of God, but slander, & speake wickedly of all them y support or fauor y godly.

16 Then the sword that pe feared, I shall take you there in the land of Egypt, & the famine, for the which pe care, shall there hang vpon you in Egypt, and there I shall pe dye.

17 And all the men that set their faces to enter into Egypt to dwel there, shall dye by the sword, by the famine, and by the pestilence, & none of them shal remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lorde of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when pe shal enter into Egypt, and pe shall be a detestation, and an astonishment, and a curse, and a reproche, and pe shal see this place no more.

19 Ye remnant of Iudah, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I haue added mouthed vpon this day.

20 Surely pe haue dissembled in your hearts when pe sent mee vnto the Lorde your God, saying, I pray for vs vnto the Lord our God and declare vnto vs euery accordyng vnto all that the Lord our God hath sayd, and we wil do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath sent mee vnto you.

22 Now therefore, knowe certainly that pe shall dye by the sword, by the famine, and by the pestilence, in the place whither pe desire to go and dwel.

CHAP. XLIII.

Johan^e caristi the remnant of the people into Egypt contrary to the minde of Ieremiah. & Ieremiah prophesieth the destruction of Egypt.

1 Now when Ieremiah had made an end of speaking vnto y whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, even all these wordes,

2 Then spake Azariah the sonne of Hoshaiah, and Iohanan the sonne of Asaiah, and all the proud men, saying vnto Ieremiah, Thou speakest falshe: the Lorde our God hath not sent thee to say, Go not into Egypt to dwel there.

3 But Baruch y sonne of Neriah^e propho^uoketh thee against vs, for to deliuer vs into the hand of the Eldaens, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Asaiah, and all the captaynes of the hoste, and all the people obeyed not y voyce of the Lorde, to dwel in the land of Iudah.

5 But Iohanan the sonne of Asaiah, & all the captaynes of the hoste took all the remnant of Iudah, & were returned from all nations, whither they had bin dwelt, to dwel in y land of Iudah:

6 Euen men and women, & children, and the kings daughters, and euery person, that Iehozabab^e adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremias the prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of y Lorde: thus came they to Tahpanhes.

8 Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clapp in the bucke kill, which is at the entree of Ieharabab^es house in Tahpanhes in the sight of the men of Iudah,

10 And sape vnto them, Thus saith the Lorde of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel my seruant, and wil set his throne by y these stones that I haue hid, and he shall spread his pawlion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shal burne them and carie them away captiues, and he shal aray himself with the land of Egypt, as a shepheard putteth on his garment, & shal depart from thence in peace.

13 Hee shal breake also the images of Beth-chemel^e, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fire.

CHAP. XLIIII.

Here proueth the people for their idolatrie. 15 They that set light by the threatening of the Lorde, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophesied.

1 The word that came to Ieremiah concerning all the Iewes, which dwel in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Athrib, and in the countrey of Pathos, saying,

2 Thus saith the Lord of hostes the God of Israel, Ye haue serued all the euil that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein.

3 Because of their wickednesse which they haue committed, to provoke me to anger in that they went to burne incense, and to serue oher gods, to whom they knew not, neither they nor you nor your fathers.

4 Now heere I sent vnto you all my seruants the prophets rising early, and sending

f As from the Moabites, Ammonites, & Edomites, chap. 40. 11.

g Whome these wicked led away by force.

h A cite in Egypt neere to Nilus.

i Which signified y Nebuchad-nezzar should come euen to y gates of Pharaoh, where were his bucke killes for his buildings.

k Read Chap. 25. 9.

l Every one shal be slaine by that meanes y God hath appointed, Chap. 45. 2.

m Meaning, most easily, and suddenly thall he carie the Egyptians away. Or, the house of the sunne.

a These were al famous & strong cities in Egypt, where the Iewes, that were fled, dwelt for their safety: but the Prophet declarereth that there is no hold for them, that ca preferre them from Gods vengeance.

b Read Chap. 7. 25. and 25. 3. and 26. 1. and 29. 19.

sending them, saying, **Oh** doe not this abominable thing that I hate.

5 But they would not heare nor incline their care to turne from their wickednes, and to burne no moze incense vnto other gods.

6 Wherefore my wrath, and mine anger was powred forth & was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore committe ye this great euill against your soules, to cut off from you man and woman, child and sucking out of Iudah, and leaue you none to remaine?

8 In that ye prouoke mee vnto wrath with the workes of your handes, burning incense vnto other gods in þ land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues & that ye might be a curse and a reprob among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the kings of Iudah and the wickednes of their wiues and your owne wickednes and þ wickednes of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I wil set my face against you * to euil and to destroy all Iudah,

12 And I wil take the remnant of Iudah, that haue fer their faces to go in to the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sword and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shalbe a desolation and an astonishment and a curse and a reprob.

13 For I wil visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of þ remnant of Iudah, which are gaite into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but s such as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the women that stood by, a great multitude, eten all the people that dwell in the lande of Egypt in Mithos, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lord, we wil

not heare it of thee, 17 But we wil do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto þ Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in the streets of Ierusalem: for then had we plenty of victualles and were wel and felt none euill. 18 But since we left off to burne incense to the Queene of heauen, & to poure out drinke offerings vnto her, we haue had a scarcenesse of all thinges, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen & poured out drinke offerings vnto her, did we make her cakes to make her glad, and poure out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not þ Lord remember the incense, that ye burnt in the cities of Iudah, & in the streets of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednes of your inuentions, and because of the abominations, which ye haue committed: therefore is your lande desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lord, and haue not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Whosoever Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt,

25 I thus speaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your hand, saying, We wil performe our vowes that we haue vowed, to burne incense to the Queene of heauen, and to poure out drinke offerings to her: ye wil performe your vowes and doe the thinges that ye haue vowed.

26 Therefore heare þ word of þ Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue sware by my great name, saith the Lord, that my name

This declaration which how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Sacerdotes euer solicited such and doeth not leave them til he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God & his Prophets.

i Read Chap. 7. 18. It seemeth that the papists gathered of this place their *Salve Regina*, and *Regina cali*, *latare*, calling the virgine of heauen, and so of the blessed virgine, and mother of our Saviour Christ made an idol: for here the Prophet cometh their idolatrie.

"Ebr. we were satiated with bread. k This is still the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging Gods workes, who sedeth both pleie & dearth, health and sickness, they attribute it to their idoles, and so dishonour God. Or, saue. Or, want. Or, to appease her.

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be

not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shal giue an account thereof before God, reade Isa. 3. 25. "Ebr. it is not come up into his heart? m You haue committed double euil in making wicked vowes, and in performing the same.

c He setteth before their eyes Gods iugements against Iudah & Ierusalem for their idolatrie, that they might beware by their example, & not with the like wickednes prouoke the Lord: for then they should be double punished. d He sheweth that we ought to keepe in memorie Gods plagues from þ beginning, that considering them, we might liue in his fear, & know, if he haue not spared our fathers, yea kings, princes, and rulers, and also whole countreies, and nations for their finnes, that we vile womes cannot looke to escape punishment for ours. * Or, beauen downe Amos 9. 4. c Which haue fully fer their mindes, and are gone thither on purpose. Whereby hee excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will fer his face against them: that is, purposely destroy them. f Read Chap. 26. 6. & 41. 18. "Ebr. Is up their soules. g Meaning, but a fewe.

He derideth
 o them which shal
 impute their
 ome throwe to
 lacke of counsell
 and policie, or
 to fortune, and
 not obseruing of
 time, not con-
 sidering that it is
 Gods iust iudg-
 ment.
 p To wit, that
 the Egyptians
 shalbe defeated.
 q They haue a
 bundance of all
 things, and there-
 fore are disobe-
 dient and proud.
 r As verse 9.
 f They shalbe
 carse able to
 speake for feare
 of the Caldeans.
 r Meaning, Eg-
 ypt.
 u That is, they
 shall saye: the
 great and migh-
 tie me of power,
 x To wit, Nebu-
 chad-nezzars
 armie.
 y Some take the
 Ebrew worde
 Amon for the
 kings name of
 No, that is, of A-
 lexandria.
 z Meaning, that
 after the space
 of fourtie yeeres
 Egypt should be
 restored, Isa. 19.
 23. Ezek. 29. 13.
 a God comfort-
 eth all his that
 were in captiui-
 tie, but specially
 the final Church
 of the Iewes,
 whereof were
 Ieremiah and
 Baruch, which
 remained among
 the Egyptians:
 for the Lorde ne-
 uer forsaketh
 his, Isa. 44. 2.
 chap. 30. 10.
 b Reade Chap.
 10. 24.
 c H A P. xlviii.
 a Which was
 also called Ga-
 za, a cite of the
 Philistims.
 b He meanteth
 y armie of y Cal-
 deans, Isa. 8. 7, 8.

Egypt, and of a great multitude o hath
 passed the time appointed.
 18 As I live, saith the king, whose name
 is the Lord of hostes, surely as Tabor is
 in the mountanes, and as Carmel is in
 the sea: so shall it come.
 19 O thou daughter dwelling in Egypt,
 make thee gear to goe into captiuitie:
 for Noph shall be waste and desolate,
 without an inhabitant.
 20 Egypt is like a faire calfe, but des-
 truction cometh: out of the North
 it cometh.
 21 Who her hired men are in the middes
 of her like fat calves: they are also tur-
 ned backe and fled away together: they
 could not stand, because the day of their
 destruction was come vpon them, and
 the time of their visitation.
 22 The voice thereof shall goe forth like
 a serpent: for they shall march with
 an armie, and come against her with
 axes, as hewers of wood.
 23 They shall cut downe her forest, saith
 the Lorde: for they cannot be counted,
 because they are more then the grass-
 hoppers, and are innumerable.
 24 The daughter of Egypt shall be con-
 founded: she shall deliuered into the
 hands of the people of the North.
 25 Thus saith the Lorde of hostes, the
 God of Israel, Beholde, I will writte
 the common people of Mo and Pha-
 raoh, and Egypt, with their gods and
 their kings, euen Pharaoh, and all them
 that trust in him.
 26 And I will deliuer them into the hands
 of those, that seeke their liues, and into
 the hand of Nabuchad-nezzar king of
 Babel, and into the hands of his ser-
 uants, and afterward they shall dwell as
 in the olde time, saith the Lorde.
 27 But feare not thou, O my seruant
 Jaakob, and be not thou afraid, O Is-
 rael: for beholde, I will deliuer thee
 from a faire countrey, and thy seede
 from the lande of their captiuitie, and
 Jaakob shall returne and be in rest, and
 prosperitie, and none shall make him a
 feare.
 28 Feare thou not, O Jaakob my ser-
 uant, saith y Lorde: for I am with thee,
 and I will bitterly destroy all the nati-
 ons, whither I haue binien thee: but I
 will not bitterly destroy thee, but correct
 thee by iudgement, and not bitterly
 cut thee off.
 CHAP. XLVII.
 The word of the Lord against the Philistims.
 1 The wordes of the Lord that came to
 Ieremiah the Prophet, against the
 Philistims, before that Pharaoh
 smote Gaza.
 2 Thus saith the Lord, Beholde, waters
 rise by out of the North, and shall ow-
 ershewe the land, and all that is therein, and the ci-
 ties with them that dwell therein: then
 the men shall cry, and all the inhabi-
 tants of the land shall howle,

3 At the noise and stamping of the hooves
 of his strong horses, at the noise of his
 charrets, and at the rumbering of his
 wheeles: the fathers shall not looke
 backe to their children, for feblenesse of
 hands.
 4 Because of the day that cometh to
 destroy all the Philistims, and to de-
 stroy Egypt, and Sidon, and all the rest
 that take their part: for the Lorde will
 destroy the Philistims, the remnant of
 the ple of Egypt.
 5 Baldnes is come vpon Gaza: Ash-
 kelon is cut by with the rest of their bat-
 tles. How long wilt thou cut thy selfe?
 6 O thou word of the Lorde, howe long
 wilt it be, O thou cease! turne againe
 to thy seaberd, rest and be still.
 7 Thou canst cease, seeing the Lorde
 hath giuen it a charge against Ashke-
 lon, and against the sea bancke: euen
 there hath he appointed it.
 which the Lord forbade his people to do, Deut. 14. 1. Mea-
 ning, that it is not possible that the wicked shoulde by anie
 meanes escape or stay the Lord, when he will take vengeance.
 CHAP. XLVIII.
 The word of the Lorde against the Moabites, 26
 Because of their pride and crueltie.
 1 Concerning Moab, thus saith the
 Lord of hostes, the God of Israel,
 Moab into a hebe: for it is wasted:
 Kirithaim is confounded and taken:
 Heshbon is confounded and afraide.
 2 Moab shall boast no more of Heshbon:
 for they haue denied euil against it.
 3 Come, and let vs destroy it, that it be
 no more a nation: also thou shalt be des-
 troyed, O Madmen, and the sword
 shall pursue thee.
 4 O hope of crying shalbe from Hesh-
 bon, with desolation and great des-
 truction.
 5 Moab is destroyed: her little ones haue
 caused their cry to be heard.
 6 For at the going by of Lubith, the
 mourner shall goe by with weeping:
 for in the going downe of Heshbon, the
 enemies haue heard a crye of des-
 truction.
 7 Flee and save your liues, and be like
 vnto the heath in the wilderness.
 8 For because thou hast trusted in thy
 workes and in thy treasures, thou
 shalt also be taken, and O Chemosh thy
 god shalt goe into captiuitie with thy
 priests and his princes together.
 9 And the destroyer shall come vpon all
 cities, and no cite shall escape: the bat-
 tles also shall perish and the plaine shall
 be destroyed as the Lord hath spoken.
 10 Goe wings vnto Moab, that it may
 flee and get away: for the cities thereof
 shall be desolate, without any to dwell
 therein.
 a These were
 cities of the Mo-
 abites, which
 Nebuchad-nez-
 zar tooke before
 he went to fight
 against Necho
 king of Egypt.
 b Thus shall the
 Babylonians in-
 courage one an-
 other.
 c Read Isa. 25. 10
 d Horonaim and
 Lubith were two
 places whereby
 the Moabites
 should flee, Isa.
 15. 5.
 e Hide your
 selues in barren
 places, where the
 enemy will not
 pursue after you,
 Chap. 17. 6.
 f That is, the
 idoles which are
 the workes of
 thine hands.
 Some reade, in
 thy possession,
 for so the word
 may signifie, as
 1 Sam. 5. 2.
 g Both thy great
 idole and his
 maintainers
 shall be led away captiues, so that they shall then knowe that it
 is in vaine to looke for helpe at idoles, Isa. 15. 2.
 o Cur sed

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians and ſ with a courage, and callect this executing of his vengeance againſt his enemies his worke: though the Caldeans fought another end, Iſa. 10. 12.

Or, acceſſfully. i Hath not bene removed as the Iewes have, but haſt lived at eaſe and as a wine that feedeth it ſelfe on his lees. k As the calfe of Beth-el was not able to deliuer the Iſraelites no more than Chemosh deliuer the Moabites.

l Ebr. gone up, or deſtroyed. l How are they deſtroyed that put their truſt in their ſtrength & riches! m Thus they that ſee, ſhall anſwere.

n That is, his power & ſtrength. o He willed the Caldeans to lay afflictions ynow upon them, till they be like drunken men ſ fall downe to their ſhame and are derided of al. Or, ſhalbe ſall or clap his hands. p Thou reioyceſt to heare of his miſeric. Iſa. 10. 6. q He ſhall not execute his malice againſt his neighbours.

10 ^h Cursed be he that doeth the worke of the Lord negligently, and cursed be hee that keepeth backe his ſworde from blood.

11 ^h Moab hath bene at reſt fro his yowth, and he hath ſetled on his lees, and hath not bene ſtowed from beſt to beſt, neither hath hee gone into captiuitie: therefore his taile remained in him and his ſeate is not changed.

12 ^g Therefore behold, the dayes come, ſaith the Lord, that I will ſend unto him ſuch as ſhall carie him away, and ſhall empty his veſſels, and breake their bot-tels.

13 ^h And Moab ſhalbe aſhamed of Chemoſh as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 ^h How thinke you thus, ſay ye are mightie and ſtrong men of warre?

15 ^h Moab is deſtroyed, & his cities burnt up, and his choſen young men are gone downe to ſlaughter, ſaith the Lord, whoſe name is, the Lord of hoſtes.

16 ^h The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 ^h All pe that are about him, mourne for him, and all pe that knowe his name, ſay, ^h How is the ſtrong ſtaffe broken, & the beautiful rod!

18 ^h Thou daughter that doeſt inhabite Dibon, come downe from thy gloſe, and ſit in duſt: for the deſtroyer of Moab ſhal come up vpon thee, and he ſhall deſtroy thy ſtrong holdes.

19 ^h Thou p dwellſt in Ar, ſtand by the way, and behold: aſke him that ſeeth & that cleareth, ſay, What is done?

20 ^h Moab is confounded: for it is deſtroyed: howle, and cry, tell pe it in Arnon, that Moab is made waſte.

21 ^h And iudgement is come vpon p plaine countrey, vpon Holon and vpon Jahaz, and vpon Ephraath,

22 ^h And vpon Dibon, and vpon Bebo, & vpon the houſe of Diblathaim,

23 ^h And vpon Kiriaihaim, & vpon Beth-gammil, and vpon Beth-neon.

24 ^h And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab ſare o neere.

25 ^h The home of Moab is cut of, and his arme is broken, ſaith the Lord.

26 ^h Make pe him drunker: for he magnified himſelfe againſt the Lord: Moab ſhal wallowe in his vomite, and he alſo ſhal be in deriſion.

27 ^h For didſt not thou deride Iſrael, as though hee had bene founde among theues? for whe thou ſpeakeſt of him, thou art moved.

28 ^h So pe that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the dove, that maketh her neſt in the ſides of the holes mount.

29 ^h We haue heard the pride of Moab: hee exceeding proud, his ſcourges, and his arrogance, and his pride, and the haughtineſſe of his heart.

30 ^h I know his wrath, ſaith the Lord, & but

it ſhall not be ſo: & his diſſimulations, for they do not right.

31 ^h Therefore wil I howle for Moab, & I will cry out for all Moab: mine heart ſhal mourne for the men of ſar-heres.

32 ^h O vine of Sibraim, I will weep for thee, as I weep for Iſer: thy plants are gone ouer the ſea, they are come to the ſea of Iſer: the deſtroyer is fallen vpon thy ſommer fruits, and vpon thy vintage.

33 ^h And hope, & gladnes is taken from the plentiful field and from the land of Moab: & I have cauſed wine to faile from the wine preſſe: none ſhal tread in ſhows: tugging: their ſhowing ſhalbe no ſhowing.

34 ^h From the cye of Hethbon unto Elath & unto Jahaz haue they made their noſe from Zar unto Bozrahaim, the ſheffer of thice pere old ſhall go lowing: for the waters alſo of Minnim ſhalbe waſted.

35 ^h Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offered in the high places, and him that burneth incenſe to his gods.

36 ^h Therefore mine heart ſhall ſound for Moab like a ſhaune, and mine heart ſhall ſound like a ſhaune for the men of ſar-heres, becauſe the riches that hee hath gotten, is periſhed.

37 ^h For euer head ſhalbe bald, and euer heard plucked vpon all the hands ſhalbe cuttings, and vpon the loynes ſacked cloth.

38 ^h And mourning ſhalbe vpon all the houſe tows of Moab & in all the ſtreets thereof: for I haue broken Moab like a veſſell wherein is no pleaſure, ſaith the Lord.

39 ^h Then ſhal howle, ſaying, How is he deſtroyed: howe hath Moab turned the backe with ſhaune? ſo ſhall Moab be a deriſion, and a ſea to all them about him.

40 ^h For thus ſaith the Lord, Beholde, he ſhal ſee as an eagle, and ſhall ſpicaue his wings ouer Moab.

41 ^h The cities are taken and the ſtrong holds are worne, and the mighty mens heartes in Moab at that day ſhalbe as the heart of a woman in tranſaile.

42 ^h And Moab ſhalbe deſtroyed from being a people, becauſe he hath ſet by him ſelfe againſt the Lord.

43 ^h Feare, & pit & ſnare ſhalbe vpon thee, o inhabitant of Moab, ſaith the Lord.

44 ^h He that cleareth from the ſea, ſhall fall in the pitte, and he that getteth by out of the pit, ſhalbe taken in the ſnare: for I wil bring vpon thee, euen vpon Moab, the peere of their viſitation, ſaith the Lord.

45 ^h Then that ſee, ſtande under the ſhadowe of Hethbon, becauſe of the force: for the fire came out of Hethbon, and a ſnare from Dibon, and denoured the corner of Moab, and the top of the ſeditious children.

46 ^h Mo be unto thee, o Moab: the people of ſar-heres.

f Which citie was in the vermoſt border of Moab: & hereby he ſignifieth that the whole land ſhould be deſtroyed & the people caried away.

Read Iſa. 15. 5.

u Their cuſtome was to play on flutes or inſtruments, becauſe & graue tunes at burials and in the time of mourning, as Mat. 2. 23. Iſa. 15. 23. 24. 25. 18. Or, ſhaune.

x That is, Nebuchad-nezzar, as Chap. 49. 22.

y He that eſcapeeth one danger, ſhalbe taken of another, Iſa. 24. 17.

z They ſed thither, thinking to haue ſuccour of the Amorites, a The Amorites had deſtroyed y Moabites in times paſt and now becauſe of their power, the Moabites ſhall ſeek to them of ſar-heres.

b Which wanted themselves of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the Lord of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites,
7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of a Minmon thus saith the Lord, Hath Israel no sones? or hath he none heire? Why then hath thy king possessed Gad? and his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of warre to be heard in Rabbah of the Ammonites, and it shalbe a desolate heape, and her daughters shalbe burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for it is wasted: crie ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his princes likewise.

4 Wherefore gloriest thou in thine halles? thy balles flowereth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hostes, of al those that be about thee, and ye shalbe scattered euery man in right forth, and none shal gather him thither.

6 And afterward I will bring againe the captiuitie of thine children of Minmon.

7 To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Elam vpon him, & the time of his visitation.

9 If the grape gatherers come to thee, wouldst thou not leaue some grapes? if thieues come by night, they wil destroy till they haue enough.

10 For I haue discovered Elam: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shalbe none to say,

11 Leane thine fatherles children, and I will preferre them alme, and let thy widowes trust in me.

12 For thus saith the Lord, Behold, they shall come, and possesse it. 1 Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and the thieues seeke but till they haue enough. Obad. 1-5. m The destruction shalbe so great, that there shalbe none left to take care ouer the widowes, and fatherles. n I haue not spared mine owne people, and howe should I piete thee?

whose iudgement was not to drinke of the cuppe, haue aduredly drunken, and art thou he that shalt escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue swozne by my selfe, saith the Lord, that Ozrah shalbe waste, and for a reypoche, & a desolation, and a curse, and all the cities thereof shalbe perpetual desolations.

14 I haue heard a runour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thou feare, & the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepst the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

17 I also Edom shalbe desolate: euery one that goeth by it, shalbe astonished, and shall hiss at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorrah, & the places thereof erre about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, he shal come by like a Lyon from the swelling of Jordan vnto the strong dwelling place: for I will make Israel to rest, euery I will make him to halse away from her, & who is a chosen man that I may appoyne against her? for who is like me? & who will appoyne me the time? and who is the Shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, & his purpose that he hath conceived against the inhabitants of Teman: surely by the least of the flocke that draw them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the crie of their voyce is heard in the red Sea.

22 Beholde, he shall come by, and flie as the eagle, & spread his wings ouer Ozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 Vnto Damascus he saith, Hamath is confounded & Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, & turneth her selfe to flight: & feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 How is the glorious citie not refused, the citie of my ioy?

26 Therefore her pong men shall fall in her streets, and all her men of warre shalbe destroyed,

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q Or, idole.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is ment by the swelling of the swelling of Iordan, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haue away from thence.

f The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemy.

x As Cha. 48. 40. was saide of Moab.

y Which was y chiefe citie of Syria, whereby he meaneth y whole country.

z When these heard y sudden coming of the enemy.

a He speaketh this in the person of the King and of them of the country who shall wonder to see Damascus the chiefe citie destroyed,

b Who was King of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Be-hadad. c Meaning the Arabians, and their borderers. d Because they vied to dwell in tents, he nameth the things that pertain thereunto. e The enemies will dwell in your places. f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auayle them. g That is, Persia, so called of Elam the sonne of Shem. h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them. i I will place Nebuchad-nezzar there, and in these prophesies Jeremiah speaketh of those countries, which should be subdued vnder the first of those four monarchies, wherof Daniel maketh mention. k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 43. 47.

shall cut off in that day, sayth the Lord of holles.
27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Be-hadad.
28 ¶ Vnto Kebar, and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel shall mine, thus sayth the Lord, while, and go by vnto Kebar, and destroy the men of the East.
29 Their tents and their flocks shall they take away: yea, they shall take to them selues their curtains, and all their vessels, & their camels & they shall crie vnto them, Feare is on euery side.
30 Flee, get you farre off: for they haue consulted to dwel vpon inhabitants of Hazor, sayth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell againt you, and hath deuised a purpose againt you.
31 ¶ Arise, and get you by vnto the welsh nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwel alone.
32 And their camels shall be a booty, and the multitude of their cattell a spoyle, and I will scatter them into all windes, and to the ynnest corners, and I will bring their destruction from all the sides thereof, sayth the Lord.
33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.
34 ¶ The words of the Lord that came to Jeremiah p Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,
35 Thus sayth the Lord of holles, Beshold, I will breake the bow of Elam, even the chiefe of their strength.
36 And vpon Elam I will bring foure winds from the four quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.
37 For I will cause Elam to be as a prey before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.
38 And I will set up i thone in Elam, and I will destroy both the king & the princes from thence, sayth the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, sayth the Lord.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliurance of Israel, which was in captiuitie.

1 The word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministration of Jeremiah the Prophet.
2 Declare among the nations, and publish it, and set up a standard, proclaim it

and conceale it not: say, Babel is taken, Babel is confounded, Babel is broken downe: her idols are confounded, and their images are burst in pieces.
3 For out of the North there cometh by a nation againt her, which shall make her laide waste, and none shall dwell therein: they shall flee, and depart, both man and beast.
4 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.
5 They shall aske the waie to Zion, with their faces thitherwarde, saying, Come, and let vs cleaue to the Lord in a perpetual covenant that shall not be forgotten.
6 For people hath bene as lost sheepe: they which heards haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from i mountaine to hill, and forgotten their resting place.
7 All that founde them, haue denoured them, and their enemies haue, and defend not, because they haue sinned againt the Lord, the habitation of iustice, even the Lord the hope of their fathers.
8 ¶ Flee from the midbes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates before the flocke.
9 For lo, I will raise, and cause to come by againt Babel a multitude of mighty nations from the North countrey, and they shall set them selues in aray againt her, wherby shee shall be taken: their arrowes shall bee as of a strong man, which is expert, for none shall returne in haire.
10 And Caldea shall be a spoyle: all that spoyle her, shall be satisfied, sayth the Lord.
11 Because ye were gladd, and reioyced in destroying mine heritage, & because ye are growen fat, as the calves in the grasse, and as neyde like strong horses,
12 Therefore your mother shall be confounded, and she that bare you, shall be ashamed: behold, the uttermost of the nations shall be a desert, a drye land, and a wilderness.
13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euerie one that goeth by Babel, shall asstonished, and halfe at all her plagues.
14 ¶ But pour selues in aray againt Babel round about: al ye that bend the bow, shoot at her, spare no arrowes: for she hath p sinned againt the Lord.
15 Crie againt her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed:

a After that God hath vied the Babylonians seruice to punish other nations, he sheweth that their tyme shall come to be punished.
b These were two of their chiefest idols.
c To wit, the Medes, and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their government and ministers by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice againt their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forward & without feare.
l I shall be made rich thereby.
m For joy of the victory, that ye had againt my people.
n In signe of contempt, and disdaine.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruantes, & their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselves, it is here called sinned, or made peace.

lice, and to profite themselves, it is here called sinned, or made peace.

By hand,

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for it

for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

q Destroy her so that none be left to labour the ground or to take the fruite thereof.

r Meaning, Tiglath-pelezer who caried away the ten tribes. s He caried away the rest, to wit, Iudah, and Benjamin.

16 Destroy the sower from Babel, and him that handleth the sickle in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall see euery one to his owne land.

17 Israel is like scattered sheepe: the ypones haue disperfed them: first the King: of Asshur hath denoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerie.

t That is, Babylon: thus the Lord rayleth vp Cyrus.

u Nebuchadnezzar, who had smitten downe all the princes, and people of the world.

21 Go vp against the land of the rebels, euen against it, and against the inhabitants of Dekod: destroy, and lape it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A rie of battell is in the land, & of great destruction.

23 Houe is the hammer of the whole world destroyed, and broken! houe is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, & thou wast not aware: thou art founde, and also caught, because thou hast struen against the Lord.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the lande of the Caldeans.

v Ebr. from the side.

26 Come against her from the utmost border: open her store houses: tread on her as on the heaues, and destroy her utterly: let nothing of her be left.

x Her Princes & mightie men.

27 Destroy all her bullocks: let them goe downe to the slaughter. Wo vnto them, for their day is come, & the time of their visitation.

y Of the Iewes which should be deliuered by Cyrus.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lorde our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: alpe that bend the bow, besiege it round about: let none thereof escape: * rescompence her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proude

against the Lord, euen against the holy one of Israel.

30 Therefore shall her pong men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, & would not let them go.

34 But their strong redeemer, whose name is the Lorde of hostes, hee shall mainteine their cause, that hee may giue rest to the land, & disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the soothsayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charcits, and vpon all the multitude that are in the middes of her, & they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the lande of grauen images, and they dote vpon their idoles.

39 Therefore shall Zions with the Iims dwell therein, and the cities shall dwell therein: for it shall be no more inhabited, neither shall it bee inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the some of man remaine therein.

41 Beholde, a people shall come from the North, & a great nation, and many kings shall be raised vp from the coasts of the earth.

42 They shall holde the bowe and the buckler: they are cruel and vniuersal: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in arap like men to the battell against thee, O daughter of Babel.

43 The King of Babel hath heard the report of them, and his haubes were made feeble: for he came vpon him, as of a woman in travail.

44 Beholde, he shall come vp like a ypon against the dwelling of Zorden vnto the strong habitation: for I will make Israel to rest, & I will make them to pass away

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

Ebr. hers.

a For Cyrus did cut the river Euphrates & deuied the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who conspired against their king, because he had gelled the one of them in despise, and slaine the sonne of the other.

b Reade Isai. 13. 21.

c Ebr. sonnes of the Offriches, or young.

Gen. 19. 12.

d Meaning, that the Persians should gather their armie of many nations.

e Which is ment of Belshazzar, Dan. 5. 6

from Chap. 49. 18.

c Reade Chap.
49. 19.

from her and who is a chosen ma that
I may appoint against her: for who is
like me, and who will appoint me the
time? and who is the shepheard that
will stand before me?

45 Therefore heare the counsell of the
Lord that he hath deuised against Babel,
and his purpose that he hath con-
spired against the land of the Caldeas:
surely the least of the flocke shall dyawe
them out: surely he shall make their ha-
bitation desolate wiew them.

46 At the noyse of the winning of Babel
the earth is moued, and the crye is
heard among the nations.

CHAP. LI.

5 VVhy Babylon is destroyed. 41 The vaine con-
fidence of the Babylonians. 43 The vanitie of
idolaters. 59 Ieremah giueth his booke to Shi-
raiah.

I Thus saith the Lord, Behold, I will
raise vp against Babel, & against the
inhabitants thereof that lift vp their heart
against me, a destroying winde,

2 And will send vnto Babel farmers that
shall sowe her, and shall empty her lād:
for in the day of trouble they shall be
as gaine her on euery side.

3 Also to the tender that bendeth his
bowe, and to him that listeth himselfe
by in his brigandine, will I say, Spare
not her pong men, but destroye all her
holste.

4 Thus the saine shall fall in the land of
the Caldeans, and they that are thurst
through in her streets.

5 For Israel hath bene no widow, nor
Judah from his God, from the Lord
of hostes, though their land was filled
with sinne against the help one of Is-
rael.

6 Therefore flee out of the middes of Babel, and
deliuer euery man his soule: be not des-
troyed in her iniquitie: for this is the
time of the Lordes vengeance: he will
render vnto her a recompence.

7 Babel hath bene as a golden cuppe in
the Lordes hande, that made all the
earth drunken: the nations haue drunken
of her wine, therefore do the nati-
ons rage.

8 * Babel is sodeinly fallen, & destroyed:
howle for her, bring balme for her soyr,
if the may be healed.

9 We would haue cured Babel, but thee
coude not be healed: forsake her, and
let vs goe euery one into his owne
countrey: for her iudgement is come
by vnto heauen, and is lifted by to the
cloudes.

10 The Lord hath brought forth our
righteousnes: come and let vs declare
in Zion the worke of the Lord our
God.

11 Make bright the arrowes: gather the
shields: the Lord hath raised by the spi-
rit of the king of the Medes: for his
purpose is against Babel to destroy it,
because it is the vengeance of the Lord,

and the vengeance of his Temple.

12 Set vp the standart vpon the wallles
of Babel, make the watch strong: let
by the watchmen: prepare the thowtes: for
the Lord hath both deuised, and done
that which he spake against the inha-
bitants of Babel.

13 Thou that dwellest vpon manne
waters, abundant in treasures, thine
ende is come, euen the ende of thy co-
uerousnes.

14 The Lord of hostes hath sworne by
him selfe, saying, Surely I will fill thee
with men, as with caterpillers, & they
shall crye and shoute against thee.

15 He hath made p earth by his power,
& established the world by his wisdom,
and hath stretched out the heauen by
his discretion.

16 He giveth by his voyce the multitu-
de of waters in the heauen, and he causeth
the cloudes to ascend from the endes of
the earth: hee turneth lightnings to
raime, and bringeth forth the winde out
of his treasures.

17 Euery man is a beast by his owne
knowledge: euery fouger is confound-
ed by the grauen image: for his melt-
ing is but falsehode and there is no
breath therein.

18 They are vanitie, and the worke of er-
roures: in the time of their visitation
they shall perish.

19 The portion of Iakob is not lyke
them: for he is the maker of all things,
and Israel is the rod of his inheritance:
the Lord of hostes is his Name.

20 Thou art mine hammer, and wea-
pons of warre: for with thee will I
break the nations, and with thee will I
destroy kingdoms.

21 And by thee will I breake horse and
horseman, and by thee will I breake the
charet and him that rideth therein.

22 Wp thee also will I breake man & wo-
man, and by thee will I breake old and
yong, and by thee will I breake p pong
man and the mappe.

23 I will also breake by thee the shep-
heard and his flocke, and by thee will I
breake the husbande man and his pke
of oren, and by thee will I breake the
dukes and princes.

24 And I will render vnto Babel, and to
all the inhabitants of the Caldeans all
their euil, that they haue done in Zion,
euen in your sight, sayth the Lord.

25 Behold, I come vnto thee, O destroy-
ing mountaine, sayth the Lord, which
destropest all the earth: & I will stretch
out mine hand vpon thee, and roll thee
downe from the p rocks, and will
make thee a burnt mountaine.

26 They shall not take of thee a stone for
a corner, nor a stone for foundations,
but thou shalt be destroyed for ever, say-
eth the Lord.

27 Set vp a standart in the land: blowe
the trumpets among the nations: pre-
pare the nations against her: call by

i For the land
of Caldea was
full of riuers
which ran into
Euphrates.
Or, measure.
Ebr. his soule.
Amos 6. 3.
Chap. 10. 10.

k Reade Chap.
10. 14.

l When God
shall execute
his vengeance.
m That is, the
true God of Is-
rael is not like to
these idols:
for he can helpe
when all thinges
are desperate.
n He meaneth
the Medes and
Persians, as he
did before call
the Babylonians
his hammer.
Chap. 50. 23.

o Not that Ba-
bylon floode on
a mountaine, but
because it was
strong, and seem-
ed inuincible.
p From thy
strong holdes
and fortresses,

Or, of the Land
that riseth up.
a The Medes &
Persians, that
shall destroy
them as y winde
doth the chaffe.
b Though they
were forsaken
for a time, yet
they were not
viterly calt of
as though their
husband were
dead.
c Hesheweth
that there re-
maineth no-
thing for them
that abide in
Babylon, burde-
struction,
Chap. 17. 6 &
48. 6.
d By whome the
Lord powred out
the drinke of
his vengeance,
to whome it
pleased him.
e For the great
afflictions that
they haue felt by
the Babylonians.
f Thus y people
of God exhorte
one another to
go to Zion and
praise God.
g In approving
our cause & pu-
nishing our ene-
mies.
h For the wrong
done to his peo-
ple, & to his tem-
ple, Chap. 50. 28.

q By these three nations he meaneth Armenia the hyer, & Armenia the lower, & Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the riuer, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsel of Gobria, and Gabatha Belshazzars captaines. f When she shalbe cut vp and threshed. e This is spoken in the person of the Iewes, bewailing their state & the crueltie of the Babylonians. u Thus y^e Lorde esteemeth the iniurie done to his church as done to himselfe, because their cause is his. x When they are inflamed wth surfetting and drinking, I will feast with them, alluding to Belshazzars banquet. Dan. 5. 2. y Meaning Babel, as Cha. 25. 26. v The great armie of y^e Medes and Persians. a Thar is his giftes & presents which he had receiued as parte of the spoile of other nations, & which the idolaters brought vnto him from all countreys.

the kingdomes of Ararat, Armini, & Adichenas against her: appoint the prince against her cause hostes to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the lande shall tremble and sorrow: for the deuice of the Lorde shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: thep haue remayned in thep holdes: their strength hath failed, and thep were like women: thep haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meet the poste, & a messenger to meete the messenger, to shew the king of Babel, that his citie is taken on a f^o side thereof.

32 And that the passages are stopped, & the reedes burnt with fire, and the men of warre troubled.

33 For thus saith y^e Lord of hosts the God of Israel, The daughter of Babel is like a thirlyng floore: the time of her thirlyng is come: get a litle while, and the time of her harvest shall come.

34 Achmethab-nezar the king of Babel hath denoued me, and destroyed me: he hath made me an empty vessel: he swallowed me vp like a dragon, and filled his belly with my delicates, & hath cast me out.

35 The people of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: a my blood vnto the inhabitants of Caldea, shall I Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will mainteine thep cause, and take vengeance for thep, and I will dye vp the sea, and dye vp her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hiding, without an inhabitant.

38 Thep shall roare together like lions, & pel as the lions whelpes.

39 In their heart I will make the feastes, and I will make them drunken, that thep may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rams & goats.

41 How is y^e Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come by vpon Babel: she is covered with the multitude of the waues thereof.

43 Her cities are desolate: the lande is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Belim Babel, & I will bring out of his mouth, that which he

hath swallowed by, and the nations that runne no more vnto him, & the wal of Babel shall fall.

45 My people, go out of the mids of her, and deliuer ye euerie man his soule fro the fierce wrath of the Lord,

46 Least your heart euen faint, & ye feare the rumour, that shall be heard in the land: the rumour shall come this pere, & after that in the other b pere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dapes come, that I will visit the images of Babel, & the whole land shall be confounded, & all her flame shall fall in the mids of her.

48 Then the heaven and the earth, and all that is therein shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the flame of Israel to fall, so by Babel the flame of all the earth bid fall.

50 Be that she haue escayd the woordes, go away, stand not still: remember the Lord a furre off, and let Jerusalem come into your minde.

51 We are confounded because we haue heard reproche: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lordes house.

52 Wherefore beholde, the dapes come, saith the Lord, that I will visit her grauen images, and through all her lande the wounded shall grone.

53 Though Babel should mount by the seas heauen, and though she should defende her strength on hir, yet from mee shall her destroyers come, saith the Lorde.

54 A sound of aerie cometh from Babel, and great destruction from the land of the Caldeans.

55 Because the Lorde hath layde Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, and a sounde was made by their noise.

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and thep shall sleepe a perpetual sleepe, and not g For the walles wake, saith the King, whose flame is the Lord of hostes.

58 Thus saith the Lord of hostes, The thick wall of Babel shall be broken, and her hig gates shall be burnt wth fire, and the people shall labour in vain, and the folke in the fire, for thep shall be wearie.

59 The word which Jeremiah the Prophet commanded Sheraiah the sonne of Neriah, the sonne of Maaseiah, whome he went with Zedekiah the King of Iudah thicke.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the first yere came the tidings, the next yere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouercame them by the policie of Zopyrus & hangred three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred thote hie.

h I will so astonish them by afflictions that they shall not knowe which way to turne them.

i The thickness of the wall was

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters, I S. Iohn in his reuelation alludeth to this place, when he saith that the Angel tooke a millstone and cast into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21. m They shall not be able to resist, but shall labour in vaine.

1. King. 24. 18. 2. Chron. 36. 11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to lead him away and his people. 1. King. 25. 10. Chap. 39. 4.

b Read Chap. 39. 4.

c Read 2. King. 25. 6. & Chap. 39. 5.

Judah into Babel, in the 4th fourth yeere of his reigne: and thus Sberaiah was a peaceable pynce.

60 So Jeremiahs wrote in a booke al the euil that shoulde come vpon Babel: euen all these things, that are written againt Babel.

61 And Jeremiahs lapde to Sberaiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken againt this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euil, that I will bring vpon her: and they shall be wearie. Thus farre are the wordes of Jeremiahs.

CHAP. LII.

1. Jerusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out, 13 The citie is burned, 31 Iehoiachin is brought forth of prison, and fed like a King.

1 Zedekiah was one and twenty yere old when he began to reigne, and he reigned eleven yeres in Jerusalem, & his mothers name was Hamutal, daughter of Jeremiahs of Libnah,

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was againt Jerusalem and Judah, till hee had cast them out from his presence, therefore Zedekiah rebelled againt the king of Babel.

4 But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his host againt Jerusalem, and pitched againt it, & built fortres againt it round about.

5 So the citie was besieged vnto the eleuenty yere of the king Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the way of the gate betwixt the two walles, which was by the kinges garden: (nowe the Caldeans were by the citie rounde about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Tericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him vnto the king of Babel to libnah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: he slew also all the yunges of Judah in liblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bounde him in chaines, and caried him to Babel, & put him in prison til the day of his death.

12 Nowe in the fift moneth in the 4th tenth day of the moneth (which was 4th ninth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which was before the king of Babel in Jerusalem,

13 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, & al the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to besse the vines, and to til the land.

17 Also the pillars of brasse that were in the House of the Lord, and the bales, and the basen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pottes also and the besommes, and the instruments of musike, and the basins, and the incense dishes, and al the vessels of brasse wherewith they ministered, tooke they away.

19 And the bowles, and the alshammes, and the basins, and the pottes, and the candlesticks, and the incense dishes, and the cuppes, and al that was of gold, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue basen bulles, that were vnder the bales, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a third of twelue cubites did compass it, and the thicknesse thereof was foure fingers: it was holow.

22 And a chapter of brasse was vpon it, and the height of one chapter was fife cubites with networke, and pomegranates vpon the chapters round about, al of brasse: the second pillar also, & the pomegranates were like vnto these.

23 And there were ninetie and fife pomegranates on a side: and al the pomegranates vpon the nette worke were an hundred round about.

24 And

d In the 2. King 25. 8. it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his seruants, as 2. King. 25. 8.

f Of these pillars read 1. Kin. 7. 15.

g Which were also made of brasce, as 1. King. 7. 45.

h It was so much in quantitie.

i But because of the roundnes no more could be seene but ninetie and fixe.

S. C. III. 24

Which served in the hie Priests stead, if he had any necessary impediment.

1 In the 2. King. 25. 19 is read but of five: those were the most excellent: & the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh year of his reigne & the beginning of the eight.

n In the latter end also of that year, and the beginning of the nineteenth.

14 And the chiefe steward tooke Zerahai the chiefe Priest, and Zephaniah the second Priest, & the three keepers of the doore.

25 He tooke also out of the citie an Eunuche, which had the oversight of the men of warre, & 1 seuen men that were in his kings prience, which were found in the citie, and Sopher captaine of the host who mustred his people of the land, and these seue men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, & brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and selwe them in Riblah, in the land of Hamati: thus Judah was caried away captive out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captive, in the 7th seuenth yeere, euen three thousande Jewes, and thre and twentie.

29 In the 18th eighteenth yeere of Nebuchad-nezzar he caried away captive from Je-

rusalem eight hundredth thirtie and two persons.

30 In the thre and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captive of the Jewes seuen hundredth fourtie and five persons: all the persons were foure thousand and five hundredth.

31 And in the seuen and thirtieth yeere of the captiuitie of Zebachin king of Judah, in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach king of Babel, in the first yeere of his reigne, lifted vp the head of Zebachin king of Judah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about his throne of the kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eat bread before him all the dayes of his life.

34 His portion was a continual portion giuen him of the king of Babel, euer day a certaine, all the dayes of his life until he dyed.

"Ebr-Jonas.

o That is, restored him to libertie and honour.

p And gaue him princely apparel.

q That is, he had allowance in the court, & thus at length he had rest and quietnes because he obeyed Ieremiah the Prophet, where as the others were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, & sheweth that they are plagued because of their finnes. The first and second chapter begin euery verse according to the letters of the Ebrewe Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

1 I We doeth the citie remaine solitary that was full of people: she is as a widow: she that was great among nations and princeesse among the provinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheeks: among all her louers, she hath none to comfort her: all her friends haue dealt unfaithfully with her, and are her enemies.

3 Judah is caried away captive, because of affliction, & because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

4 The wiles of Zion lament, because no man cometh: to the solenne feast: all her gates are desolate: her priests fight her virgins are discomfited, and she is in heaviness.

5 Her aduersaries are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beaurie is departed: her princes are

become like hartes that finde no pasture, & they are gone without strength before the pursuer.

7 Ierusalem remembred the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people set in the hand of the enemy, and none did helpe her: the aduersaries saw her, and did mocke at her Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honour red her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backward.

9 Her filthines is in her skirts: she remembered not her last end, therefore she came downe wnderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whom thou diddest command, that they should not enter into the Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meat to refresh the soules: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there be any: for way like vnto my sorrow, which is done vnto me, where is the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath he sent fire into

h As men pined away with sorrow & that haue no courage.

i In her miserie she considered the great benefits & commodities that she had lost.

k At her religiō and seruing of God, which was her greatest griefe to the godly.

"Or, drinen away. m God forbid: m She is not ashamed of her sinne although it be manifest.

"Ebr. hath magnified himselfe.

n God forbid: ded that the Ammonites and Moabites should enter into her congregation of the Lord, and vnder them he cōprehendeth all enemies, Deut. 2. 3. n This Ierusalem lameneth, mourning other to pity her & to teare by her example.

o This declareth that we should acknowledge God to be the author of al our afflictions, to the intent that we might seeke vnto him for remedy.

my bones, which menaile against the
he hath tyed a net for my feete, & turs
ned me backe: he hath made me desola
late, and dapply in heaumes.

p Mine heauie
finnes are con
tinually before
his eyes, as lie
that tyeth a
thing to his hād
for a remem
brance.

q He hath trod
den them vnder
foote as they
tread grapes
in y wine presse.
Ier. c. 14. 7.
chap. 11.

r Which because
of her pollution
was separate
from her hus
band, Lewi 15.
19 and was ab
horred for the
time.
Ebr. mouth.
s That is, they
died for hunger.

t Of desiring
vengeance a
gainst the ene
mie, reade Ier.
31. 20. and 18. 21.
Or gather them
like grapes.

u That is, broght
her fro prosperi
tie to aduersitie.
b Hath giue her
a most sore fall.
c Alluding to
the Temple or
to the Arke of
the couenant,
which was cal
led the foote
stool of y Lord,
because they
should not set
their mindes so
lowe, but lift
vp their heartes
toward the hea
uens, d Meaning,
the glorie

14 The p pke of my transgressions is
bond vpon his hand: they are wrapped,
and come vp vpon my necke: he hath
made my strenght to fail: the Lord hath
deliuered me into their handes, neither
am I able to rise vp.

15 The Lord hath troden vnder foote all
my valiant men in the middes of mee:
he hath called an assenblie against mee
to destroy my pong men: the Lord hath
troden y the wine presse vpon the vir
gine the daughter of Iudah.

16 For these things I weepe: mine eye,
even mine eye casteth out water, because
the comforter y should refresh my soule,
is farre from mee: my children are des
olate, because the enemye pnapied.

17 Zion stretcheth out her hands: y there
is none to comfort her: the Lord hath ap
pointed y enemies of Iacob round a
bout him: Ierusalem is as a menst
rous woman in the middes of them.

18 The Lord is righteous: for I haue res
belled against his " commandeement:
heare, I pray you, all people: y beholde
my sorow: my virgins and my pong
men are gone into captiuitie.

19 I called for my louers, but they decey
ued me: my Priests and mine Elders
perished in the cite while they sought
their meat to refresh their soules.

20 Behold, O Lord, how I am troubled:
my bowels swell: mine heart is turned
within me, for I am full of heaumes:
the twoye spopleth abroade, as death
doeth at home.

21 They haue heard that I mourne, but
there is none to comfort me: all mine e
nemies haue heard of my trouble, & are
glad, that thou hast done it: thou wilt
bring the day, that thou hast pronoun
ced, and they shall be like vnto me.

22 Let all their wickednes come before
thee: y do vnto them, as thou hast done
vnto me, for all my transgressions: for
my sighes are many, and mine heart is
heauie.

CHAP. II.

1 How hath the Loyde y darkened the
daughter of Zion in his wrath: and
hath cast downe from y heauen vnto
the earth the heauie of Israel, and
remembered not his y footstoolle in the
day of his wrath!

2 The Lord hath destroyed all the habi
tations of Iacob, and not spared: he
hath throlone downe in his wrath the
strong holdes of the daughter of Iudah:
he hath cast them down to the ground:
he hath polluted the kingdome and the
princes thereof.

3 He hath cut of in his fierce wrath all
the y hoine of Israel: he hath drawne

backe his y right hande from before the
enemye, and there was kindled in Iada
kub like a flame of fire, which deuoured
round about.

4 He hath bet his bow like an enemy: his
right hand was stretched vp as an ad
uerlarie, & flew at that was pleasant to
the eye in y tabernacle of y daughter of
Zion: he poured out his wrath like fire.

5 The Lord was as an enemy: he hath de
noured Israel, & consumed at his palas
ses: he hath destroyed his strong holdes,
and hath increased in the daughter of
Iudah lamentation and mourning.

6 For he hath destroyed his tabernacle,
as a garden, he hath destroyed his con
gregation: the Lord hath caused y feasts
and Sabbathes to be forgotten in Zion,
and hath desired in the indignation of
his wrath the king and the Priest.

7 The Lord hath forsaken his altar: he
hath abhorred his Sanctuarie: he hath
giuen into the hande of the enemye the
walles of her palaces: they haue made
a snopie in the House of the Lord, as in
the day of solemnitie.

8 The Lord hath determined to destroye
the wal of y daughter of Zion: he stret
ched out a line: he hath not withdraue
his hand from destroying: therefore he
made the rampart y and the wall to las
mer: they were destroyed together.

9 Her gates are sunke to the ground: he
hath destroyed and broken her barres:
her king and her Princes are among
the Gentiles: the Law is no more, ney
ther can her Prophets y receiue any vis
sion from the Lord.

10 The elders of the daughter of Zion sit
vpon the ground, & keepe silence: they
haue cast vp dust vpo their heads: they
haue girded themselves with sackcloth:
the virgins of Ierusalem hang downe
their heades to the ground.

11 Mine eyes do wepe with teares: my
bowels swell: my luer is poldyed vpon
the earth, for the destruction of the
daughter of my people, because the chil
dren and sucklings y twone in the
streets of the cite.

12 They haue lapde to their mothers,
Where is y bread and drinke: whe they
swoned as the wounded in the streets
of the cite, and when they y gaue vp the
ghost in their mothers bolome.

13 What thing shall I take to witnes
for thee? what thing shall I compare
to thee, O daughter Ierusalem? what
shall I liken to thee, that I map cofort
thee, O virgine daughter Zion? for thy
breache is great like the sea: who can
heale thee?

14 Thy Prophets haue looked out vaine,
and foolish things for thee, & they haue
not discouered thine iniquitie, to turne
away thy captiuitie, but haue looked
out for thee false y prophesies, & causes
of banishment.

15 All that passe by the way, clappe their
hands at thee: they hiss and wagge
their y Or, yndens,

c That is, his
succour which
he was wont to
send vs whe our
enemies oppres
sed vs.
f Shewing, that
there is no re
medie but de
struction, where
God is the ene
mie.

g As the people
were accusto
med to prayse
God in the su
lemne feastes
with a loude
voyce, so nowe
the enemies
blaspheme him
with shewing
and crying.
h This is a figu
ratiue speech, as
that was, when
he said, y wayes
did lament, Cha
14. meaning, y
this sorow was
so great that the
insensible things
had their part
thereof.

i Or, sinde.
Or, fainte.
Ebr. wheate and
wine.
Ebr. poured out
the soule.
i Meaning, that
her calamity was
so euident that it
needed no wit
nesse.

k Because the
false prophets
called themselves
seers, as y other
were called,
therefore he
sheweth that
they saw amisse,
because they did
not reprove the
peoples faultes,
but flattered the
in their finnes,
which was the
cause of their
destruction.

S. huii.

their

their head upon the daughter of Jerusalem, saying, Is this the citie that men call, The perfection of beautie, and the top of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse & gnash the teeth, saying, Let vs deuour it: certainly this is the day that we looked for: we haue found and seene it.

17 *The Lord hath done that which hee had purposed: hee hath fulfilled his word that hee had determined of olde time: he hath throwne downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set by the houg of thine aduersaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion, let teares runne down like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in þ beginning of the watches poue out thine heart like water before þ face of the Lord: lift by thine hands toward him for the life of thy pong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whome thou hast done thus: that þ women eat their fruit, & children of a þpaine long: that the Priest & the Prophet be slaine in the Sanctuary of the Lord?

21 The pong and the old lie on the ground in the streetes: my virgins and my pong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrors round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought by, hath mine enemy consumed.

CHAP. I II.

1 In the man, that hath seene affliction in the rod of his indignation.

2 He hath led me, and brought me in to darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 App feth & my kinnie hath he caused to beare olde, & he hath broken my bones.

5 He hath builded against me, and compassed me with gall, and labour.

6 He hath let me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I cry and shoute, he shutteth out my prayer.

9 He hath stopped by my waies w heuon stone, and turned away my pathes.

10 He was vnto me as a beare lying in

wait, and as a lion in secret places.

11 He hath stopped my ways, & pulled me in pieces: he hath made me desolate.

12 He hath bent his bow and made me a marke for the arrow.

13 He caused the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternes, and made me drunken with wonne wood.

16 He hath also broke my teeth w stones, and hath covered me with althes.

17 Thus my soule was farr of fro peace: I forgate prosperitie,

18 And I said, My strength & mine hope is perished from the Lord,

19 Remembering mine affliction, and my inquiring, the wogit wood & the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefoe haue I hope.

22 It is the Lordes mercies that wee are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lorde is my portion, faith my soule: therefore will I hope in him.

25 The Lord is good vnto the, that trust in him, & to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the pike in his mouth.

28 He steth alone, and keepeth silence, because he hath boyne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He quencheth his cheeke to him þ smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men,

34 In stamping vnder his feet all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord & seeth it not.

37 Who is he then that saith, and it cometh to passe, and the Lorde commandeth it not?

38 Out of the month of the most high proceedeth not euill and good?

39 Wherefore then is the lining man sorrowfull? in an affliction for his time.

40 Let vs search and trie our wayes, and turne againe to the Lord.

the ground, and so with patience waiteth for succour. p He taketh no pleasure in it, but doth it of necessitie for our amendment, whē he suffreth y wicked to oppress the poore. *Ebr. with heart. q He doth not desire thine. r He sheweth that nothing is done without gods prouidence. s That is, aduersity & prosperitie, Amos. 3. 6. t When God afflicteth him,

Zew. 26. 15. 25.
dent. 28. 15. 25.

Iere. 24. 17.
chap. 1. 16.

Or, brought vpin
their owne hands.

Or, enemies,
whome I feared.

a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophets and hypocrites, when he declared the destruction of Jerusalem, as Iere. 20. 2.

b He speaketh this as one that felt Gods heavy iudgements, which he greatly feared, & therefore seetheth the out with this diversity of words.

c This is a great tentation to the godly, when they see not the fruit of their prayers, & causeth them to thinke that they are not heard, which thing God vseth to do, that they might pray more earnestly and the oftner. d And keepeth me in hold, as a prisoner. e He hath no pitie on me.

*Ebr. sonnet.
F With great anguish & sorow hee had made me to lose my sense, g Thus w paine he was driuen to & fro betweene hope & despair, as the godly oft times are, yet in the end the Spirit getteth the victorie. h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know them selues and feeble his mercies. i Considering the wickednes of man, it is maruel y any remaineth aloue: but onely that God for his owne mercies sake, and for his promes will euer haue his church to remain though they be neuer so fewe in number, I sa. 1. 9. k We feele thy benefites daily. l The godly put their whole confidence in Go, & therefore looke for none other inheritance, as Pal. 16. 5. m He sheweth f we can neuer begin to timely to be exercised vnder the crosse, that whē the afflictions growe greater, our patience also by experience may be stronger. n He murmureth not against God, but is patient. o He humblyeth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour. p He taketh no pleasure in it, but doth it of necessitie for our amendment, whē he suffreth y wicked to oppress the poore. *Ebr. with heart. q He doth not desire thine. r He sheweth that nothing is done without gods prouidence. s That is, aduersity & prosperitie, Amos. 3. 6. t When God afflicteth him,

b Which are of small estimation and have none honour.
c Though the dragons be cruel, yet they pite their young and nourish them, which thing Ierusalem doth not.
d The women forsake their children, as the Ostrich doth her eggs, Iob. 39. 17 Gen. 49. 25.
Or no strength was against her.
Nom. &.
e They y were before most in Gods fauour, are now in great abomination vnto him.
f For lack of foode they pine away, & cōsume.
g He meaneth that these things are cometo passe therefore, contrary to all mens expectation.
h Some referre this to y blinde men, w, which as they went, stumbled on y blood, whereof the cite was full.
i Meaning, the heathen which came to destroy them, could not abide them.
Or, face.
k That is, the enemies.
l He sheweth two principall causes of their destruction: their crueltye, & their vaine confidence in man: for they trusted in the helpe of the Egyptians.

- 18 They hunt our steppes that we can not goe in our streetes: our ende is nere, our dayes are fulfilled, for our end is come.
- 19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and laped wait for vs in the wilderness.
- 20 The meate of our nostrils, the innocents of the lorde was taken in their nets, of whome we saide, vnder his shadowe we shalbe preserved aluie among the heathen.
- 21 Reioyce and be gladd, O daughter Edom, that dwellest in the land of Idz, the cup also shall passe through vnto thee: thou shalt be drunken and vomit.
- 22 Thy punishment is accomplished, O daughter Zion: he will no more carry thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy finnes.
- 6 We haue giuen our hands to the Egyptians, and to Asshur, to be satisfied with bread.
- 7 Our fathers haue sinned, and are not, and we haue borne their iniquities.
- 8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.
- 9 We gate bur bread with the perill of our liues, because of the swoorde of the wilderness.
- 10 Our famine was blacke like as an ouen because of the terrible famine.
- 11 They defiled the women in Zion, and the maidens in the cities of Iudah.
- 12 The princes are hanged by their hand: the faces of the elders were not had in honour.
- 13 They tooke the pong men to grinde, and the children fell vnder the wood.
- 14 The Elders haue ceased from the gate, and the pong men from their songs.
- 15 The top of our heart is gone, our dace is turned into mourning.
- 16 The crowne of our head is fallen: now vnto vs, that we haue sinned.
- 17 Therefore our heart is heauy for these things, our eyes are dimme.
- 18 Because of the mountaine of Zion which is desolate: the foyes runne vpon it.
- 19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.
- 20 Wherefore dost thou forget vs for euer, and forsake vs so long time?
- 21 Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of olde.
- 22 But thou hast bitterly reiected vs: thou art exceedingly angrie against vs.

in Ourking Iosiah, in whome stood our hope of Gods fauour, & on whom depended our state & life, was slayn, whom he calleth anointed, because he was a figure of Christ. This is spoken by denision. Or, shew thy nakednesse. He comforteth the Church by that after seuentie yeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

We are ioyned in league & amitie with them, or haue submitted our selues vnto them. As our fathers haue bene punished for their finnes, so we are culpable of the same finnes, are punished. Because of the enemy that came from the wilderness, and would not suffer vs to go, & seeke our necessary foode. That is, by the enemies hand. Their slavery was so great, they were not able to abide it. There were no more lawes nor forme of common wealth. With weeping, k And therefore thy covenant & mercies can neuer faile. l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God

CHAP. V. The prayer of Ieremiah,

a This prayer as is thought, was made whe some of y people were carried away captiue, others, as y poorest remained, & some wet into Egypt & other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

- 1 Remember, O Lord, what is come vpon vs: consider, and behold our reproche.
- 2 Our inheritance is turned to the strangers, our houses to the alants.
- 3 We are fatherles, euen without father, & our mothers are as widowes.
- 4 We haue drunke our water for mooney, & our wood is solde vnto vs.
- 5 Our neckes are vnder persecution: we are weary, and haue no rest.

b Meaning, their extreme seruitude and bondage.

worketh in vs before we can turne to him, Ierem. 31. 18.

EZEKIEL.

THE ARGVMENT.

After that Ichoiachin by the counsell of Ieremiah and Ezekiel had yeelded him selfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him that the cite should most certainly be destroyed, and the people grievously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the newe Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there beganne in the first yeece of Ichoiachins captiuitie.

CHAP.

1 The time wherein Ezekiel prophesied and in what place. 3 His kinred. 5 The vision of the four beasts. 16 The vision of the throne.



I came to passe in the^a thirtieth peere in the fourth month and in the fift day of the moneth (as I was among p captiues by the river^b Chebar) that the heauens were opened and I sawe visions of God.

2 In the fift daye of the moneth (which was the fift peere of King Zedachins captiuitie)

3 The word of the Lorde came vnto Ezekiel the Priest, the sonne of Buzi, in the lande of the Caldeans, by the river Chebar, where the^d hande of the Lorde was vpon him.

4 And I looked, and beholde, a whirles winde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the middes of the fire came out as p likenes of amber.

5 Also out of the middes thereof came the likenesse of foure^e beasts, & this was their foume: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feet was like the sole of a calves foote, and they sparkled like the appearance of bright yaspall.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were s iopened by their winges one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as^b the face of man: and they foure had the face of a lyon on the right side, & they foure had the face of a bullooke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spred out about: two wings of euery one were iopened one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither their^c spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, & like the appearance of lampes: for the fire ran among the beasts, & the fire gaue a glister, & out of the fire there went lightening.

14 And the beasts ran, and i returned like vnto lightening.

15 I Now as I beheld the beasts, behold, a wheele appeared vpon the earth by

the beasts, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a^k chrysolite: and they foure had one foume, and their facion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also^l rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

19 And when the beasts went, p wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chystal, spred ouer their heads about.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which covered them, and euery one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their^m winges, like the noise of great waters, and as the voyce of the Almighty, when the voyce of speache, as the noise of an hoste: and when they stood, theyⁿ let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the facion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of amber, & as the similitude of fire^o round about within it to looke to, euen from his lynes yward, and to looke to, euen from his lynes downward: I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bolve, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lorde: and when I sawe it, I fel vpon my face, and I heard a voyce of one that spake.

k The Ebrewe word is, tarthith: meaning, that the colour was like the Cilician sea, or a precious stone so called. ^lOr, the trent.

l Which declared the swiftnes, & the fearefulness of Gods iudgements, m Which signified, that they had no power of themselves but onely waited to execute Gods comendement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakenes of

The Prophet is sent to call the people from their error.

a That is, the
Lorde,
b Meaning man,
which is but
earth, & ashes,
which was to hu-
ble him, & cause
him to consi-
der his owne
state, and Gods
grace.

c So y he could
not abide Gods
presence till
Gods Spirit did
enter into him.

d This declareth
on the one parte
Gods great af-
fection towards
his people, that
notwithstanding
their rebellion,

yet he wil send
his Prophets
among them, &
admonisheth
his ministers on
the other parte
that they cease
not to do their
dutie, though
the people be
never so obli-
viate: for the
worde of God
shalbe either to
their saluation
or greater con-
demnation.

e Read Iere. i.
17: he sheweth
that for none af-
fections they
shoulde cease to
do their duties.

f He doeth not onely exhort him to his dutie,
but also giueth him the means wherwith he may be able to
execute it.

g He sheweth what were the contents of this booke:
to wit, Gods iudgements against the wicked.

h Of this read
his Chap. 33.2.

i Which was a
place by Euphra-
tes, where the
Iewes were pri-
soners.

k Declaring
hereby, y Gods
ministers must
with aduise, &
deliberation
vter his iudge-
ments.

l Of this read
his Chap. 33.2.

m Declaring
hereby, y Gods
ministers must
with aduise, &
deliberation
vter his iudge-
ments.

n Of this read
his Chap. 33.2.

1 **A**nd he said vnto me, ^b Sonne of man, stand vp vpon thy feet, and I wil speake vnto thee.

2 And the Spirit entered into me, when he had spoken vnto me, and let me vpon my feet, so that I heard him that spake vnto me.

3 And he saide vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are an impudent children, and stiffe hearted: I do send thee vnto the, and thou shalt lay vnto them, Thus saith the Lorde God.

5 But surely they wil not heare, neither in deepe wil they cease: for they are a rebellious house: pet shall they knowe that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their wordes, although rebels, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afraid at their looks: for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto the: but surely they wil not heare, neither wil they in deepe cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: he not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a booke was therein.

10 And he spied it before me, and it was written within and without, and there was written therein, & Lamentations, and mourning, and wo.

11 The Prophet being fed with the worde of God & with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

C H A P. III.

1 **M**oreouer he said vnto me, Sonne of man, eat that thou findest: eat this roule, and go, & speake vnto the house of Israel.

2 So I opened my mouth, & he gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, & fill thy bowels with this roule, and go, & speake vnto the house of Israel.

4 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

5 For they are an impudent children, and stiffe hearted: I do send thee vnto the, and thou shalt lay vnto them, Thus saith the Lorde God.

6 But surely they wil not heare, neither in deepe wil they cease: for they are a rebellious house: pet shall they knowe that there hath bene a Prophet among them.

7 And thou sonne of man, feare them not, neither be afraid of their wordes, although rebels, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afraid at their looks: for they are a rebellious house.

8 Therefore thou shalt speake my wordes vnto the: but surely they wil not heare, neither wil they in deepe cease: for they are rebellious.

9 But thou sonne of man, heare what I say vnto thee: he not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

10 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a booke was therein.

11 And he spied it before me, and it was written within and without, and there was written therein, & Lamentations, and mourning, and wo.

12 Then the Spirit tooke me vp, and I heard behind me a noyle of a great rushing, saying, Blessed be the glorie of the Lord out of his place.

13 I heard also the noyle of the wings of the beasts, that touched one another, & the rattling of the wheeles that were by them, euen a noyle of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I went in bitterness, & indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, y dwelt by the riuer Chebar, and I late where they late, & remained there astonished among them seven daies.

16 And at the end of seven daies, the word of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall saue vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked waye, that he maye line, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.

19 Pet if thou warne the wicked, and he turne not from his wickednes, nor from his

with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as honye.

4 And he said vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vknown tongue, or of an hard language, but to the house of Israel.

6 Not to manie people of an vknown tongue, or of an hard language, whose wordes thou canst not vnderstand: pet if I shuld send thee to them, they would obey thee.

7 But the house of Israel wil not obey thee: for they wil not obey me: yea, al the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face strong against their faces, and thy forehead hard against their foreheades.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

10 Ye said moreover vnto me, Sonne of man, receive in thine heart all my wordes that I speake vnto thee, & heare them with thine eares,

11 And go and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: but surely they wil not heare, neither wil they in deepe cease.

12 Then the Spirit tooke me vp, and I heard behind me a noyle of a great rushing, saying, Blessed be the glorie of the Lord out of his place.

13 I heard also the noyle of the wings of the beasts, that touched one another, & the rattling of the wheeles that were by them, euen a noyle of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I went in bitterness, & indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, y dwelt by the riuer Chebar, and I late where they late, & remained there astonished among them seven daies.

16 And at the end of seven daies, the word of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall saue vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked waye, that he maye line, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.

19 Pet if thou warne the wicked, and he turne not from his wickednes, nor from his

God promi-
feth his assistance
to his ministers,
and that he will
giue them bold-
nes & constancy
in their vocatio,
Ira. 50. 7. iere. 1.
18. micah. 3. 8.
c He sheweth
what is ment by
the eating of the
booke, which is,
that y ministers
of God may
speake nothing
as of the felices,
but that onely,
which they haue
receiued of the
Lord.
d Whereby he sig-
nifieth y Gods
glory shoulde not
be diminished,
although he de-
parted out of his
Temple: for this
declared, that y
citic, & Temple
shoulde be des-
troyed.
e This sheweth
that there is euer
an infirmite of
the flesh which
can neuer be re-
ady to render full
obedience to
God, & also gods
grace, who euer
assisteth his, &
ouercometh
their rebellious
affections.
f Which was a
place by Euphra-
tes, where the
Iewes were pri-
soners.
g Declaring
hereby, y Gods
ministers must
with aduise, &
deliberation
vter his iudge-
ments.
h Of this read
his Chap. 33.2.

his wicked war, he shall dye in his iniquitie, but thou shalt deliuered thy soule.

i If he that hath bene instructed in y right way turne back.
k I wil giue him vp into a reprobate minde,
Rom 1.28.
l Which seemed to haue bene done in faith, & were not.

m That is, the Spirit of prophesie.
n Or, valley.
o Meaning, the vision of the Cherubims, and the wheeles.
p Reade Chap. 2.2.
q Signifying, that not onely hee should not profite, but they should preciously trouble, and afflict him.
r Which declareth the terrible plague of the Lord, whe God stoppeth the mouthes of his ministers, & that all such are the rods of his vengeance that do it.
s Jer. viii.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I wil lay a stumbling blocke before him, and he shall dye, because thou hast not given him warning: he shall die in his sinne, and his righteousnes debes, which he hath done, shall not be remembered: but his blood wil I require at thine hand.

21 Nevertheless, if thou admonish that righteous man, y the righteous manne not, & that he doth not sinne, he shall liue because hee is admonished: also thou shalt deliuered thy soule.

22 And the ^m hande of the Lord was there vpon me, and he said vnto me, Rise, and go into the ⁿ field, and I wil there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the ^o gloire of the Lord stood there, as the gloire which I saw by the ruer Chbar, and I fell downe vpon my face.

24 Then y^e Spirit entred into me, which ^p let me vp vpon my feete, and spake vnto me, and said to me, Come, and I shal thy selfe withyn thine house.

25 But thou, Sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, & thou shalt not go out among them.

26 And I wil make thy tongue cleaue to the rooſe of thy mouth, y thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I wil open thy mouth, and thou shalt lay vnto them, Thus saith the Lord God, he that heareth, let him heare, and he that leauech of, * let him leaue: for they are a rebellious house.

CHAP. III.

1 The besieging of the cite of Ierusalem is signified.
9 The long continuance of the captiuitie of Israel.
16 An hunger is prophesied to come.

1 Thou also sonne of man, take thee a thicke, and lay it before thee, and pourtray vpon it the cite, even Ierusalem,

2 And lay siege against it, and buylde a fort against it, and cast a mount against it: let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an ^a pion pan, and set it for a wall of pion betwene thee and the cite, & direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the ^b house of Israel vpon it: according to the number of the daies, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I have layed vpon thee the peres of their iniquitie, according to the number of the daies, euen thre hundredth & ninetie daies: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou shalt accomplishd them, sleepe againe vpon thy ^c right side, and thou shalt beare the iniquitie of the house of Iudah fourty daies: I haue appoynted thee a daye for a peere, euen a day for a peere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine ^d arme shall be vncouered, and thou shalt prophesie against it.

8 And beholde, I wil lay ^e bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, & mullet, & fitches, and put them in one vessell, and make thee bread thereof: according to the number of the daies that thou shalt sleepe vpon thy side: euen ^f thre hundredth and ninetie daies shalt thou eate thereof.

10 And the meat, whereof thou shalt eate, shall be by weight, euen ^g twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an ^h hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley cakes, & thou shalt bake it ⁱ in the dungue that cometh out of man, in their sight.

13 And the Lord said, So shall the children of Israel eat their desier bread among the Gentiles, whither I wil cast them.

14 The Lord said, Wh, Lord God, behold, my soule hath not bene polluted: for from my mouth vp, euen vnto this houre, I haue not eaten of a thing dead, or of some in pieres, neither came there any vncleaue flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks ^j to drigue for man's dungue, and thou shalt prepare thy bread therewith.

16 Moreover he said vnto me, Sonne of man, beholde, I wil breake ^k the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be aflamed one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

1 Add thou sonne of man, take thee a sharpe knife, or take thee a barre bours rasor and cause it ^a to passe vpon thine head, and vpon thy beard: then take ther balances to weigh, & deuide the heare,

c Which declared Iudah, who had now from the time of Iosiah slepe in their sinnes fourty yeeres.

d In token of a speedy vengeance.

e The people should be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were foureteene moneths that the cite was besieged, and this was as many dayes as Israel had sinned yeeres.

h Which make apound.

i Reade Exod. 29.40.

k Signifying hereby y great scarcity of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith should nourish.

l. 1. chap. 5.

17. and 14. r3.

a Which signified y stubbornnes and hardnes of their heart.
b Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundredth and ninetie yeeres.

b To wit, of that citie which he had portrayed vpon the bricke, Chap. 4. 1. By the fire & pestilence he meaneth the famine, where- with one parte perished, during the siege of Nebuchad-nezzar. By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other partes after the citie was taken.

c Meaning, that a very fewe should be left, which the Lorde would preserve among all these stormes, but not without troubles, & triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and lawe into idolatrie and superstitions.

f Because your idols are in greater number, and your superstitions mo then among the professed idolaters, read Isa. 65. 1. for he condemneth their ingratitude in respect of his benefits.

Leui. 26. 39.

Deut. 28. 33.

2. King. 6. 29.

Lament. 4. 10.

Baruch. 23.

g That is, I will not be pacified till be reuenged,

Isa. 34.

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committed in all their abominations.
 10 And they shall knowe that I am the Lord, & that I haue not faide in vaine, that I would do this euill vnto them.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements.

h Chap. 5. 14. Some read, more desolate then the wilderness of Diblath, which was in Syria, & bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was north: meaning, the whole countrey.

- 12 Ye that is farre of, shall dye of the pestilence, and he that is nere, shall fall by the sword, and he that remaineth and is besieged, shall dye by the famine: thus wil I accomplish my wrath vpon them.
- 13 Then ye shall know, that I am the Lord, when their flame men shall be among their idoles round about their altars, vpon euerie hie hill in all the toppes of the mountaines, and vnder euery greene tree, & vnder euerie thicke oke, which is the place where they did offer sweete sauaour to all their idoles.
- 14 So wil I stretch mine hand vpon them, and make the lande waste, and desolate from the wilderness vnto Diblath in all their habitations, and they shall knowe, that I am the Lord.

CHAP. VII.

The end of all the lande of Israel shall suddenly come.

- 1 Moreover the worde of the Lord came vnto me, saying,
- 2 Also thou some of man, thus saith the Lord God, An end is come vnto the lande of Israel: the end is come vpon the foure corners of the land.
- 3 Now is the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil lape vpon thee all thine abominations.
- 4 Neither shall mine eye spare thee, neither wil I haue pittie: but I wil lape thy waies vpon thee: & thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.
- 5 Thus saith the Lord God, Beholde, one euil, euen one euil is come.
- 6 An end is come, the end is come, it be watched for thee: beholde, it is come, the morning is come vnto thee; that dwellest in the lande: the time is come, the daie of trouble is nere, and not the sounding againe of the trumpets.
- 8 Nowe I wil shortly pollute out my wrath vpon thee, and fulfil mine anger vpon thee: I wil iudge thee according to thy waies, and wil lape vpon thee all thine abominations.
- 9 Neither shall mine eye spare thee, neither wil I haue pittie, but I wil lape vpon thee according to thy waies, and thine abominations shall be in the middes of thee, and ye shall knowe that I am the Lord that smiteth.
- 10 Behold, the day, beholde, it is come:

a I will punish thee as thou hast deserved for thine idolatrie.

b Or, beholde, euill cometh after euill

b He sheweth that the iudgements of God ener watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy, and mirth,

- the morning is gone forth, the robblas riftery: I pade hath budde.
- 11 Crueltie is risen vnto a rod of wicknes: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.
- 12 The time is come, the daie of wrath is nere: let not the hyer reioyce, nor let him that seller, mourn: for my wrath is vpon all the multitude thereof.
- 13 For he that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, and they returned nor, neither doeth any encourage him false in the punishment of his life.
- 14 They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.
- 15 The sword is without, & the pestilence, and the famine withyn: he that is in the field, shall dye with the sword, & he that is in the cite, famine and pestilence shall deuoure him.
- 16 But they that flee away from them, shall escape, & shall be in the mountaines, like vnto doves of vales: al they shall inourne, euerie one for his iniquitie.
- 17 All handes shall be weak, & all knees shall fall away as water.
- 18 They that also gird them selues with sackcloth, and feare shall couer them, & shame shall be vpon all faces, & baldnes vpon their heads.
- 19 They shall call their sister in the streets, and their golde shall be cast farre of: their silver and their golde can not deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this rume is for their iniquitie.
- 20 He had also let the beautes of his ornament in maistie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.
- 21 And I will give it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shall pollute it.
- 22 They shall will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.
- 23 I will make a chaine: for the land is full of the iudgement of blood, and the cite is full of crueltie.
- 24 Therefore I wil bring the most wicked of the heathen, and they shall pollute their houses: I wil also make the pompe of the mighty to cease, & they shall pollute it.

The scourge in a readines, f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.

g This cruel enemy shall be a sharpe scourge for their wickednes.

h Their own affliction shall be so great, that they shall haue no regard to lament for others.

i For the present profite.

k For he shall lose nothing.

l In the yere of Jubile, meaning, that none should enioy the priuiledge of the law, Leuit. 25. 13. for they should all be caryed away captiues.

m This vision signified, that all should be caryed away, & none should returne for the Iubile.

n No man for all this, induceth himselfe, or taketh heart to repent for his euill life. Some read, for none shall be strengthened in his iniquitie of his life: meaning, that they should gayne nothing by flattering themselves in euil.

o The Israelites made a brag, but their hearts layled them.

1 Ier. 13. 7. iere. 6. 24. 1 Ier. 5. 30. iere. 48. 37. Prou. 1. 4. zephani. 1. 8. eccl. 1. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians. r Which signifieth most holy place, wherinto none might enter but the hie Priest. f Signifying, that they should be bound, & led away captiues. t That is, of sinnes that deserue death.

a Which was the Temple, that was devided into three partes, Psal. 68. 35.

holie places shalbe defiled, 25 When destruction cometh, they shall seeke peace, and shall not haue it. 26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient. 27 The King shall mourne, & the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their waies, and according to their iudgements will I iudge them, and they shall knowe that I am the Lord.

CHAP. VIII.

a Of the captiuitie of Ieconiah. b Which continued part of August, and parte of September.

c As Chap. 1. 27.

1 An appearance of the similitude of God, 3 Ezekiel brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatrie: of the house of Israel.

1 Ad in the a sixt pere, in the b sixt moneth, and in the sixt day of the moneth, as I late in mine house, and the Elders of Iudah late before me, the hand of the Lord God sei there vpon me.

2 Then I beheld, and lo, there was a likeness, as the appearance of a fire, to looke to, from his loines downwarde, and from his loines upward, as the appearance of brightnes, and like vnto amber.

3 And he stretched out the likeness of an hand, & tooke me by an hearie locke of mine head, and the Spirit lift me vp betwene the earth, and the heauen, and brought me by a vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idol of indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe in the field.

5 Then said he vnto me, Some of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and beholde, Northward, at the gate of the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Some of man, seest thou not what they doe euen the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuary: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: & when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Some of man, digge now in the wal. And when I had digged in the wall, beholde, there was a doore.

9 And he saide vnto me, So in, & beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping

things and abominable beasts and k Which were all idoles of the house of Israel painted vpon the wall round about. forbidden in the Law, Leui. 11. 4.

11 And there stood before them sentencie men of the Ancients of the house of Israel, and in the middes of them stood Jaazaniah, & some of Shaphan, with euerie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then said hee vnto me, Some of man, hast thou seene what the Ancients of the house of Israel do in the darke, euery one in the chamber of his imagerie: for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he saide also vnto me, Turne thee againe, and thou shalt see greater abominations that they do.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and they had in beholde there late women mourning for their dead.

15 Then said he vnto me, Hast thou seene this, O some of man? Turne thee againe, & thou shalt see greater abominations of the idols, which then these.

16 And he caused me to enter into the inner court of the Lords house, & beholde, at the doore of the Temple of the Lord, betwene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O some of man? Is it a final thing to the house of Iudah to commit these abominations which they do here: for they haue filled the lande with cruetrie, and haue returned to ypocrite and idols, they haue cast out of the lande their noses.

18 Therefore wil I also execute my wrath: mine eye shall not spare them, neither wil I haue pite, and though they cry in mine eares with a loud voice, yet wil I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saved, are marked. 8 Accomplish of the Prophet for the destruction of the people.

1 He cried also with a loud voice in mine eares, saying, The visitation of the citie drawe neere, and euerie man hath a weapon in his hand to destroe it.

2 And behold, six men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroe it: and one man as among them was clothed with linen, with a writers inkhorne by his side, and they went in and stood beside the brazen altar.

3 And the glorie of the God of Israel that should be was saved,

1 Thus they should haue kept al the rest in the feare, & true seruice of god, were the ringleaders to al abominations, and by their example pulled others fro God. m It was in such abundance. n For besides their common idolatry, they had particular seruice, which they had in secret chambers. o The Lewes write that this was a Prophet of the idols, who after his death was once a yere mourned for in the night.

p Declaring that the censings, and seruice of idolaters are but infection & vileny before God. Pro. 1. 28. ier. 46. 7. ier. 11. 11. micah. 3. 4.

c Which declared, that he was not bound therunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aight.

Or, thresholde.
Or, marke with Thau.

f He sheweth what is the manet of Gods children, whome he marketh to saluation: to wit, to mourne, & crye out against the wickednesse which they see committed against Gods glorie.

g Thus in all his plagues y^e Lorde preferueth his small number, which he marketh, as Exo. 12. 21. reue. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith y^e hart is sealed vp to life everlasting. h Which were the chiefe occasio of all these euils, as Chap. 8. 1. i This declareth, that y^e seruants of God haue a compassion, when they see his iudgements executed. k That is, with all kinde of wickednes, reade 11. 1. 15.

was gone by from h Cherub, whereupon he was and stood on the doore of the house and he called to the man clothed with linnen, which had the waters pinkhorne by his side.

And the Lorde laide vnto him, Soe through the middes of the citie, euen through the middes of Ierusalem, and set a marke vpon the foreheads of them that mourne, and crye for all the abominations that be done in the middes thereof.

And to the other he said, that I might heare, Soe be after him through the citie, and smite: let pour eye spare none, neither haue pitie.

Destroy utterly the olde, and the pong, and the maidens, and the children, and the women, but touch no man, vpon whome is the s^c marke, and beginne at my Sanctuarie. Then they began at the Ancient men, which were before the house.

And he said vnto them, Defile the house, and fill the courts with the slayn, then go forth: and they went out, & slewe them in the citie.

Shewe when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, Wh Lorde God, wilt thou destroy all the residue of Israel, in pouing out thy wrath vpon Ierusalem?

Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, the Lorde hath forsaken the earth, and the Lorde seeth vs not.

As touching me also, mine eye shal not spare them, neither wil I haue pitie, but wil recompence their waies vpon their heades.

And beholde, the man clothed with linnen which had the pinkhorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. & A reuerall of the vision of the wheeles, of the beasts, and of the Cherubims.

As I sawe as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

And hee spake vnto the man clothed with linnen, & said, Go in betwene the wheeles, euen vnder the Cherub, and fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the citie. And he went in in my sight.

Shewe the Cherubims stood vpon the right side of the house when the man

went in, and the cloude filled the inner court.

Then the glorie of the Lorde went by from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightness of the Lords glorie.

And the sounde of the Cherubims wings was heard into the vpper court, as the doore of the Almighty.

And when he had commaunded the man clothed with linnen, saying, Take fire from betwene the wheeles, & from betwene the Cherubims, then he went in and stood beside the wheele.

And one Cherub stretched forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, & put it into the hands of him that was clothed with linnen: who took it and went out.

And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

And when I looked by, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, & the appearance of the wheeles was as the colour of a chrysolite stone.

And their appearance (for they were all four of one facion) was as if one wheele had bene in another wheele.

When they went forth, they went by on their four sides, & they returned not as they went: but to the place whither the first went, they went after it, & they turned not as they went.

And their whole body, & their rings, and their hands, and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

And the Cherub cried to these wheeles in mine hearing, saying, Wheele.

And euery beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the thirde face of a lyon, & the fourth the face of an eagle.

And the Cherubims were lifted by: this is the beast that I sawe at the reuer Cherub.

And when the Cherubims went, the wheeles went by them: and when the Cherubims lift by their wings to mount vp fro the earth, the same wheeles also turned not from beside them.

When the Cherubims stood, they stood: and when they were lifted by, they lifted them selves vp also: for the spirit of the beast was in them.

Then the glorie of the Lorde departed from about the doore of the house, and stood vpon the Cherubims.

And the Cherubims lift by their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entrie of the gate

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap. 1. 24.

e Reade Chap. 1. 16.

f Vntil they had executed Gods iudgements.

Or, streams.

Chap. 1. 15.

g There was one cosent betwene the Cerubims and the wheeles.

h Reade Chap. 9. 3.

Chap. 1. 22.

a Which in the first Chap. ver. 5. he called the four beasts.

b This signified, that the citie should be burnt.

of the Lords House at the East side, and the glorie of the God of Israel was by on them on hie.

- 20 * Thus is the beast that I sawe under the God of Israel by the river Chebar, and I knowe that they were the Cherubims.
- 21 * Euerp one had foure faces, and euerp one foure wings, and the likenes of mans hands was vnder their wings.
- 22 And the likenes of their faces was the selfe same faces, which I sawe by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went euerp one straight forward,

CHAP. XI.

- 1 * Who they were that seduced the people of Israel.
- 2 Against these hee propheseth, shewing them howe they shalbe dispersed abroad.
- 3 The venting of the heart commeth of God.
- 4 He threatneth them that leane vnto their owne counsels.

- 1 * Moreover, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which is Eastward, and beholde, at the entrie of the gate were fire and twentie men: among whom I sawe Jaasiah the sonne of Azur, and Delatiah the sonne of Benaiah, the princes of the people.
- 2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and devise wicked counsell in this citie.

- 3 For they say, * It is not nere, let vs build houses: this citie is the caldron, and we be the flesh.

- 4 Therefore prophesie agaynst them, sonne of man, prophesie.

- 5 And the Spirit of the Lorde fell vpon me, and said vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye saide, and I knowe that which riseth vp of your mindes.

- 6 Many haue ye murdered in this citie, and ye haue filled the streets thereof with the flaine.

- 7 Therefore thus saith the Lorde God, They that ye haue slaine, and haue layd in the middes of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

- 8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lorde God.

- 9 And I will bring you out of the mids thereof, & deliuer you into the hands of strangers, & will execute iudgements among you.

- 10 Ye shal fall by the sword, and I will iudge you in the bocher of * Israel, and ye shal knowe that I am the Lorde.

- 11 This citie shal not be your caldron, neither shal ye bee the flesh in the middes thereof, but I will iudge you in the bocher of Israel.

- 12 And ye shal knowe that I am the Lorde: for ye haue not walked in my statutes, neither erected my iudgements, but haue done after the maners of the hea-

then, that are round about you.

- 13 * And when I prophesied, Delatiah the sonne of Benaiah died: then set I downe vpon my face, and cried with a loud voyce, and said, My Lord God, wilt thou then utterly destroe all the remnant of Israel?

- 14 Againe the word of the Lorde came vnto me, saying,

- 15 Sonne of man, thy brethren, even thy bretheren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Jerusalem haue lapde, Depart ye farre from the Lorde: for the land is giuen vs in possession.

- 16 Therefore say, Thus saith the Lorde God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little Sanctuary in the countreys where they shal come.

- 17 Therefore say, Thus saith the Lorde God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

- 18 And they shal come thither, and they shal take away all the idoles thereof, and all the abominations thereof out thence.

- 19 * And I will giue them one heart, and I will put a newe spirit within their bowels: and I will take the stone heart out of their bodies, and will giue them an heart of flesh,

- 20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shalbe my people, and I will be their God.

- 21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lorde God.

- 22 * Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glorie of the God of Israel was vpon them on hie.

- 23 And the glorie of the Lorde went by from the middes of the citie, and stood vpon the mountaine which is toward the East side of the citie.

- 24 Afterward the Spirit tooke me by, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went by from me.

- 25 Then I declared vnto them that were led away captiues, all the things that the Lorde had shewed me.

CHAP. XII.

- 1 The parable of the captiuitie. 2 An other parable whereby the distresse of hunger and thirst is signified.

- 1 The word of the Lorde also came vnto me, saying,

f It seemeth that this noble man dyed of some terrible death, & therefore the Prophet feared some strange judgement of God toward the rest of y people.

g They that remained still at Ierusalem thus reproched them

that were gone into captiuitie, as though they were cast of and forsake of God. h They shalbe yet a little church shewing that the Lord wil euer haue some to cal vpon his name, whome he wil preserve and restore, though they be for a time afflicted.

1. Cor. 3. 9.

i Meaning, the heart wherunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Iecooniah was led away captiue.

Chap. 1. 1. i That is, the whole body of the foure beasts or Cherubims,

a Thus the wicked decided the Prophets, as though they preached but errors, & therefore gaue themselves still to their pleasures. b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be fed.

c Contrary to their vaine confidence he sheweth in what selfe this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, & so ye as flesh in the caldron. d That is, of the Caldeans. e That is in Riblah, reade 2. King. 25. 6.

a That is, they receiue not the fruit of that which they see and heare.
"Ere make these vessels to go into captiuitie."

2 Some of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see^a not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou some of man, "pre- pare thy stuffe to go into captiuitie and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that go forth into captiuitie.

5 Dig thou though the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer the face that thou see not the earth: for I haue set thee a^a b^b signe vnto d^d house of Israel.

7 And as I was commanded, so I bought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hands, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Some of man, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But say thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shal go forth: they shal digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 Apper not also will I spread vpon d^d him, and he shal be taken in my net, & I will bring him to Babel to the land of the Calbeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will drawe out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a^a little number of the from the sword, from the famine, & from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord,

17 And whosoever, the word of the Lord came vnto me, saying,

18 Some of man, eat thy bread with troubling, and drinke thy water with trouble, and with carefulnes.

19 And sape vnto the people of the lande, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shal eat their bread with carefulnes, and drinke their water with desolation: for the land shalbe desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shal be left void, & the land shalbe desolate, and yet shal know that I am the Lord.

21 And the word of the Lord came vnto me, saying,

22 Some of man, what is that y^youerbe that thou haue in the land of Israel, saying, The dayes^f are prolonged and all visions^f faile?

23 Tell them therefore, Thus saith the Lord God, I will make this y^youerbe to cease, and they shal no more vse it as a y^youerbe in Israel: but say vnto the, The dayes are at hand and the effect of euery vision.

24 For no vision shalbe any more in vain, neither shall there be any flattering deni- mation within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Some of man, behold, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and hee prophesieth of the times that are farre of.

28 Therefore say vnto them, Thus saith the Lord God, All my wordes shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

a The wordes of the Lord against false prophets, which teach the people the counsels of their owne heartes.

1 And the word of the Lord came vnto me, saying,

2 Some of man, propheticie against the prophets of Israel, that prophesie out of their^a owne heartes, Heare the wordes of the Lord.

3 Thus saith the Lord God, Wo vnto the foolish prophets that followe their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the sores^b in the waste places.

5 Neither made nor risen by in the gappes, as they made by the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and saying de- mination, saying, The Lord saith it, and the Lord hath not sent them: and they

f Because they did not immedi- atly see the pro- phesies accom- plished, they con- temned them as though they should neuer be fulfilled.

"Or, take none effect."

g That is, it shall not come to passe in our daies, and there- fore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not asha- ming the reuelation of the

Lord, Ier. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouer-

nours and true ministers that should haue re-

stified them.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Do not they decide thy do- ings?
"Or, prophesie."

d When the King shall think to escape by flee- ing, I will take him in my net, as Chap. 27. 22. and 32. 3.

e Which should beare his name, and should be his Church, read Cha. 11. 16.

d Ye promised
peace to these
people, & now
ye see their de-
struction, so that
it is manifest
that ye are false
Prophets.

e That is, in the
booke of iſaie,
wherein the
true Iſraelites
are written.

f Reade Ier. 6. 14
g Whereas the
true Prophets
propheſied the
deſtruction of y^e
citie to bringe the

people to repen-
tance, the false
Prophets ſpoke
the contrary &
flattered them
in their vanities,

so that what
one false Pro-
phet ſaid, (which
is here called
the building of
the wal) an other

false Prophet
would affirme,
though he had
neither occasion

nor good ground
to beare him.

h Whereby is
met whatſoeuer
man of himſelfe
ſeteth forth
vnder y^e autho-
ritie of Gods
worde.

i Theſe ſuper-
ſtitious women
for lucre would
propheſie & tel
euery man his
fortune, giuing
them pillows

to leane vpon &
kercheſes to co-
uer their heads,

so y^e intent they
might y^e more
allure them and
bewitch them.

k Will ye make
my worde to
ſerue your bel-
lies?

l Theſe forcerers
made y^e people
belue that they
could preſerue
life or deſtroy it,

& that it ſhould
come to euery
one according as
they propheſied.

haue made others to hope that they
would confirme the worde of their pro-
phetic.

7 Haue ye not ſerue a baine biſſon? &
haue ye not ſpoken a lying dimination?
e ſay, The Lord ſaith it, albeit I haue
not ſpoken.

8 Therefore thus ſaith the Lord God,
Because ye haue ſpoken vanitie, & haue
ſeene lies, therefore behold, I am a-
gainſt you, ſaith the Lord God,

9 And mine hand ſhall be vpon the Pro-
phets that ſee vanitie, and diuine lies:
they ſhall not be in the aſſembly of my
people, neither ſhall they be written in
the writing of the houſe of Iſrael, nei-
ther ſhall they enter into the land of Je-
rael: and ye ſhall know that I am the
Lord God.

10 And therefore, becauſe they haue de-
ſerued my people, ſaying, Peace, and
there was no peace: and one built vp
a ſ wall, and behold, the others daubed
it with bintempered morter,

11 Say vnto the which daube it with in-
tempered morter, y^e ſhall fall: for there
ſhall come a great ſhowre, & I will ſend
hailſtones, which ſhall cauſe it to fall,
and a ſtormie winde ſhall breake it.

12 Lo, when the wall is fallen, ſhall it not
be ſaid vnto you, Where is y^e daubing
wherewith ye haue daubed it?

13 Therefore thus ſaith the Lord God, I
will cauſe a ſtormie winde to breake forth
in my wrath, and a great ſhowre ſhall be
in mine anger, and hailſtones in mine
indignation to conſume it.

14 So I will deſtroy the wal that ye haue
daubed with bintempered morter, and
bring it down to the ground, ſo that the
foundation thereof ſhall be diſcovered,
and it ſhall fall, and ye ſhall be conſumed
in the mids thereof, and ye ſhall know,
that I am the Lord.

15 Thus wil I accompliſh my wrath vpon
the wal, and vpon them that haue daubed
it with bintempered morter, & will
ſay vnto you, The wall is no more, nei-
ther the daubers thereof.

16 To wit, the Prophets of Iſrael, which
propheſie vpon Ieruſalem, and ſee vi-
ſions of peace for it, & there is no peace,
ſaith the Lord God.

17 Likewiſe thou ſonne of man, ſet thy
face againſt the daughters of the peo-
ple, which propheſie out of their owne
heart: and propheſy thou againſt them,

18 Thus ſaith the Lord God, Wo vnto
the women that ſowe pillows vnder
all arme holes, and make bailes vpon
the head of euery one that ſtandeth vp,
to hunt ſoules: will ye hunt the ſoules
of my people, and will ye giue life to the
ſoules that come vnto you?

19 And wil ye pollute me among my peo-
ple for handſhills of bawle, & for pieces
of bread to ſlap the ſoules of them that
ſhould not die, and to giue life to the
ſoules that ſhould not liue, in lying to

my people, that heare your lies?

20 Wherefore thus ſaith the Lord God,
Behold, I will haue to do with your pil-
lows, wherewith ye hunt the ſoules
to make them to ſlie, and I will teare
them from your armes, and will let the
ſoules go, euen the ſoules that ye hunt
to make them to ſlie.

21 Your bailes alſo will I teare, and de-
liver my people out of your hand, and
they ſhall be no more in your handes
to be hunted, and ye ſhall know that I am
the Lord.

22 Because with your lies ye haue made
the heart of the righteous ſad, whomin
I haue not made bad, and ſtrengthened
the hands of the wicked, that he ſhould
not returne from his wicked way, by
promiſing him life,

23 Therefore ye ſhall ſee no more vanitie,
nor diuine diminations: for I will deli-
uer my people out of your hand, and ye
ſhall know that I am the Lord.

CHAP. XIII.

4 The Lord ſendeth false Prophets for the ingrati-
tude of the people. 22 He reſerueth a ſmall por-
tion for his Church.

1 When came certaine of the Elders of
Iſrael vnto me, & ſate before me.

2 And the worde of the Lord came
vnto me, ſaying,

3 Some of man, three men haue ſet vp
their idoles in their heart, & put the
ſtumbling blocke of their iniquity before
their face: ſhould I, being required, an-
ſwer them?

4 Therefore ſpeake vnto them, & ſay vnto
to them, Thus ſaith the Lord God, Es-
cuerp ma of the houſe of Iſrael that ſet-
teth vp his idole in his heart, and putteth
the ſtumbling blocke of his iniquity
before his face, and cometh to the
Prophet, I the Lord wil anſwere him
that cometh, according to the multi-
tude of his idoles:

5 That I map take the houſe of Iſrael
in their owne heart, becauſe they are al-
departed from mee through their i-
doles.

6 Therefore ſay vnto the houſe of Iſrael,
Thus ſaith the Lord God, Returne,
and withſtand your ſelues, and turne
your faces from your idoles, and
turne your faces from all your abomi-
nations.

7 For euery one of the houſe of Iſrael,
or of the ſtranger that ſojourneth in
Iſrael, which departeth from me, and
ſeteth vp his idoles in his heart, and to paſſe,
putteth the ſtumbling blocke of his in-
iquity before his face, and cometh
to a Prophet, for to inquire of him,
ſaying, I the Lord wil anſwere him
for my ſelfe,

8 And I will ſet my face againſt that man,
and will make him an example of pro-
uerbe, and I will cut him off from the
middles of my people, & ye ſhall knowe
that I am the Lord.

m That is, to
cauſe them to
periſh, and that
they ſhould de-
part from the
body.

n By threatening
them that were
godly, and up-
holding the
wicked.

a He ſheweth y^e
hypocriſie of y^e
idolaters, who
will diſſemble to heare
the Prophets of
God, though in
their heart they

folowe nothing
leſſe then their
admonitions, &
alſo how by one
means or other,

God doth diſco-
uer them.

b They are not
only idolaters in
the heart, but alſo
worſhip their fil-
thy idols openly,

which lead them
in blindenes, &
cauſe the to ſti-
ble, & caſt them
out of Gods fa-
uour, ſo y^e will

not heare them
when they call
vnto him, reade
Ier. 10. 15.

c To inquire of
things which the
Lord hath ap-
pointed to come
to paſſe.

d As his abomi-
nation hath de-
ſerued: that is,
he ſhall be led
as

lies according as
he delited therein.

e That is, convince
them by their
own conſcience.

f The Prophet declareth ^g God for mans ingratitude raiseth vp false prophets to seduce the that delude in lyes rather then in the truth of God, & thus he punisheth sinne by sin, 1. Kin. 22. 20, 22. and destroyeth aſwell thoſe Prophets as that People.

g Thus Gods iudgements againſt the wicked, are admonitions to the godly to cleaue vnto the Lord, & not to defile them ſelues with like abominations. h Reade Chap. 4. 16. & 5. 17. Ia. 3. 1.

i Though Noah & Iob were now aliue, which in their time were moſt godly men (for at this time Daniel was in captiuitie with Exekiel) and ſo theſe three together ſhould pray for theſe wicked people, yet wold I not heare the, reade Iere. 15. 1. k Meaning, that a very few (which he calleth ^l ſ remnant, verſ. 22.) ſhould eſcape theſe plagues, whome God hath ſanctified and made righteous, ſo that this righteouſneſſe is a ſigne that they are ^g Church of God, whom he wold preferre for his owne ſake.

Chap. 5. 17. l Reade Cha. 5. 3.

- 9 And if the Prophet be ^l deceived, when he hath ſpoken a thing, if the Lord haue deceived that Prophet, & I wil ſtretch out mine hand vpon him, and will deſtroy him from the mides of my people of Iſrael.
- 10 And theſe ſhal beare their puniſhment: the puniſhment of the Prophet ſhal be euen as the puniſhment of him that asketh,
- 11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions, but that they may be my people, and I may be their God, ſaith the Lord God.
- 12 ¶ The woordes of the Lord came againe vnto me, ſaying,
- 13 Some of man, when the land ſinneth againſt me by committing a treſpaſſe, then wil I ſtretch out mine hand vpon it, ^h and wil breake the ſtaffe of the bread thereof, and wil ſend famine vpon it, and I wil deſtroy man and beaſt forth of it.
- 14 Though theſe three men ⁱ Noah, Daniel, and Iob were among them, they ſhould deliuer but their owne ſoules by their ^k righteouſneſſes, ſaith the Lord God.
- 15 ¶ I bring noiſome beaſtes into the land and they ſpoile it, ſo that it be deſolate, that no man may paſſe through, becauſe of beaſtes,
- 16 Though theſe three men were in the mides thereof, As I ſaie, ſaith the Lord God, they ſhal ſaue neither ſonnes nor daughters: they onely ſhal be deliuered, but the land ſhal be waſte.
- 17 ¶ If I bring a ſword vpon this land, and ſay, A ſword, go through the land, ſo that I deſtroy man and beaſt out of it,
- 18 Though theſe three men were in the mides thereof, As I ſaie, ſaith the Lord God, they ſhal deliuer neither ſonnes nor daughters, but they onely ſhal be deliuered them ſelues.
- 19 ¶ If I ſend a peſtilence into this land, and powre out my wrath vpon it in blood, to deſtroy out of it man & beaſt,
- 20 And though Noah, Daniel and Iob were in the mides of it, As I ſaie, ſaith the Lord God, they ſhal deliuer neither ſonne nor daughter: they ſhal but deliuer their owne ſoules by their righteouſneſſes.
- 21 For thus ſaith the Lord God, Howe much more when I ſend my ^l four ſore iudgements vpon Ieruſalem, euen the ſword, and famine, & the noiſome beaſt and peſtilence, to deſtroy man and beaſt out of it?
- 22 ¶ Yet beſhold, therein ſhal be left a ^l remnant of them that ſhall be caried away both ſonnes and daughters: beſhold, they ſhal come forth vnto you, & ye ſhal ſee their way, & their enterpriſes: & ye ſhall be comforted, concerning the euill that I haue brought vpon Ieruſalem, euen concerning al that I haue brought vpon it,

- 23 And they ſhal comfort you, when ye ſee their way and their enterpriſes: and ye ſhall knowe, that I haue not done without cauſe al that I haue done in it, ſaith the Lord God.

CHAP. XV.

At the unproſitable wood of the vine tree is caſt into the fire, ſo Ieruſalem ſhall be burnt.

- 1 **A**nd the word of the Lord came vnto me, ſaying,
- 2 Some of man, what cometh of the vine tree about al other trees? and of the vine branch, which is among the trees of the foreſt?
- 3 ſhal wood be taken thereof to doe any worke? or wil men take a yume of it to hang any beſtel thereon?
- 4 Beholde, it is caſt in the fire to be conſumed: the fire conſumeth both the ends of it, and the mides of it is burnt. Is it meete for any worke?
- 5 ſchoide, when it was whole, it was meet for no worke: how much leſſe ſhal it be meet for any worke, when the fire hath conſumed it, and it is burnt?
- 6 Therefore thus ſaith the Lord God, As the vine tree, that is among the trees of the foreſt, which I haue giuen to the fire to be conſumed, ſo wil I giue the inhabitants of Ieruſalem.
- 7 And I will ſet my face againſt them: they ſhal goe out from one ^b fire, and another fire ſhal conſume them: and ye ſhall know, that I am the Lord, when I ſet my face againſt them,
- 8 And when I make the land waſte, becauſe they haue greatly offended, ſaith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God towards Ieruſalem. 25 Their unkindneſſe. 46 He iuſtifieth the wickedneſſe of other people in comparison of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercie is promiſed to the repentant.

- 1 **A**nd the word of the Lord came vnto me, ſaying,
- 2 Some of man, cauſe Ieruſalem to knowe her abominations,
- 3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation & thy kinred is of the land ^a of Canaan: thy father was an Amorite, and thy mother an Hittite.
- 4 And in thy natiuitie when thou waſt borne, thy navel was not cutte: thou waſt not waſhed in water to ſoſte thee: thou waſt not ſalted with ſalt, nor ſwaddled in cloutes.
- 5 None eye pitied thee to doe any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open field to the contempt of thy perſon in the day that thou waſt borne.
- 6 And when I paſſed by thee, I ſawe thee polluted in thine ^c owne blood, and

a Which bringeth forth no fruit, no more then the other trees of the foreſt do meaning, that Ieruſalem, which bare the name of his Church, did not bring forth fruit, it ſhould be utterly deſtroyed.

b Though they eſcape one danger, yet another ſhall take them.

a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate & followeſt ^b abominations of the wicked Canaanites, as children doe the maners of their fathers, Ia. 1. 4. and 57. 3. b When I fiſt brought thee out of Egypt, & planted thee in this land to be my Church.

c Being thus in thy filthines and forſaken of all

men, I tooke thee and gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is nothing but filthines and death.

c That thou shouldst be chaste wife unto me, and that I should maintain thee and endue thee with all graces.

f I washed away thy finnes.

g I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he saved his church enriched it, and gave it power & dominion to reign in He declareth wherein the dignity of Ierusalem stood: to wit, in that that the Lord gave them of his beauty & excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignitie, which were the occasiō of thine idolatrie.

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe. In this declareth how y^e idolaters put their chiefe delight in those things, which please y^e eyes and outward senses. In thou hast covered my vessels & instruments, which I gave thee to serve me with, to y^e use of thine idoles.

• Meaning, by fire, reade Lewit, 18.21, 2.kings, 23.10.

I said unto thee, when thou wast in thy blood, Thou shalt live: even when thou wast in thy blood, I said unto thee, thou shalt live.

7 I have caused thee to multiplie, as the bud of the field, and thou hast increased, and waken great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine heare is grown, where as thou wast naked and bare.

8 Nowe when I passed by thee, and looked upon thee, behold, thy time was as the time of sowe, and I spread my skirts over thee, and covered thy filthines: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I s^e anointed thee with oyle.

10 I clothed thee also with brodyed work, and shod thee with badgers skin: and I girded thee about with fine linnen, and I covered thee with silke.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke.

12 And I put a frontier upon thy face, and earrings in thine eares, and a beautiful crowne upon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen, and silke, and brodyed work: thou diddest eat fine flour, and honie & oyle, and thou wast very beautiful, and thou diddest grow by into a kingdome.

14 And thy name was s^und among the heathen for thy beautie: for it was perfect though my beautie which I had set upon thee, saith the Lord God.

15 Nowe thou diddest trust in thine owne beautie, and playedst the harlot, because of thy renoume, and hast polluted out thy fornications on every one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine hie places with divers colours, and playedst the harlot thereupon: as the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of my gold and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them.

18 And tookest thy brodyed garments, and coveredest them: and thou hast set mine oyle & my perfume before them.

19 My mate also, which I gave thee, as fine flour, oyle, and honie, wherewith I fed thee, thou hast eaten for it before them for a sweete savour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whome thou hast borne unto me, and these hast thou sacrificed unto them, to be devoured: is this thy whoredome a final matter?

21 That thou hast saine my children, and delivered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo unto thee, sayth the Lord God)

24 Thou hast also built unto thee an hie place, and hast made thee an hie place in every streete.

25 Thou hast built thine hie place at every corner of the way, and hast made thy beautie to be abhoyred: thou hast opened thy feete to every one that passed by, and multiplied thy whores dome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredome, to provoke me.

27 Behoide, therefore I did stretch out mine hand over thee, and wil diminish the holy ordinance, & deliver thee unto the wil of them that hate thee, even to the daughters of the Philistines, which are abhaind of thy wicked way.

28 Thou hast plaid the whore also with the Assyrians, because thou wast insatiable: yea, thou hast plaid the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the lande of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 Nowe wakee is thine heart, saith the Lord God, seeing thou dost all these things, even the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of every way, and makest thine hie place in every streete, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give giftes to all other whores, but thou givest giftes unto all thy lovers, & rewardest them, that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saith the Lord God, Because thy shame was polluted out, and thy filthines discovered through thy fornications with thy lovers, and with all the idoles of thine abominations and by the blood of thy children, which thou diddest offer unto them,

^a Or, head.

^p He noteth the great impietie of this people who first falling from God to seek help at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

^q Or, sinner.

^r Or, that wil beare rule.

^q Meaning, that some harlots countenme small rewards, but no lovers gave a reward to Israel, but they gave to all others: signifying that the idolaters bestow all their substance, which they receive of God for his glorie, to serve their vile abominations.

^o Or, nether parts.

Egyptians,
Assyrians and
Caldeans, whom
thou cookelt to
be thy louers,
shall come and
destroy thee,
Chap. 2. 3. 9.

I wil iudge
thee to death, as
the adulterers
& murderers.

2. King. 25. 9.

I wil utterly
destroy thee, &
so my ielousie
shall cease.

I haue punished
thy faults,
but thou would-
dest not repent.

As were the
Canaanites and
the Hittites and
others your pre-
decessours, so are
you their suc-
cessours,

That is, of Sa-
maria & Sodom.
z. That is, her
cities, thy sister
younger then thou.
a But done
farre worse.

He alledgeth
these foue vices,
pride, excessie,
idleness, and con-
tempt of y^e pore,
as four principal
causes of such ab-
omination, where-
fore they were so
horribly puni-
shed, Gen. 19. 24.

27 Beholde, therefore I wil gather al thy
louers, with whome thou hast taken
pleasure, and all them that thou hast
loured, with al them that thou hast ha-
red: I wil euen gather them rounde a-
bout against thee, and wil discouer thy
filthines vnto them that they may see
all thy filthines.

38 And I wil iudge thee after the maner
of them that are harlots, and of them
that head blond, & I wil giue thee the
blond of wraoth and ielousie.

39 I wil also giue thee into their hands,
and they shall destroy thine hie place, &
shal breake downe thine hie places: thei
shal strype thee also out of thy clothes,
and shall take thy faire iewels, & leaue
thee naked and bare.

40 They shall also bring by a companie
against thee, and they shall stone thee
with stones, and thrust thee through
with their swordes.

41 And they shal burne by thine houses
with fire, and execute iudgements vpo
thee in the sight of many women: and
I wil cause thee to cease from playing
the harlot, and thou shalt giue no res-
ward any moie.

42 So wil I make my wraoth toward
thee to rest, and my ielousie shal depart
from thee, and I wil cease and bee no
moie angrie.

43 Because thou hast not remembered the
daies of thy youth, but hast prouoked
me with all these things, behold, there-
fore I also haue brought thy wap vpo
thine head, sayth the Lord God: yet hast
not thou had consideration of all thine
abominations.

44 Beholde, al that vse prouerbes, shal vse
this prouerbe against thee, saying, As is
the mother, so is her daughter.

45 Thou art thy mothers daughter, that
hath cast off her husbande and her chil-
dren, & thou art the sister of thy sisters,
which forooke their husbandes & their
children: pour mother is an Hittite, &
pour father an Amorite.

46 And thine elder sister is Samaria, and
her daughters, that dwell at thy left
hand, & thy pong sister, that dwelleth
at thy right hande, is Sodom, and her
daughters.

47 Yet hast thou not walked after their
wayes, nor done after their abominati-
ons: but as it had bene a very litle thing,
thou wast corrupted moie then they in
all thy wayes.

48 As I sate, saith the Lord God, So-
dom thy sister hath not done, neither she
nor her daughters, as thou hast done
and thy daughters.

49 Beholde, this was the iniquitie of
thy sister Sodom, pride, fulnesse of
bread, and abundance of idleness was
in her, & in her daughters: neither did
she strengthen the hand of the poore and
necdie.

50 But they were hauntie, and committed
abomination before mee: therefore I

tooke them awap, as pleased me.

Neither hath Samaria committed
half of thy finnes, but thou hast excee-
ded them in thine abominations, & hast
multiplied thy sisters in al thine abomi-
nations, which thou hast done.

2 Therefore thou which hast nullified thy
sisters, beare thine owne shame for thy
finnes, that thou hast committed moie
abominable then they which are moie
righteous then thou art: be thou there-
fore confounded alio, and beare thy
shame, seeing that thou hast nullified
thy sisters.

3 Therefore I wil bring againe their
captiuitie with the captiuitie of So-
dom, and her daughters, and with the
captiuitie of Samaria, and her daugh-
ters: euen the captiuitie of thy captiues
in the middes of them,

4 That thou mayest beare thine owne
shame, and mayst be confounded in all
that thou hast done, in that thou hast
comforted them.

5 And thy sister Sodom and her daugh-
ters shall returne to their former state:
Samaria also and her daughters shall
returne to their former state, & when
thou and thy daughters shall returne
to pour former state.

6 For thy sister Sodom was not
heard of by thy report in the day of thy
pride,

7 Before thy wickednes was discou-
ered, as in that same time of the reproch
of the daughters of Ham, and of all
the daughters of the Philistines round
about her which despise thee on all
sidres.

8 Thou hast borne therefore thy wicked-
nes and thine abomination, sayth the
Lord.

9 For thus saith the Lord God, I might
euen deale with thee, as thou hast
done: when thou didst despise the oath,
in breaking the covenant.

10 Nevertheless, I will remember my
covenant made with thee in the dayes
of thy youth, and I wil confirme vnto
thee an everlasting covenant.

11 The thou shalt remember thy wayes,
and be ashamed, when thou shalt re-
cieve thy sisters, both thy elder and
thy ponger, and I wil giue them vnto
thee for daughters, but not by thy co-
enant.

12 And I wil establish my covenant with
thee, and thou shalt knowe that I am
the Lord.

13 That thou maist remember, & be as-
hamed, and neuer open thy mouth any
moie: because of thy shame when I am
pacified toward thee, for all that thou
hast done, saith the Lord God.

c Which wor-
shipped y^e calves
in Beth-el and
Dan.

d Thou art so
wicked, that in
respect of these
Sodom & Sama-
ria were iust.

e This he spea-
keth in compa-
rison, saying, he
would restore
Iherusalem when
Sodom should
be restored, that
is, neuer, & this is
ment of the
greatest part of
the Iewes.

f In that thou
hast shewed thy
selfe worse then
they, and yet
thoughtest to e-
scape punishment.

g Meaning, that
it shoulde ne-
uer come to
passe.

h Eb. was not a ru-
mour in thy mouth
h Thou wouldest
not call her pu-
nishment to mind
when thou wast
aloft, to learne
by her example
to feare my
iudgements.

i That is, al thou
wilt brought vn-
der by y^e Syrians,
and Philistims,
2. Chro. 28. 19.

k Which ioynd
with the Syrians,
or compassed a-
bout Iherusalem.

l Whe thou bra-
kest the couenat
and which was made
betwene thee &
me, as verif. 8.

m That is, of me
cy and loue I wil
pitie thee, and so
stand to my cove-
nant, though thou
hast deserued
the contrarie.

n Whereby he
sheweth that a-
mong the most
wicked he had euer some seede of his church which he woulde
cause to fructifie in due time: and here he declareth how he
will call the Gentiles, o But of my free mercie.

p This declareth what fruites Gods mercyes worke in
his, to wit, sorrowe, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

1 **A**nd the word of the Lord came vnto me, saying,

2 Some of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great eagle with great wings, and long vngles, and full of feathers, which had diuerse colours, came vnto Lebanon, and tooke the best branche of the cedar,

4 And brake of the top of his twigge, and caried it into the land of the merchants, and set it in a citie of merchants.

5 He tooke also of the seede of the land, and planted it in a fruitful ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose banches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth banches, and shot forth buds.

7 There was also another great eagle with great wings and many feathers, a behold, this vine did turne her rootes toward it, and sined forth her baches toward it, that the might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it shoulde bring forth banches, and beare fruit, and bee an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pul by the rootes thereof, & destroy the fruit thereof, and cause them to die: all the leaues of her bud shall wither without great power, or many people, to plucke it by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried by, and wither? when the East winde shall touch it it shall wither in the trenches, where it grew.

11 Wherefore, the word of the Lord came vnto me, saying,

12 Say vnto this rebellious house, know ye not, what these things mean? tell them, Beholde, the king of Babel is come to Jerusalem, & hath taken the king thereof, and the princes thereof, & led them with him to Babel.

13 And hath taken one of the kings seed, & made a covenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their covenant, and stand to it.

15 But he rebelled against him, & sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the covenant, and be deliuered?

16 As I live, saith the Lord God, he shall

die in the middes of Babel, in the place of the king, that had made him king, whose othe he despised, and whose covenant made with him, he brake.

17 Neither shall Pharaoh with his mighty hoste, & great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the othe, & broke the covenant (yet so, he had giue his hand) because hee hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oth that he hath despised, and my covenant that he hath broken, vpon his owne head.

20 And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the toppe of this hie cedar, & will set it, and cut of the toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruit, and bee an excellent cedar, and vnder it shall remaine all byrdes, and euery foule shall dwell in the shadow of the banches thereof.

24 And all the trees of the felde shall knowe that I the Lord haue brought downe the hie tree, and exalted the low tree, that I haue dried by the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

1 He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

1 **T**he word of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the lande of Israel, saying, The fathers haue eaten sowe grapes, and the childrens teeth are set on edge?

3 As I live, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and do that which is lawfull, and right,

6 And hath not eaten vpon the monntaines, neither hath lift up his eyes to the idoles of the house of Israel, neither hath thereby.

m Because hee tooke the Name of God in vaine, and brake his othe which he had confirmed by giuing his hand, therefore y Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment.

Chap. 12. 13. and 32. 30.

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree. o I will trimme it and dresse it. p Both the Iewes & Gentiles shall be gathered into it. q All the world shall know that I haue pluckt down the proude enemies & set vp my Church which was lowe and contemned.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning y their fathers had sinned & their children were punished for their transgressions, read here. 31. 29. b Ife hath not eaten of the flesh that hath bin offered vp to idoles, to honour them thereby.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalem & take away Iecooniah the King, as ver. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made King in steade of Iecooniah,

2. King. 24. 17. ier. 37. 1.

d This was Zedekiah's kingdom.

e That it might not haue power to rebell against Babylon, as ver. 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moistened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this drye winde, he meaneth the Babylonians.

k That is, Iecooniah, 2. King. 24. 15.

l For his subiection & obedience.

Leuit. 24. 20.
"Ebr. come nere.
Leuit. 24. 18.

hath * defiled his neighbours wife,
neither hath * leuen with a * menstru-
ous woman,

7 Neither hath oppressed any, but hath
reioiced the pledge to his dettoure: hee
that hath spoiled none by violence,
* but hath giuen his bread to the hun-
grie, and hath couered the naked with
a garment,

8 And hath not giuen forth vpon * vs-
urie, neither hath taken any increase,
but hath withdrawen his hand from
iniquitie, and hath executed true iudge-
ment betwene man and man,

9 And hath walked in my statutes, and
hath kept my iudgements to deale
truly, he is iust, he shall surely liue,
saith the Lord God.

10 ¶ If he beget a sonne, that is " a
thiefe, or a feeder of blood, if he do any
one of these things,

11 Though he do not al these things, but
either hath eaten vpon the monuments,
or defiled his neighbours wife,

12 Or hath oppressed the poore and nee-
dy, or hath spoiled by violence, or hath
not reioiced the pledge, or hath lift
up his eyes vnto the idoles, or hath
committed abomination,

13 Or hath giuen forth vpon vsury, or
hath taken increase, shall he liue? hee
shall not liue: seeing he hath done all
these abominations, * he shall die the
death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth
all his fathers sinnes, which he hath
done, & feareth, neither doeth such like,

15 That hath not eaten vpon the moni-
taines, neither hath lift up his eyes to
the idoles of the house of Israel, nor
hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath
withholden the pledge, neither hath
spoiled by violence, but hath giuen his
bread to the hungry, and hath couered
the naked with a garment,

17 Neither hath withdrawen his hand
from the afflicted, nor receiued vsury
nor increase, but hath executed my
iudgements, & hath walked in my sta-
tutes, he shall not die in the iniquitie of
his father, but he shall surely liue,

18 His father, because he cruelly oppres-
sed and spoiled his brother by violence,
and hath not done good among his
people, loe, euen he dyeth in his in-
iquitie.

19 Per seape, Wherefore shall not the
sonne beare the iniquitie of the father?
because the sonne hath executed iudge-
ment and iustice, and hath kept all my
statutes, and done them, he shall surely
liue.

20 * The same soule that sineth, shall
dye: the sonne shall not beare the in-
iquitie of the father, neither shall the
father beare the iniquitie of the sonne,
but the righteousness of the righteous
shall be vpon him, & the wickednes of
the wicked shall be vpon him selfe.

21 But if the wicked will returne from
all his sinnes that he hath committed,
and keepe all my * statutes, and doe
that which is lawfull and right, he shall
surely liue, & shall not die.

22 All his transgressions that he hath
committed, they shall not be * mentio-
ned vnto him, but in his righteousness
that he hath done, he shall liue.

23 ¶ Haue I any desire that the wicked
should die, saith the Lord God? * or
shall he not liue, if he returne from his
wapes?

24 But if the righteous turne away
from his righteousness, and commit
iniquitie, and do according to all the
abominations, that the wicked man
doeth, shall he liue? all his * righte-
ousnesse that he hath done, shall not
be mentioned: but in his transgressi-
on that he hath committed, and in his
sinne that he hath sinned, in them shall
he die.

25 Per seape, The way of the Lord is
not * equal: heare now, O house of
Israel, Is not my way equal? or are
not your wapes unequal?

26 For when a righteous man turneth
away from his righteousness, and com-
mitteth iniquitie, he shall euen die for
the same, he shall euen die for his in-
iquitie, that he hath done.

27 Again, when the wicked turneth
away from his wickednesse that he
hath committed, & doeth that which
is lawfull and right, he shall saue his
soule alme.

28 Because he considereth, and turneth
away from all his transgressions that
he hath committed, he shall surely liue
and shall not die.

29 Per seape, the house of Israel, The
way of the Lord is not equal. O house
of Israel, are not my wapes equal? or
are not your wapes unequal?

30 Therefore I will iudge you, O house
of Israel, euery one according to his
wapes, saith the Lord God: returne
therefore and cause others to turne as
way from all your transgressions: so
iniquitie shall not be your destruction.

31 Cast away from you all your trans-
gressions, wherby ye haue transgres-
sed, and make * you a new heart and
a new spirit: for why will ye die, O
house of Israel?

32 For I desire not the death of him
that dieth, saith the Lord God: cause
therefore one another to returne, and
liue ye.

C H A P. XIX.

1 The captiuitie of the Kings of Iudah signified
by the Lyons whelpes, and by the Lyon. 10 The
prosperitie of the cite of Ierusalem that is past,
and the miserie thereof that is present.

1 Thou also, take vpon a lamentation
for the * princes of Israel,

2 And sape, Wherefore lape thy
who for their pride & crueltie are compared
to a mother

d He ioyne-
the obseruation
of the comande-
ments w repen-
tance: for none
can repēt indeed
except he labour
to kepe the Law.
* Or, not layd to his
charge.

e That is, in
the fruits of his faith
which declare
that God doth
accept him.

f He speaketh
this to commend
Gods mercie to
poore sinners,
who rather is re-
dy to pardon the
to punish, as his
long suffering

declareth, Chap.
33. 11. Albeit
God in his eter-
nall counsell ap-
pointed * death
and damnation

of * reprobare,
yet the end of
his counsell was
not their death
only, but chiefely

his owne glo-
ry. And also be-
cause he doth
not approve sin,

therefore it is
here said that he
would haue the
to turne away
from it that they
might liue.

* Or rather that he
may returne from
his wapes and liue.

g That is, the
false opinion
that the hypo-
crites haue of
their righteous-
nesse.

h In punishing
the father with
the children.

i He sheweth
that man can-
not forsake his
wickednes till
his heart be
changed, which
is only the work
of God.

a That is, Ieho-
hoaz & Iehoiakim
Iosias sonnes,
vnto Iyons.

Deut. 24. 16.
2. king. 14. 6.
2. chro. 25. 4.

e He sheweth
how the sonne is
punished for his
fathers fault:
that is, if he be
wicked as his
father was, and
doth not repent,
he shall be puni-
shed as his fa-
ther was, or els
not.

b Towit, Iehozabaz mother, or Ierusalem.

c By Pharaoh Necho King of Egypt, 2. King. 23. 33.

d Which was Ichoiakim.

e He slew of the Prophets, & them that feared God, and razed their wives.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

g He speakech this in y reproch of this wicked King in whose blood, that is, in y race of his predecessors Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitful vine.

h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

b This declarerth y great lenitie & patience of God, which calleth sinners to repentance before he condemne the.

c I sware that I would be their God, which manner of othe was obserued fro all antiquity, where they vied to lift vp their hands toward the heauens, acknowledging God to be y author of truth, & the defender thereof, & also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knewe to bee trueth.

d God had forbidden them to make mentio of y idoles, Exo. 23. 13. psal. 16. 4.

e Which thing declarerth wickednes of mans hart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory, that he would not haue his name euill spoken of amog the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer praised, as Exo. 32. 12. Nom. 14. 13. Leuit. 18. 5. rom. 10. 5. gal. 3. 12.

Exod. 10. 8. & 21. 13. deuit. 5. 12. Nom. 14. 28. 89. and 26. 85.

g Who might thereby take an occasion to blaspheme my name & to accuse me of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.

C H A P. XX.

a Of the captivity of Ieconiah.

The Lord denieth that he will answer them when they pray, because of their unkindenesse. 33 He prometheth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

1 And in the 1st leuenty pere in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lorde, and saie before me.

2 Then came the word of the Lorde vnto me, saying,

3 Some of man, speake vnto the Elders of Israel, and saie vnto them, Thus saith the Lorde God, Brepe come to enquire of me: as I liue, sayeth the

Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, some of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto the, Thus saith y Lorde God, In the day when I chose Israel, and I lift by mine hand vnto the seed of the house of Iakob, & made my selfe knowne vnto them in the lande of Egypt, when I lift by mine hande vnto them, and sayde, I am the Lorde your God,

6 In the day that I lift by mine hande vnto them to bring them forth of the land of Egypt, into a land that I had poudred for them, flowing with milke and honny which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & defile not your selues with the idoles of Egypt: for I am the Lorde your God.

8 But they rebelled against me, and woulde not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shoulde not be polluted before the heathen, among whome they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Howe I carped them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man do, he shall liue in the.

12 Whereouer I gaue them also my Sabbaths to be a signe betweene me and them, that they might knowe that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in the, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them in the wilderness to consume them,

14 But I had respect to my Name, that it shoulde not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift by mine hand vnto them in the wilderness, that I would not bring them into the lande, which I had giuen the, flowing with milke & honny, which was pleasant about

h That is, my true religion which I had commanded them, & gaue cheslues to serue me according to their owne fantasies, i Whereby the holy Ghost confutech them that say they wil follow the religion and example of their fathers, & not measure their doings by Gods worde, whether they be approuable thereby or no.

k Meaning, that they set their delie vpon them. **l** Because they would not obey my lawes, I gaue them vp to them selues, that they shuld obey their owne fantasies, as verſe. 32. Rom. 1. 21, 24. **m** I condemned those things, & counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luk. 16. 15, for that which God required as most excellent, that gaue they to their idols. **n** Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how promp mans heart is to idolatrie, ſeing that by no admonitions he can be drawn backe.

all lands,
16 Because they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my Sabbaths: for their heart went after their idols.
17 Nevertheless, mine eye ſpared them, that I woulde not deſtroy them, neither woulde I conſume them in the wilderness.
18 But I ſaid vnto their children in the wilderness, Walk ye not in the ordinances of your fathers, neither obſerue their maners, nor deſire your ſelues with their idols.
19 I am the Lord your God: walke in my ſtatutes, and kepe my iudgements and do them,
20 And ſanctifie my Sabbaths, & they ſhall be a ſigne betwene me & you, that ye may know that I am the Lord your God.
21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to do them, which if a man do, he ſhall liue in them, but they polluted my Sabbaths: then I thought to poure out mine indignation vpon them, & to accompliſh my wrath againſt them in the wilderness.
22 Nevertheless I withheld mine hand and had reſpect to my Name that it ſhoulde not be polluted before the heathen, in whoſe ſight I brought them forth.
23 Per I liſt by mine hand vnto them in the wilderness, that I woulde ſcatter them among the heathen, and diſperſe them through the countreys,
24 Because they had not executed my iudgements, but had caſt away my ſtatutes and had polluted my Sabbaths, and their eyes were after their fathers idols.
25 Wherefore I gaue them alſo ſtatutes that were not good, and iudgements, wherein they ſhoulde not liue.
26 And I polluted them in their owne gifts in that they cauſed to paſſe by the fire al that fiſt openeth the wombe, that I might deſtroy them, to the ende that they might know that I am the Lord.
27 Therefore, ſomme of man, ſpeake vnto the houſe of Iſrael, and ſay vnto them, Thus ſaith the Lord God, Per in this your fathers haue blaſphemed me, though they had bene grievouſly troubled againſt me.
28 For when I had brought them into the lande, for the which I liſted by mine hand to giue it to the, then they ſaw cypreſſe his hil, & al the thick trees, & they offered there their ſacrifices, & there they preſented their offering of prouocation: there alſo they made their ſweete ſauour, and powdered out there their drink offerings.
29 Then I ſaid vnto them, What is the hie place wherunto ye go? And the

name thereof was called Bamah vnto this day.
30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Knepe not polluted after the manner of your fathers: & committe ye not whoredome after their abominations.
31 For when you offer your gifts, and make your ſoules to paſſe through the fire, you pollute your ſelues with all your idols vnto this day: ſhall I auſwer you when I am aſked, & ſhall I ſay, I ſee you when I am aſked, & ſhall I ſay, I ſee you when I am aſked, & ſhall I ſay, I ſee you when I am aſked.
32 Neither ſhall that be done that cometh into your minde: for ye ſaye, We will be as the heathen, and as the ſonnes of the countreys, & ſerue wood, and ſtone.
33 As I ſaie, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched out arme, and in my wrath powdered out,
34 And wil bring you from the people, & wil gather you out of the countreys, wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arme and in my wrath powdered out.
35 And I wil bring you into the wilderness of the people, & there wil I pleaſe with you face to face.
36 Like as I pleaſed with your fathers in the wilderness of the land of Egypt, ſo wil I pleaſe you, ſaith the Lord God.
37 And I wil cauſe you to paſſe vnder the rod, and wil bring you into the bond of the covenant.
38 And I wil chuſe out from among you the rebelles, and them that tranſgreſſe againſt me: I wil bring them out of the land where they dwell, & they ſhall not enter into the land of Iſrael, and you ſhall know that I am the Lord.
39 As for you, O houſe of Iſrael, thus ſaith the Lord God, So you, & ſerue euery one his idol, ſeing that ye will not obey mee, and pollute mine holy Name no more with your gifts and with your idols.
40 For in mine holy mountaine, euen in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall al the houſe of Iſrael, and all in the lande, ſerue me: there wil I accept them, and there wil I require your offerings and the fiſt fruits of your oblations, with all your holy things.
41 I wil accept your ſweete ſauour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene ſcattered, that I may be ſanctified in you before the heathen.
42 And ye ſhall knowe, that I am the Lord, when I ſhall bring you into the land of Iſrael, into the lande, for the which I liſted by mine hand to giue it to your fathers.
43 And there ſhall ye remember your waies, and all your wickednes, wherein ye haue

o Which ſignifieth an hie place, declaring that they wanted themſelues of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſſely, that they ſhuld haue no altar lifted vp on hie by ſtaires, Exod. 20. 26. **p** He ſheweth that the ingratitude of the people deſeruethe, & God ſhoulde cure them of, & that they ſhoulde not haue the comfort of his worde. **q** He declareth that man of nature is wholly enemy vnto God & to his own ſalutation & therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercie in forgiving his rebellion and wickednes. **r** I wil bring you among ſtrange nations, as into a wilderness, and there wil viſite you, & ſo cal you to repentance, and then bring the godly home againe, Iſa. 65. 9. **s** Signifying, that he will not burne the corne with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his, **t** This is ſpoken to the hypocrites.

u Your owne
consciences shall
convict you af-
ter y^e you have
felt my mercies.

haue beile, And ye^e shall iudge
your selues worthy to be cut of, for all
your euils, that ye haue committed.
44 And ye shall know, that I am y^e Lord,
when I haue respect vnto you for my
Names sake, and not after your wicked
waies, nor according to your corrupt
workes. O ye house of Israel, saith the
Lord God.

45 Whoeuer, the word of the Lord
came vnto me, saying,

46 Some of man, let thy face toward
the way of Teman, and droppe thy
word towarde * the South, and pro-
phesie towarde the forest of the field of
the South,

47 And sape to the forest of the South,
Heare the word of the Lord: thus saith
the Lord God, Beholde, I will kindle
a fire in thee, and it shall deuoure all
the y^e greene wood in thee, and all the
drie wood: the continuall flame shall
not be quenched, and euerie face from
the South to the North shall be burnt
therein.

48 And all flesh shall see, that I the Lord
haue kindled it, and it shall not be quen-
ched. Then said I, Ah Lord God, thy
sap of me, Doeth not he speake * para-
bles?

C H A P. XXI.

3 He threatneth the sword, and destruction to Ie-
rusalem. 28 He sheweth the fall of King Zede-
kiah. 28 He is commanded to prophesie the
destruction of the children of Ammon. 30 The Lord
threatneth to destroy Nebuchad-nezzar.

1 **T**he word of the Lord came to me
again, saying,

2 Some of man, let thy face toward
Jerusalem, * and droppe thy word to-
warde the holy places, and prophesie a-
gainst the land of Israel,

3 And sape to the lad of Israel, Thus saith
the Lord, Beholde, I come against thee,
& will draw my sword out of his sheath,
and cut of from thee both y^e righteous
and the wicked.

4 Seeing then that I will cut of fro thee
both the righteous and wicked, there-
fore shall my sword go out of his sheath
against all flesh from the South to the
North,

5 That all flesh may knowe that I the
Lord haue drawne my sword out of
his sheath, and it shall not returne any
more.

6 Abourne therefore, thou sonne of man,
as in the paine of thy d^e reines, & mourne
bitterly before them.

7 And if they sape vnto thee, Wherefore
mournest thou? then answer, Because
of the brute: for it cometh, & euerie
heart shall melt, and all hands shall be
weake, and all mindes shall faint, and al
knees shall fall away as water: beholde,
it cometh, and shall be done, saith the
Lord God.

8 I againe, the word of the Lord came
vnto me, saying,

9 Some of man, prophesie, I say, Thus
saith the Lord God, sape, A sword, a
sword both sharpe, and fourbilbed.

10 It is harpened to make a fore slaugh-
ter, and it is fourbilbed that it maye
glitter: how shall we reioice? for it con-
tinneth the sword of my sonne, as ^b al o-
ther trees.

11 And he hath giuen it to bee fourbilbed,
that he may handle it: this sword is
sharpe, & is fourbilbed, that he may giue
it into the hand of the slayer.

12 Crie, and howle, sonne of man: for
this shall come to my people, and it
shall come vnto all the princes of Is-
rael: the terrors of y^e sword shall be vpon
my people: ^k smite therefore vpon
thy thigh.

13 For it is a trial, and what shall this be,
if the sword contenneth euen the rod? It
shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, pro-
phesie, and smite ^m hande to hande, and
let the sword bee doubled: let the
sword that hath killed, returne the
thirde time: it is the sword of the great
slaughter entering into their ynnie cha-
bers.

15 I haue brought the feare of the sword
vnto all their gates to make their heart
to faint, and to multiply their ruines.
Wh it is made bright, & it is dressed for
the slaughter.

16 Get thee ⁿ alone: go to the right hand,
or get thy selfe to the left hand, whither
soeuer thy face turneth.

17 I will also smite mine hands together,
and will cause my wrath to cease. I the
Lord haue said it.

18 ¶ The word of the Lord came vnto
me againe, saying,

19 Also thou sonne of man, appoint thee
two waues, that the sword of the
king of Babel may come both twaine
shall come out of one launde, and chuse a
place, and chuse it in the corner of the
way of the citie.

20 Appoint a way, that the sword may
come to Rabbath of the Ammonites,
& to Judah in Jerusalem the strong
citie.

21 And the king of Babel stood at the
parting of the waue, at the head of
the two waues, consulting by diuina-
tion, and made his arrowes bright: he
consulted with idoles, and looked in
the inner,

22 At his right hand was the dimination
for Jerusalem to appoint capitaines,
to open their mouth in the slaughter, and
to lift by their voice with shouting, to
lay engines of warre against the gates,
to cast a mount, and to builde a foys-
trefse.

23 And it shall be vnto them ^r as a false di-
mination in their sight for the othes

ing & sorcerie. (Because there was a league betwene y^e Iewes,
and the Babylonians, they of Ierusalem shal thinke nothing lesse
then that this thing should come to passe.

x For Iudah
stoode South
from Babylon.

y Both strong &
weake in Ie-
rusalem.

z The people
said, that y^e Pro-
phet spake dark-
ly: therefore he
desireth y^e Lord
to giue them a
plaine declara-
tion hereof.

a Speake sen-
sibly, that all may
vnderstand.

b That is, such
which seeme to
haue an outward
shewe of righte-
ousnes, by obser-
uation of the ce-
remonies of the
Law.

c Meaning,
through all the
land.

d As though
thou were in ex-
treme anguish.

e Because of the
great noyse of
the armie of the
Caldeans.

f And so cause
a feare.

g Meaning, the
accepter: shewing
h That is, the
rest of the peo-
ple.

i Towit, vnto
the armie of the
Caldeans.

k Read Ie. 31. 19.
l Ezekiel moued
with compassion,

thus complain-
ing, fearing the
destruction of
the kingdom,
which God had
cofirm'd to Da-
uid & his poste-
ritie by promise:
which promise
God perform-
ed, although
here it seemed
to mans eye that
it should vterly
perish.

m That is, incou-
rage the sword.
n Prouide for
thy self: for thou
shalt see Gods
plague of all
partes on this
countiey.

o This was spo-
ken, because that
when Nebuchad-
nezzar came a-
gainst Iudah, his
purpose was also
to go against the
Ammonites: but
douting in the
way, which en-
terprise to vn-
dertake first, he
consulted with
his soothsayers, &
so went against
Judah.

p That is, to the
tribe of Iudah, y^e
kept themselves
in Jerusalem.

q To know whe-
ther he shuld go
against the Am-
monites or them
of Ierusalem.

r He fled conju-

e That is, Nebuchad-nazzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised w the Egyptians to make himselfe hye, & able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehozabek y priest went into captiuitie with the king. y That is, vnto the coming of Messiah: for though y Iewes had some signe of government afterward vnder the Persians, Greekes & Romanes, yet this restitution was not till Christs coming, and at length should be accomplished as was promised, Act. 49. 10.

z Though the Iewes & Ammonites would not beleue, y thou, to withe the sword shouldst come vpon them, and said that the Prophetes, which threatened, spake lyes, yet thou ready vpon their

made unto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in dishonouring your rebellion, that in all your wayes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou o prince of Israel polluted, & wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the diademe, and take of the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill hee come, whose right it is, and I will giue it him.

28 And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemers: say thou, I say, The sword, the sword is drawn forth, and forthwith shalbe to the slaughter, to consume, because of the glittering.

29 Whiles they see vanitie vnto thee, and proscribed a lie vnto thee to bring thee vpon the necks of the wicked that are flame, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will pollute out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and killfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shalbe in the mids of the launde, and thou shalt be no more remembered: for I the Lord haue spoken it.

Thou shalt surely come, as though thou werest al-neckes.

CHAP. XXI.

a Jerusalem is reproved for crueltie. 25 Of the wicked doctrine of the false Prophetes and Priests, and of their vnfaciable customes. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 **M**oreouer, the worde of the Lord came vnto me, saying,

2 Nowe thou sonne of man, wilt thou iudge, wilt thou iudge this bloodie citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the mids of it, that her time may come, & maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast

made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a re-proche to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which are vile in a name and fore in affliction.

6 Beholde, the princes of Israel euerie one in thine was readie to his power, to shedde blood.

7 In thee haue they despised father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shedde blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they heered her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wyfe, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euerie man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpo the couerousnes, that thou hast used, & vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy filthinesse to be seene from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Some of man, The house of Israel is vnto me as a broyle: all they are brasse, and tinne, and pion, and lead in the mids of the furnace: they are euen the broyle of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as broyle, beholde, therefore I will gather you in the mids of Jerusalem.

20 As they gather siluer and brasse, and pion, and lead, and tinne into the mids of the furnace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blowe the

d Whose very name all men hate,

e He meaneth hereby y there was no kinde of wickednes, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her, *Leuit. 20. 11, 18.*

f In token of my wrath and vengeance.

g That is, able to defende thy selfe.

h I will thus take away the occasion of thy wickednes.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby, that y godly should be tried and the wicked destroyed.

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalem, y murdereth the Prophetes, and them that are godly? b That is, the time of her destruction. c To her owne vndoiing.

the fire of my wrath upon you, and you shall be melted in the nuddes thereof.

22 As silver is melted in the middes of the fornace, so shall ye be melted in the middes thereof, and ye shall know, that I the Lord haue powred out my wrath upon you.

23 And the word of the Lord came unto me, saying,

24 Some of man, say unto her, Thou art the land, that is uncleane, ¹⁰ & not rained upon in the day of wrath.

25 There is a conspiracy ¹¹ of her Prophets in the nuddes thereof like a roaring lion, rauenning the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the uncleane, & cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauenning the pray to shed blood, & to destroy soules for their owne couetous lucre.

28 And her Prophets haue dawbed them with untempered morer, seeing vanities, and dimming lies unto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore, and the needy: yea, they haue oppressed the stranger against right.

30 And I thought for a man among the, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation upon them, & consumed the with the fire of my wrath: their owne waies haue I rended upon their heades, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria, and Ierusalem, vnder the names of Aholah and Aholibah.

1 The word of the Lord came againe unto me, saying,

2 Some of man, there were two women, the daughters of one man: these,

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their beastes pressed, & there they buyied the teates of their virginity.

4 And the names of them were As

holah, the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names. Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot: when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant young men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, even with all them that were the chosen men of Asshur, and with all on whom she doted, & defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they buyied the beates of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they took away her sonnes and her daughters, and slewe her with the sword, and she had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, she married her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I sawe that she was defiled, & that they were both after one sort,

14 And that she increased her fornications: for when she sawe men painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, & with dyed attyre vpon their heades, (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie)

16 Alas, I say, as she sawe them, she doted vpon them, and sent messengers unto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, & her lust departed from them.

18 So she discovered her fornication, & disclosed her shame: then mine heart forsooke her, like as mine heart had forsoaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

¹⁰ Ebr. vnder me. d When the Israelites were named the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.

¹¹ The holy ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

¹² Meaning, the Assyrians.

¹³ This declarereth that no wordes are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts dote vpon the images and paintings of the after whom they lust.

¹ Thou art like a barren lande which the Lord plagueth with drought. n The false Prophets haue conspired together to make their doctrine more probable.

² They haue neglected my seruice.

³ Micah. 3. 11. Zephaniah. 3. 7.

⁴ They which should haue re- proued them, flattered them in their vices & couered their doings with lies, Chap. 13. 10.

⁵ Which would shew him selfe zealous in my cause by resisting vice, Isa. 59. 16. & 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.

⁶ Meaning Israel & Iudah, which came both out of one family. b They became idolaters after the manner of the Egyptians. c Aholah signifieth a mansion or dwelling in her self, meaning Samaria, which was the royal cite of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

20 For they doted vpon their seruantes whose members are as the members of asses, and whose illue is like the illue of horses.

21 Thou calledst to remembrance þ wisedomes of thy pouth, when thy teates were buried by the Egyptians: theres fore the pappes of thy pouth are thus.

22 Therefore, O Wholab, thus saith the Lord God, Beholde, I wil raise vp thy louers against thee, from whom thine heart is departed, & I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, þ Deked, and Shoah, & Moa, and all the Assyrians with them: they were all pleasant young men, captaines and princes: all they were valiant and renowned, yding vpon horses.

24 Euen these shall come against thee with charers, waggons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I wil lay mine indignation vps on thee, and they that deale cruelly with thee: they shall cut of thy nose & thine eares, and thy remnant shall fall by the sword: they shall carie away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy fayre riuels.

27 Thus will I make thy wickednes to cease from thee and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hande of them, whom thou hatest: euen into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitfully: In, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications I shall be discovered, both thy wickednes, & thy whoyedome.

30 I will do these things vnto thee, because thou hast gone a whoring after þ heathen, & because thou art polluted with their idoles.

31 Thou hast walked in the waie of thy sister: therefore will I giue her cup in to thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennes & sorrow, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and bying

it into the dregges, & thou shalt brake the theardes thereof, and reate thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, & call me behind thy back, therefore thou shalt also beare thy wickednes & thy whoyes done.

36 The Lord said moreover vnto me, Some of man, wilt thou iudge Wholab and Wholab? & wilt thou declare to them their abominations?

37 For they haue played the whoyes, and blood is in their handes, and with their idoles haue they committed adultery, & haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their imitate.

38 Whoeuer thus haue they done vnto me: they haue defiled my Sanctuary in the same dape, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: & lo, thus haue they done in the middes of mine house.

40 And howe much more is it that they sent for me to come from Sare, vnto whom a messenger was sent, and lo, they came: for whom thou direct wally thy selfe, and paintedst thine ries, and deckedst thee with ornaments,

41 And latest vpon a cosp bed, and a table prepared before it, wherupon thou hast let mine incense and mine ople.

42 And a boyce of a multitude being at ease, was with her: and with the men to make the companie great were brought men of Saba from the wilderness, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

43 Then I said vnto her, that was othe in adulteries, How shall the and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Wholab and Wholab the wicked women.

45 And the righteous men they shall iudge them, after the manner of harlots, & after the manner of murderers: for they are harlots, & blood is in their handes.

46 Wherefore thus saith the Lord God, I will bying a multitude vpon them, & will giue them into the tumult, and to the people,

47 And the multitude shall stone them with stones, and cut them with their swordes: they shall slay their sonnes, and their daughters, & burne by their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught not to do after þour wickednes.

49 And they shall lay þour wickednes countreys, by you

o That is, to be sacrifices to their idoles, read Cha. 16. 20.

p They sent in to other countreys to haue such as shoulde teach the seruice of their idols, q He meant the altar, that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

f That is, worlthy death, read Chap. 16. 38.

Meaning, all taught not to do after þour wickednes.

h These where the names of certaine Princes & captaines vnder Nebuchadnezzar.

"Ebr. I wil giue iudgements before them.
"Or, lawes.

i They shall destroy thy princes and prieltes with the rest of thy people.

k All thy treasures & riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I wil execute the same iudgements and vengeance against thee, and that w greater severity.

n Meaning, that the afflictions should be so great that they should cause the to lose their senses, and reason.

upon you, and ye shall beare the finnes
of your idoles, and ye shall know that
I am the Lord God.

CHAP. XXIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 20 The parable of Ezekiel's wife being dead.

A Gain in the ninth pere, in the tenth moneth, in the tenth day of the tenth moneth came the worde of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore I speake a parable vnto the rebellious house, and sape vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powe water into it.

4 Gather the pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, & burne also the bones vnder it, and make it hople well, and seethe the bones of it therein.

6 Because the Lord God saith thus, Wo to the bloodie citie, euen to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out a piece by piece: let no lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powdered it not vpon the ground to couer it with dust.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rock that it should not bee couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I will make the burning great.

10 Heape on much wood: kindle fire, and consume the flesh; and cast in spice, and let the bones be burnt.

11 Then let it empye vpo the coles thereof, that the brasle of it may be hot, and make burne, and that the filthines of it may be molten in it, & that the skomme of it may be consumed.

12 She hath wearied her selfe with lies, and her great skomme went not out of her: therefore her skomme shall be consumed with fire.

13 Thou remainest in thy filthines & wickednes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, til I haue caused my wrath to light vpon thee.

14 The Lord haue spoken it: it shall come to passe, and I will do it: I will not

go backe, neither will I spare, neither wil I repent: according to thy wayes, and according to thy wayes shall they iudge thee, saith the Lord God.

n That is, the Babylonians.

15 I also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away fro thee þe pleasure of thine eyes with a plague: þe shalt thou neither mourne nor weepe, neither shalt thy teares run downe.

o Meaning, his wife in whom he delired, as vers 18.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, & put on thy shooes vpon thy feete, and couer not the lippes, and eate & not the bread of men.

p For in mourning they went bare headed and bare footed, and also couered their lippes.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

q That is, which the neighbours sent to them y mourned.

19 And the people saide vnto me, Wilt thou not tell vs what these thinges meane toward vs, that thou doest so?

r Meaning, the morning following.

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, euen the pride of your power, the pleasure of your eyes, and your hearts desire, and your soimes, and your daughters whom ye haue left, shall fall by the sword.

f By sending the Caldeans to destroy it, as Chap. 7. 22.

22 And ye shall do as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

t Wherein you boast and delite.

23 And your tyre shall be vpo your heads, & your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall yme away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall do: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, that it not be in þe day when I take from them their power, the hope of their honour, the pleasure of their eyes, and the desire of their heart, their soimes and their daughters?

u Ebr. lifting up of their soules.

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domine, & thou shalt be a signe vnto them, & they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem, & against Moab and Seir, Idumea and the Philistims.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, let thy face against the Ammonites, and prophesse against them,

a Of Ieconiah's captiuitie, & of the reigne of Zedekiah,

b Called Tebeth, which conretheth parce of December and part of Ianuary: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was ment Ierusalem.

d That is, the citizens, and the chiefe men thereof.

e Or, heape.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against it.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, y they should not be destroyed all at once, but by litle and litle.

h Spare none estate or conditiõ i The citie shewed her crueltye to all y world, & was not ashamed thereof, neither yet hid it.

Nah. 3. 1. b. abak. 3. 15.

i Or, an heape of wood.

k Meaning, that the citie should be vterly destroyed, & that he would giue the enemies an appetite thereunto.

l Or, botome. m I laboured by sending my Prophets to cal thee to repentance, but thou wouldst not.

a Because ye rejoyced when the enemy destroyed my city & Temple

b That is, to the Babylonians.

c They shall chase thee away & take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefest cite of the Ammonites and full of conduites, 2 Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians.

3 And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, **a** Ya, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity,

4 Beholde, therefore I will deliver thee to the men of the East for a possession, and they shall let thee palaces in thee, and make thy dwellings in thee: they shall eat the fruit, and they shall drinke thy milke.

5 And I will make **d** Rabbah a dwelling place for camels, and the Ammonites a shepheard, and he shall knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the handes, & stamped with the feet, and reioiced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand upon thee, and will deliver thee to be spoiled of the heathen, and I will roate thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Judah is like unto all the heathen,

9 Therefore, beholde, I will open the side of Moab, even of **b** cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ichunoth, Baal-meon, and Karathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements upon Moab, and they shall knowe that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done euill by taking vengeance upon the house of Judah, & hath committed great offence, and reuenged him selfe upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword,

14 And I will execute my vengeance by Edom by the hand of my people Israel, & then shall do in Edom according to mine anger, & according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims have erected vengeance, and reuenged themselves with a despitefull heart, to destroy it for the shew hatred,

16 Therefore thus saith the Lord God, Beholde, I will stretch out mine hand upon the Philistims, and I will cut off the Cherethims, and destitute the remnant of the sea coast.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be overthrown because it reioiced at the destruction of Ierusalem.

15 The wondering and astonishment of the merchants for the destruction of Tyrus.

1 **A**sd in the eleventh preere, in **p** first day of the moneth, **p** worde of the Lord came vnto me, saying,

2 Some of men, because that Tyrus hath sayd against Ierusalem, **a** Ya, the gate of the people is broken it is turned vnto me: for seeing she is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, behold, I come against thee, **d** Tyrus, and I will bring by many nations against thee, as **p** sea mounteth by with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue broken it, saith the Lord God, and it shall be a hople to the nations.

6 And her **d** daughters which are in the field, shall be flaine by the sword, & they shall knowe that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchadnezzar King of Babel, a King of Kings from the North, with horses and with charers, & with horsemen, with a multitude and much people.

8 He shall slay with **p** sword thy daughters in the field, & he shall make a forte against thee, & cast a moit against thee, and lift up the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charers, when he shall enter into thy gates as into **p** citie of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spole thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

f Which were certaine garfios of Philistims, whereby they oft times molested the Cherethims David also had a gard, 2 Sam. 8. 18.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous city Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, & by labor of men was wone out of the sea. Some referre this vnto **y** images of the noble men, which they had erected vp for their glory and renoume,

f I wil make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours & rulers of other countreis that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraide, h Meaning, merchants, which by their traffique did enrich her wonderfully and encrease her power.

i Which were dead long ago.

k Meaning, in Iudea, when it shall be restored. ^{Or, make thee a terror.}

l Which serueth all the world with thy merchandise. ^{Ebr. heart.} b This mountaine was called Hermon, but y Amorites called it Shenir, Deut. 3. 9.

- 13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.
- 14 I will lay thee like the top of a rocke: thou shalt be like a breaching of nets: thou shalt be built no more: for I the Lord haue spoken it, sayth the Lord God.
- 15 Thus sayth the Lord God to Tyrus, Shall not the plea tremble at the sound of thy fall: & at the cry of the wounded, when they shall be slain & murdered in the middes of thee?
- 16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put of their bypdyed garments, & shall clothe them selues with astonishment: they shall sit vpon the ground, and be astonished at every moment, and be amazed at thee.
- 17 And they shall take vp a lamentation for thee, & say to thee, How art thou destroyed, that wast inhabited ^h of the sea men, h renounced cite which was strong in the sea, both she & her inhabitantes, which cause their feare to be on al that haunt therein!
- 18 Nowe shall the plea be astonished in the day of thy fall: yea, the plea that are in the sea, shall be troubled at thy departure.
- 19 For thus sayth the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,
- 20 When I shall cast thee downe with them that descend into the pit, with the people ⁱ of olde time, and shall let thee in the lowe parts of the earth, like the old ruines, with the, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glorie in the lande of the ^h living.
- 21 I will * bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, sayth the Lord God.

CHAP. XXVII.

The Prophet bewyleth the desolation of Tyrus, shewing what were the riches, power and autoritie thereof in time past.

- 1 The word of the Lord came againe vnto me, saying,
- 2 Some of man, take vp a lamentation for Tyrus,
- 3 And say vnto Tyrus, that is sitnat at the entrie of the sea, which is the mart ^a of the people for many ples, Thus sayth the Lord God, O Tyrus, thou hast said, I am of perfite beautie.
- 4 Thy borders are in the ^b mids of the sea, and thy builders haue made thee of perfite beautie.
- 5 They haue made all thy ship boards of firs trees of ^b Shemar: they haue brought cedars from Lebanon, to make masts for thee,

- 6 Of the oaks of Balath haue they made thine oes: the companie of the 30 Syrians haue made thy bankes of pumie, brought out of the ples of ^c Chittim.
- 7 Fine linen with bypdyed woork, brought from Egypt, was spred ouer thee to be thy saple, blew silke and purple, brought from the ples of Elishah, was thy couering.
- 8 The inhabitants of Zidon, & Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ^d pilotes.
- 9 The ancients of Gebal, and the wise men thereof were in thee thy ^d talkers, al the thips of the sea with their mariners were in thee to occupie thy merchandise.
- 10 They of Persia, and of Ind and of ^e Whut were in thine armie: thy men of warre they hanged the shilde & helmet in thee: they set forth thy beautie.
- 11 The men of Aruad with thine armie were vpon thy walles rounde about, ^f & Gammadius were in thy towres: they hanged their shildes vpon thy walles rounde about: they haue made thy beautie perfite.
- 12 They of Tarshish were thy marchants for the multitude of al riches, for silver, yron, tinne, & lead, which they brought to thy faires.
- 13 They of Iauan, Tubal & Meshech were thy marchants, & concerning the lines of men, and they brought vessels of brass for thy merchandise.
- 14 They of the house of ^g Togarnah brought to thy faires horses, and horsemen, and mules.
- 15 The men of Dedan were thy marchants: and the merchandise of many ples were in thine hands: they brought thee for a present ^h honyes, teeth, & pearles.
- 16 They of Aram were thy marchants for the multitude of thy ⁱ wares: they occupied in thy faires ^h b emeraudes, purple, and bypdyed woork, and fine linen, and coral, and pearle.
- 17 They of Iudah and of the lande of Israel were thy marchants: they brought for thy merchandise wheat of ^k Ephraim, and Dauidag, and honye & oyle, and ^l balsme.
- 18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wool.
- 19 They of Dan also & of Iauan, going to and fro, occupied in thy faires: yron woork, cassia & calamus were among thy merchandise.
- 20 They of Dedan were thy marchants in precious clothes for the charets.
- 21 They of Arabia, and al the princes of Arabar ^l occupied with thee, in lambes, and rams & goates: in these were they thy marchants.
- 22 The marchants of Sheba, & Kaamah were thy marchants: they occupied

c Which is take for Grecia and Italie,

d Or, Shipmasters,

e Meaning, that they built the walles of the city, which is here meant by the ship: & of these were the builders of Salomons Temple, 1. King. 5. 18.

f That is, they of Cappadocia or Pigmecis and dwares, which were so called, because that one of the hye towers they seemed

g Of Grecia, Italiae and Cappadocia.

h By selling slaues. i Which are taken for a people of Asia minor.

i Meaning, Vnicornes honyes, & Elephants teeth. ^{Or, wokes.} ^{Or, carbuncle.} ^{Or, silke.}

k Where the best wheat grewed. ^{Or, turpentine, or triacle.}

l Or, were marchants a host merchandise passed through thine hands.

in thy faires with the chief of al spices,
and with al precious stones and golde,
23 They of Yaram & Camich & Eden,
the marchantes of Sheba, Althur and
Chilmad were thy marchants.
24 These were thy marchants in al sort
of things, in rayment of blew silke, and
of byppied worke, and in coffers for
the riche apparel, which were bounde
with cordes: chaunces al were among
thy marchandise.
25 The shippes of Tarshish were thy
chiefe in thy marchandise, & thou wait
replenished and made verp glorious in
the middes of the sea.
26 Thy robbers haue brought thee in
to great waters: the East winde hath
broken thee in the mids of the sea.
27 Thy riches and thy faires, thy mar-
chandise, thy mariners & pilotes, thy
talkers, and the occupiers of thy mar-
chandise and all thy men of warre that
are in thee, and al thy multitude which
is in the middes of thee, shall fall in
the middes of the sea in the day of thy
ruine.
28 The m furburcs shall shake at p found
of the crye of thy pilotes.
29 And al that handle the ore, the maris-
ners, and all the pilotes of the sea shall
come downe from their shyps, and shal
stand vpon the land,
30 And shal cause their voice to be heard
against thee, and shall crye bitterly, and
shall cast dust vpon their heads, & wal-
lowe themselves in the ashes.
31 They shall plucke of their heave for
thee & gyrd them with a sackcloth, and
they shal weep for thee with sorrow
of heart and bitter mourning.
32 And in their mourning they shall
take by a lamentation for thee, saying,
What cite is like Tyrrus, so destroyed
in the middes of the sea!
33 When thy wares went sooth of the
seas, thou filledst many people and thou
didest enrich the Kinges of the earth
with the multitude of thy riches and
of thy marchandise.
34 When thou shalt be broken by the
seas in the depths of the waters, thy
marchandise & al thy multitude, which
was in the middes of thee, shal fall.
35 Al the inhabitants of the ples shalbe
astonished at thee, and all their Kinges
shal be sore afraid and troubled in their
countenance.
36 The marchantes among the people
shal hille at thee: thou shalt be a terrour,
and neuer shalt be any more.
CHAP. XXVIII.

1 The word of God against the King of Tyrrus for
his pride. 21 The word of the Lord against Zi-
don. 25 The Lord promisseth that he will ga-
ther together the children of Israel.

1 The word of the Lord came againe
vnto me, saying,
2 Sonne of man, say vnto p prince
of Tyrrus, Thus saith the Lord God,
Because thine heart is exalted, & thou

hast sayde, I am a god, I sit in the seat
of God in the mids of the sea, per thou
art but a man and not God, & though
thou didest thinke in thine heart, that
thou wast equal with God,
3 Beholde, thou art wiser then b Dani-
el: there is no secret, that they can hide
from thee.
4 With thy wisdom and thine under-
standing thou hast gotten thee riches,
and hast gotten gold and siluer into thy
treasures.
5 By thy great wisdom and by thine
occupying hast thou increased thy ri-
ches, & thine heart is lifted by because
of thy riches.
6 Therefore thus sayth the Lord God,
Because thou didest thinke in thine
heart, that thou wast equal with God,
7 Beholde, therefore I will bring stran-
gers vpon thee, even the terrible nati-
ons: and they shal drawe their swordes
against the beautie of thy wisdom, &
they shal defile thy brightnes.
8 They shal cast thee downe to the pit,
and thou shalt dye the death of them,
that are slayne in the middes of the
sea.
9 Wilt thou saye then before him, that
slaeth thee, I am a god: but thou shalt
be a man, and no God, in the handes of
him that slaeth thee.
10 Thou shalt dye the death of the vns-
circumcised by the hands of strangers:
for I haue spoken it, sayth the Lord
God.
11 Whereouer the word of the Lord
came vnto me, saying,
12 Sonne of man, take by a lamentatio
vpon the King of Tyrrus, and say vnto
him, Thus saith the Lord God, Thou
sealest by the summe, & art full of wis-
dome and verite in beautie.
13 Thou hast bene in Eden the garden
of God: every precious stone was in thy
garment, the rubie, the topaze and the
diamond, the chrysolite, the eme, and
the iasper, the saphir, the emeraud, & the
carbuncle and golde: the workmanship
of thy rubriels, and of thy pipes was
prepared in thee in the daye that thou
wast created.
14 Thou art the anointed Cherub, that
couereth, and I haue set thee in ho-
nour: thou wast vpon the holie moun-
taine of God: thou hast walked in the
middes of the stones of fire.
15 Thou wast verite in thy wapes fr
the day that thou wast created, till
iniquitie was found in thee.
16 By the multitude of thy marchandise,
they haue filled the mids of thee with
crueltye, and thou hast sinned: therefore
I will cast thee as prophane out of the
mountaine of God: and I will destroy
thee, & concerning Cherub from p mids
of the stones of fire.
17 Thine heart was lifted by because of
thy beauty, & thou hast corrupted thy
wisdom by reason of thy brightnes:
v. ii. I will mog my people,

Or, came in com-
pany toward thee.
Or, voyers.
That is, Nebu-
chad-nezzar.

m That is, the
cities nere about
thee, as was Zi-
don, Arvad and
others,

n Whereby is
ment a lōg time:
for it was pro-
phesied to be
destroyed but
secentie yerres,
as Isa. 23. 15.

a I am safe: there
none can come
to hurt me, as
God is in the
heauen.
b Though thou see
thine heart as the
heart of God.
c Thus he spea-
keth by derision:
for Daniel had
declared nota-
ble signes of his
wisdom in Ba-
bylon, when E-
zekiel wrote
this.
d Like the rest
of the heathen
and infidels,
which are Gods
enemies.
e He derideth &
vaunt opinion &
confidence y the
Tyrians had in
their riches,
f Strength & plea-
sures.
g Or, iasper.
h Or, carbuncle.
i He meanteth
the royal state
of Tyrrus, which
for the excellen-
cie and glorie
thereof he com-
pareth to the
Cherubims
which couered
the arke: & by
this word an-
ointed he signi-
feth the same.
j I did thee this
honour to make
thee one of the
builders of my
Temple, which
was when Hirā
sent vnto Salo-
mon things ne-
cessary for the
worke.
k To wit, among
my people Isra-
el, which shined
as precious
stones.
l Which was
when I first cal-
led thee to this
I Thou shalt
haue no part o-
f my people.

k That is, the honour, whereunto I called them.

Or, brought to nothing.

I By executing my iudgements against thy wickednes.

in That is, Nebuchad-nezzar

n He sheweth for what cause God will assemble his Church, and preferue it still though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

a To wit, of the captiuitie of Ierusalem, or of the reigne of Zedekiah. Of the order of these prophecies & how the former sometimes standeth after the latter, read Iere. 2. 1. b He compareth Pharaoh to a dragon which hideth himselfe in the river Nilus, as Isa. 51. 9.

I will cast thee to the ground: I will lay thee before kings: that they may beseech thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all they that beholde thee.

19 All they that knowe thee among the people, shall be ashamed at thee: thou shalt be a terror, & neuer shalt thou be any more.

20 I againe, the word of the Lord came vnto me, saying,

21 Some of man, set thy face agaynst Sidon, and prophesie agaynst it,

22 And say, Thus saith the Lord God, Behold, I come agaynst thee, O Sidon, and I will be glorified in the mids of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgements in her, & she shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the sayne shall fall in the mids of her, the enemy shall come agaynst her with the twoorde on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any griuous thorne of all that are rounde about them, and despised them, and they shall knowe I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & shall build houses, & plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all rounde about them: that despite them, and they shall knowe that I am the Lord their God.

CHAP. XXIX.

He prophesieth agaynst Pharaoh and Egypt. 13 The Lord promyseth that he will restore Egypt after fourty yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labor, which he tooke agaynst Tyus.

I In the tenth yeere, and in the tenth month in the twelfth day of the month, the word of the Lord came vnto me, saying,

2 Some of man, set thy face agaynst Pharaoh the king of Egypt, & prophesie agaynst him, and agaynst all Egypt,

3 Speake, & say, Thus saith the Lord God, Beholde, I come agaynst thee, Pharaoh king of Egypt, the great dragon, that lieth in the mids of his

riuers, which hath sayde, The river is mine, and I haue made it for my selfe.

4 But I will put hookes in thy chawes, and I will cause the fish of the riuers to sticke vnto thy scales, and I will drawe thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leave thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon open field: thou shalt not be brought together, nor gathered: for I haue giue thee for meat to the beasts of the field, and to foules of heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

7 When they rooke hold of thee in their hand, thou didst breake, & rent at their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to stand vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vnto thee, and destroy man and beast out of thee,

9 And I land of Egypt shall be desolate, & waste, & they shall knowe that I am the Lord: because he hath sayde, The river is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, & I will make the land of Egypt utterly waste & desolate from the towne of Seuenh, euen vnto the borders of the blacke Moyses.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neyther shall it be inhabited fourty yeeres.

12 And I will make the lande of Egypt desolate in the mids of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourty yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the end of fourty yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, & will cause them to returne into the land of Pathros, into the land of their habitation, & they shall be there as a small kingdome.

15 Yet shall be smallest of the kingdoines, neyther shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

17 In the seven & twentieth yeere also in the first month, and in the first day of the month came the worde of the Lord vnto me, saying,

c I will send enemies agaynst thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

d Read 2. King 18. 21. Isa. 36. 6.

e Or, shake, e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others. f Thus God can not suffer that man should arrogate any thing to him selfe, or put his trust in any thing save in him alone. g Ebr. Cush, or Ethiopia.

Ierem. 46. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romans, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

h Least I should by this meanes punish their finnes.

i Counting from the captiuitie of Ierusalem.

k Hetooke
great paines at
the siege of Ty-
rus & his army
was fore hand-
led.
l Signifying, that
Nebuchad-nez-
zar had more
paines then pro-
fit, by the taking
of Tyrus.
m Or, in it.
n Or, evil against
me.

2 By Phut and
Lud are ment
Aphrica & Ly-
bia.

b Which was a
strong citie of
Egypt, chap. 29.
10.

18 Some of man, Nebuchad-nezzar king of Babel caused his army to serve a great service against Tyus: euerie head was made balde, and euerie shoul- der was made bare: yet had he no wa- ges, nor his armie for Tyus, for the service that he serued against it.
19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar king of Ba- bel, & he shall take her multitude, and spoile her spoile, & take her priap, and it shall be the wages for his armie.
20 I haue giuen him the land of Egypt for his labour, that he serued against it because they wrought for me, saith the Lord God.
21 In that day wil I cause the horne of the house of Israel to grow, and I wil giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 The word of the Lord came agayne vnto me, saying,
2 Some of man, propheticie, and say, Thus saith the Lord God, Houle & cry, Woe be vnto this day.
3 For the day is nere, & the dape of the Lord is at hand, a cloude day, & it shall be the time of the heathen.
4 And the sword shall come vpon Egypt, & a feare shall be in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her fundations shall be broken downe.
5 Ethiopia, and Phur, & Ind, & all the common people & Cub, and the men of the land, that is in league, shall fall with them by the sword.
6 Thus saith the Lord, They also that maintaine Egypt, shall fall, & pride of her power shall come downe: from the towne of Scueney shall they fall by the sword, saith the Lord God.
7 And they shall be desolate in the mids of the countreies that are desolate, and her cities shall be in the mids of the cities that are wasted.
8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, & when all her helpers shall be destroyed.
9 In that day shall there messengers go forth from me in shippes, to make the carcles Hoies afraide, and feare shall come vpon them, as in the dape of Egypt: for so, it cometh.
10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.
11 For he and his people with him, euen the terrible nations shall be brought to destroy the lande: and they shall diuise their swords against Egypt, and fill the land with the flaine.
12 And I wil make the riuers drie, & sell the land into the handes of the wicked, & I wil make the land waste, & all that

therein is by the hands of strangers: I the Lord haue spoken it.
13 Thus saith the Lord God, I wil also destroy the idoles, & I wil cause their idoles to cease out of Egypt, and there shall be no more a prince of the lande of Egypt, & I wil send a seave in the land of Egypt.
14 And I wil make Pathyos desolate, & wil set fire in Noan, and I wil execute indgement in So.
15 And I wil set fire vpon the strength of Egypt: & I wil destroy the multitude of So.
16 And I wil set fire in Egypt: In that haue great sorrow, & So shall be destroyed, & So shall haue sorrowes dappie.
17 The pong men of Huen, & of Whis, beseth shall fall by the sword: and these cities shall go into captiuitie.
18 At Tehaphnehes the dape shall res- treine his light, wher I shall breake there the barres of Egypt: & wher poumpe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captiuitie.
19 Thus wil I execute iudgementes in Egypt, and they shall know, that I am the Lord.
20 And in the eleuenth peere, in the first moneth, and in the seventh day of the moneth, the word of the Lord came vnto me, saying,
21 Some of man, I haue broken the armie of Pharaoh king of Egypt: and so, it shall not be bound vp to be healed, neither shall they put a route to bind it, & so make it strong, to hold the sword.
22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, & wil breake this armie, that was strong, but is broke: & I wil cause the sword to fall out of his hand.
23 And I wil scatter the Egyptians among the nations, & wil disperse them through the countries.
24 And I wil strengthen the armie of the King of Babel, and put my sword in his hand, but I wil breake Pharaohs armes, and he shall cast out sighings, as the sighings of him, that is wounded before him.
25 But I wil strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sword into the hand of the King of Babel, & he shall stretch it out vpon the land of Egypt.
26 And I wil scatter the Egyptians among the nations, and disperse them among the countreies, and they shall knowe, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheticie a like destruction to them both.

1 A In the eleuenth peere, in the third moneth, and in the first day of the moneth the word of the Lord came vnto me.

Or, Memphis, or Alkaira.
Or, Tanis.
Or, Pelusium.
Or, Alexandria.
Or, Heliopolis.
Or, Bubastum.
c Meaning, that there shall be great sorrow and affliction.
d That is, the strength & force
e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.
f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Ierec, 46.26.
g His force and power.
h Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiahs reigne, or of Ieconiahs capti- uitie.

bnto me, saying,
2 Some of man, speake bnto Pharaoh
king of Egypt, and to his multitude,
Whom art thou like in thy greatness?
3 Beholde, Asshur was like a cedar in Le-
banon with faire branches, and with
thicke shadowing boughes, and shot
by verie hie, and his toppes was among
the thicke boughes.

4 The waters nourished him, and the
deepe exalted him on hye with her ry-
uers running round about his plants,
and sent out her little riuers vnto all
the trees of the^e felde.

5 Therefore his height was exalted as
howe all the trees of the felde, and his
boughes were multiplied, & his bran-
ches were long, because of p multitude
of the waters, which the deepe sent out.

6 All the foules of the heauen made their
nests in his boughs, & vnder his bran-
ches did all the beasts of the felde hyng
forth their yong, & vnder his shadowe
dwelt all mightie nations.

7 Thus was he faire in his greatnes, &
in the length of his branches: for his
roote was nere great waters.

8 The cedars in the garden^d of God
could not hide him: no fire tree was
like his branches, & the chestnut trees
were not like his boughes: all the trees
in the garden of God were not like vnto
him in his beautie.

9 I made him faire by the multitude of
his branches: so that all the trees of E-
den, that were in the garden of God,
enuyed him.

10 Therefore thus saith the Lord God,
Because^e he is lift vp on hygh, & hath
shot by his toppes among the thicke
boughes, and his heart is lift by in his
height,

11 I haue therefore deliuered him into
the hands of the^e mightiest among the
heathen: he shal handle him, for I haue
cast him away for his wickednes.

12 And p strangers haue destroyed him,
euen the terrible nations, & they haue
left him vpon the mountaines, & in all
the valleys his branches are fallen, and
his boughes are broken by al riuers
of the land: all the people of the earth
are departed from his shadowe, & haue
forsaken him.

13 Vpon his ruine shal al the foules of p
heauen remaine, and all the beasts of
the field shalbe vpon his branches,

14 So that none of al the trees by p wa-
ters shalbe exalted by their height, nei-
ther shal hye by their top among the
thicke boughes, neither shal their leaues
stande by in their height, which drinke
so much water: for they are deliuered
vnto death in the nether partes of the
earth in the middes of the chidren of
men among them that goe downe to
the pit.

15 Thus saith the Lord God, In the day
when he went downe to hell, I caused
them to mourne, and I covered the

deepe for him, and I did restraine the
floods thereof, and the great waters
were stayed: I caused Lebanon to
mourne for him, and al the trees of the
field saped.

16 I made the nations to shake at the
sound of his fall, when I cast him downe
to hell, with them that descend into the
pit, and al the excellent trees of Eden,
and the best of Lebanon: euen all that
are nourished with waters, shall bee
comforted in the nether partes of the
earth.

17 They also went downe to hell to him
vnto them p he shalme with the sword,
and his arine, and they that dwelt vnder
his shadowe in the muddes of the
heathen.

18 To whom I art thou thus like in glo-
rie and in greatnes among the trees of
Eden: per thou shalt be cast downe to
the trees of Eden vnto p nether partes
of the earth: thou shalt sleepe in the
muddes of the^k vncircumcised, with
them that be slaine by the sword: this
is Pharaoh & all his multitude, saith
the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to beweyle Phara-
sh king of Egypt. 12 He propheseth that destru-
tion shall come vnto Egypt through the king of
Babylon.

1 Ad in the^a twelfth peere in the
twelfth moneth, & in the first daye
of the moneth, the word of p Lord
came vnto me, saying,

2 Some of man, take by a lamentation
for Pharaoh king of Egypt, & say vnto
him, Thou art like a^b vpon of p na-
tions and art as a^c dyagon in the sea:
thou caldest out thy riuers^c and trou-
bledest the waters with thy sette, and
stampedst in their riuers.

3 Thus saith the Lord God,* I will ther-
fore spread my net ouer thee to a great
multitude of people, & they shall make
thee come by vnto my net.

4 Then wil I leave thee vpon the land,
& I wil cast thee vpon the open felde,
& I wil cause all the foules of the hea-
uen to remaine vpon thee, & I wil fill
all the beasts of the field with thee.

5 And I wil lay thy flesh vpon the me-
taines, and fill the valleys^d with thine
height.

6 I wil also water thy blood the land
wherein p^e swimmeth, euen to p moist-
taines, & the riuers shalbe full of thee.

7 And when I shal put thee out, I wil
couer the heauen, and make the starres
thereof darke: * I will couer the sunne
with a cloude, and the moone shall not
giue her light.

8 All the lights of heauen wil I make
darke for thee, and byngs darkenesse
vpon thy land, saith the Lord God.

9 I wil also trouble the hearts of many
people, when I shal bring thy destruc-
tion among the nations, and vpon the
that shalbe for the slaughter of the king and his people.

countreis

h To cause this
destruction of
the King of Af-
siria to seeme
more horrible,
he setteth forth
other Kings and
princes which
are dead, as
though they re-
ioiced at the fall
of such a tyrant.
i Meaning, that
Pharaohs power
was nothing so
great as his was.
k Read Chap.
28.10.

a Which was p
first yere of the
general captiui-
tie vnder Zede-
kiah.

b Thus the scri-
ptures compare
tyrants to cruel
& huge beasts
which deuour al
that be weaker
then they, and
such as they may
ouercome.

c Or, whale.
d Thou prepa-
redst great ar-
mies.

Chap. 12. 13. &
17. 20.

d With heapes
of the carcases
of thine armie.
e As Nilus ouer-
floweth Egypt,
so wil I make
the blood of thy
thine hoste to o-
uerflow.

f The word sig-
nifieth to be put
out as a candle
is put out.

Isa. 13. 10.
ioel 2. 31. & 3. 15.
math. 24. 29.
g By this manner
of speech is ment
the great sorow

b Meaning, that
he was not like
in strength to
the king of the
Assyrians, whom
the Babylonians
ouercame.

c Many other
nations were vn-
der their domi-
nion.
Or, countrey.

d Signifying,
that there was
no greater power
in the world
then his was.

e Or, thou wast
lift up.

e That is, of Ne-
buchad-nezzar,
who afterward
was p monarche
& onely ruler of
the world.

f Hereby is sig-
nified the des-
truction of the
power of the
Assyrians by the
Babylonians.

g The deepe wa-
ters that caused
him to mount so
hie (meaning
his great abun-
dant & pompe)
shall now lamer
as though they
were covered w
sackcloth.

countreies which thou hast not knowe.

10 **Pea,** I will make many people amazed at thee, and their kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his owne life in the day of thy fall.

11 **For thus saith the Lord God,** The sword of the king of Babel shall come upon thee.

12 **By the swordes of the mightie will I** cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, & all the multitude thereof shall be consumed.

13 **I will destroy also** all the beasts thereof from the great watersides, neither shall foot of man trouble them any more, nor the howes of beast trouble them.

14 **Then will I make** their waters deep, & cause their rivers to runne like oyle, saith the Lord God.

15 **When I shall make** the land of Egypt desolate, & the countrey with all that is therein, shall be layd waste: when I shall smite at them, which dwell therein, then shall they know, that I am the Lord.

16 **This is the mourning** wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, & for all her multitude, saith the Lord God.

17 **In the twelfth yeere** also in the fiftieth day of the moneth, came the word of the Lord unto me, saying,

18 **Sonne of man, lament** for the multitude of Egypt, and call them downe, even them and the daughters of the mighty nations unto the nether partes of the earth, with them that go downe into the pit.

19 **Whom dost thou passe** in beautie? go downe and sleepe with the uncircumcised.

20 **They shall fall** in the middes of them that are slaine by the sword: she is delivered to the sword: drawe her downe, and all her multitude.

21 **The most** mighty and strong shall speake to her out of the middes of hell with them that helpe her: they are gone downe and sleepe with the uncircumcised that be slaine by the sword.

22 **As for** him that is there and all his company: their graves are about him: all they are slaine and fallen by the sword.

23 **Whose graves** are made in the side of the pit, and his multitude are rounde about his grave: all they are slaine and fallen by the sword, which caused feare to be in the land of the living.

24 **There is** a plain and all his multitude round about his grave: all they are slaine & fallen by the sword which are gone down with the uncircumcised into the nether partes of the earth, which caused themselves to be feared in the land of the living, yet have they borne their shame with them that are gone

downe to the pit.

25 **They have made** his bed in the mids of the slaine with all his multitude: their graves are rounde about him: all they uncircumcised are slaine by the sword: though they have caused their feare in the lande of the living, yet have they borne their shame with them that go downe to the pit: they are layde in the mids of them, that be slaine.

26 **There is** a Helthech, Tubal, & all their multitude, & their graves are rounde about them: all these uncircumcised were slaine by the sword, though they caused their feare to be in the lande of the living.

27 **And they shall not** lye with the valiant of the uncircumcised, that are fallen, which are gone downe to the grave, with their weapons of warre, and have layde their swordes under their heades, but their niquitie shall be upon their bones: because they were the feare of the mightie in the lande of the living.

28 **Pea, thou shalt** be broken in the mids of the uncircumcised, & lye with them that are slaine by the sword.

29 **There is** Edom, his kings, & all his princes, which with their strength are layde by them that were slaine by the sword: they shall sleepe with the uncircumcised, & with them that go downe to the pit.

30 **There be** all the princes of the South, with all the Idonians, which are gone down with the slaine, with their feare: they are ashamed of their strength, and the uncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that go downe to the pit.

31 **Pharaoh shall** see them, and he shall be comforted over all his multitude: Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

32 **For I have** caused my feare to be in the land of the living: & he shall lye in the mids of the uncircumcised with them, that are slaine by the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 **The office of the governors & ministers.** 14 **He strengtheneth them** that despair, & boldeneth them with the promises of mercie. 30 **The word of the Lord against the mockers of the Prophet.**

1 **Again,** the word of the Lord came unto me, saying,

2 **Sonne of man,** speake to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the lande take a man from among them, & make him their watchman,

3 **If when he** seeth the sword come upon the lande, he blowe the trumpet, and warne the people,

4 **Then he that** heareth the sounde of the trumpet, shall say, I have heard the

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which dyed not by cruel death, but by the course of nature, & are honorably buried with their coat of armour & signes of honour.

s The Kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries, u I will make the Egyptians afraid of me, as they caused others to feare them.

"Or, of their costs. A he sheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, & to warne the cuer of the dangers which are at hand,

k This came to passe in lesse the foure yeeres after this prophetic.

i To wit, of the Caldeans thine enemies, which shall quietly enjoy al thy commodities.

k That is, prophetic, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, read Iere.

1. 10. I have not other kingdomes, more beautifull then thou, perished: m That is, Egypt. n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meete and maruaile at him, read Isa. 14. 9.

o Meaning, the Persians.

p Whom in this life all the world feared.

Hereby he
condemneth all
them of hypo-
cric, which pre-
tend to forsake
rickednes, and
yet declare not
themselues such
by their fruites,
that is, in obey-
ing Gods com-
mandementes &
by godly life.

q This declareth
that wee ought
to heare Gods
word with such
zeale & affecti-
on that we shuld
in all points obey
his iels we abuse
the word to our
own condemnation,
and make of his ministers as though they
were iels to serue mens foolish fantasies.

monthes they make a ielles, and they
heart goeth thither their conetoulness.
32 And lo, thou art vnto the, as a iesting
song of one that hath a plectant boyce, &
can sing well: for they heare thy words,
but they doe them not.
33 And when this cometh to passe (for
lo, it will come) then shall they knowe,
that a wofull hath bin among them.
and make of his ministers as though they
were iels to serue mens foolish fantasies.

CHAP. XXXIII.

1 Against the shepherds that despised the flocke of
Christ, and seeke their owne gayne. 7 The Lord
saith that he will visite him dispersed flocke, & ga-
ther them together. 23 He promisseth the true
shepherd Christ, and with him peace.

1 **A**nd the word of the Lord came vnto
me, saying,
2 Sonne of man, prophesie against
the shepherds of Israel, prophesie and
saye vnto the, Thus saith the Lord God
vnto the shepherds, * Wo be vnto the
shepherds of Israel, y feede the elues:
shoulde not the shepherdes feede the
flockes?

3 Ye eat the ^b fat, and ye clothe you with
the wool: ye kil them that are fed, but
ye feede not the sheepe.

4 The weakke haue ye not strengthened:
the sick haue ye not healed, neither haue
ye bound by the broken, nor brought a-
gaine that which was diuyn awape,
neither haue ye sought that which was
lost, but with crueltie, and with rigour
haue ye ruled them.

5 And they were scattered without a
shepherd: and when they were disper-
sed, they were deuoured of all the beastes
of the field.

6 My sheepe wandred through all the
mountaines, and vpon euery hie hill:
yea, my flocke was scattered throug
all the earth, and none did seeke or sear: h
after them.

7 Therefore ye shepherds, heare the word
of the Lord.

8 As I liue, saith the Lord God, surely
because my flocke was spoiled, and my
sheepe were deuoured of all the beastes
of the field, hauing no shepherd, neither
did my shepherdes seeke my sheepe, but
the shepherdes fed themselves, and sed
not my sheepe.

9 Therefore, heare ye the word of the
Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I
come against the shepherds, and will re-
quire my sheepe at their handes, & cause
them to cease from feeding the sheepe:
neither shall the shepherdes feede them-
selves any more: for I will deliuer my
sheepe from ^a their monthes, and they
shall no more deuoure them.

11 For thus saith the Lord God, Behold,
I will search my sheepe, & seeke them out,

12 As a shepherd searcheth out his flocke,
when he hath bene among his sheepe
that are scattered, so will I seeke out my

sheepe, and will beine them out of all
places, where they haue bene scattered
in the cloudie and darke dap.

13 And I will bring them out from the
people, and gather them from the coun-
treis, and will bring them to their owne
lande, and feede them vpon the moun-
taines of Israel, by the riuers, and in all
the inhabited places of the countrey.

14 I will feede them in a good pasture,
and vpon the hie mountaines of Israel
shall their folde be: there shall they lye in
a good folde and in fatte pasture shall
they feed vpon the mountaines of Israel.

15 I will feede my sheepe, & bring them to
their rest, saith the Lord God.

16 I will seeke that which was lost, and
bring againe ^b which was diuyn awape,
and will binde by that which was broken,
& will strengthen the weakke, but I
will destroy the fat and the strong, and
I will feede them with ^b iudgement.

17 Also you my sheepe, Thus saith the
Lord God, beholde, I iudge betweene
sheepe, and sheepe, betweene the rames
and the goates.

18 Seemeth it a small thing vnto you to
haue eaten by the good pasture, but ye
must treade downe with your feete the
residue of your pasture: and to haue
drunke of the deep waters, but ye must
trouble the residue with your feete?

19 And my sheepe eat that which ye haue
troden with your feete, and drinke that
which ye haue troubled with your feete.

20 Therefore thus saith the Lord God
vnto them, Behold, I, euen I will iudge
betweene the fatte sheepe and the leane
sheepe.

21 Because ye haue thrust with side and
with shoulder, and pulst all the weakke
with your homies, till ye haue scattered
them abroad,

22 Therefore wil I helpe my sheepe, and
they shall no more be spoiled, and I wil
iudge betweene sheepe and sheepe.

23 And I will set by a shepherd over
them, & he shall feede them, euen my ser-
uant ^a David, he shall feede them, & hee
shall be their shepherde.

24 And I the Lord will be their God, &
my seruant David shall be the prince as
among them. I the Lord haue spoken it.

25 And I will make with them a covenant
of peace, and will cause the euill beastes to
cease out of the land: & they shall dwell
safely in the wilderness, and sleepe in ^b woods.

26 And I wil set them, as a blessing, euen
round about my mountaine: and I wil
cause raine to come downe in due season,
and there shall be raine of blessing.

27 And the ^a tree of the field shall neede
her fruite, and the earth shall giue her
fruite, and they shall be safe in their land,
and shall knowe that I am the Lord,
when I haue broken the cordes of their
poke, and deliuered them out of the
hands of those that serued them selues
of them,

f In the day of
their affliction
and miserie: and
this promise is to
comfort the church
in all dangers,

g Meaning such
as lift vp them-
selues aboue
their brethren, &
thinke they haue
no neede to be
governed by me.
h That is, by put-
ting difference
betweene the
good and the
bad, and so giue
to either as they
deserue.

i By good pa-
sture & deep wa-
ters is ment the
pure word of
God and the ad-
ministration of
iustice, which
they did not di-
stribute to the
poore til they
had corrupted it.

k Meaning,
Christ, of whom
David was a fo-
rower, Iere. 30, 9.
hosea. 3 5.

l This declareth,
that vnder
Christ's flocke
should be truly
deliuered from
sinne, & hell, and
so be safely pre-
served in the
Church where
they should ne-
uer perish.

m The fruits of
gods graces shall
appeare in great
abundance in his

Iere. 23. 1.

a By the shep-
herds he mean-
eth the King,
the magistrates,
Priests, and Pro-
phets.

b Ye seeke to en-
rich your selues
by their com-
modities, and so
spoil the rich-
esses and sub-
stance.

c He describeth
the office & due-
tie of a good pa-
stor, who ought
to loue and suc-
cure his flocke
and not to be
cruel toward
them.

d For lacke of
good govern-
ment & doctrine
they perished.

e By destroying
the couterous
hirelings and re-
storing true
shepherdes.

f Whereof we haue
a signe so oft as
God sedeth true
preachers who
both by doctrine
and life labour
to feede his
sheepe in the
pleasant pastures
of his word.

28 And thou shalt no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither shall they be reproached of the heathen any more.

30 Thus shall they understand, that I the Lord their God am with them, & that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my shepe, the shepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

2 The desolation that shall come on mount Seir, because they troubled the people of the Lord.

Magnify the word of the Lord came unto me, saying,

2 Some of man set thy face against mount Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord God, Behold, I come against thee, and I will stretch out mine hand against thee, & I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetual hatred & hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an ende,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, & blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, & cut from it him that passeth out and him that returneth,

8 And I will fill his mountains with his slain men: in thine hills, and in thy valleys and in all thy rivers shall they fall, that are slayne with the sword.

9 I will make thee perpetual desolations, and thy cities shall not returne, & ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countries shall be mine, and we will possess them (saying the Lord was there)

11 Therefore as I live, saith the Lord God, I will even do according to thy wrath, & according to thine indignation which thou hast used in thine hatred against them: and I will make my self known among them when I have judged thee.

12 And thou shalt knowe, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountanes of Israel, saying, They be waste, they are given us to be devoured.

13 Thus with your mouthes ye have boasted against me, & have multiplied your words against me: I have heard

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt be desolate, & mount Seir, & all Idumea wholly, & they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promisseth to deliver Israel from the Gentiles. 22 The benefites done unto the Lewes, are to be ascribed to the mercie of God, and not unto their deservings. 26 God reneweth our hearts, that wee may walke in his commandments.

Also thou some of man, prophesie unto the mountanes of Israel, and say, Ye mountanes of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, euen the places of the world are ours in possession,

3 Therefore prophesie, and saye, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you up on euery side, that ye might be a possession unto the residue of the heathen, & ye are come unto the lips, & tongues

4 Therefore ye mountanes of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountanes

and to the hills, to the rivers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, & against all Idumea, which haue taken my land for their possession, with the top of al their heart, and with despiteful minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountanes, & to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted up mine hande, surely the heathen that are about you, shall beare their shame.

8 But you, O mountanes of Israel, ye shall sowe forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tilled and sown.

10 And I will multiplie the men vpon you, euen all the house of Israel whole, and the cities shall be inhabited, and the desolate places shall be built.

11 And I will multiplie vpon you man and

a That is, the Idumean,
b That is, Ierusalem, which for Gods promises was the chiefest of al the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselves to haue it and therefore came with Nebuchadnezzar against Ierusalem for this purpose

e Because you haue bene a laughing stocke vnto them.

f By making a solemn oath, read Chap. 20. 5.
g God declareth his mercies and goodnes toward his Church who still preferueth his, euen when he destroyeth his enemies,

n That is, the rod that shall come out of the roote of Ishai, **Isa. lvi.**

a Where the Idumeans dwelt,

b Where by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against gods people, they should go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled in shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praye his Name: and also that the wicked rage as though there were no God, till they feeble his hand to their destruction.

and beast, and they shall increase, and bring fruit, & I will cause you to dwell after your old estate, and I will bestow benefits upon you more than at the first, and ye shall know that I am the Lord.

12 **Yea,** I will cause men to walke upon you, even my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth deprime them of men.

13 **Thus saith the Lord God,** Because they say unto you, Thou^k lande denourest by men, and halt bene a waister of thy people,

14 **Therefore** thou shalt denoure men no more, neither shalt thy people henceforth, saith the Lord God,

15 **Neither** will I cause men to heare in thee the shame of heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 **I** whosoever his word of the Lord came unto me, saying,

17 **Sonne** of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne waies, & by their deedes: their way was before me as the filthines of the menstruous.

18 **Wherefore** I poured my wrath by them, for the blood that they had shed in the lande, and for their idoles, where-with they had polluted it.

19 **And** I scattered them among the heathen, and they were dispersed through the countreies: for according to their waies, and according to their deedes, I iudged them.

20 **And** when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they saide of them, These are the people of the Lord, and are gone out of his land.

21 **But** I fauoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.

22 **Therefore** say vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine^h holp^h Names sake, which ye polluted among the heathen, whither ye went.

23 **And** I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before^h the people.

24 **For** I will take you from among the heathen, and gather you out of all countreies, & will bring you into your own land.

25 **Then** will I pour cleaneⁿ water upon you, and ye shall be cleane: yea, from al your filthines, and from al your idols will I cleanse you.

26 **A** new heart also will I giue you, &

a new spirit will I put with you, & I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 **And** I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keep my iudgements and do them.

28 **And** ye shall dwell in the land, that I giue to your fathers, and ye shall be my people, and I will be your God.

29 **I** will also deliuer you from all your filthines, and I will call for^o come, and will increase it, and lay no famine upon you.

30 **For** I will multiply the fruite of the trees, and the increase of the fildes, that ye shall beare no more the reproche of famine among the heathen.

31 **Then** shall ye remember your owne wicked waies, and your deedes that were not good, & shall iudge your selues worthise to haue bene destroyed for your iniquities, and for your abominations.

32 **Be** it known vnto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne waies.

33 **Thus** saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities and the desolate places shall be builded.

34 **And** the desolate lande shall be tilled, whereas it lay waste in sight of all that passed by.

35 **For** they saide, This waste lande was like the garde of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 **Then** the residue of the heathen that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 **Thus** saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will create them with men like a flocke.

38 **As** the holy flocke, as the flocke of Ierusalem in their solemn feastes, so shall the desolate cities be filled with flocks of men, & they shall know, that I am the Lord.

CHAP. XXXVII.

1 **He** prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

The hande of the Lord was vpon me, and carried me out in the Spirit of the Lord, and let me downe in the middes of the fildes, which was full of bones.

2 **And** he led me rounde about by them, and behold, there were very many in the open field, and lo, they were very dry.

3 **And** he saide vnto me, Sonne of man, is able to giue life to the dead bones, and bodies, and raise them vp againe,

can

h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

Or, thee.
k Thus the enemies imputed as the reproche of the land, which God did for the finnes of the people according to his iust iudgements.

Isa. 51. 5.
Jer. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish in. This excludeth from man all dignity, and meaneth deserue any thing by, seeing that God referreth y whole to him selfe, and that onely for the glory of his holy Name.

Or, your.

n That is, his Spirit whereby he reformeth y heart and regenerateth his,

Isa. 44. 3.

Jer. 32. 39.

chap. 11. 19.

o Vnder the abundance of temporal benefices he concluded the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthie to be of the number of Gods creatures for your ingratitude against him

q He declareth that it ought not to be referred to y soile or plentifulnes of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare whē he maketh it barren.

Or, valley.
r He sheweth by a greater miracle, that God hath power, and also wil deliuer his people from their captiuitie inasmuch as he is able to giue

can these bones liue? And I answered,
O Lord God, thou knowest.

4 Again he said vnto me, Prophecie vpon these bones & sape vnto them, O ye drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I will cause breath to enter into you, and ye shal liue.

6 And I will laye sinewes vpon you, & make fleshe growe vpon you, and couer you with skinne, & put breath in you, that ye may liue, and ye shal know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noise, and beholde, there was a shaking, & the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, & the fleshe grew vpon them, & about, the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the wind: prophecie, some of man, & say to the winde, Thus saith the Lord God, Come from the foure winds, O breath, and breathe vpon these saine, & they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they sape, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, and sape vnto them, thus saith the Lord God, Behold, my people, I will open your graues, & cause you to come vp out of your sepulchres, and bring you into the lande of Israel.

13 And ye shal know that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shal put my Spirit in you, & ye shal liue, and I shal place you in your owne land: then ye shal knowe that I the Lord haue spoken, & performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Whereouer thou sonne of man, take thee a peece of wood, & write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another peece of wood, & write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shalbe as one in my hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt thou shew vs what thou meaneest by these?

19 Thou shalt answer them, Thus saith the Lord God, Beholde, I will take the tree of Ioseph, which is in the hand of

Ephraim, and the tribes of Israel his fellowes, and wil put them with him, euen with the tree of Iudah, and make them one tree, and they shalbe as one in my hand.

20 And the peecees of wood, whereon thou writeest, shalbe in my hande, in their sight.

21 And sape vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, & wil gather them on euery side, and bring them into their owne lande.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one King shalbe king to them all: & they shalbe no more two peoples, neither be denided any more henceforth into two kingdomes.

23 Neither shall they be polluted anye more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and wil cleane them: so shal they be my people, and I wil be their God.

24 And Dauid my seruant shall be King ouer them, and they all shal haue one shepheard: they shal also walke in my iudgements, and obserue my statutes, and do them.

25 And they shal dwell in the land, that I haue giue vnto Iacob my seruant, where your fathers haue dwelt, & they shal dwell therein, euen they, and their sonnes, & their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Whereouer, I will make * a covenant of peace with them: it shalbe an euermolting covenant with them, and I will place them, and multiply them, & I will set my Sanctuarie among them for euermore.

27 My tabernacle also shalbe with them: yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

2 He prophesieth that Gog and Magog shall fight with great power against the people of God.

21 Their destruction.

1 And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Gog and against the lande of Magog, the chiefe prince of Meshech & Tubal, and prophecie against him.

3 And sape, Thus saith the Lord God, Beholde, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I wil destroye thee, & put hookes in thy chawres, and I will bring meane the principal enemies of the Church, Reuc. 20. 8.
thee

Iohn. 10. 16.

I. 4. 40. 11. ier. 23. 5.
chap. 34. 23.
dan. 9. 24.

f Meaning, that the elect by Christ shal dwell in the heavenly Ierusalem, which is ment by the land of Canaan, P. sal. 109. 4. and 116. 2.

a Which was a people & came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countries, which had the government of Grecia and Italie, he

b Signifying, all parts whereas y Israelites were scattered: that is, the faithfull shalbe brought to the same vnitie of spirit, and doctrine, wherefoerer they are scattered throughout the world.

c That is, when I haue brought you out of those places, & townes where you are captiues,

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

e That is, the house of Israel,

b He sheweth that the enemies shall bend the felues against y Church, but it should be to their owne destruction. c The Persians, Ethiopians, and men of Aphrica. d Gomer was Iaphets sonne, & Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor. e Signifying, that all the people of the world should assemble themselves against y Church and Christ their head. f That is, to molest, and destroye the Church. g Meaning, Israel which had nowe bene destroyed, and was no yete built againe: declaring hereby the simplicitie of the godly, who seke not so much to fortifie them selues by outward force, as to depend on y providence & goodnes of God. h One enemy shall enuy another be cause every one shal thinke to haue y spoile of the Church. i Shalt not thou be thine occasions to come against my church when they suspect nothings? k Meaning, in y last age, & from the coming of Christ vnto the end of the world. l Signifying, that God wil be sanctified by maintaining his Church, & destroying his enemies, as Chas. 36. 23. & 37. 28.

these forth, and al thine host both hoiles and hoiemen, all clothed with all foires of armour, euen a great multitude with bucklers, and shieldes, and all handling swordes. 2 The p of Paras, of Ensh, & Whut with them, euen al thep that beare shieldes and helmet. 3 Gomer and all his bands, and the house of Togarmah of y North quarters, and al his bands, and much people with thee. 4 Prepare thy selfe, and e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegard. 5 After many daies thou shalt be visited: for in the latter peres thou shalt come into the lande, that hath bin destroyed with the sword, and is gathered out of manie people vpon the mountaines of Israel, which haue long been waste: yet they haue bene brought out of the people, and they shal dwell all safe. 6 Thou shalt ascend and come vp like a tempest, and shalt be like a cloude to couer the land, both thou, & al thy bands, and many people with thee. 7 Thus saith the Lorde God, Euen at the same time shall manie things come into thy minde, and thou shalt thinke evil thoughts. 8 And thou shalt say, I wil go vp to the lande that hath no walles towres: & I will go to them that are at rest, & dwell in safetie, which dwell all about walles, and haue neither barres nor gates, 9 Thinking to spoyle the prauie, & to take a bootie, to turne thine hande vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods & dwell in the middes of the land. 10 Sheba and Dedan, and the marchants of Carthly with all the lions thereof shall spee vnto thee, & Art thou come to spoyle the prauie? hast thou gathered thy multitude to take a bootie? to carie awaye silver and golde, to take awaye cattell and goods, and to spoyle a great prauie? 11 Therefore, some of man, prophetic, & say vnto Gog, Thus saith y Lord God, In that daie when my people of Israel i dwell in safetie, shalt thou not knowe it? 12 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie. 13 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the latter daies, and I will bring thee vpon my land y heathen may knowe me, when I shall be sanctified in thee, & Gog, before their eyes. 14 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in old

time = by the hand of my seruants the Prophets of Israel which propheticed in those daies and peres, that I would bring thee vpon them? 15 At the same time also when Gog shal come against the lande of Israel, saith the Lord God, my wrath shall arise in mine anger. 16 For in mine indignation and in the fire of my wrath haue I spoken: where by at that time there shall be a great shaking in the land of Israel, 17 So y fishes of the sea, & the fowles of the heauen, and the beasts of the field and al that mooue and creepe vpon the earth, & all the men that are vpon the earth, shal tremble at my presence, and the mountaines shall be ouerthrowen, & the scapes shall fall, and euery wall shall fall to the ground. 18 For I wil cal for a sword against him throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother. 19 And I wil please against him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, & haile stones, fire, and brimstone. 20 Thus will I be magnified, and sanctified, and known in the eyes of manie nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX. 1 He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his host. 17 They shal be deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised. 25 Therefore, thou some of man, prophetic against Gog, & saye, Thus saith the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal. 2 And I will destroye thee & leaue but the best part of thee, and will cause thee to come vp from the North parts & will bring thee vpon the mountaines of Israel: 3 And I will smite thy bowe out of thy left hande, and I wil cause thine arrows to fall out of thy right hand. 4 Thou shalt fall vpon the mountaines of Israel, and all thy bandes & the people, that is with thee: for I wil giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured. 5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God. 6 And I will send a fire on Agagog, and among them that dwell there in the cities, and they shall knowe that I am the Lord. 7 So wil I make mine holy Name known in the middes of my people Israel, & I will not suffer them to pollute mine holy Name anye more, and the heathen

in Hereby he declareth y none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they knowe that God hath so ordeined. n All meanes whereby man should thinke to saue him selfe shall faile: the affliction in those dayes shall be so great & the enemies destruction shall be so terrible. o Against y people of Gog and Magog, Chap. 36. 23. and 37. 28. a Or, destroye: thee with sixe plagues, as Chap. 38. 22. b Meaning, that by the vertue of Gods word the enemy shall be destroyed where soeuer he asyleth his Church. c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate, then

d That is, this plague is fully determined in my counsell & cannot be changed.
e After this destruction y church shal haue great peace and tranquillitie, & burne al their weapons because they shal no more feare the enemies: and this is chiefie ment of the accomplishment of Christes kingdom, when by their head Christ al enemies shall be overcome.
f Which declarereth that the enemies shal haue an horrible fall.
g For the flinke of y carcasses.
h Meaning a long time.
i Partly that y holy land should not be polluted, and partly for y compassion that the children of God haue, euen on their enemies

^oOr, multitude.

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

then shall I smite that I am the Lorde, the holy one of Israel.

8 Beholde, ^d it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shal go forth, and shall burne & set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, & vpon y speares, and they shall burne them with fire seuen peeres.

10 So that they shall bring no wood out of the felde, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shal robbe those that robbed them, & spoile those that spoiled them, saith the Lorde God.

11 And at the same time wil I giue vnto Gog ^a a place there for buryall in Israel, euen the valley whereby men goe toward the East part of the Sea: and it shal cause them that passe by, to stoppe their noses, and there shall they burie Gog with al his multitude: & they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burping of the, that they may cense the land.

13 Yea, al the people of y land shall burie them, and they that haue a name when I shal be glorified, saith the Lorde God.

14 And they shal chuse out men to go continually through the ^a land with them that trauaile, to burie those y remaine vpon the ground, and cense it: they shal search to the end of seuen moneths.

15 And the traualiers that passe through the land, if any see a mans bone, then shall he let by a signe by it, till the burers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cense the land.

17 And thou some of man, thus saith the Lorde God, Speake vnto euer feareth soule, and to al the beastes of the felde, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eate of the, & drinke blood.

18 Ye shall eate the fleshe of the valiant, and drinke the blood of the princes of the earth, of the weathers, of y lambs, and of the goats, & of bullocks, euen of al fat beastes of Bashan.

19 And ye shal eate fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with valiant men, and with al men of warre, saith the Lorde God.

21 And I will let my glorie among the heathen, and all the heathen shal see my

indgement, that I haue executed, and myne hande, which I haue layed vpon them.

22 So the house of Israel shal know, that I am the Lorde their God from that day and so forth.

23 And the heathen shal knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into y hand of their enemies: to sell them all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lorde God, Now wil I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and wil be zealous for mine holy name.

26 After y they haue borne their shame, and all their transgression, whereby they haue transgressed against me, wher they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered the out of their enemies landes, and am sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lorde their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there.

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lorde God.

CHAP. XL.

The restoring of the citie and the Temple.

1 In the five and twentieth peere of my being in captiuitie in the beginning of the pere, in the tenth day of the month, in the fourteenth pere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon me, and brought me thither.

2 Into the land of Israel brought he me by ^a a buine vision, and set me vpon a very high mountaine, whereupon was the building of a citie, toward the South.

3 And he brought me thither, & beholde, there was a man, whose similitude was to looke to, like brylle, with a line thead in his hande, and a reede to measure with: and he stood at the gate.

4 And the man saide vnto me, Sonne of man, beholde with thine eyes, & heare with thine eares, and let thine heart vpon all that I shall shewe thee: for the intent, that they might be shewed thee, art thou brought thither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of

1 The heathen shal know that they overcame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples finnes.

Chap. 36. 23.

a The Iewes counted the beginning of the yere after two sortes: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

b Or, visions of God. Which was an Angel in forme of a man, that came to measure out this building

of the house round about : and in the mans hand was a reed to measure with, of five cubites long, by the cubite, and an had bready: so he measured þ breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went by the staires thereof, & measured the post of the gate, which was one reede broad, and the other post of the gate, which was one reede broad.

7 And euery chamber was one reed long, and one reede broad, and betwene the chambers were five cubites: and the post of the gate by the porch of þ gate within was one reede.

8 He measured also the porche of þ gate within with one reede.

9 Then measured he þ porch of the gate of eight cubites, and the posts thereof, of two cubites, and the porch of þ gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate tenne cubites, and the height of the gate thirtene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, & the chambers were five cubites on this side & five cubites on that side.

13 He measured then the gate from the roufe of a chamber to the toppe of the gate: the breadth was five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, & the posts of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: & the windowes went round about within: and vpon the postes were palme trees.

17 ¶ Then brought hee me into the outward court, & loe, there were chambers, & a panement made for the court round about, and thirte chambers were vpon the panement.

18 And the panement was by the side of the gates ouer against the length of the gates, and the panement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastwarde and Northwarde.

20 And the gate of the outward court, þ looked toward the South, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and

the postes thereof, and the arches thereof were after the measure of the fast gate: the length thereof was fiftie cubites, and the breadth fyue and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate þ looked toward the East, and the going by vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward þ South, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and lo, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fyue & twentie cubites.

26 And there were seuen steps to go by to it, & the arches thereof were before the: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in þ inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought mee into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, & the postes thereof, & the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long & fyue and twentie cubites broad.

30 And the arches round about were fyue and twentie cubites long, and fyue cubites broad.

31 And the arches thereof were toward the utter court, and palme trees were vpon the postes thereof, and the going by to it had eight steppes.

32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad.

34 And the arches thereof were toward the utter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going by to it had eight steppes.

35 ¶ After he brought mee to the North gate, and measured it, according to these measures,

Or, thresholde.

Or, upper post.

Or, pentises.

CHAP. XLI.

- 36 The chambers thereof, the posts thereof, and the arches thereof, & there were windows therein rounde about: the height was fifty cubites, and the breadth five and twentie cubites.
- 37 And the postes thereof were toward the utter court, and palme trees were vpon the postes thereof on this side, & on that side, and the going vp to it had eight steppes.
- 38 And euery chamber, and an entrie thereof was vnder the posts of the gates: there they walshed the burnt offering.
- 39 And in the porche of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, & the sin offering, and the trespass offering.
- 40 And at the side beyond the steps, at the entrie of the South gate stood two tables, & on the other side, which was at the porche of the gate were two tables.
- 41 Four tables were on this side, and four tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.
- 42 And the four tables were of hewen stone for the burnt offering, of a cubite & an halfe long, and a cubite & an halfe broad, and one cubite hie: whereupon also they laide the instruments wherewith they slew the burnt offering & the sacrifice.
- 43 And within were borders an hande broad, fastened round about, and vpon the tables lay the flesh of the offering.
- 44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the South gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the South.
- 45 And he saide vnto me, This chamber whose prospect is toward the South, is for the Priests, that haue charge to keepe the house.
- 46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Levi which may come nere to the Lord to minister vnto him.
- 47 So he measured the court, an hundred cubites long, and an hundred cubites broad euen foure square: likewise the altar that was before the House.
- 48 And he brought me to the porche of the house, and measured the posts of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.
- 49 The length of the porch was twentie cubites, and the breadth eluen cubites, and he brought me by the steps wherewith they wet vp to it, and there were pillars by the postes, one on this side, and another on that side.

- 1 The disposition and order of the building of the Temple and the other things thereto belonging.
- 1 Afterwarde, he brought me to the Temple, & measured the posts, five cubites broad on the one side and five cubites broad on the other side, which was the breadth of the tabernacle.
- 2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof fourtie cubites, and the breadth twentie cubites.
- 3 Then went he in, and measured the posts of the entrie two cubites, and the entrie five cubites, and the breadth of the entrie seven cubites.
- 4 So he measured the length thereof twentie cubites and the breadth twentie cubites before the Temple. And he saide vnto me, This is the most holy place.
- 5 After, he measured the wal of the house, five cubites, and the breadth of euery chamber foure cubites rounde about the house, on euery side.
- 6 And the chambers were chamber by chamber, three and thirrie foot high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wal of the house.
- 7 And it was large and went rounde mounting upward to the chambers: for the staire of the house was mounting upward, rounde about the house: therefore the house was larger upward: so they went vp from the lowest chamber to the highest by the middes.
- 8 I saw also the house hie round about: the foundations of the chambers were a full reed of five great cubites.
- 9 The thickness of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.
- 10 And betwene the chambers was the widenes of twentie cubits round about the House on euery side.
- 11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, & the breadth of the place that remained, was five cubits round about.
- 12 Nowe the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wal of the building was five cubits thicke, round about, & the length ninety cubites.
- 13 So he measured the house an hundred cubites long, and the separate place & the building with the walles thereof were an hundred cubites long.
- 14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubites.

- 15 And he measured the length of the building over against the separate place, which was behinde it, & the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.
- 16 The postes & the narrowe windowes, & the chambers rounde about, on three sides ouer against the postes, seled with cedar wood rounde about, and from the grounde up to the windowes, and the windowes were seled.
- 17 And from about the doore vnto the inner house & without, and by al the wall rounde about within & without it was seled according to the measure.
- 18 And it was made with Cherubims & palme trees, so that a palme tree was betwene a Cherub and a Cherub: and euery Cherub had two faces.
- 19 So that the face of a man was toward the palme tree on the one side, & the face of a lion toward the palme tree on the other side: thus was it made throughe all the house round about.
- 20 From the ground vnto about þ doore were Cherubims & palme trees made as in the wall of the Temple.
- 21 The postes of the Temple were square, & thus to looke vnto was the similitude and forme of the Sanctuarie.
- 22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof & the length thereof and the sides thereof were of wood. And he said vnto mee, This is the table that shalbe before the Lord.
- 23 And the Temple and the Sanctuarie had two doores.
- 24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.
- 25 And vpon the doores of the Temple there were made Cherubims & palme trees, like as was made vpon þ walles, and there were thicke planks vpon the forefront of the porche without.
- 26 And there were narrow windowes and palme trees on the one side, & on the other side, by the sides of the porche, and vpon the sides of the house, and thicke planks.
- C H A P. XLII.
- Of the chambers of the Temple for the Priests, & the holy things.*
- 1 Then brought hee mee into the vtter court by the way towardes þ South, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the South.
- 2 Before the length of an hundred cubites was the South doore, and it was fiftie cubites broad.
- 3 Ouer against the twentie cubites which were for the inner court, & ouer against the pavement, which was for the vtter court, was a chamber against a chamber in three rowes.
- 4 And before the chambers was a gallery often cubites wide, and within was a way of one cubite, and their doores toward the South.
- 5 Nowe the chambers about were narrower: for those chambers seemed to eat by these, to wit, the lower, and those that were in the middes of the building.
- 6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, euen from the ground.
- 7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.
- 8 For the length of the chambers that were in the vtter court, was fiftie cubites: and so, before the Temple were an hundred cubites.
- 9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.
- 10 The chambers were in the thickenesse of the wall of the court toward þ East, ouer against the separate place, and ouer against the building.
- 11 And the way before them was after the manner of the chambers, which were towardes the South as long as they, & as broad as they: and al their entrie were like, both according to their facions, & according to their doores.
- 12 And according to the doores of the chambers that were towardes the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreteth.
- 13 Then said he vnto me, The South chambers & the South chambers which are before the separate place, they be holie chambers, wherein the Priests that appoche vnto the Lord, shal eate the most holy things: there shal they lay the most holy things, and the meate offering, and the sinne offering, & the trespass offering: for the place is holy.
- 14 When the Priests enter therein, they shall not goe out of the holie place into the vtter court, but there they shall laye their garments wherein they minister: for they are holy, and shall put on other garments, and so shall appoche to those things, which are for the people.
- 15 Nowe when he had made an ende of measuring the inner house, he brought me southward to the gate whose prospect is toward the East, and measured it round about.
- 16 He measured the East side with þ measuring rodde, fiftie hundred reedes, euen with the measuring reede round about.
- 17 He measured also the South side, fiftie hundred reedes, euen with the measuring reede round about.
- 18 And he measured the South side fiftie hundred reedes with the measuring reede.
- 19 He turned about also to the West side,

and measured five hundredthrees with the measuring reede.

- 20 He measured it by the foure sides: it had a wall rounde about, five hundredthrees long, and five hundredthrees broad to make a separation betwene the Sanctuary, and the prophane place.

CHAP. XLIII.

1 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were confirmed & brought to nought. 9 Hee is commanded to call them againe to repentance.

1 Afterwarde he brought mee to the gate, even the gate that turneth toward the East.

2 And behold, the glorie of the God of Israel came fro out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was * like the vision, even as the vision that I saw when I came to destroy the citie: & the visions were like þis vision that I saw by the river Chebar: & I fel upon my face.

4 And the gloie of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke mee up & brought me into the inner court, and behold, the glorie of the Lord filled the house.

6 And I heard one speaking unto mee out of the house: and there stood a man by mee,

7 Which sayd unto me, Sonne of man, this place is my thione, and the place of the soles of my fete, where as I will dwell among the children of Israel for ever, & the house of Israel shall no more defile mine holy Name, neither they, nor their Kinges by their fornication, nor by the carkeises of their Kinges in their high places.

8 Albeit they set their thresholdes by my thresholdes, and their posts by my posts (for there was but a wall betwene mee & them) yet haue they defiled mine holie Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their Kinges farre from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickedness, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, & the paterne thereof, & the going out thereof, & the conning in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, & all the lawes thereof: & write it in their sight, that they may keepe the whole facion thereof, and all the ordi-

nances thereof, and do them.

12 This is the description of the house, "Ebr. Lawe. It shalbe vpon the top of the mount: all the linites thereof round about shalbe most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, even the bottoime shalbe a cubite, & the breadth a cubite, and the border thereof by the edge thereof round about shalbe a spanne: & this shalbe the height of the altar.

14 And from the bottoime which toucheth the ground to the lower piece shalbe two cubites: and the breadth one cubit, and from the litle piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpwarde shalbe foure homes.

16 And the altar shalbe twelue cubits long, and twelue broad, & fouresquare in the foure corners thereof.

17 And the frame shalbe fourtene cubites long, and fourtene broad in the fouresquare corners thereof, and the border aboute it shalbe halfe a cubite, and the bottoime thereof shalbe a cubite about, and the steeppes thereof shalbe turned toward the East.

18 ¶ And he said unto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the Leuites, that be of the seed of Zadok, which approche vnto me, to minister vnto me, sayth the Lord God, a pong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure homes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullock also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a pong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priestes shall cast salt vpon them, & they shal offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare eues ry daye an hee goat for a sinne offering: they shall also prepare a pong bullocke and a ramme out of the flocke, without blemish.

26 Thus shal they seven daies purifie the altar,

Chap. 43.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 22.

c By their idolatries. d He alludeth to Ammon and Manasseh, who were buried in their gardens nere the Temple and there had erected vpon monuments to their idoles.

** Ebr. fil his hand*

altar, and cleanse it, and" consecrate it.
27 And when their dayes are expired,
vpon the eighth daye and so forth, the
Priestes shall make your burnt offerings
vpon the altar, & pour peace offerings,
and I will accept you, saith the Lord
God.

CHAP. XLIII.

Hee reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 VVho are to be admitted to the seruice of the Temple, and who to be refused.

1 Then he brought me towarde the
gate of the outward Sanctuarie,
which turneth toward the East, &
it was shut.

2 Then said the Lord vnto me, This gate
shall be shut, and shall not be opened, &
no man shall enter by it, because the Lord
God of Israel hath entered by it, and it
shall be shut.

3 It apperethemeth to the Prince: the prince
him selfe shall sit in it to eate bread be-
fore the Lord: he shall enter by the way
of the porch of that gate, and shall goe
out by the way of the same.

4 Then brought he mee towarde the
North gate before the House: and when
I looked, behold, the glorie of the Lord
filled the house of the Lord, and I fell
vpon my face.

5 And the Lord said vnto me, Sonne of
man," marke well, and beholde with
thine eyes, and heare with thine eares,
all that I say vnto thee, concerning all
the ordinances of the house of the Lord,
and all the lawes thereof, and marke
well the entering in of the house with es-
uey going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, e-
uen to the house of Israel, Thus saith
the Lord God, O house of Israel, ye haue
prouoh of all your abominations,

7 Seeing that pee haue brought into
my Sanctuarie strangers, vncircum-
cised in heart, & vncircumcised in flesh,
to be in my Sanctuarie, to pollute mine
house, when ye offer my bread, euen fat,
and blood: and they haue broken my
covenant, because of all your abomi-
nations.

8 For ye haue not kept the ordinances
of mine holy things: but you pour
felshes haue set other to take the charge
of my Sanctuarie.

9 Thus saith the Lord God, No stran-
ger vncircumcised in heart, nor vncir-
cumcised in flesh shall enter into my
Sanctuarie, of any stranger that is a-
mong the children of Israel,

10 Neither yet the Leuites that are
goe back from me, when Israel went
astray, which went astray from me a-
fter their idols, but they shall beare their
iniquitie.

11 And they shall serue in my Sanctuarie,
and keepe the gates of the House, and
minister in the House: they shall slay
the burnt offering and the sacrifice for
the people: and they shall stand before

them to serue them.

12 Because they serued before their id-
oles, and caused the house of Israel to
fall into iniquitie, therefore haue I life
by mine hand against them, saith the
Lord God, and they shall beare their
iniquitie,

13 And they shall not come neere vnto
me to do the office of the Priest vnto
me, neither shall they come neere vnto
any of mine holy things in the most ho-
ly place, but they shall beare their shame
and their abominations, which they
haue committed.

14 And I will make them keepers of the
watch of the House, for all the seruice
thereof, & for all that shall doye therein.

15 But the Priestes of the Leuites, the
sonnes of Zadok, they shall keepe the charge
of my Sanctuarie, when the children
of Israel went astray from me, they
shall come neere to me to serue me, & they
shall stand before me to offer me the fat
and the blood, saith the Lord God.

16 They shall enter into my Sanctua-
rie, and shall come neere to my table,
to serue me, and they shall keepe my
charge.

17 And when they shall enter in at the
gates of the inner court, they shall be
clothed with linen garments, and no
wool: that come vpon them while they
serue in the gates of the inner court, &
within.

18 They shall haue linen bonets vpon
their heads, & shall haue linen breeches
vpon their loynes: they shall not gird
themselues in the sweating places.

19 But when they go forth into the utter
court, euen to the utter court to the
people, they shall put of their garments,
wherin they minister, & lay them in
the holy chambers, & they shall put on
other garments: for they shall not sanc-
tifie the people with their garments.

20 They shall not also shawe their heads,
nor suffer their lockes to growe long,
but round their heads.

21 Neither shall any priest drinke wine
when they enter into the inner court.

22 Neither shall they take for their
wives a widow, or her that is dimor-
red: but they shall take maidens of the
seed of the house of Israel, or a widow
that hath bene the widow of a Priest.

23 And they shall teach my people the
difference betweene the holy and pro-
phane, and cause them to discern be-
tweene the uncleane and the cleane.

24 And in controuersie they shall stande
to iudge, and they shall indge it accor-
ding to my iudgements: and they shall
keepe my lawes and my statutes in all
mine assemblies, and they shall sancti-
fie my Sabbaths.

25 And then shall come at no dead pers-
on to defile them selues, except at their
father, or mother, or some, or daugh-
ter, brother or sister, that hath had no
none husbande: in these maye they
be

a Meaning, from
the commo peo-
ple, but not from
the Priestes, nor
the prince, reade
Chap. 46, 8, 9.

* Ebr. set thine
heart.

b For they had
brought idola-
ters which were
of other coun-
tries, to teache
them their idola-
trie, Chap. 23. 40.
c Ye haue not
offered vnto me
according to my
Lawe.

d The Leuites
which had com-
mitted idolatrie,
were put from
their dignitie &
could not be re-
ceiued into the
Priestes office, al-
though they had
bene of the house
of Aaron, but
must serue in the
inferior offices, as
to watch and to
keepe the dores,
read 2 King. 23. 9

e Which obser-
ued the Lawe of
God, and fell not
to idolatrie.

f As did the in-
fidelis & heathen,

Leuit. 10. 9.

Leuit. 21. 13.

Leuit. 21. 7, 8.

They may be
at their buryall,
which was a de-
filing.

Deut. 18. 16.
nomb. 13. 20.

Exod. 13. 2. & 22.
29. and 34. 19.
nomb. 3. 13.

Exod. 22. 31.
Leuit. 22. 8.

Yoma

2 Of all the
land of Israel the
Lorde onely re-
quireth this por-
tion for the Tem-
ple and for the
Priests, for the
cite and for the
prince.

- 8 be defiled.
26 And when he is clefied, they shal re-
kon vnto him ten daies.
27 And when he goeth into the Sanctu-
arie vnto the inner court to minister in
the Sanctuarie, he shall offer his sinne
offring, saith the Lord God.
28 * And the Priesthood shalbe their inhe-
ritance, yea, I am their inheritance:
therefore shall ye giue them no posses-
sion in Israel, for I am their possession.
29 They shal eate the meate offering, &
the sinne offering, & the trespass offering,
and euery dedicate thing in Israel shal
be theirs.
30 * And also the first of all the first boyne,
and euery oblation, euery one of euery
sort of pour oblations shalbe p priests.
Ye shall also giue vnto the Priest the
first of pour dough, that he may cause
the blessing to rest in thine house.
31 The Priests shal not eate of anie
thing, that is * dead, of toyme, whether
it be foule or beast.

CHAP. XLV.

1 Out of the lande of promises are there separate foure
portions, of which the first is giuen to the Priests
and to the Temple, the second to the Leuites,
the thirde to the cite, the fourth to the prince. 9 An
exhortation vnto the heads of Israel. 10 Of
iust weights and measures. 13 Of the first
fruits, &c.

- 1 **M**oreouer when ye shall denide
the land for inheritance, ye shall
offer an oblation vnto the Lorde
an holy portion of the lande, five
and twentie thousand reedes long, and ten
thousand broad: this shalbe holy in all
the borders thereof round about.
2 Of this there shal be for the Sanctu-
arie five hundredeth in length with five hun-
drieth in breadth, all square round about,
and fiftie cubites rounde about for the
suburbs thereof.
3 And of this measure shalt thou mea-
sure the length of five and twentie thou-
sand, and the breadth of ten thousand:
and in it shalbe the Sanctuarie, & the
most holy place.
4 The holy portion of the lande shall be
p Priests, which minister in the Sanc-
tuary, which came nere to serue p Lorde:
and it shalbe a place for their houses, &
an holy place for the Sanctuarie.
5 And in the five and twentie thousande
of length, & the ten thousand of breadth
shall the Leuites that minister in the
house, haue their possession for twen-
tie chambers.
6 Also ye shall appoint the possession of
the cite, five thousand broad, & five and
twentie thousand long ouer against the
oblation of the holy portion: it shal be
for the whole house of Israel.
7 And a portion shalbe for the prince on the
one side, and on that side of the oblati-
on of the holy portio, and of the posses-
sion of the cite, euery before the oblation
of the holy portion, and before the por-

tion of the cite from the West corner
Westward, and from the East corner
Eastward, and the length shalbe by one
of the portions from the West border
vnto the East border.

- 8 In this lande shall be his possession in
Israel: and my princes shall no more
opresse my people, and the rest of the
lande shall they giue to the house of Is-
rael, according to their tribes.
9 Thus saith the Lorde God, let it be sus-
tice pou, O princes of Israel: leaue of
crueltie and oppression, and execute
iudgement and iustice: take away pour
exactions from my people, saith the
Lord God.
10 Ye shall haue iust balances, and a
true Ephah, and a true Bath.
11 The Ephah and the Bath shal be es-
quall: a Bath shall conteyne the tenth
part of an Homer, & an Ephah p tenth
part of an Homer: the equalitie there-
of shalbe after the Homer.
12 * And the shekel shalbe twentie ge-
rabs, and twentie shekels, and 4 fine &
twentie shekels & fiftene shekels shal
be pour Maneh.
13 I This is the oblation that ye shall
offer, the first part of an Ephah of an
Homer of whear, and ye shall giue the
first part of an Ephah of an Homer of
barley.
14 Concerning the ordinance of the oyle,
euery of the Bath of oyle, ye shal offer the
tenth parte of a Bath out of the Coz
(ten Baths are an Homer: for ten
Baths fill an Homer)
15 And one lambe of two hundredeth shepe
out of the fat pastures of Israel for a
meat offering, and for a burnt offering &
for peace offerings, to make reconcilia-
tion for them, saith the Lord God.
16 All the people of the lande shall giue
this oblation for the prince in Israel.
17 And it shalbe the princes part to giue
burnt offerings, and meat offerings, and
drinke offerings in the solemne feasts &
in the new moones, & in the Sabbaths,
and in all the hie feates of the house of
Israel: he shall prepare p sinne offering,
and the meate offering, and the burnt
offring, and the peace offerings to make
reconciliation for the house of Israel.
18 I Thus saith the Lorde God, In the
first moneth, in the firste daye of the
moneth, thou shalt take a pong bullock
without blemishe and clefide the Sanc-
tuarie.
19 And the Priest shall take of the blood
of the sinne offering, and put it vpon the
postes of the house, and vpon the foure
corners of the frame of the altar, and
vpon p postes of the gate of the inner
court.
20 And so shalt thou do the seventh day
of the moneth for euery one that hath
erred and for him that is decieued: so
shall you reconcile the house.
21 * In the first moneth in the fourteenth
daye of the moneth, ye shall haue the
Passes

b The Prophet
sheweth that the
heades must be
first reformed a-
fore any good
order can be es-
tablished amog
the people.
c Ephah and
Bath were both
of one quantitie,
saue that Ephah
conteyned in drie
things, y which
Bath did in li-
cour, Leuit. 5. 11.
1. King. 5. 11.
Exod. 16. 13.
Leuit. 27. 25.
nomb. 3. 47.
d That is, three-
score shekels
make a weight
called Mina: for
heioyneth these
three partes to a
Mina.

e Which was
Nisan, contey-
ning parte of
March and part
of April.

* Or, court.

Exod. 13. 18.
Leuit. 23. 5.

Passes

Pass over a feast of seven daies, & p^e shall cate: meane ned bread.

22 And upon that daie, shall the prince prepare for himselfe, and for all the people of the lande, a bullocke for a sinne offering.

23 And in the seven daies of the feast he shall make a burnt offering to the Lord, even of seven bullockes, and seven rams without blemish daily for seven daies, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ram, & an Eim of oyle for an Ephah.

25 In the seventh month, in the fiftenth day of the moneth, shall hee do the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, & according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moones. 2 Throw which doores they must go in, or come out of the Temple, &c.

1 Thus saith the Lord God, The gate of the inner court, that turneth towards the East, shall be shut the five working daies: but on the Sabbath it shall be opened, & in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, & his peace offerings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the lande shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be five lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambs, a gift of his hande, and an Eim of oyle to an Ephah.

6 And in the day of the new moone it shall be a young bullocke without blemish, and five lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, even an Ephah for a bullocke, and an Ephah for a ram, and for the lambs according as his hand shall bring, and an Eim of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way of the porch of that gate.

9 But when the people of the land shall come before the Lord in the solemn feastes, he that entrencheth by the way of the South gate to worship, shall go out by the way of the South gate: and hee

that entrencheth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth over against it.

10 And the prince shall be in the middes of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, & in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Eim of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering peace offerings freely unto the Lord, one shall then open him the gate, that turneth towards the East, and hee shall make his burnt offering and his peace offerings, as hee did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lamb of one yeere without blemish: thou shalt do it every morning.

14 And thou shalt prepare a meate offering for it every morning, the first part of an Ephah, and the third part of an Eim of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering & the oyle every morning, for a continual burnt offering.

16 Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his seruants, then it shall be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Whosoever the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his own possession, that my people be not scattered every man from his possession.

19 After, he brought me through the ensigne, which was at the side of the gate, into the holy chambers of the Priests, which stood towards the North: and behold, there was a place at the West side of them.

20 Then sayde he unto mee, This is the place where the Priests shall secke the trespass offering and the sinne offering, where they shall bake the meate offering, that they might not beare them into the better court, to sanctifie the people.

21 Then hee brought mee forth into the better court, and caused me to go by the four corners of the court: and behold, in every corner of the court, there was a court.

22 In the four corners of the court there were

c Which was at the jubile, Levit. 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

e That the people should not have to do with those things which appertain to the Lord, and thinke it lawfull for them to eat them.

f Reade Exod.

29.40.

a That is, as much as he will.

b Meaning, as he shall thinke good.

were courts foynd of fourtie cubites long, and thirtie broad: theſe four courts were of one meſure.

23 And there was a wall about them, euē about thoſe four, & kitchins were made vnder the walles round about.

24 Then ſaid he vnto me, This is the kitchin where the miniſters of the houſe ſhall ſeeke the ſacrifice of the people.

CHAP. XLVII.

The viſion of the waters that came out of the Temple, 13 The coſtes of the lande of promeſe, and the diuiſion thereof by tribes.

1 Afterward he brought mee vnto the doore of the houſe: and behold, ^a waters ſſiſſed out fro vnder the threſholde of the houſe Eaſtward: for the fore-front of the houſe ſtoode toward the Eaſt, and the waters ran downe from vnder the right ſide of the houſe, at the Southſide of the altar.

2 Then brought he mee out towarde the North gate, and led mee about by the wap without vnto the brier gate, by the wap that turneth Eaſtward: and behold, there came ſooth waters on the right ſide.

3 And when the man that had the line in his hande, went ſooth Eaſtward, he meaſured a thouſande cubites, and hee brought mee through the waters: the waters were to the ancles.

4 Againe he meaſured a thouſande, and brought mee through the waters: the waters were to the knees: agayne hee meaſured a thouſand, and brought mee through: the waters were to the ſhoulders.

5 Afterward he meaſured a thouſand, & it was a ^b river, that I coulde not paſſe ouer: for the waters were riſen, and the waters did ſlowe, as a river that coulde not be paſſed ouer.

6 And he ſayd vnto mee, Some of man, haſt thou ſene this? Then hee brought mee, and cauſed mee to returne to the brink of the river.

7 Now when I returned, beholde, at the brink of the river were very many ^c trees on the one ſide, and on the other.

8 Then ſayde he vnto me, Theſe waters ſſue out towarde the Eaſt countrey, and runne downe into the playne, and ſhall go into one ^d ſea: they ſhall runne into another ſea, and the ^e waters ſhall be whoſome.

9 And euery thing that liueth, which moſeth, whereſoeuer the rivers ſhall come, ſhall liue, and there ſhall be a very great multitude of fiſhe, becauſe theſe waters ſhall come thither: for they ſhall be whoſome, and euery thing ſhall liue whither the river cometh.

10 And then the ^f ſifters ſhall ſtand vpon it, and from En-gedi euen vnto ^g En-eglain, they ſhall ſpread out their nettes: for their fiſhe ſhall be according to their kindes, as the fiſhe of ^h the mapne ſea, exceeding many.

11 But the impie places thereof, and the

marſhes thereof ſhall not be whoſome: they ſhall be made ſalt pittes.

12 And by this river vpon the brink thereof, on this ſide, & on that ſide ſhall grow all ⁱ fruiteful trees, whoſe leafe ſhall not fade, neither ſhall the fruite thereof fail: it ſhall bring forth new fruite according to his moneths, becauſe their waters runne out of the ſanctuarie: and the fruite thereof ſhall be meate, and the leafe thereof ſhall be for ^j medicine.

13 I Thus ſaith the Lord God, This ſhall be the border, whereby yee ſhall inherite the lande according to the twelue tribes ^k of Iſrael: Joſeph ſhall haue two portions.

14 And ye ſhall inherite it, one as well as another: ^l concerning the which I lift vp mine hande to giue it vnto your fathers, and this lande ſhall fall vnto you for inheritance.

15 And this ſhall be the border ^m of the land toward the North ſide, from the maine ſea towarde Heſhlon as men go to Zedabab:

16 Hamath, Berothai, Hibzaim, which is betwene the border of Damalcus, & the border of Hamath, & Bazar, Batiscon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhall bee Bazar, Enan, & the border of Damalcus, & the reſidue of the North, Southward, and the border of Hamath: ſo ſhall be the North part.

18 But the Eaſt ſide ſhall ye meaſure fro Hauran, & from Damalcus, and from Gilead, and from the lande of Iſrael by Toſbe, & from the border vnto the Eaſt ſea: and ſo ſhall be the Eaſt part.

19 And the Southſide ſhall be toward Teman fro ⁿ Tamar to the waters of ^o Heſeriboth in Kadeſh, and the river to the maine ſea: ſo ſhall be the South part toward Teman.

20 The Weſt parte alſo ſhall be the great ſea from the border, till a man come ouer againſt Hamath: this ſhall be the Weſt part.

21 So ſhall ye diuide this land vnto you, according to the tribes of Iſrael.

22 And you ſhall diuide it by lot for an inheritance vnto you, and to the ſtrangers that dwell among you, which ſhall hee get children among you, and they ſhall be vnto you, as borne in the countrey among the children of Iſrael, they ſhall part inheritance with you in the mids of the tribes of Iſrael.

23 And in what tribe the ſtranger dwelleth, there ſhall yee giue him his inheritance, ſaith the Lord God.

CHAP. XLVIII.

The lotter of the tribes. 9 The parts of the poſſeſſion of the Priests, of the Temple, of the Leuites, of the ciue and of the Prince are reuealed.

1 Now theſe are the names of the tribes, from the North ſide, to the coaſt towarde Heſhlon, as one goeth to Hamath, Bazar, Enan, & the

^a Or, tree for meat.

^b Or, for bruſes and ſores.

^c Gen. 48. 12.

^d Gen. 12. 7. & 13. 15. & 15. 16. & 26. 40. & 27. 40.

^e k By the land of promeſe he ſignifieth the ſpiritual land whereof this was a figure.

^f Or, Priests.

1 Meaning, that in this ſpiritual kingdom there ſhould be no difference betwene Iewe nor Gentile, but that al ſhould be partakers of this inheritance in their head Chriſt.

a The tribes after y they entred into the land vnder Iſſachar, diuided y land ſome what otherwiſe then is here ſet forth by this viſion.

a Whereby are meant the ſpiritual graces that ſhould be giuen to the Church vnder the kingdom of Chriſt.

b Signifying that the graces of God ſhould neuer decreaſe but euer abound in his Church.

c Meaning, the multitude of the that ſhould be reſreſhed by the ſpiritual waters.

d Shewing that the abundance of theſe graces ſhould be to great that al the world ſhould be full thereof, which is here meant by y Perſia ſea or Genezareth, & the ſea called Mediterraneum, Zech. 14. 8.

e The waters which of nature are ſalt & vnholſome, ſhall be made ſweete, and comfortable.

f Signifying that when God beſtowed his mercies in ſuch abundance, y miniſters ſhall by their preaching winne many.

g Which were cities at the corners of the ſalt or dead ſea.

h They ſhall be here of all ſortes, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked & reprobate.

border of Samuēl Northward the coast of Hamath, eue from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Aſſer.

3 And by the border of Aſſer from the East parteren vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part ^b shall be the offering which they shall offer of fine and twentie thousand reedes broad, & of length as one of the other partes, from the East side vnto the West side, & the Sanctuarie shalbe in the middes of it.

9 The oblation that ye shall offer vnto the Lord, shalbe of fine & twentie thousand laude long, and of ten thousande the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward ^p North fine and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South fine & twentie thousand long, and the Sanctuarie of the Lord shalbe in the middes thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the childre of Israel went astray, as the Leuites went astray.

12 Therefore this oblation of ^p laude that is offered, shalbe theirs, as a thing most holie by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites shall haue fine and twentie thousand long, and ten thousand broad: all the length shal be fine & twentie thousand, and the breadth ten thousande.

14 And they shall not sell of it, neyther change it, nor abalienate ^p first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the fine and twentie thousand, shal be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the middes thereof.

16 And these shalbe the measures thereof, the North part fine hundredth and foure thousande, and the South part fine hundredth and foure thousande, & the East part fine hundredth and foure thousand, and the West part fine hundredth, and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundredth and fiftie, and toward the South two hundredth and fiftie, and toward the East two hundredth and fiftie, and toward the West two hundredth and fiftie.

18 And the residue in length ouer against the oblation of the holie portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the encrease thereof shalbe for food vnto them that serue in the citie.

19 And they that serue in the citie, shal be of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fine and twentie thousand with fine & twentie thousand: pou shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue shal be for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fine and twentie thousand of the oblation toward the East border, & Westward ouer against the fine and twentie thousand toward the West border, ouer against shall be for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shal be in the middes thereof.

22 Moreover, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shall be the princes: betwene the border of Iudah, and betwene the border of Benjamin shalbe the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part Benjamin shalbe a portion.

24 And by the border of Benjamin, from the East side vnto the West side Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at ^p South side, toward ⁱ Temath, the border shall be euen from ^s Tamar vnto the waters of Meribath in Radeh, and to the ^h river, that runneth into the maine sea.

29 This is the land, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fine hundredth, and foure thousand measures.

31 And the gates of the citie shall be after ^p names of ^p tribes of Israel, ^p gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

¶ xij. 32 And

^b That is, the portion of the ground, which they shal separate and appoint to the Lord, which shall be deuided into three partes, for the Priests, for the prince & for the citie.

Chap. 44. 19.

^d Every way it shalbe fine and twenty thousand.

^e So that Iudah was on ^p North side of the Princes and Leuites portions, & Benjamin on the South side.

^f Which is here taken for Idumea.

^g Which was Iericho the citie of palme trees.
^h Meaning, Nilus that runneth into the Sea called mediterraneum.

^z Meaning, that it should be square.

32 And at the East side, five hundredeth & four thousand, and thre gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.
33 And at the South side, five hundredeth & four thousand measures, and thre portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun,

34 At the West side, five hundredeth & four thousand, with their thre gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.
35 It was rounde about eighteene thousand measures, and the name of the citie from that daye shal be, "The Loyde is there,"

"Ebr. Iehonath
shammah.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie towarde his Church are most lively here set forth, who neuer leaueh his destitute, but nowe in their great miseryes and afflictions giueh them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy spirit, y Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the general resurrection, as of the foure Monarchies & empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office & the cause of his death which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certeine yong men of the Lewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abstaine from it.

as were able to stande in the kings palace, and whome they might teach the learning, & the tongue of Chaldeans.
5 And the king appointed them promise on euery day of a portion of the kings meate, & of the wine, which he dranke, so nourishing them: thre pere, that at the ende thereof, they might stand before the king.

g That they might forget their owne religion, and countrey factions, to serue him y better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused y abuse of things and superstition, in somuch that he would not eate the meate which the King appointed him, but was content to learne y knowledge of natural things.
h That by their good entertain-



In the thirde pere of h reigne of Iehoiakim King of Iudah, came Iehuchinazzar, king of Babel vnto Jerusalem, and besieged it.

2 And the lord gaue Iehoiakim King of Iudah into his hande, with parte of the vessels of the House of God, which he caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the king spake vnto Ishpenaz the master of his Eunuches, that he should buy certeine of the children of Israel, of the kings seide, and of the princes:

4 Children in whome was no blemishe, but well fauoured, and instruct in all wisdom, & well sene in knowledge, and able to utter knowledge, and such

6 Now among these were certeine of the children of Iudah, Daniel, Hamanah, Mishael and Azariah.

7 Vnto whome the chiefe of the Eunuches gaue other names: for he called Daniel, Belteshazzar, & Hamanah, Shadrach, and Mishael, Azariah, Abednego.

8 But Daniel had determined in his heart, that he would not defile himselfe with a portion of the kings meate, nor with the wine which he dranke: therefore he requested the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

ment they might learne to forget the mediocritie of their owne people. i To the intent that in this tyme they might both learne the maners of the Chaldeans, & also their tongue. k As wel to serue at the table, as in other offices. l That they might altogether forget their religion: for the Lewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude which they were not able to resist. m Nor that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the king should not entise him by this sweete payson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

a Read 2. Kings 1. 24. 1 & iere. 25. 1.
b Which was a plaine by Babylon where was the Temple of their great god, & is here taken for Babylon.
c Who was as master of the wardes.
d Hee calleth them Eunuches whome the king nourished and brought vp to be rulers of other countreys afterward.
e His purpose was to keepe the as hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Lewes, and so to be able to serue him as gouerners in their land: moreouer by this meanes the Lewes might be better kept in subiection, fearing otherwiset procure hurt to these noble men. f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and conely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalities: yet in this hee is worthy praise, that he esteemed learning, and knew that it was a necessary meane to gouerne by.

10 And the chiefe of the Eunuchs said vnto Daniel, " I feare my lord þe king, who hath appointed you meate and poure drinke : therefore if he see you faste, woulde liking then the other children, which are of poure sort , then shall you make me lose mine head vnto the king.

11 Then said Daniel to Melzar, whom the chiefe of the Eunuchs had let ouer Daniel, Hananiah, Shadrach, and Mezariab.

12 Þroue thy seruants, I beseeche thee, ten daies, and let them giue vs þe pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate : and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their countenances appeared fairer, and much better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they shoulde drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.

18 Nowe when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuchs brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was founde none like Daniel, Hananiah, Shadrach, and Mezariab : therefore stood they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, he found them ten times better then all the enchanters and astrologians, that were in all his realme.

21 And Daniel was vnto " the first peere of king Cyrus.

a He supposed that they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither hee would condemne them nor maintain his owne.
o Meaning, that within this space he might haue the tryall, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God.
p Not that it was a thing abominable to eate deintie meates and to drinke wine, as both before and after they did, but if they should haue hereby bene comen to the King and haue refused their owne religion, that meate and drinke had bene accused.
q This bare feeding, and that also of Moses when hee sidd from the court of Egypt, declareth that we must liue in such sobriety as God

doth call vs vnto, seeing he wil make it more profitable vnto vs, then all deinties: for his blessing only sufficeth." *Ely. Fetter in flesh.*
r Meaning, in the liberrall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11. f So y he onely was a Prophet & none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12. 6. t Of the three yeeres aboue mentioned vers. 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to bee slayne because they could not interpret his dreame. 16 Daniel requireth tyme to solve the question. 24 Daniel wrought vnto the King & sheweth him his dreame and the interpretation thereof. 44 Of the euill of Kingdome of Christ.

And in the second peere of his reigne a The Father of Nebuchad-nezzar, Nebuchad-nezzar dreamed þe viues where: with his spirit was troubled, and his sleepe was vpon him.

2 Then the king commaunded to call the enchanters, and the astrologians and the soothsayers, and the Chaldeans for to shewe the king his dreames: to thep came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.

4 Then spake the Chaldeans to the king in the Aramites language, O king, be cause for euery shewe thy seruants the dreame, and we shall shewe the interpretation.

5 And the king answered and said to the Chaldeans, The thing is gone from me, if ye wil not make me vnderstand the dreame with the interpretation thereof, ye shall be drayen in pieces, and your houses shall be made a iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew þe his seruants þe dreame, and we will declare the interpretation thereof.

8 Then the king answered, and saide, I knowe certainly that ye would game the time, because ye see the thing is gone from me.

9 But if ye wil not declare me þe dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before me till the time be changed: therefore tell me þe dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 Then the Chaldeans answered before the king, and said, There is no man vpon earth that can declare the kinges matter: yea, there is neither king nor prince nor lord that asked such things at an enchanter or astrologian or Chaldean.

11 For it is a rare thing that the king requirch, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angrie and in great furie, and commaunded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slayne: and thep reward of their arrogance

(which vaunted of themselves that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion. h Herein appeared their ignorance that notwithstanding their brags, yet were they not able to tell the dreame, except he gatred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthe to die. *Ecc. redem. the thre.*

I sought

i Which declareth, that God would not haue his seruant joynd in the company of these forerers, and Astrologers, whose artes were wicked, & therefore iustly ought to dye, though the king did it vpon a rage, & no zeale. *Or, the captaine of the garde.*

Psalm. 113. 2. and 115. 18.
 k He sheweth that man hath neither wisdom nor knowledge, but very darke blindness, and ignorance of himselfe: for it cometh onely of God, that man vaderstandeth any thing.
 l To whom thou madest thy promises, and who liued in thy feare: whereby he excluded all other gods.
 m Meaning, power to interpret it.
 n Whereby appeareth that many were slaine as verse 13. and the rest at Daniels offer were preserved on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, and not considering, if their science were lawfull or no,

i sought Daniel and his fellows to be put to death.
 14 Then Daniel answered with counsell and wisdom to Arioch the kinges chiefe steward, which was gone forth to put to death the wise men of Babel.
 15 Yea, he answered and said vnto Arioch the kinges captaine, Whyp is the sentence so harte from the king? Then Arioch declared the thing to Daniel.
 16 So Daniel went and desired the king that he would giue him leasure & that he would shewe the king the interpretation thereof.
 17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions.
 18 That they shoud beseech the God of heauen for grace in this secreete, that Daniel and his fellows shoud not perishe with the rest of the wise men of Babel.
 19 Then was the secreete reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.
 20 And Daniel answered and said, * The Name of God Dd be praised for euer and euer: for wisdom and strength are his.
 21 And he changeth the times and seasons: he taketh away kings: he setteth by kings: he giueth wisdom vnto the wise, and understanding to those that vnderstand.
 22 He discouereth the deepe and secreete things: he knoweth what is in the darkness, and the light dwelleth with him.
 23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.
 24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and said thus vnto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.
 25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.
 26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue scene, and the interpretation thereof?
 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heauen that reueileth secrets, and sheweth the king Nebuchad-nazzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast scene in thine head vpon thy bed, is this.
 29 O king, when thou wast in thy bedde, thy thoughts came into thy minde, what shoud come to passe hereafter, and he thereof mult that reueileth secretes, telleth thee, what shall come.
 30 As for me, this secreete is not shewed me for any wisdom that I haue, more then any other liuing, but only to shew the king the interpretation, and that thou mightest knowe the thoughtes of thine heart.
 31 O king, thou sawest, and beholde, there was a great image: this great image whose gloyp was so excellent, stode before thee, & the fougne thereof was terrible.
 32 This images head was of fine gold, his breast and his armes of siluer, his bellie and his thighs of brasle.
 33 His legges of piron, and his feete were part of piron, and part of clap.
 34 Thou beheldest it till a stone was cut without hands, which smote p image vpon his feete, that were of piron and clap, and brake them to pierces.
 35 Then was the piron, the clap, the brasle, the siluer and the golde broken all together, and became like the chaffe of the former floures, and the wind caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.
 36 This is the dreame, and we will declare before the king the interpretation thereof.
 37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, & strength, & glorie.
 38 And in all places where the children of kingdom, which men dwell, the beastes of the feldes, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art * this head (which is here called the stone) come himselfe, done, & inferiour to thee, of siluer, and destroy the another third kingdom shalbe of brasle, last and this which shall beare rule ouer all the earth, was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie. r Daniel leaueth out the kingdom of the Assyrians which was before the Babylonian, both because it was not a monarchie and general empire, and also because he would declare the things that were to come, to the coming of Christ for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it selfe weakest and cruell. s Meaning, the Persians, which were not inferiour in dignitie, power, & riches, but were worse touching ambition, crueltie, and all kind of vice: shewing, that the world should grow worse, and worse, till it was restored by Christ. t That is, of the Macedonians shalbe of br. sle, not alluding to the hardnes thereof, but to the vilenes in respect of siluer.

o He smitteth that manby reason, & arte is not able to attein to the cause of Gods secretes, but the vnderstanding onely come of God: whereby he smiteth the King w a certaine feare and reuerence of God that he might be y more apt to recieue his mysteries, that shoud be reueiled. p Because he had said that God onely must reueile the signification of this dreame, y King might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth, he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glorie. q By gold, siluer, brasle, and yron, are meant the Caldean, Persian, Macedonian, and Romaine world till Christ (which is here called the stone) come himselfe, done, and destroy the another third kingdom shalbe of brasle, last and this which shall beare rule ouer all the earth, was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie. r Daniel leaueth out the kingdom of the Assyrians which was before the Babylonian, both because it was not a monarchie and general empire, and also because he would declare the things that were to come, to the coming of Christ for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it selfe weakest and cruell. s Meaning, the Persians, which were not inferiour in dignitie, power, & riches, but were worse touching ambition, crueltie, and all kind of vice: shewing, that the world should grow worse, and worse, till it was restored by Christ. t That is, of the Macedonians shalbe of br. sle, not alluding to the hardnes thereof, but to the vilenes in respect of siluer.

u That is, the
 Roman empire
 that subdue all
 these other a-
 forenamed, which after A-
 lexander were
 deuided into the
 Macedonians,
 Grecians, Syrians
 and Egyptians.
 x They that haue
 ciuill warres and
 continual dis-
 cordes among the
 selues.
 y They shall by
 marriages, and
 affinities thinke
 to make them-
 selues strong yet
 shal they neuer
 be ioyned in
 hearts.
 z His purpose is
 to shewe, that all
 the kingdomes
 of the world are
 transitorie, and
 that the king-
 dome of Christ
 shall onely re-
 mayne for euer.
 a Meaning
 Christ, who was
 sent of God, and
 not set vp by
 mā, whose king-
 dome at the be-
 ginning shoulde
 be final, and w-
 out beautie to
 mans iudgemēt,
 but shoulde ar-
 length grow and
 fill the whole
 earth, which hee
 calleth a great
 mountaine, as
 vers. 35. and this
 kingdom, which
 is not onely re-
 ferred to y per-
 son of Christ, but
 also to the whole body of his Church, & to every member there-
 of, shal be eternal: for y spirit y is in them, is life eternal, Rom. 8. 10.
 b Though this humbling of y king seemed to deserue commen-
 dation, yet because he ioyned Gods honour with the Prophets, it is
 to be reprobud, and Daniel herein erred if he suffred it: but it is
 credible that Daniel admonished him of his fault, & did not suffer it.
 c This confession was but a sudden motion, as it was also
 in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as ap-
 peared soone afterward.
 d Not that the Prophet was desirous
 of gifts or honour, but because by this meanes he might relieue
 his poore brethren which were grievously oppressed in this their
 captiuitie, and also he receiued them, lest he should offend this
 cruel king which willingly gaue them. e He did not this for their
 priuilege, but that the whole Church which was then there
 in affliction, might haue some releafe and ease, by this benefite.

40 And þ fourth kingdome shal be strong
 as pion; for as pion breaketh in piesses
 and subdueth all thinges, & as pion brui-
 seeth all these thinges, so shal it breake in
 piesses, and bruiſe all.
 41 Where as thou sawest the sette & toes,
 part of potters clape, and part of pion:
 þ kingdome shal be deuided, but there
 shal be in it of the strength of the pion,
 as thou sawest the pion mixt with the
 clape, and earth.
 42 And as the toes of the feete were parte
 of pion, and parte of clape, so shal the
 kingdome be partly strong, and partly
 broken.
 43 And where as thou sawest pion mixt
 with clape and earth, they shal mingle them
 selues with y seede of men: but they
 shal not ioyne one with another, as þ
 pion can not be mixed with clape.
 44 And in the daies of these kinges, shal
 the God of heauen set vp a kingdome,
 which shal neuer be destroyed: & this
 kingdome shal not be giuen to another
 people, but it shal breake, and destroye
 all these kingdomes, and it shal stande
 for euer.
 45 Where as thou sawest, that the stone
 was cut of þ mountaine about handes,
 and that it brake in piesses the pion, the
 brasse, the clape, the silver, and the golde:
 so the great God hath shewed the king,
 what shal come to passe hereafter, and
 the dicaine is true, and the interpretati-
 on thereof is sure.
 46 ¶ Then the king Nebuchad-nezzar
 fell upon his face, and bowed himselfe
 vnto Daniel, & commanded that they
 should offer incense offerings, and sweete
 odours vnto him.
 47 Also the king answered vnto Daniel,
 and said, I knowe of a trueth that poue
 God is a God of gods, and the Lord
 of kings, and the reueler of secrets, see-
 ing thou couldest open this secret.
 48 So þ king made Daniel a great man,
 and gaue him manie and great gifts.
 He made him gouernour ouer þ whole
 prouince of Babel, and chiefe of the rus-
 sers, and aboue all the wise men of
 Babel.
 49 Then Daniel made request to the
 king, and hee set Shadrach, Meshach,
 and Abednego ouer the charge of the

prouince of Babel: but Daniel face in f. Meaning, that
 the gate of the king.
 either hee was a
 iudge, or that he
 had y whole authoritie, so that none could be admitted to the
 kings presence, but by him.
 CHAP. III.
 1 The King setteth vp a golden image. 8 Certaine
 are accused because they despyed the Kings com-
 mandement, and are put into a burning oven.
 15 By belife in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power
 of God after the sight of the miracle.
 Nebuchad-nezzar the king made
 an image of golde, whose heighth
 was threescore cubits, and þ breadth
 thereof liue cubits: hee set it by in the
 plaine of Dura, in the prouince of Bas-
 bel.
 2 Then Nebuchad-nezzar the king sent
 forth to gather together the nobles, the
 princes, and the dukes, the iudges, the
 receiuers, the counsellors, the officers,
 and all the gouernours of the prouin-
 ces, that they should come to the dedi-
 cation of the image, which Nebuchad-
 nezzar the king had set vp.
 3 So the nobles, princes and dukes, the
 iudges, the receiuers, the counsellors,
 the officers, and all the gouernours of the
 prouinces were assembled vnto the dedi-
 cating of the image, that Nebuchad-
 nezzar the king had set vp: & then stood
 before the image, which Nebuchad-
 nezzar had set vp.
 4 Then an herald cryed aloude, We it
 knowen to you, o people, nations, and
 languages,
 5 That when ye heare the sounde of the
 cornet, trumpet, harpe, sackbut, psalte-
 ric, dulcimer, & all instruments of mus-
 sicke, ye fall downe and worship the gol-
 den image, that Nebuchad-nezzar the
 king hath set vp.
 6 And whosofer falleth not downe and
 worshippeth, shall þ same heure be cast
 into the middes of an hot fire fornaice.
 7 Therefore alioone as all þ people heard
 the sounde of the cornet, trumpet, harpe,
 sackbut, psalteric, & all instruments of
 musike, all the people, nations, and lan-
 guages fel downe, and worshipped the
 golden image, that Nebuchad-nezzar
 the king had set vp.
 8 ¶ Wp reason whereof at that same
 time came men of the Caldeans, and
 grienously accused the Jewes.
 a Vnderpretce
 of religion, & ho-
 linesse in making
 an image to his
 idole Bel, hee
 sought his owne
 ambition and
 vainglory: and
 this declareth, y
 he was not tou-
 ched with y true
 feare of God be-
 fore, but that he
 confessed him on
 a sudden motion,
 as the wicked,
 when they are o-
 uercome with y
 greatnes of his
 workes. The
 Greeke inter-
 preters write,
 that this was
 done eightene
 yeres after the
 dreame, and as
 may appeare the
 king feared lest
 the Jewes by
 their religion
 should haue al-
 tered the state
 of his common
 wealth, and ther-
 fore he ment to
 bring all to one
 kind of religion,
 and so rather
 sought his owne
 quietnes, then
 Gods glory.
 b Shewing, that
 the idole is not
 known for an
 idole so long as he is with the workeman: but when the cere-
 monies and customes are recited and vsed, and the consent of
 the people is there, then of a blocke they thinke they haue
 made a god. c This was sufficient with the wicked at all times
 to approue their religion, if the kings authoritie were alleaged
 for the establishment thereof, not considering in y meane sea-
 son what Gods word did permit. d These are the two danger-
 ous weapons wherewith y atam vseth to fight against y childre
 of God, the consent of y multitude and the crucitie of y punish-
 ment: for though some feared God, yet the multitude, which
 consented to the wickednes, aflionted them: and here the king
 required not an inward consent, but an outward geſure, y the
 Jewes might by litle & litle learne to forget their true religion.
 9 For

e It seemeth, y they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whome they accused of rebellion & ingratitude. Signifying, y he would receiue them to grace, if they would now at the length obey his decree. g For thei should haue done iniury to God, if thei should haue oured in this holy cause, and therefore they say, that they are resolved to die for Gods cause. h They ground on two points, first on y power, and prouidence of God ouer the, and secondly on their cause, which was Gods glory, & the testifying of his true religion, with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry. i This declareth that the more y tyrants rage and the more writie they shew themselves in incensuring rage, and cruel punishments, the more y God glorified y his seruants to whom he giueth patience & constancie to abide the crueltie of their punishment: for either he delivereth them fro death, or els for this life giueth them a better,

9 For thei spake and said to the king Nebuchad-nezzar, O king, lue for euer.

10 Thou, O king, hast made a decree, that euery man that shal heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,

11 And whosoever shall not downe, and worship the image, he should be cast into the middes of an hote fire fonnace.

12 There are certein I ewes whom thou hast set ouer the charge of the pynounce of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger & wrath commanded that they should bring Shadrach, Meshach, and Abednego: to these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I haue made: for if ye worship it not, ye shal be cast immediately into the middes of an hote fire fonnace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchad-nezzar, we are not carefull to answer thee in this matter.

17 ¶ Scholoe, our God whom we serue, is able to deliuer vs from the hote fire fonnace, & he will deliuer vs out of thine hand, O king.

18 But if not, be it knowne to thee, O king, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fenne of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fonnace at once seven times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, & to cast them into the hote fire fonnace.

21 So these men were bounde in their coats, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fire fonnace.

22 Therefore, because the kings commaund

ment was strait, the fonnace should be heated exceeding hote, the flame of the fire flew thole men that brought forth Shadrach, Meshach and Abednego:

23 And these three men Shadrach, Meshach & Abednego fell downe bound into the middes of the hote fire fonnace.

24 ¶ Then Nebuchad-nezzar the king was allowed a role vp in haste, & spake, and said vnto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered and saide vnto the king, It is true, O king.

25 And hee answered, and said, lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fenne of the fire is like the fenne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fire fonnace, & spake and said, Shadrach, Meshach & Abednego, the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach and Abednego, came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not all heare of their head was burnt, neither was their coats changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake & said, Blessed be the God of Shadrach, Meshach & Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and hath changed the kings commandement, & selded their bodies rather then they would serue of worship any god, save their owne God.

29 Therefore I make a decree, that euery people, nation, & language, which speake any blasphemie against the God of Shadrach, Meshach & Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach & Abednego in the pynounce of Babel.

31 Nebuchad-nezzar king vnto al people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 Howe great are his signes, and howe mightie are his wonders! his kings dome is an everlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After, he confesseth the power God and is restored to his former dignitie.

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he saue of the foure empires: for Daniel both declared what that dreame was and what it meant: and here he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer readie at hand, it declareth the nature of the vngodly, which neuer seeke to the seruans of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which also was a great grief to the Prophet to be nombred among the forcerers and men whose practises were wicked and contrary to Gods word.

f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankind. g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will and is not infect with mans corruption but is euer holie: and in that that he commandeth to cut downe this tree, he kneweth that it shoulde not be cut downe by man but by God.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a dreame, which made me afraid, and the thoughtes upon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they shoulde bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shewe me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holie gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chief of the enchanters, because I knowe, that the spirit of the holie gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I sawe a tree in the middes of the earth and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the felde, and the fowles of the heauen dwelt in the boughes thereof, and all felde fedde of it.

10 I sawe in the visions of mine head vpon my bed, and behold, a watchman and an holie one came down from heauen,

11 And cried aloud, and saide thus, Hewe downe the tree, and breake of his branches: shake of his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the fowles from his branches.

12 Nevertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the felde,

13 Let his heart be changed from maine name, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holie ones: the demand was answered, to the intent that living men may knowe, that the most high hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holie gods is in thee.

16 Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and saide, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and saide, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof throughout all the world,

18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the felde dwelt, and vpon whose branches the fowles of the heauen did sit,

19 It is thou, O King, that art great and mightie: for thy greatness is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Where as the King saw a watchman, and an holie one, that came down from heauen, and saide, Hewe downe the tree and destroy it, let leaue the stumpe of the rootes thereof in the earth, and with a band of yron & brasse binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the felde, till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon my lord the King,

22 That they shall diue thee from men, & thy dwelling shalbe with the beastes of the felde: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that the most high beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

23 Where as they saide, that one shoulde leaue the stumpe of the tree rootes, thy and a beastes and grasse. n Daniel sheweth the cause, why God thus punished him.

h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast. i God hath decreed this judgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp them selves against God. k He was troubled for y great iudgement of God which he sawe ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon men, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie. l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he meant of yeeres. m Not that his heart or forme was changed into a beast, but y he was either stricken mad, and so auoided mans company, or was cast out for his tyrannie and sowandered among the beasts.

kingdome

o Cease from
 pronoking God
 to anger any
 longer by thy
 finnes, that he
 may mitigate
 his punishment,
 if thou thew by
 thine vpright
 life that thou
 hast true faith &
 repentance.
 p Suffer the errors
 of thy former
 life to be re-
 dressed.
 q After y Daniel
 had declared
 this vision: and
 this his pride de-
 clareth that it is
 not in man to
 conuert to God
 except his Spirit
 moue him, fe-
 ling that these
 terrible threat-
 nings could not
 moue him to re-
 pent.
 r When y terme
 of these seuen
 yerres was acco-
 plished.
 Chap. 7. 14.
 micah. 4. 7.
 Iuke 7. 33.
 He confesseth
 Gods will to be
 the rule of al iu-
 stice and a most
 perfit law wher-
 by he gouerneth
 both man & An-
 gels and deuils,
 so that none
 ought to mur-
 mire, or aske a
 reason of his do-
 ings, but onely to
 stand content
 therewith & giue
 him the glory.
 t By who it fee-
 meth that he
 had byn pnc frō
 his kingdome
 before.
 u He doth not
 onely praise God
 for his deliue-
 rance, but also
 confesseth his
 fault that God
 may onely haue
 the glory & man
 the shame, and
 that he may be
 exalted and man
 cast downe.

kingdome shall remaine vnto thee: after
 that, thou shalt knowe, that the hea-
 uens haue the rule.
 24 Wherefore, O king, let my counsel be
 acceptable vnto thee, and o bryake of
 thy finnes by righteousnesse, and thine
 iniquities by mercie toward the poore:
 loe, let there be an p healing of thine er-
 rour.
 25 All these things shall come vpon the
 king Nebuchad-nezzar.
 26 ¶ At the ende of twelue y moneths, he
 walked in the royall palace of Babel.
 27 And the king spake and said, Is not
 this great Babel, that I haue built for
 the house of the kingdome by the might
 of my power, and for the honour of my
 maiesty?
 28 While the worde was in the kinges
 mouth, a voyce came downe from hea-
 uen, saying, O king Nebuchad-nezzar, to
 thee be it spoken, Thy kingdome is des-
 perated from thee.
 29 And thep shall drine thee from men,
 and thep dwelling shall be with the beasts
 of the fildes: thep shall make thee to eate
 grasse, as the oxen, and seuen times shal
 passe ouer thee, vntill thou knowest, that
 the most high beareth rule ouer the
 kingdome of men, and quierly it vnto
 whomsoeuer he will.
 30 The very same houre was this thing
 fulfilled vpon Nebuchad-nezzar, and he
 was drinen from men, and did eate
 grasse as the oxen, and his body was
 tor with the beue of heauen, till his
 beares were growen as egles feathers,
 and his nayles like birds claws.
 31 And at the ende of these y daies I Ne-
 buchad-nezzar lift by mine eyes vnto
 heauen, and mine vnderstanding was
 restored vnto me, and I gaue thanks
 vnto the most high, and I praised and
 honoured him that liueth for euer,
 whose power is an euermolting power,
 and his kingdome is from generation
 to generation.
 32 And all the inhabitants of the earth
 are reputed as nothing: and according
 to his will he worketh in the armie of
 heauen, and in the inhabitants of the
 earth: and none can stay his hand, nor
 say vnto him, What doest thou?
 33 At the same tyme was mine vnder-
 standing restored vnto me, and I reuer-
 ned to the honour of my kingdome: my
 gloyp & my beauty was restored vnto
 me, & my counsellours & and my prin-
 ces fought vnto me, and I was estab-
 lished in my kingdome, and my glorie
 was augmented toward me.
 34 shewe therefore I Nebuchad-nezzar
 a praise, and extoll and magnifie the
 King of heauen, whose workes are all
 truth, and his wayes iudgement, and
 those that walke in pride, he is able to
 abase.
 CHAP. V.
 Belshazzar King of Babylon seeth an hand wri-
 ting on the wall. 8 The soothsayers called of

the King, can not expound the writing. 25 Dani-
 el readeth it, and interpreteth it also. 30 The
 King is slain. 31 Darius enioyeth the kingdome.
 King Belshazzar made a great
 feast to a thousand of his princes,
 and drank wine before p thou-
 sand.
 2 And Belshazzar i^o While he tasted the
 wine, commanded to bring him the
 golden and siluer vessels, which his fa-
 ther Nebuchad-nezzar had brought
 from the Temple in Jerusalem, that
 the king and his princes, his wiues,
 and his concubines might drinke
 therein.
 3 Then were brought the golden vessels,
 that were taken out of the Temple of
 the Lords house at Jerusalem, and the
 king and his princes, his wiues, and
 his concubines drank in them.
 4 They drinke wine and praised the
 gods of gold, and of siluer, of brasse, of
 pyon, of wood and of stone.
 5 At the same houre appeared fingers of
 a mans hand, which wrote ouer as
 gainst the candlesticke vpon the pla-
 ster of the wall of the kings palace, and
 the king sawe the palme of the hand
 that wrote.
 6 Then the kinges countenance was
 changed, and his thoughts troubled
 him, so that the iopites of his loynes
 were loosed, and his knees lopped one
 against the other.
 7 Wherefore the king cried loud, that thep
 should bring the astrologians, the Chal-
 deans & the soothsayers. And the king
 spake, and said to the wife men of Ba-
 bel, Whosoever can reade this writing,
 and declare me p interpretation there-
 of, shall be clothed with purple, and shall
 haue a chaine of golde about his necke,
 and shall be the third ruler in the king-
 dome.
 8 Then came all the kings wise men, but
 they could neither reade the writing,
 nor shew the king the interpretation.
 9 Then was king Belshazzar greatly
 troubled, and his countenance was
 changed in him, and his princes were
 astonished.
 10 Nowe the h Quene by reason of the
 talke of the king, and his princes came
 into the banquet house, and the Quene
 spake, and said, O king, liue for euer: let
 not thy thoughts trouble thee, nor let
 thy countenance be changed.
 11 There is a man in thy kingdome, in
 whom is the spirite of the holie gods,
 and in the dayes of thy father light and
 vnderstanding and wisdom like the
 wisdom of the gods, was founde
 in him: whom the king Nebuchad-
 nezzar thy father the king, I saye, God, was moued
 by this sight to tremble for feare of Gods iudgements.
 g Thus the wicked in their troubles seeke manie meanes, who drawe
 them from God, because they seeke not to him who is the on-
 ly comfort in all afflictions. h To wit, his grandmother Nebu-
 chad-nezzars wife, which for her age was not before at the
 feast, but came thither when she heard of these strange newes,
 the

a Daniel reciteth
 this history of
 king Belshaz-
 zar Eulmero-
 dachs sonne, to
 shew Gods iudge-
 ments against y
 wicked, for the
 deliuerance of
 his Church, and
 how the prophie-
 cy of Ieremiah
 was true, y they
 should be deli-
 uered after fe-
 uerent yeeres.
 b The kinges of y
 East parts then
 vied to sit alone
 commonly, and
 disdained that
 any should sit in
 their companie;
 and now to shew
 his power, & how
 little he set by his
 enemy, which
 then besieged
 Babylon, he
 made a solemne
 banquet, and vied
 excede in their
 companie which
 is meant here by
 drinking wine:
 thus the wicked
 are most dislo-
 iute, and negli-
 gent when their
 destruction is at
 hand.
 Or, overcome
 with wine.
 c Meaning, his
 grandfather.
 d In contempt of
 the true God
 they praised
 their idoles, nor
 y they thought,
 that the gold or
 siluer were gods,
 but y there was
 a certaine vertue,
 & power in the
 to do the good,
 which is also the
 opinion of all
 idolaters.
 e That it might
 y better be sene.
 f So he that be-
 fore contemned
 Nebuchad-nezzar
 was moued
 by this sight to
 tremble for feare
 of Gods iudgements.
 g Thus the wicked
 in their troubles
 seeke manie meanes,
 who drawe them
 from God, because
 they seeke not to
 him who is the on-
 ly comfort in all
 afflictions.
 h To wit, his
 grandmother Nebu-
 chad-nezzars wife,
 which for her age
 was not before at
 the feast, but came
 thither when she
 heard of these
 strange newes,
 the

i Read Chap. 4.
6. and this declara-
reth, that both
this name was
odious vnto him,
and also that he
did not vse these
vile practises, be-
cause hee was
not among them
when all were
called.

k For the idola-
ters thought, y
the Angels had
power as God,
and therefore
had them in like
estimation as
they had God,
thinking that y
spirit of proph-
cie, and under-
standing came of
them.

l Before hee read
the writing, he
declareth to the
king his great
ingratitude to-
ward God, who
could not be mo-
ued to giue him
the glory, con-
sidering his won-
derful worke to-
ward his grand-
father, and so
sheweth, that he
doeth not sinne
of ignorance, but
of malice.

the father, made chiefe of the 'enchan-
cers, astrologians, & alchemists, and sooth-
sayers,
12 Because a more excellent spirit, and
knowledge, and vnderstanding (for he
did expound dreames, and declare hard
sentences, and dissolved doubtles) were
found in him, even in Daniel, whom the
king named Belshazzar: now let Da-
niel be called, and he will declare the in-
terpretation.
13 ¶ Then was Daniel brought before the
king, and the king spake and saide vnto
Daniel, Art thou that Daniel, which
art of the children of the captiuitie of
Judah, whome my father the king
brought out of Babel?
14 Now I haue heard of thee, that the
spirit of the holy gods is in thee, & that
light and vnderstanding and excellent
wisdom is found in thee.
15 Now therefore wisemen, & astrologi-
ans haue bene brought before me, that
they should read thee this writing, & shew
me the interpretation thereof: but they
could not declare the interpretation of
the thing.
16 Then heard I of thee, that thou couldest
shew interpretations, and dissolue
doubtes: now if thou canst read the writ-
ing, and shew mee the interpretation
thereof, thou shalt be clothed with pur-
ple, and shalt haue a chaine of gold about
thy necke, and shalt be the third ruler in
the kingdome.
17 Then Daniel answered, and said be-
fore the king, Keepe thy rewards to thy
selfe, and giue thy gifts to another: yet
I will read the writing vnto the king,
and shew him the interpretation.
18 O king, heare thou. The most high God
gaue vnto Beluchad-nezzar thy fa-
ther a kingdome, and maiestie and ho-
nour and glorie.
19 And for the maiestie that he gaue him,
all people, nations & languages trem-
bled, and feared before him: he put to
death whome hee would: hee smote
whome hee would: whome hee would he
set vp, and whome hee would he put
downe.
20 But when his heart was vnst vp, &
his mind hardened in pride, he was de-
posed from his kingdome throne, and they
tooke his honour from him.
21 And he was buyen from the somes
of men, and his heart was made like
the beasts, and his dwelling was with
the wilde asses: they fedde him with
grasse like oxen, and his body was wet
with the dewe of the heauen, till hee
knewe, that the most high God had
rule ouer the kingdome of men, and
that he appointed ouer it, whom soe-
uer he pleased.
22 And thou his sonne, O Belshazzar,
hast not humbled thine heart, though
thou knowest all these things.
23 But hast left thy selfe vp against the
Lord of heauen, and they haue brought

the vessels of his house before thee, and
thou and thy princes, thy wines and
thy concubines haue drunke wine in
them, and thou hast praised the gods
of silver and golde, of brasse, yron, wood
and stone, which neither see, neither
heare, nor vnderstand: and the God
in whose hand thy breath is and all thy
wayes, him hast thou not glorified.
24 ¶ Then was the palme of the banbe-
lent from him, and hath written this
writing.
25 And this is the writing that he hath
written, MENE, MENE, TEKEL,
VPHARSIN.
26 This is the interpretation of it thing,
MENE, God hath nombred thy king-
dome, and hath finished it.
27 TEKEL, thou art wayed in the ba-
lance, and art found to light.
28 PERES, thy kingdome is deuised,
and giuen to the Medes and Persians.
29 Then at the commandement of Bel-
shazzar they clothed Daniel with pur-
ple, and put a chaine of golde about his
neck, and made a proclamation con-
cerning him that he should be the third
ruler in the kingdome.
30 The same night was Belshazzar the
king of the Chaldeans slaine.
31 And Darius of the Medes tooke the
kingdome, being threescore and two
yere olde,
o Cyrus his sonne in lawe gaue him this title of honour al-
though Cyrus in effect had the dominion.
CHAP. VI.
1 Daniel is made ruler ouer the gouernours. 2 An
accuse against Daniel. 3 He is put into a denne of
lions by the commandement of the King. 4 He is
deliuered by faith in God. 5 Daniels accusers are
put into the lions. 6 Darius by a decree mag-
nifies the God of Daniel.
I ¶ Pleaded Darius to set ouer þ king-
dome 2 an hundredth and twenue go-
uernours, which should be ouer the
whole kingdome.
2 And ouer these, three rulers (of whome
Daniel was one) that the gouernours
might giue accoupts vnto them, and
the king should haue no damage.
3 Nowe this Daniel was preferred as
before the rulers and gouernours, be-
cause the spirit was excellent in him,
and the king thought to set him ouer
the whole realme.
4 ¶ Wherefore the rulers and gouers-
nours sought an occasion against Da-
niel concerning the kingdome: but they
could find none occasion nor faute: for
he was so faithfully that there was no
blame nor faute found in him.
5 Then said these men, We shal not finde
an occasion against this Daniel, except
we finde it against him concerning the
lawe of his God.
6 Therefore the rulers and these go-
uernours went together to the king,
rightly in the feare of God, and to haue a good conscience,

m After that
God had so long
time deferred
his anger, and
patiently way-
ted for thine a-
mendment.
n This worde is
twise written for
the certentie of
the thing shew-
ing, that God
had most surely
counted: signi-
fying also that
God hath ap-
pointed a terme
for all king-
doms, and that a
miserable ende
shall come on all
that raise them-
selues against
him.
o Or, wanting.
a Read Ester
Chap. 1.1.
b Or, not be trou-
bled.
c This heathen
king preferred
Daniel a stranger
to all his nobles
& familiars, be-
cause the graces
of God were
more excellent
in him then in
others.
d Thus the wicked
cannot abide the
graces of God in o-
thers, but seeke
by all occasions
to deface them:
therefore against
such assaults
there is no bet-
ter remedy then
to walke vp-
and

and said thus vnto him, King Darius, live for euer.

7 All the rulers of thy kingdome, the officers & gouernours, the counsellors, & dukes haue consulted together to make a decree for the king and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of Iyons.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled vpon his knees thre times a day, and prayed & praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, that thou hast not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O king, shalbe cast into the denne of Iyons: The king answered, and saide, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition thre times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Wonders stand, O king, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of Iyons: nowe the king spake, and said vnto Daniel, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went into his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the

morning, and went in all haste vnto the denne of Iyons.

20 And when he came to the denne, he cried with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the living God, is not thy God (whom thou alway seruest) able to deliuer thee from the Iyons?

21 Then said Daniel vnto the king, O king, live for euer.

22 My God hath sent his Angel & hath shut the lions mouths, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O king, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandment of the king these men which had accused Daniel, were brought, and were cast into the denne of Iyons, euen they, their children, and their wives: and the Iyons had the mastery of them, and brake all their bones a pieces, & euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare: before the God of Daniel: for he is the living God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be everlasting.

27 He reseruet and deliuereth, & he doth keth signes and wonders in heauen and in earth, who hath deliuered Daniel from the power of the Iyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

gainst their conscience make cruel lawes to destroy the children of God, and also admonishest Princes how to punish such, when their wickednes is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them. m This prometh not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatrie, and not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, wherunto hee was compelled by this wonderfull miracle. n Which hath not only life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

1 A vision of foure beastes is shewed vnto Daniel.

2 The ten hornes of the fourth beast. 27 Of the everlasting kingdome of Christ.

1 ¶ The first peere of Belshazzar king of Babel, Daniel sawe a dreame, and therewere visions in his head, vpon

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnes in this thing, wherein I was charged, is approved of God.

i For he did disobey the kings wicked commandment to obey God, and so did no iniury to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himselfe wholly vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him:

wherein we see the power of faith, as Hebr. 11.

33. This is a terrible example against all the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

against al the wicked, which do

1 Whereas the people of Israel looked for a continual quietnes after these feutic yerres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continual affliction til the Messiah be vntered & reuicled, by whome they shoulde haue a spiriual deliuerance, and all the promises fulfilled, whereof they should haue a certaine token in the destructione of the Babylonical kingdome. **b** Which signified that there should be horrible troubles & afflictions in the world in all corners of the world & at sundrie times. **c** Meaning y Assyrian & Caldean empire, which was most strong & fierce in power, & most soone come to their autoritie as though they had had wings to flye: yet their wings were pulled by the Persians, & they went on their feete, & were made like other men, which is here meant by mans heart. **d** Meaning, the Persians, which were barbarous & cruel. **e** They were small in the beginning, & were shut vp in their mountaynes and had no brute. **f** That is, destroyed many kingdomes, and was insatiable. **g** To wit, the Angels by Gods comandement, who by this meanes punished the ingratitude of the world. **h** Meaning, Alexander the King of Macedonie. **i** That is, his four chiefe captaynes, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the Iesse, Cassander, and after him Antipater was King of Macedonie, and Ptolemeus had Egypt. **k** It was not of himselfe nor of his owne power that he garte all these countreys: for his army contained, but thirtie thousand men, & he ouercame in one battel Darius, which had ten hundred thousand, when he was so heauy with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. **l** That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it. **m** Signifying the tyrannic and greedinesse of the Romanes. **n** That which the Romanes could not quietly enioy in other countreys, they would giue it to other Kings & rulers that at all times when they would, they might take it againe: which libertie is here called the stamping of the rest vnder the feete. **o** That is, sundry & diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. **p** Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is copared to a little home. For Mahomet came not of y Romane empire, & the Pope hath no vocatio of gouernment: therefore this cannot be applyed vnto them. and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist,

before whome there were a thie of the first homes pluckt away: and beholde, in this home were eyes like the eyes of man, and a mouth speaking presumptuous things. **9** I beheld, till the thrones were set vp, and the Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wolles: his throne was like the fire flame, and his wheelles as burning fire. **10** As I sawe a floud, and came forth from before him: thousand thousandes numbred vnto him, and ten thousande thousandes stood before him: the iudgement was set, and the bookes opened. **11** Then I beheld, y because of the voyce of the presumptuous wordes, which the home spake: I beheld, enen til the beast was slaine, and his body destroyed, and giuen to the burning fire. **12** As concerning the other beasts, they had taken awaye their dominion: yet their liues were prolonged for a certaine time and season. **13** As I beheld in visions by night, beholde, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & they brought him before him. **14** And he gaue him dominion, and honour, and a kingdome, that all people, nations & languages should serue him: his dominion is an euerslasting dominion, which shall neuer bee taken away: and his kingdome shall neuer leedes destroyed. **15** I Daniel was troubled in my spirit, in the middes of my body, and the visions of mine head made me afraide. **16** Therefore I came vnto one of them

which is here meant by the proude mouth. **f** Meaning, the places where God & his Angels should come to iudge these monarchies, which iudgement shuld begin at the first coming of Christ. **r** That is, God which was before all times, & is here defended as mans nature is able to comprehend some portion of his glorie. **u** That is, an infinite nuber of Angels, which were ready to execute his comandement. **x** This is meant of the first coming of Christ, whē as the wil of God was plainly reuicled by his Gospel. **y** Meaning, that he was astonished, when he saw these Emperours in such dignitie, and pride, & so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations. **z** As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so that this fourth haue, & they that patiently abide Gods appointment, shal enioy the promises. **a** Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was after wards: but appeared then in a figure, & that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie. **b** To wit, when he ascended into the heauens, & his diuine maiestie appeared, & all power was giuen vnto him in respect of that that he was our Mediator. **c** This is meant of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shoulde gouerne here his Church in earth continually till the time that he brought them to eternal life. **d** Through the strangenesse of the vision. **e** Meaning of the Angels, as ver. 10.

that stood by, and asked him the
truth of all this: so he tolde me, and
shewed mee the interpretation of these
things.

17 These great beastes which are foure,
are foure kings, which shall arise out of
the earth,

18 And they shall take the kingdome of
the Sautes of the emost high, and pos-
sesse the kingdome for euer, euen for euer
and euer.

19 ¶ After this, I would know the truth
of the fourth beast, which was so
like to all the others, very fearful,
whose teeth were of iron, & his nails
of brass: which deuoured, brake in pie-
ces, and stamped the residue vnder his
feete.

20 Wilke to knowe of the ten homes that
were in his head, & of the other which
came up, before whome thee fell, and
of the home that had eyes, and of the
mouth that spake presumptuous things
whose ^k looke was more stoute then his
fellows.

21 I behelde, and the same¹ home made
battel against the Saints, pea, and pre-
pared against them.

22 Untill the Ancient of dayes came, & judgement was giuen to the Saints of the most High : and the tyme approached, that the Saints possessed the kingdom.

23 Then he sayde, The fourth beast shall
bee the fourth kingdome in the earth
which shall bee unlike to all the king-
domes, & shall deuoure the whole earth
and shall treade it downe and breake
it in pieces.

24 And the ten hornes out of this king-
dome are ten kings that shall rise: and
another shall rise after them, and he shall
be unlike to the first, and he shall subdue
three kings.

25 And ſhal ſpeake wordes againſt o the
moſt high, & ſhal conſume the ſaunties
of the moſt high, and thinke that he
may change tymes and lawes, and
they ſhall be giuen into his hande, un
til a time, and times and the diuiding

es were the strongest of all the other, and were
ong themselves. i Reade vers. 7. k This is
rth beast, which was more terrible then the o

ing the Romane Emperours, who were most cruell
Church of God both of the Iewes & of the Gentiles
renewed his power in the person of Christ. and he

between his power in the person of Christ; and by the Gospel gaue vnto his some rest, and so ob-
tained his name in the world, and were called the Church
kingdome of God. ¶ Read the exposition here
that is full made quick decrees and proclama-

at did professe it. p These Emperours shall not
er haue their power of God, but thinke it is
er to change Gods Lawes & manes & as it were

as appeared by Octavius, Tyberius, Caligula, Nero, &c. q God shal suffer them thus to rage against him, but in
another time, which is meant by the time & times, but twofold
afflicting the troubles & shortē the times for him, as
22. which is here ment by y^e deciding of times

of tyme.
26 But the iudgement ſhall ſit, and they
ſhall take awaye his dominion, to con-
ſume and deſtroy it vnto the ende.
27 And the kingdome, and dominion,
and the greatneſſe of the kingdome vnder
the whole heauen ſhall be giuen to the
holie people of the moſte High,
whole kingdome is an euerlaſting king-
dome, and all powers ſhall ſerue and
obey him.
28 Euen this is the ende of the matter, ſaith
Daniel had many cogitations which
troubled me, and my countenance cha-
ged in mee: but I kept the matter in
myne heart.

which though they do not fully enioye here,
hope, and by the preaching of the Gospel enioy
thereof, which is meant by these wordes *unto*
therefore he here speaketh of the beginning
dome in this world, which kingdome the faithfull
participation that they haue with Christ the
some of euery force that beare rule. u The
motions in his heart which moued him to
this matter curiously: yet he was content with
reueiled, and kept it in memory and wrote it
Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goate.
20 The understanding of the vision.

In the third yere of the reigne of King Belshazzar, a vision appeared unto me, euen unto mee Daniel, ^a after that which appeared unto me at the first.

2 And I sawe in a vision, and when I
sawe it, I was in the palace of Shu
shan, which is in the province^b of E
lam, and in a vision me thought I was
by the river of Blai.

3 Then I looked vp and sawe, and be-
holde, there stood before the riuer
c ranime, which had two homes: and
these two homes were hie: but one was
e hieer then another, and the hieist came
s vp last.

4 I saw the rainne pulshing against th
Welt, and against the North, & again
the South: so that no beastes mygh
stande before him, nor could deliuer ou
of his hande, but he did what he listed
and became great.

5 And as I considered, beholde, ^fa goat
came from the West ouer the whole
earth, and touched not the ground: and
this goat had an hohne that appeared
betweene his eyes.

6 And he came vnto the rāme that had the two hoynes, whom I had scene stāding by the riuier, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the raine
& being moued against him, he^b smote
the raine, and brake his two hornes

great speede and expedition. **g** Though he
of all Grecia, yet he bare the title & dignitie
taine, so that y^e strength was attributed to him
this home. **h** Alexander overcame Darius in
and so had the two kingdomes of the Medes

r God by his
power shall re-
store things that
were out of or-
der, and so de-
stroy this litle
horne, that it
shal neuer rise
vp againe.

f He sheweth
wherefore the
beast should be
stroyed, to wit,
that his Church
might haue rest
and quietnes,

yet they haue it in
ioy the beginning
der the heauen: and
of Christes king-
thfull haue by the
ir head. t That is
ough he had many
nd fro to seeke out
th that which God
t for the vse of the

a After the ge-
nerall vision, he
t commeth to cer-
taine particular
visions: as tou-
ching the destru-
tion of the Mo-
narchie of the
Persians, & Ma-
cedoniās: for the
ruine of the Ba-
bylonians was at
hand, & also he
had sufficiently
spoken thereof.

That is, of
Persia.

t c Which repre-
t fented the king-
dome of the Per

fians & Medes,
which were joy-
ned together.

and Meaning Cy-
rus, which after
grew greater i

to power then Da-
rius his vnclē &
father in law.

c. That is, no

... Kings or nations
... f Meaning, Alex
... ander that came
... from Grecia with

from Grecia which
came in the name
of the general cap
which is meant b
two fundrie battel
s and Persians.

1 Alexanders great power was broken: for whie he had overcome all y^e East, he thought to retorne towarde Grecia to subdue them that there had rebelled, and so dyed by the way.

2 That is, which were famous: for almost in the space of fiftene yeere there were fiftene diuers successours before this monarchie was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolemus Egypt.

3 Which was Antiochus Epiphanes, who was of a ferule and flattering nature and also there were other betweene him and the kingdome, and therefore is here called the little home, because neyther princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

4 That is, towarde Egypt. 5 Whereby hee meaneth Ptolemas. 6 That is, Iudea. 7 Antiochus raged against the elect of God, and trode his precious statutes vnder feete, which are so called, because they are separated from the worlde. 8 That is, God, who gouerneth and mayntayneth his Church. 9 He laboured to abolishe all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the worlde to haue his Name there truly called vpon. 10 He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that hee appointeth this tyrant a time, whome he would not suffer viceroy to abolishe his religion. 11 This home shall abolishe for a time the true doctrine and so corrupt Gods seruice. 12 Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a maruelous one. 13 That is, the Iewes finnes, which were cause of this destruction. 14 That is, which suppresseth Gods religion, and his people. 15 Christ answered me for the comfort of the Church. 16 That is, vnto so many naturall dayes be past, which make six yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. 17 Which was Christ, who in this manner declared him selfe to the olde fathers how he would be God manifested in flesh. 18 This power to command the Angel, declared that he was God.

derstande the vision.

17 So he came thither. A flood: and when he came, I was afraide, and fell vpon my face: but he saide vnto me, Wnderstande, O soune of man: for in the last time shalte thou see the vision.

18 Shew as he was speaking vnto me, I being a sleepe fell on my face to the ground: but he touched me, and let me vp in my place.

19 And he saide, Beholde, I will shewe thee what shall be in the last tyme: for in the ende of the tyme appointed it shall come.

20 The rain which thou sawest hauing two homes, are the kings of the Medes and Persians.

21 And the goate is the king of Grecia, & the great home that is betwene his eyes, is the first king.

22 And that that is broken, and foure stode by for it, are foure kingdomes, which shall stande by of that nation, but not in his strength.

23 And in the ende of their kingdome, when the rebellious shal be continued, a king of fierce countenance, and vnderstanding darke sentences, shall stand by.

24 And his power shal be mightie, but not in his strength: and he shal destroy wonderfullly, and shall prosper, & pacifice, and shall destroye the mightie, & the holy people.

25 And though his policie also, hee shall cause craft to prosper in his hand, and he shal extol him selfe in his heart, and by peace shall destroy many: he shall also stand by against the prince of princes, but he shall be broken down without hande.

26 And the vision of the evening and morning, which is declared, is true: therefore seale thou by the vision, for it shal be after many dayes.

27 And I Daniel was stricken and sicke 9 certaine dayes: but when I rose vp, I did the kings busines, and I was astonishyd at the vision, but none vnderstoode it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the retorne of the people from their banishment in Babylon. 4 A true confession. 5 Daniels prayer is heard. 6 Gabriel the Angel expoundeth vnto him the vision of the seuenie weekes. 7 The anointing of Christ. 8 The building agayne of Ierusalem. 9 The death of Christ.

1 In the first yere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made king ouer the realme of the Caldeans,

2 Euen in the first yere of his reigne, I

3 The effect of this vision shall not yet appeare, but a long tyme after.

4 Meaning that great rage which Antiochus should shewe against the Church.

5 That is, out of Grecia.

6 They shall not haue like power as had Alexander.

7 Noting that this Antiochus was impudent & cruell, and also craftie that he could not be deceived.

8 That is, not like Alexanders strength.

9 Both the Gentiles that dwell about him, and also the Iewes.

10 Whatsoeuer he goeth about by his craft, he shall bring it to passe.

11 That is, vnder pretence of peace, or as it were in sport.

12 Meaning, against God.

13 For God would destroy him with a notable plague, and so comfort his Church, 2. Mac.

14 Read verse 14.

15 For feare and astonishment.

Who was also called Astyages.

For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

e For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinary prayer, which hee used in his house thrise a day, but of a rare and vehement prayer, least their finnes shoulde cause God to delaye the time of their deliuerance prophesied by Ieremiah.

e That is, haft al. power in thy selfe to execute thy terrible iudgements against obstinate sinners; as thou art riche in mercie to com fort them which obey thy worde and loue thee.

f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should fo intreate them.

"Ebr. confusion of face.

g He doeth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.

h He sheweth that they rebell against GOD, which serue him not according to his commandement & word.

i As Deut 27. 15. or the cur e confirmed by an othe. "Or, gurned vs. " Ebr. watched upon the euil.

Daniel vnderstoode by * bookes the number of the peres, whereof the Lord had spoken vnto Ieremiah the Prophete, that hee would accomplishe feniene peres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and I sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I praied vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearful, a keepst covenant and mercie toward them which loue thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed from thy preceptes, & from thy iudgements.

6 For we would not obey thy seruantes the Prophets, which spake in thy name to our kings, to our princes, and to our fathers, & to all the people of the land.

7 O Lord, righteousness belongeth vnto thee, and vnto vs open shame, as appeareth this daie vnto erie man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both nere and farr, of through all the countreys, whither thou hast diuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertineeth open shame, to our kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the voice of the Lord our God, to walke in his lawes, which he had layde before vs by the ministration of his seruantes the Prophets.

11 Yea, all Israel haue transgressed thy lawe, and are turned backe, and haue not hearde thy voice: therefore the curse is polozed vpon vs, and the oth that is writen in the lawe of Moses the seruant of God, because wee haue sinned against him.

12 And he hath confirmed his wordes, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is writen in the lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne fro our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord made reas by the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we

would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of lande of Egypt with a mighty hand, and k That is, according to thy remoune, as appeareth vnto all thy this day, we haue sinned, we haue done wickedly,

16 O Lord, according to all thy righteousness, let thine anger, and thy wrath be turned awaye from thy cite Ierusalem thine holy mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproche to all that are about vs.

17 Shewe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy sanctuary, that lieth waste for the Lordes sake.

18 O my God, encline thine eare & heare: open thine eyes, and beholde our desolations, and the cite wherein vpon thy name is called: for we do not present our supplications before thee for our owne righteousness, but for thy great tender mercies.

19 O Lord, heare, O Lord forgive, O Lord consider, and do it: deferre not, for thine owne sake, O my God: for thy name is called vpon thy cite, and vpon thy people.

20 And while I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holpe Mountayne of my God,

21 Yea, while I was speaking in prayer, even the man Gabriel, whome I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and sayde, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, & I am come to shewe thee, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seventie weekes are determined vpon thy people, and vpon thine holy cite, to finish the wickednes, and to seale by the finnes, and to reconcile the iniquitie, and to bring in everlasting righteousness, and to seale by the vision and prophesie, and to anoure the most holy.

25 Knowe therefore and vnderstande, that from the going forth of the commandement to bring againe the people, and to builde Ierusalem, vnto Messiah the prince, shalbe seuen weekes,

f That is, from the time that Cyrus gaue the leaue to depart. These weekes make 49. yere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

Counting from the sixt yere of Darius who gaue the secod comādemēt for y^e building of the Temple, are 62. weekes which make 434. yeres, which comprehend y^e tyme fro this building vnto the Baptisme of the Temple, vnto the Baptisme of Christ.

Ebr. in streights of time.

x In this last weeke of the seuerie that Christ come & preach and suffer death. y He shal seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2. z Meaning, Titus Vespasian's sonne, who shoulde come and destroye both the Temple and the people without all hope of recoverye. a By the preaching of the Gospel he confirmed his promes, first, to the Iewes, and after to the Genriles. b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary shoulde be utterly destroyed for their rebellion against God & their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11 VVhich sheweth him wherefore he is sent.

In the third yere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) and the worde was true, but the tyme appointed was long, and he thus derideth the thing, and had understanding of the vision.

2 At the same tyme, Daniel was in bewelle for three weekes of daies.

3 Ate no pleasant bread, neptier came fleshy nor wine in my mouth, neither did I anoynt my self at all, til thye weekes of daies were fulfilled.

4 And in the four & twentieth day of the first moneth, as I was by the side of that great river, euen the Euphrate.

5 And I lift vp mine eyes, & looked, and beholde, there was a man clothed in linen, whose loines were girded with fine golde of Babilon.

6 His body also was like the Chrysolite, & his face (to looke vpon) like the lightening, & his eyes as lampes of fire, & his armes & his feete were like in colour to polished brasie, & the voice of his wordes was like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with mee, sawe not the vision: but a great feare fel vpon them, so that they fled awaie and hypd themselves.

8 Therefore I was left alone, and sawe this great vision, and there remayned

a He noteth this third yere, because at this tyme the building of the Temple began to be hindered by Cambyfes Cyrus sonne, who the father made warte in Asia minor against the Sythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much but patiently to abide the issue of Gods promes.

c Called Abib, which conteineth part of March and part of April.

d Being carryed by the spirit of prophetic to haue the sight of this ruer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophetic that followeth, *1ere. 10. 9.*

no strength in mee: for my strength was turned in me into corruption, and I retained no powder.

9 Yet heard I the voice of his wordes: when I heard the voice of his wordes, I slept on my face: and my face was toward the ground.

10 And beholde, an hande touched me, which let me vp vpon my kners and vpon the palmes of mine handes.

11 And he said vnto mee, Daniel, a man greatly beloued, understand the wordes that I speake vnto thee, & stande in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for fro this first day that thou didst let thine heart to understande, & to humble thy self before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Persia withstood me one and twentie daies: but lo, Michael one of the chiefe princes, came to help me, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shal come to thy people in y^e later daies: for per the vision is for many daies.

15 And when he spake these wordes vnto me, I set my face toward the ground, and helde my tongue.

16 And beholde, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, & spake, and saide vnto him that I stood before me, O my Lord, & by the vision my foreloines are returned vpon mee, and I haue retoynded no strength.

17 For howe can the seruant of this my Lord talke with my Lord being such one: for as for me, straight way there remayned no strength in mee, neptier is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, & he strengthened me.

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but nowe wilt thou returne to fight with the prince of Persia: and when I am gone forth, loe, the p^rince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: & there is none that holdeth with mee in these things, but Michael your prince.

o Which declareth that whe God smiteth down his childre, he doth not immediately lift them vp at once: for now the Angel had touched him (wife) but by litle & litle. p Meaning, that he would not only himselfe bridle the rage of Cambyfes, but also the other kings of Persia by Alexander y^e King of Macedonia. q For this Angel was appointed for the defence of y^e Church vnder Christ, who is y^e head thereof.

P p. iii. CHAP.

CHAP. XI.

A prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 of Greece, 5 of Egypt, 28 of Syria, 36 And of the Romans.

a The Angel sheweth Daniel that God hath given him power to performe these things, feeling he appointed him to assist Darius, when he overcame the Caldeans.

b Wherof Cambyses that now reigned, was the first; the seconde Smerdes, the third, Darius the sonne of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God and stood against them.

c For he rayed vp all the East countreys to fight against the Grecians; and albeit he had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he overcame himselfe with drinke, & so fel into a discale: or as some write, was poysoned by Cassander. f For his twelue chiefe princes first deuided his kingdome among themselves. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition & crueltye in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptolemeus King of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shalbe giue in mariage to Antiochus Theos, thinking by this affinitie that Syria & Egypt shoulde haue a continuall peace together. o That force & strength shall not continue: for soone after Berenice and her young sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawful wife of Antiochus; but put away for this womans sake. p Neither Ptolemeus, nor Antiochus. q Some read, feede, meaning the child be gotten of Berenice. r Some read, she that begate her, & thereby vnderstand her nurse, which brought her vp: to that all they that were occasion of this mariage, were destroyed. s Meaning, that Ptolemeus Euergetes after y death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Calinicus King of Syria.

1 Also J, in the first yeere of Darius of the Medes, when J^a stood to encourage and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand vp yet three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall stirre vp a all against the realme of Grecia.

3 But a mighty king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stande vp, his kingdome shall be broken, and shall be diuided towarde the foure winde of heauen: and not to his posteritie, nor according to his dominion, which hee ruled: for his kingdome shall be pluckt vp, euen to be for others besides those.

5 And the king of the South shall be mightie, and one of his princes, and shall preiaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the ende of yeeres they shall be ioynd together: for the kings daughter of the South shall come to the king of the North to make an agreement, but shee shall not reuene the power of the arme, nepper shall he continue, nor his arme: but shee shall be deliuered to death, and they that brought her, and he that begate her, and hee that comforted her in these times.

7 But out of the budde of her rootes shall one stande vp in his steade, which

shall come with an armie, and shall enter into the fortreffe of the king of the North, and doe with him as he list, and shall preiaile.

8 And shall also carie captiues into Egypt their gods with their molten images, & with their precious vessels of silver and of gold, and he shall continue mo peres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his comes shalbe stirred vp, & shall assemble a mighty great armie: and one shall come, and ouerflow, and passe thorough: the shall be returned, and be stirred vp at his fortreffe.

11 And the king of the South shalbe angrie, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shalbe proud, and their heart shall be lifted vp: for he shall cast downe thousands: but he shall not still preiaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine peres) with a mighty armie, and great riches.

14 And at the same time there shall many stand vp against the king of the South: also the rebellious children of the people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armie of the South shall not resist, nepper his chosen people, nepper shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stande against him: and hee shall stande in the pleasant land, which by his hand shall be consumed.

17 Again he shall set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he doe, and hee shall giue him the daughter of women, to destroy her: but he shall not stande on his side, nepper be for him.

18 After this shall he turne his face vnto

u For this Ptolemeus reigned fixe and fourtie yeeres.

x Meaning, Seleucus & Antiochus the Great, the fennes of Calinicus shall make waite against Ptolemeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, & also readie to inuade Egypt.

a For Antiochus had fix thousand horsemen and three score thousand footemen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.

d For vnder Odias which falsely alledged that place of Isa. 19.

e 19. certaine of the Iewes retired with him into Egypt to fulfill this

prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and countell of God. e The Egyptians were not able to resist Storas Antiochus captaine. f He sheweth that hee shall not only afflicke the Egyptians, but also the Iewes, & shall enter into their countrey, whereof he admonisheth them before, that they may knowe that all these things come by Gods prouidence. g This was the second batzell that Antiochus fought against Ptolemeus Epiphanes. h To wit, a beautiful woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt. k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

I That is, toward Asia, Grecia and thole yles which are in y Sea called Mediterranean: um: for y Iewes called all countreyes yles which were deuised from them by Sea. m For whereas Antiochus was wont to con- tement the Ro- manes, and put their ambassa- dours to shame in all places, At- tilius the Con- sul, or Lucius Scipio put him to fight and caused his shame to turne on his owne head. n By his wicked life and obeying of foolish coun- sell. o For feare of the Romanes he shall flee to his holdes. p For when as vnder y pretence of pueritie he would haue rob- bed the Temple of Iupiter Dodo- nus, the coun- trey men slewe him. q That is, Seleu- cede his father Antiochus. r Not by foreine enemies, or battel, but by treason. s Which was Antiochus E- piphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel & flattering nature, and defrauded his brothers sonne of the kingdom, and vsurped the kingdom without the consent of the people. t He sheweth that great foreyne powers shall come to helpe the young sonne of Seleucus against his vnkle Antiochus, and yet shalbe ouer- throwne. u Meaning Ptolemeus Philometor Philopatres sonne, who was this chilles cousin germaine, and is here called the prince of the covenant, because he was the chiefe, and all o- ther followed his conduite. x For after the battell Philometor and his vnkle Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vnkle Antiochus no- thing. z Meaning, in Egypt. a Hewill content him selfe with the small holdes for a time, but euer labour by craft to attaine to the chieft. b He shalbe overcome with treason. c Signi- fying his princes and the chiefe about him. d Declaring that his souldiers shall braut out and venture their life to slay and to be slayne for the sauegarde of their prince. e The vnkle and the nephewe shall take truce, and banker together, yet in their hearts they shal imagine mischief one against another.

1 ples, and shall take many, but a prince shall cast his shame to light vpon him, beside that he shall cause his own shame to turne vpon himselfe. 19 ffor he shall turne his face toward the four corners of his own land: but he shall be overthrowen and fall, and be no more founde. 20 ¶ When shall stande by in his place in the gloie of the kingdom, one that shall raise rayes: but after fewe dayes he shall be destroyed, neither in wyath, nor in battell. 21 ¶ And in his place shall stande by a vile person, to whom they shall not giue the honour of the kingdom: but he shall come in peaceably, and obcepe the kingdom by flatteries. 22 And the armie shalbe overthrowen with a flood before him, and shall be broken: and also the prince of the covenant. 23 And after the league made with him, he shall worke deceitfully: for he shall come by, and overcome with a small people. 24 He shall enter into the quiet and plentifull prouince, and hee shall do that which his fathers haue not done, nor his fathers fathers: he shall deuise among them the pray and the people, & the substance, pea, and he shall forecalt his deuices against the strong holdes, euen for a time. 25 Also he shall stirre by his power and his courage against the king of the South with a great armie, & the king of the South shalbe thured vp to bat- tell with a very great and mightie armie: but he shall not stand: for they shall forecalt and practise against him. 26 ¶ Mea, that that feede of the portion of his mirate, shall destroy him: and his armie shall overflowe: and many shall fall, and be slaine. 27 And both these kings hearts shalbe to do mischief, and they shall talke of deceite at one table: but it shall not as

uaine: for yet the ende shall be at the time appointed. 28 ¶ Then shall he returne into his land with great habitation: for his heart shalbe against the holy covenant: to shall he do & returne to his owne land. 29 At the time appointed he shall re- turne, & come toward the South: but the law shall not be as the law. 30 ffor the thippes of Syrtim shall come against him: therefore he shall be some and returne, and feare against the holy covenant: to shall he doe, he shall euen returne and haue intelligence with them y forsake the holy covena- 31 And armes shall stande on his part, and thep shall pollute the Sanctuarie of strenght, and shall take awaye the daily sacrifice, and they shall set by the abominable desolation. 32 And such as wickedly beake the co- ueniant, shall he cause to sinne by flatterie: but the people that doe knowe their God, shall preuaile and prosper. 33 And they that vnderstande among the people, shall instruct many: y per they shall fall by sword, and by flame, by captiuitie, by people many dayes. 34 ¶ Now when they shall fall, they shalbe holpen with a little helpe: but manie shall cleaue vnto them y fauour. 35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make the white, till the tyme be out: for there is a time appointed. 36 And the king that do what him list: he shall exalt him selfe, & magnifie himselfe against al, that is God, and shall speake his maruelous things against the God of gods, & that prosper, till the wyath be accomplished: for the determination is made.

i With the Iewes which shall forsake the covenant of the Lorde: for first he was called against the Iewes by Iasim the high priest, & this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruite of God. m Meaning such as bare the name of Iewes but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, shall teache others by their example and edifie many in the true religion. o Whereby he exhorte the godly to constancie although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may til seeme to fight vnder y crosse, as he did in y time of y Maccabees whereof he here prophetieth. q That is, there shalbe ene of this small nuber many hypocrites. r To wit, of them y feare God & willose their life for y defence of true religion, signifying also y the Church must continually be tried & purged & ought to looke for one persecution after another: for God hath appointed y time: therefore we must obey. s Because the Angels purpose is to shew the whole course of y persecutions of y Iewes vnto the coming of Christ, he nowe speakeeth of the monarchie of y Romanes which he noteth by y name of a King, who were without al religion & conerned y true God. t So long y tyrants shal preuaile as God hath appointed to punish the his people: but he sheweth y it is but for a time.

Ad at that time shall Michael stand by, the great prince, which standeth for the childre of thy people, and there shalbe a time of trouble, and trouble at Christes comming, and next his Angel to deliuer it, whom here he calleth Christe, which is published by the pre-
cell.

ger time, and at length a short time: signifying
bles should haue an ende. k When the Church
tered and diminished in such sorte as it shall fee
power. l From the time that Christe by his

that their trou-
rch shalbe scat-
eme to haue no
s sacrifice shall

After that the ten tribes had fallen away from God by the wicked and subtilc counsel of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe cuer worse and worse, and still abused Gods benefices. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Iſaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of ſeuente yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetenesse of Gods promises, he setteth before them the two principall partes of the Lawe, which are the promises of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he weth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

- 1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles.
4 Christ is the head of all people.

In the wordes of the Lord that came vnto Hosea the sonne of Beeri, in þe dayes of a ^aUzziah, ^bJotham, ^cAhaz, & ^dHezekiah ^ekinges of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, & take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredomes, departing from the Lord.

3 So he went, and tooke ^aGomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord saide vnto him, Call his name ^aIsrael: for yet a litle, and I will visite the blood of Israel vpon the house of Iehu, and will cause to cease the

kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the valley of Jezreel.

6 She conceived yet againe, and bare a daughter, and God said vnto him, Call her name ^aLo-rubamah: for I will no more haue piniie vpon the house of Israel: but I will utterly ^atake them as waie.

7 Yet I will haue mercie vpon the house of Iudah, and will ^asaue them by the Lord their God, and will not saue them by bow, nor by sword nor by battell, by horses, nor by hostemen.

8 Now when he had warned Lo-rubamah, the conceived, and bare a sonne.

9 Then said God, Call his name ^aLo-ammi: for ye are not my people: therefore will I not be poure.

10 Yet the number of the ^achildren of Israel shalbe as the sande of the sea, which can not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shalbe said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be ^agathered together, and appoint themselves one head, and they shall come by out of the land: for great is the ^aday of Jezreel.

thought that God could not haue ben true in his promises except he had preferred them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promises, it could be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. n. To wit, after the captiuitie of Babylon when the Iewes were restore: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Israel shalbe so great, that to restore them shalbe as a miracle.

^a Called also Azariah, who being a leper was deposed from his kingdome. ^b So that it may be gathered by the reignes of these foure kings, that he preached aboue three score yere. ^c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children. ^d Gomer signifieth a consumption or corruption, and Diblaim cluſters of figges, declaring, that they were all corrupt like rotten figges. ^e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izraelites, that is, scattered people, alluding to Izrael, which was the chiefe cite of the ten tribes vnder Ahab where Iehu shed so much blood, 2 kings. 10. 8, 11. f. I will be reuenged vpon Iehu for the blood that he shed in Izrael: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God, as the ^aende declared: for he built vp ^aidolatrie, which he had destroyed.

g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

h That is, not obtaining mercie: whereby he signifieth, that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the means of Cyrus, Ezra 1. 1. l That is, not my people.

m Because they thought that God could not haue ben true in his promises except he had preferred them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promises, it could be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. n. To wit, after the captiuitie of Babylon when the Iewes were restore: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Israel shalbe so great, that to restore them shalbe as a miracle.

a The people is called to repentance. *g* He sheweth their idolatrie and threatneth them except they repent.

Say unto pour *a* brethren, Minni, and to pour sisters, Rubamah, *b* Plead with pour *b* mother: plead with her: for she is not my wife, neither am I: for her husband: but let her take away her fornications out of her sight, and her adulteries *c* from between her breasts.

d Lest I strip her naked, and let her as in the day that she was *e* boine, & make her as a wilderness, and leave her like a drie land, and slay her for thirst.

f And I will haue no pittie upon her children: for they be the *f* children of fornications.

For their mother hath plaid the harlot: she that conceived them, hath done thus: unfeignful: for she said, I will goe after my *g* lovers that giue me my bread and my water, my wooll and my flaxe, myne oile and my drinke.

Therefore beholde, I will stoppe *h* thy wap with thynes, and make an hedge, that she shall not finde her paths.

Though she followe after her lovers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

Now she did not know that I *k*ane her come, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

Therefore will I returne, and take as wip *l* my come in the time thereof, and my wine in the season thereof, and will recover my wooll and my flaxe lent, to couer her shame.

And now will I discover her *m* lewdnes in the sight of her lovers, and no man shall deliuer her out of mine hand.

I will also cause all her mirch to cease, her feast dayes, her newe moones, & her Sabbaths, & all her sollemne feastes.

And I will destroy her vines and her figge trees, whereof she hath said, These are my rewards that my lovers haue giuen me: & I will make them as a forest, and the wild beastes shall eat them.

And I will visite vpon her *n* daies *o* of Baalim, wherein she burnt incense to them: and she decked her selfe with her *o* earrings and her iewels, and the folos

wherein thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton. *i* This he speaketh of the faithfull, which are truly conuerted, and also sheweth the vse and profite of Gods rods. *k* This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles. *l* Signifying that God will take away his benefites when man by his ingratitude doth abuse them. *m* That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles. *n* I will punish her for her idolatrie. *o* By shewing how hartles trimme themselves to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes,

and her lovers, and forgate me, saith *p* By my benefites in offering her grace & mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.

Therefore beholde, I will *q* allure her, and bring her into the wilderness, and speake friendly vnto her.

And I will giue her her vineyards from thence, and the walley *r* of Achol for the doore of hope, and she shall *r* sing all helpe and there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

And at that day, saith the Lord, thou shalt call me *s* Jfhi, and shalt call me no more *s* Baal.

For I will take away the names of Baalim out of her mouth, & they shall be no more remembered by their *t* names.

And in that day will I *u* make a covenant for them, with the *u* wilde beastes, and with the foules of the heauen, and it was a depar- with that that creepeth vpon the earth: ting from death, and I will breake the bowle, and the and an entrie sworde and the battell out of the earth, into life.

And I will marrie thee vnto me for praise God as the euer: pea, I will marrie thee vnto me in rightconesse, and in indgement, deliuered out of Egypt.

I will euen marry thee vnto me in *v* faithfulness, and thou shalt know the husband, know- ing that I am io

And in that day I will heare, saith the Lord, I will euen heare *w* the heauens, and they shall heare the earth,

And the earth shall heare the conie, *x* That is, my matter: which name was applied to

And the wine, and the oyle, and they shall heare Iseel.

And I will loue her vnto me in the their idoles. earth, and I will haue mercie vpon her, *y* No idolatrie that was not pittied, and I will save shall once come to them which were not my people, into their mouth

Thou art my people. And they shall *z* serue me purely according to

my worde. *z* Meaning, that he will so blesse them that al creatures shall fauour them. *y* With a covenant that neuer shall be broken. *z* Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. Rom. 9.25. 1. pet. 2.10.

CHAP. III.

The tenes shall cast off for their idolatrie, *a* Afterward they shall returne to the Lord.

Then said the Lord to me, *a* Goe pet, and loue a woman (beloued of her husband, and was an harlot) accor- ding to the loue of the Lord toward the children of Israel: yet they looked to other gods, and *b* loued the wine bot- tles.

So *c* I bought her to me for fiftene pieces of siluer, and for an homer of bartie and an halfe homer of barley.

And I said vnto her, Thou shalt abide with *d* me many dayes: thou shalt be thyselfe wholly to pleasures, and could not take vp, as they that are giuen to drunkennes. *c* Yet I loued her and paid a small portion for her, least she perceiuing the greatness of my loue, should haue abused me and not byn vnder etie: for fiftene pieces of siluer were but half the price of a slave, Ex. 21.32.

I will trie thee a long time as in thy widdowhood whether thou wilt be mine or no.

e Meaning, not only at the time of their captiuitie, but also vnto Christ.
f That is, they should neither haue policie nor religion, & their idoles also wherein they put their confidence, should be destroyed.
g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, Psal. 72. 17.

CHAP. III.

a Because the people would not obey the admonitions of the Prophet, he cite them before the iudgement seat of God, against who they chiefly offended, Isa. 7. 13. Micah 6. 1, 2. Zecha. 12. 10. b In euery place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.
c As though he would say, that it were in vaine to rebuke them: for no mā can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.
d Ye shall perish all together: the one, because he would not obey, & the other because he would not admonish.
e That is, the Synagogue wherein thou boastest.
f Theris, the Priests shalbe cast off, because of lacke of knowledge, they are not able to execute their charge, & instruct others, Deu. 33. 3. Mal. 2. 7. g Meaning, y whole body of the people, which were wearie with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the Priests seeke to eate y peoples offerings, and flatter them in their sinnes. k Signifying, that as they haue sinned together, so shal they be punished together. l Shewing, that their wickednes shalbe punished on all sortes: for though they thinke by the multitude of wifes to haue many children, yet they shalbe decieued of their hope. m In giuing them selues to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and flickes.

not playe the harlot, and thou shalt be to none other man, and I will be so vnto thee.
4 For y children of Israel that remaine many dayes without a king, and without a prince, and without an offering, and without an image, & without an Ephod and without Teraphim.
5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and David their king, and shall see the Lord, and his goodnes in the latter dayes.
6 I wil not blisht your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not understand, shall fall.
7 Though thou, Israel, playe the harlot, yet I let not Judah sinne: come not pee vnto Bethgal, neither go pee vp to Bethaen, nor sweare, The Lord lieth.
8 For Israel is rebellious as an unruly heifer. Now the Lord will feede them as a lambe in a large place.
9 Ephraim is ioynd to idoles: let him alone.
10 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, I sing ps.
11 The wine hath y bounde them by in her wings, and they shalbe ashamed of their sacrifices.

fed by their idolatrie, he would not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying, that no place is holy, where God is not purely worshipped. u God wil so disperse them that they shal not remaine in any certaine place. x They are so impudent in receyuing bribes, y they wil commaunde men to bring them vnto them. y To carv them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.
14 O Priests, heare this, & hearken
15 O house of Israel, and giue pee
16 O house of the king: for iudgement is toward you, because you haue bene a snare on Mizpah, & a net spred vpon Tabor.
17 Yet they were profounde, to decline to slaughter, though I haue bene a rebuker of them all.
18 I know Ephraim, & Israel is not hid from me: for now, Ephraim then art become an harlot, & Israel is defiled.
19 They wil not giue their minds to turne vnto their God: for the spirit of fornication is in the mides of them, & they haue not knowne the Lord.
20 And the pride of Israel both testifie his face: therefore shall Israel and Ephraim fall in their iniquitie: Judah also shal fall with them.
21 They shall go with their shepe, as with their bullockes to seeke the Loyde: but they hausted themselves not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
c Meaning, their contemning of all admonitions, they

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not far off.

h That is, al Israel comprehended vnder this part, signifying y Lords plagues should pursue them from place to place till they were destroyed.

i By the successe they shall know y I haue surely determined this.

k They haue turned upside downe al political order, and al manner of religiō.

l Towit, after king Ieroboams commandement and did not rather folow God.

m In steade of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

o He sheweth the people howe they ought to turne to the Lord, that he might call backe his plagues.

p Though he correct vs from time to time, yet his helpe will not be far off, if we returne to him.

q You seeme to haue a certaine holines & repentance, but it is vpon the fūden & as a morning cloude.

r I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but al was in vaine: for my word was not meate to feede them, but a sworde to slay them.

s My doctrine which I taught thee, was most euident.

t He sheweth to what scope his doctrine tended, y they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

u That is, like light and weake persons.

v They shal not find him: for he hath with-drawn himsele from them.

w They haue transgressed against the Lord: for they haue begotten strange children: now shall a moneth deuoure them with their portions.

x Blowe ye the trumpet in Sibeah, and p shalme in Ramah: cry out at Bethaun, after the, b Beniamin.

y Ephraim shalbe desolate in the day of rebuke: among p tribes of Israel haue I caused to know the tructh.

z The princes of Iudah were like them that remouie the boulder: therefore wil I polvye out my wyath vpon them like water.

aa Ephraim is oppressed, and broken in iudgement, because he willingly walked after the commandement.

ab Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennes.

ac When Ephraim saw his sickenes, and Iudah his wounde, then went Ephraim vnto Ashtur, and sent vnto king Ashtur: yet could he not heale pou, nor cure pou of your wounde.

ad For I wil be vnto Ephraim as a Lyon, and as a Lyons helpe to the house of Iudah: I even I wil spoile, & go awaye: I wil take away, & none shal rescue it.

ae I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they wil seeke me diligently.

af CHAP. VI.

ag Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

ah Cōme, and let vs returne to the Lord: for he hath spoiled, & he will heale vs: hee hath wounded vs, and he wil binde vs vp.

ai After two dayes wil he reuiue vs, & in the third day he wil raise vs vp, and we shall liue in his sight.

aj Then shal we haue knowledge, and indoutoure our selues to knowe the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

ak D Ephraim, what shal I do vnto thee? D Iudah, how shal I increat thee? for your goodnes is as a morning cloude, & as the morning dewe it goeth away.

al Therefore haue I cut downe by the Prophets: I haue flaine them by the words of my mouth, & the indgements were as the light that goeth forth.

am For I desired mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

an But they like men haue transgressed the covenant: there haue they trespassed against me.

ao Silead is a citie of them that woike iniquitie, and is polluted with blood.

ap And as theenes waite for a man, so the companie of Diuelles murder in the waie by consent: for they woike mischief.

aq I haue seene bilany in the house of Israel: there is y whoyedom of Ephraim: Israel is defiled.

ar Pea, Iudah hath set a plant for thee, whyles I would returne the captiuitie of my people.

as CHAP. VII.

at Of the vices and wantonnes of the people. 33 Of their punishment.

au When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednes of Samaria: for they haue delt fallip: and a theesee cometh in, and the robber spoileth without.

av And they consider not in their hearts, that I remember all their wickednes: now their owne inuentions haue beset them about: they are in my sight.

aw They make the King glab w their wickednes, and the princes with their lies.

ax They are all adulterers, and as a beup ouen heated by the baker, which ceaseth from raping vp, & from kneading the dough until it be leauened.

ay This is the daye of our king: the princes haue made him sicke with Ragions of wine: he stretcheth out his hande to scorners.

az For they haue made ready their heart like an ouen whyles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fire.

ba They are all hote as an ouen, and haue deuoured their indiges: all their kings are fallen: there is none among them that calleth vnto me.

bb Ephraim hath hurt himsele among the people. Ephraim is as a cake on the hearth not turned.

bc Straglers haue denoured his strength, & he knoweth it not: pea, a gray flouers are here & there vpon him, yet he knoweth it not.

bd And the pride of Israel testifieth to his face, & thep doe not returne to the Lord: their God, nor seeke him for all this.

be Ephraim also is like a donee deceived, without heart: they cal to Egypt: they go to Ashtur.

bf But when they shall go, I wil spred my net vpon them, and drawe them downe as the fowles of the heauen: I wil snuffe them as their congregation hath heard.

bg Wo vnto them: for they haue fled away but partly a Iew, and partly a Gentile.

g Which are a token of his manifolde afflictions.

h That is, without al iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole congregation of Israel from

h Which was a place where the Priests dwelt, & which should haue bene best instructed in my word.

i That is, doeth imitate thine idolatrie, & hath taken grasses of thy trees.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to al wickednes, both secret and open.

b They esteeme their wicked king Ieroboam aboute God, and seeke but howe to flatter, and please him.

c He compareth the rage of the people to a burning ouen which the baker heareth still rayl his dough be leauened and rayfed.

d They wiled all ryot and excesse in their feasts & solenities, where by their king was overcome with surfeit, & brought into diseases, and delighted in flatteries.

e By their occasion God hath depriued them of al good rulers.

f That is, he counterfaith religion of the Gentiles, yet is but as a cake baked on the one side, and raw on y other, that is, neither through hot nor through colde,

k That is, diuers times redeemed them, and deliuered them from death.
l When they were in a fiction and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their own commoditie and wealth, and passe not for me their God.
n Because they booke of their owne strength, and passe not against me and my seruants, Psal. 73. 9.

from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue ^k redeemed them, yet they haue spoken lies against me.
14 And they haue not cried vnto me with their hearts, ^l when they haue called vpon their beds: ^m they assemble themselves for wine and wine, and they rebell against me.
15 Though I haue bound, and strengthened their arme, yet doe they imagine mischief against me.
16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage ⁿ of their tongues: this shalbe their derision in the land of Egypt.
booke of their owne strength, and passe not against me and my seruants, Psal. 73. 9.

CHAP. VIII.

^a The destruction of Iudah and Israel, because of their idolatrie.

a God encourageth the Prophet to signifye ^b speedily coming of the enemye against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deedes declare.
c That is, Teroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuened by themselves, and of their fathers in the wilderness.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which ⁱ king and the princes shall lay vpon the: which means the Lord vseth to bring them to repentance. i Thus the idolaters vnt the worde of God as frange in respect of their own inuencions. k S.aying, that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

1 ^SEc the trumpet to thy ^a mouth: he shall come as an eagle against ^b the House of the Lord, because they haue transgressed my covenant, and trespassed against my Lawe.
2 Israel shall ^c cry vnto me, O my God, we know thee.
3 Israel hath cast of the thing that is good: the enemye shall pursue him.
4 They haue set up ^d a king, but not by me: they haue made princes, and I know it not: of their silver and their golde haue they made their idoles: therefore shall they be destroyed.
5 Thy calfe, ^e O Samaria, hath cast thee off: mine anger is kindled against them: howe long will they be without ^f innocencie!
6 ^g For it came euen from Israel: the workemen made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.
7 For they haue ^h sowne the wind, and they shall reape the whirlwind: it hath no stalk: the budde shall bring forth no meale: if so be it bring forth, the strangers shall breuoure it.
8 Israel is deuoured, now he shall they be among the Gentiles as a vessel wheres in is no pleasure.
9 For they are gone by to Asshur: they are as a ⁱ wilde asse alone by himselfe: Ephraim hath hired louers.
10 Yet though they haue hired among the nations, now will I gather them, and they shall sow a little, for the ^j burden of the king, and the princes.
11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.
12 I haue written to them the great things of my Law: but they were counted as ^k a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and ate it: but the ^k Lord means the Lord vseth to bring them to repentance. i Thus the idolaters vnt the worde of God as frange in respect of their own inuencions. k S.aying, that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.
14 For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath increased strong cities: but I will sende a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 ^REIOPE not, O Israel for ioye ^a as other people: for thou hast gone a whoring from thy God: thou hast ^b loved ^c a rewarde vpon euery comely face.
2 ^d The floor, and the wine presse shall not feede them, and the new wine shall faile in her.
3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.
4 They shall not offer ^e wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof, shalbe polluted: for their bread ^f for their soules shall not come into the House of the Lord.
5 What will ye doe ^g then in the solemne day, & in the day of ^h feast of the Lord? For ioye are they gone from ⁱ destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant places of their silver, and the thorne shalbe in their tabernacles.
6 The dapes of visitation are come: the dapes of recompence are come: Israel shall knowe it: ^j the Prophet is a scold: the spirittuall man is mad, for the multitude of thine iniquitie: therefore the harred is great.
7 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wapes, and hated in the House of his God.
8 They ^k are deeply set: they are corrupt as in the dapes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes.
9 I found Israel like ^l grapes in the wilderness: I sawe poor fathers as the first ripe in ^m figge tree at her first time: but they went to Baal Peor, and separated themselves vnto that shame, and their abominations were according to ⁿ their louers.
10 Ephraim their glorie shall flee away like a bird: from the birth ^o and from succour.
11 Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and spirituall men: i The Prophets dutie is to bring in to God, and not to be a snare to pull them from God. k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22. l Meaning, that he so effeemed them and delighted in them. m They were as abominable vnto me, as their louers the idoles. n Signifying, that God would destroy their children by these sundry means, and so consume them by litle and litle.

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, & to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather lye by playing ^c where then to be intainted of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d At their doings both touching policie and religion, shalbe rejected as things polluted.
e The meate offering which they offered for themselves.
f When the Lord shall take away all the occasions of seducing him, which shalbe the most grievous point of your captiuitie, when you shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for
h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and spirituall men: i The Prophets dutie is to bring in to God, and not to be a snare to pull them from God. k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22. l Meaning, that he so effeemed them and delighted in them. m They were as abominable vnto me, as their louers the idoles. n Signifying, that God would destroy their children by these sundry means, and so consume them by litle and litle.

As they kept tender plants in their houses in Tyrus to preserve them from the cold ayre of y^e Sea, so was Ephraim at y^e first vnto me, but now I will give him to y^e slaughter. p The Prophet seeing the great plagues of God toward Ephraim, praeth to God to make them barres, rather then y^e this great slaughter should come vpo their children. q The chiefe cause of their destruction is that they committe

the wombe, and from the conception. 12 Though they bring vp their children, yet I will beguile them from being men: yea, two to them, when I depart from them. 13 Ephraim, as I saue, is as asree ° in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murderer. 14 O Iode, gne them: what wilt thou gne them? gne them a barren wombe and dry breasts. 15 All their wickednesse is in a Gilgal: for there doe I hate them: for the wickednesse of their muentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels. 16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slape euen the dearest of their body. 17 Why God will cast them away, because they did not obey him: and they shall wander among the nations. idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and buidles. 14 His destruction for the same.

a Whereof though y^e grapes were gathered, yet euer as it gathered newe strength, it increased newe wickednesse, so that y^e correction which should haue brought them to obedience, did but vtter their stubbornesse. b As they were riche and had abundance. c To wit, from God. d The day shall come that God shall take away their king, and then they shall seele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6. 7. e In promising to be faithful toward God. f Thus their ingratitude and fide- lity which they pretended, was nothing but bitterness and griefe. g When the calfe was caried away, h Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voyce: which superstition Eliah derided, 1. King. 18. 27. reade 2. King. 23. 5. i This he speaketh in contempt of Beth-el, where Chap. 4. 15. 1. Saia. 17. Luke 23. 30. rem. 6. 18. and 9. 6.

9 O Israel, thou hast sinned from the dapes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touche them. 10 It is my desire ° that I should chastise them, and the people shalbe gathered against them, when they shall gather themselves in their two ° sinnes. 11 And Ephraim is as a heifer bled to desire: in churling: but I will passe by her: I gaue necke: I will make Ephraim to ride: Judah shall plow, and Iasakob shall breake his cloddes. 12 Bowe to your selues in righteousness: reape after the measure of mercie: ° breake vp your fallow ground: for it is time to secke the Iode, till he come and raine righteousness vpon you. 13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men. 14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as ° Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces. 15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed. plowing is labour and paine. q I will lay my yoke vpon her fatte necke. r Reade Ierem. 4. 4. f That is, Shalmanazar in the destruction of that cite spared neither kinde nor age.

CHAP. XI.

The benefites of the Lord toward Israel. 5 Their ingratitude against him.

1 When I loved him, and called my sonne out of Egypt. 2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images. 3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them. 4 I led them with cordes ° of a man, cuen with bandes of loue, and I was to them, as he that taketh of the poke from their lawes, and I laid the meate vnto them. 5 Yet shall no more returne into the lande of Egypt: but Asshur shall be his king, because they refused to conuert. 6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels. 7 And my people are bent to rebellion against me: though ° they called them to the most hie, yet none at all would exalt him. 8 How shall I give thee vp, Ephraim? how shall I deliver thee, Israel? howe shall I make thee, as a woman: how shall I set thee, as a Ziboim? mine heart is grieved, because of the cities that were destroyed with Sodom, deut. 29. 23. turned

In those dayes the wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs. I To wit, to fight, or the Israelites remained in that stubbennes from that time, m The Israelites were not moued by their example to cease from their sinnes. n Because they are so desperate, I will delight to destroy them. o That is, when they haue gathered all their strength together. p Wherein is pleasure, as in pleasure. q I will lay my yoke vpon her fatte necke. r Reade Ierem. 4. 4. f That is, Shalmanazar in the destruction of that cite spared neither kinde nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way when the Prophets called them to repentance. c That is, friendly and not as beastes or slaues. d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria. e To wit, the Prophets. f God considereth with himselfe, & that with a certaine griefe, how to punish them. g Which were two of the cities that were destroyed with Sodom, deut. 29. 23. turned

h Meaning, what his loue where-with he first loued them, made him betweene doubt and assurance what to do: & herein appeareth his fatherly affection, that his mercie towards his shall ouercome his iudgements, as he declareth in the next vers.

i To consume thee, but will cause thee to yeeld and so receive thee to mercy: and this is ment of the small number who shall walke after the Lord. **k** The Egyptians & Assyrians shall be afraide when the Lorde mainteineth his people. **l** Governeth their state according to Gods worde, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iakobs example to trust in God, and not in man.

a That is, flattereth himselfe wth vaine confidence. **b** Meaning, presents to get friendship. **c** Which in these points was like to Ephraim, but not in idolatries. **d** Seeing y^e God did this prefer Iakob their father, Iudahs ingratitude was y^e more to be abhorred.

e Read Gen. 32. 31.

f God found Iakob as hee laye sleeping in Beth-el, Gen. 28. 12, & so spake wth him there, that the fruit of y^e speache appertained to the whole bodye of the people, whereof wee are. **g** As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abyde that any should reprove their doings. **i** Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne. **k** The people thought that no man durst haue spoken against Iakob that holy place, and yet the Prophet saith, that all their religion was but vanitie.

turned within me: **h** my repentings are round together. **9** I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holp one in the middes of the, and I will not enter into the cite. **10** They that walke after the Lord: he shall roare like a lyon: when he shall roare, then the children of the West shall feare. **11** **k** They shall feare as a sparrow out of Egypt, and as a dove out of the land of Asshur, and I will place them in their houses, saith the Lord. **12** Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth wth God, and is faithful wth the Saints.

they are vanitie: they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field. **12** And Iakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe. **13** And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet he returned.

14 But Ephraim prouoked him with his places: therefore shall his blood be poured vpon him, and his reproch shall his Lord reward him.

CHAP. XIII.

The abomination of Israel, & cause of their destruction.

When Ephraim spake, there was trembling: he exalted himselfe in Israel, but hee hath sinned in Baal, and is dead. **2** And now they sinne more & more, and haue made them molten images of their silver, & idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they sape one to another whiles they sacrifice a man, let them kisse the calves.

3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is diuen wth a whirlwind out of the floure, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God: from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did knowe thee in the wilderness, in the land of drought.

6 As in their pallures, so were they filled: they were filled, & their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a deerp Ioun, and as a leopard in the waqe of Asshur.

8 I will mete them, as a beate that is robbed of her whelpes, and I will breake the hall of their heart, and there will I deuoure them like a lyon: the wild beast shall teare them.

9 O Israel, one hath destroyed thee, but in mee is thine helpe.

10 I am: where is thy king, that should helpe thee in all thy cities? & thy iudges, of whom thou saiest, Give me a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is bounde vpon him: his sinne is hid.

13 The sorowes of a trauailing woman shall come vpon him: he is an vniuersall sonne, els would he not stand still at the time, even at the breaking forth of the children.

14 I will redeeme them from the power of the graine: I will deliuer them from death: I will be thy death: I will be thy wombe, that is, out of this danger wherein he is, and not tary to be suffled. **k** Meaning, that no power shall resist God when he wil deliuer his, but euen in death wil he giue them life.

1 If you boast of your riches, and nobilitie, ye come to reproch your father who was a poore ingenuitie & seruant. **m** Meaning, Moses, whereby appeareth, y^e whatsoeuer they haue, it cometh of Gods free goodnes.

a He sheweth excellency & authority y^e this tribe had aboue all the rest.

b He made a king of his tribe.

c The Ephraimites are not far from destruction and haue lost their autoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, & he sheweth howe they would exhort one another to y^e same, & to kisse & worship these calves which were their idoles.

e He calleth thee to repentance & reproveth their ingratitude.

f Thy destruction is certaine, & my benefites toward thee declare y^e it cometh not of mine: therefore thine owne malice, idolatry and vaine confidence in men must needes be the cause thereof.

g I am all one, I am 1. 17.

h It is surely laid vpon to be punished, as Ierem.

i 1. 1.

j But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be suffled.

k Meaning, that no power shall resist God when he wil deliuer his, but euen in death wil he giue them life.

q That is, in greater abundance and more generally then in time past: and thus was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44. 3. acts 2. 17. iohn. 7. 38. 39. r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations,

f He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnes in this world, and yet in all these troubles he would preferre them. t The order of nature shall seeme to bee changed for the horrible afflictions that shal be in the world, Isa. 1. 3. ro. ezech. 32. 7. chap. 3. 15. mat. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who wil giue them saluation. x Meaning hereby the Gentiles, Rom. 1. 13.

for pou^r raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shal be full of wheat, and the presses shal abound with wine and oyle.

25 And I wil render pou^r the peres that the grasshopper hath eaten, the canker worme and the caterpillar, and the palmer worme, my great host which I sent among you.

26 So you shall eate and be satisfied and praise the name of the Lord your God, that hath delt maruclously with you: and my people shal neuer be alhamed.

27 Ye shal also knowe, that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shal neuer be alhamed.

28 And afterward wil I polue you out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame dreames, and your yong men shall see visions,

29 And also vpon the seruantes, and vpon the maides in those dayes wil I polue my Spirit.

30 And I wil shew wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shal be turned into darkenes, and the moone into blood, before the great and terrible dape of the Lord come.

32 But whosoener shall call on the name of the Lord, shal be saved: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath sayd, and in the remnant, whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

a When I shall I deliuer my church, which standeth of the Iewes and of the Gentiles. b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20. 26. also he hath

24 And I behold, in those dayes and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

25 I wil also gather all nations, and wil bring them downe into the balley of Iehoshaphat, and wil plead with them there for my people, and for mine heritage Israel, whome they haue scattered among the nations, and parted my land.

26 And they haue cast lottes for my people, and haue giuen the childe for the harlot, and solde the gyle for wine, that they might drinke.

repeate to this worde Iehoshaphat, which signifeth pleading, or iudgement, because God woulde iudge the enemies of his Church as he did there. c That which the enemy gate for the sale of my people, hee bestowed vpon harlots and drinke.

4 And what I haue pou^r to doe with me, & Tyus & Zidon and al the coasts of Palestina: wil I render me a recompence: and if ye recompence me, swiftly and speedily wil I render your recompence vpon your head:

5 For ye haue taken my silver and my golde, and haue carped into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue pou^r solde vnto the Grecians, that ye might sende them farre from their boyber.

7 Beholde, I wil raise them out of the place where ye haue solde them, and wil render your rewarde vpon your owne head,

8 And I wil sell your sonnes and your daughters into the hand of the children of Iudah, and they shal sell them to the Sabeans, to a people farre of: for the Lord hath spoken it.

9 Publysh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.

10 Break your plowshares into swords, and your spears into speares: let the weak say, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together round about: there shal the Lord cast downe the mightie men.

12 Let the heathen be wakened, & come by to the balley of Iehoshaphat: for there wil I sit to iudge all the heathen round about.

13 Put in your seeths, for the harvest is ripe: come, get you downe, for the winepresse is full: pea, the winepresses runne ouer, for their wickednesse is great.

14 A multitude, & multitude, come into the balley of Ierusalem: for the day of the Lord is nere in the balley of Ierusalem.

15 The sunne and moone shal be darkened, and the starres shal withdraue their light.

16 The Lord also shal roare out of Zion, and utter his voyce from Ierusalem, and the heauens, and the earth shal shake, but the Lord wil be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Ierusalem be holy, and there shall no strangers bee there: nor owne her any more.

18 And in that day shal the mountaines droppe downe new wine, and the hills shal bowe with milke, and all the riuers of Iudah shal runne with waters, and a fountaine shal come forth of the house of the Lord, and shal water the balley of Shittim.

d He taketh the cause of his Church in hand against the enemy, as though the iniurie were done to himselfe. e Haue I done you wrong, that ye will render me the like?

f For afterward God folde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I shall execute my iudgements against mine enemies, I wil cause euery one to be readie, and to prepare their weapons to destroy one another, for my Church sake.

h Thus he shall incourage y^e enemies when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

i God assureth his against all troubles, that when he destroyeth his enemies, his children shal be deliuered.

k The strangers shall no more destroy his Church: which if they do, it is y^e people which by their finnes make y^e breach for the enemy.

l He promisseth to his Church abun-

dance of graces, reade Ezech. 47. 1. which should water & comfort the most baren places, Amos 9. 13.

m The malicious enemies shall have no parte of this grace.

19 ^m Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shedde innocent blood in their land.
20 But Judah shall dwell for ever, & Jeru-

salem his generation to generation.
21 For I will ^a cleanse their blood, that I have had suffered his Church hitherto to lie in their filthines, but now he promisseth to cleanse them & to make them pure vnto him.

n He had suffered his Church hitherto to lie in their filthines, but now he promisseth to cleanse them & to make them pure vnto him.

AMOS.

THE ARGUMENT.

AMong many other Prophets that God rayled vp to admonish the Israelites of his plagues for their wickednes and idolatrie, who was an heardman or shepherd of a poore towne, and gaue him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements agaynst them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lorde by vnfeined repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfite deliuerance and saluation.

CHAP. I.

^a The time of the prophetic of Amos. ³ The word of the Lord agaynst Damascus, ⁶ The Philistines, Tyrus, Idumea and Ammon.

a Which was a towne six miles from Ierusalem in Iudea, but he prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which, as Iosephus writeth, was when Vziah would haue vsurped the Priests office, & therefore was smitten with the leprosie.

d Whatsoeuer is fruitful & pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their manifold sinnes: which are ment by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment which hath committed so many & grievous sinnes against God and man. g The antiquitie of their buildings shall not auoid my iudgements, read Ier. 49. 37. h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir. i They ioyned themselves with the Edomites their enemies, which carried them away captiues.

The wordes of Amos, who was among the heardmen ^a at Cescoa, which he saue vpon Israel, in the dayes of Vziah king of Iudah, & in the dayes of ^b Jeroboam the sonne of Joash king of Israel, two pere before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure I will not turne to it, because they haue threshed Gilead with threshing instruments of yron.

4 Therefore will I sende a fire into the house of Hazael, and it shall deuoure the palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut of the inhabitant of Bikesath-aun: and him that holdeth the scepter out of Beth edon, and the people of Aram shall go into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they carped as wap prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I sende a fire vpon the walles of Azzah, and it shall deuoure the palaces therof.

8 And I will cut of the inhabitant from

Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hande to Ekron, and the remnant of the Philistins shall perish, saith the Lord God.

9 I thus saith the Lorde, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, & haue not remembred the ^k brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces therof.

11 I thus saith the Lorde, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did ^l cast of al pitie, and his anger spoiled him euermore, and his wrath watched him ^m alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 I thus saith the Lorde, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ⁿ haue ript by the wommen with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wal of Akabbah, and it shall deuoure the palaces therof, with shouting in the day of battell, and with a tempest in the day of the whistelewinde.

15 And their king shall go into captiuitie, he and his princes together, saith the Lorde.

CHAP. II.

Agaynst Moab, Iudah, and Israel.

I thus saith the Lord, For three transgressions of Moab, & for foure I will not turne to it, because it burnt the bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, & with the sound of a trumpet.

3 Seeing they would reuenge them selues

k For Esau (of whom came the Edomites) & Iakob were brethren: therefore they ought to haue admonished the of their brotherly friend ship, and not to haue prouoked them to hatred.

^l Ebr. corrupt his compassions. He was a continuall enemy vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously comerted them, and yet the Ammonites came of Lot, who was of the householde of Abraham.

a For the Moabites were foure el against y king of Edom, that they burnt his bones after that he was dead: which declared their barbarous of the dead.

- 3 And I will cut of the iudge out of the mids thereof, & will flay all the princes thereof with him, sayth the Lord.
- 4 Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the law of the Lord, & haue not kept his commandements, & their lies caused them to erre after the which their fathers haue walked.
- 5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.
- 6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they solde the righteous for siluer, and the poore for shoes.
- 7 They gaue ouer the head of the poore, in the dult of the earth, and peruert the wayes of the mecke: and a man & his father will go in to a maid to dishonour mine holp Name.
- 8 And they le downe vpon clothes layd to pledge by euery altar: and they drinke the wine of the condemned in the house of their God.
- 9 Yet destroyed I the Amomite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his root from beneath.
- 10 Also I brought you vp from the land of Egypt, and ledde you fourtie perces thorow the wilderness, to possesse the land of the Amomite.
- 11 And I raped vp of your sonnes for Prophets, and of your pong men for Nazarites. So it not enen thus, O pe children of Israel, sayth the Lord?
- 12 But pee gaue the Nazarites wine to drinke, and commaded the Prophets, saying, Prophetic not.
- 13 Beholde, I am pressed vnder you as a cart is pressed that is full of sheaues.
- 14 Therefore the sight hath perish from the swift, and the strong shal not strengthen his force, neither shall the mightie saue his life.
- 15 For he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that redeth the horse, saue his life.
- 16 And he that is of mightie courage among the strong men, shall see awaie naked in that day, sayth the Lord.

CHAP. III.

Hee reproveth the house of Israel of ingratitude.
11 For the which God will punish them.

1 **H**Eare this worde that the Lord hath pronounced agaynst you, O chyl-

- dren of Israel, even against the whole familie which I brought vp from the land of Egypt, saying,
- 2 You onely haue I knowne of all the families of the earth: therefore I will visite you for all your iniquities.
- 3 Can two walke together except they be agreed?
- 4 Will a lion roare in the forest, when he hath no pray? or will a lions whelp crye out of his denne, if he haue taken nothing?
- 5 Can a birde fall in a snare vpon the earth, where no fouler is? or will hee take by the snare from the earth, and haue taken nothing at all?
- 6 Shall a trumpet be blowne in the citie, and the people be not afraid? or shall there bee euill in a citie, and the Lord hath not done it?
- 7 Surely the Lord God will do nothing, but hee remembereth his secret vnto his seruants the Prophets.
- 8 The Lord hath roared: who wil not be afrayde? the Lord God hath spoken: who can but prophetic?
- 9 Proclaime in the palaces at Aethod, & in the palaces in the lande of Egypt, and say, Assemble you felus vpon the mountaines of Samaria: so beholde the great turnmets in the mids thereof, of the oppressed in the mids thereof.
- 10 For they knowe not to do right, sayth the Lord: they stole by violence, and robbrie in their palaces.
- 11 Therefore thus sayeth the Lord God, An aduersarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shalbe spoiled.
- 12 Thus sayeth the Lord, As the they heard taketh out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couche.
- 13 Heare, and testifie in the house of Jacob, sayeth the Lord God, the God of hosts.
- 14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, & the hornes of the altar shalbe broken of, and fall to the ground.
- 15 And I will liute the winter house with the sommer house, and the houses of pouer shal perithe, and the great shal be consumed, sayeth the Lord.
- 16 Hee calleth the strangers, as the Philistims & Egyptians to be witnesses of gods iudgements against the Israelites for their crueltie & oppression.
- 17 The fruit of their crueltie & thei appeared by their great riches, which they haue in their houses.
- 18 When the lion hath faciate his hunger, the shepherd findeth a leg or a tip of an eare to shew that the shepe hath bene woried.
- 19 Where they thought to haue had a sure hold, and to haue bene in safetie,

CHAP. IIII.

Agaynst the gouernours of Samaria.

1 Heare

2 Thus he calleth the princes and gouernours, which being ouerwhelmed wth the great abundance of Gods benefites, for-gate God, and therefore he cal-leth them by y^e name of beasts & not of men.

b They incou- rage such as haue authoritie ouer the people, to powle them, so that they may haue profit by it.

c He alludeth to fishers which catch fish by hookes and thornes.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.

e Reade Deut. 14.28.

f As Leui. 7.13.

g You onely de- lute in these out- ward ceremon- ies and haue none other re- spect.

h That is, lack of breade and meate.

i I staide y^e raine till the fruites of the earth were destroyed with drought & yet you would not consider it to returne to me by repentance.

k They could not finde water inough where they had heard saye it had rayned.

l As I plagued the Egyptians, Exod. 9.10.

m You were almost all consumed, and a fewe of you woon- derfully preferred, 2.King.14.26.

n Turne to him by repen- tance.

1 **H**ear ye this word, ye ³ kind of Sa- rans that are in the mountaine of Samaria, which oppresse y^e poore, and destroy the needie, and they say to their matters, b² Sing, & let vs drinke.

2 The Lord God hath swoyne by his ho- lines, that so, the dayes shall come vpon pou, that he will take pou away with c³ thornes, and pour posteritie with fish hookes.

3 And ye shall goe out at the breaches enerp⁴ kowe forwarde: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to d⁵ Beth-el, and transgresse: to Gilgal, & multiply transgression, and bring your sacrifices in the morning, and pour tithes after thre⁶ e peres.

5 And offer a thanksgiving f⁷ of leauen, publicly and proclaim the free offerings: for this liketh you, y^e pe children of Is- rael, saith the Lord God.

6 And therefore haue I giuen you b⁸ clea- nes of teeth in al pour cities, and scarce- nes of bread in all pour places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet thre⁹ moneths to the harvest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, wis- thered.

8 So two or thre cities wandred vnto one citie to drinke water, but they were k¹⁰ not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten pou with blasting, and mildew: your great gardens and pour vineyards, and pour figtrees, and pour olive trees did the palmer worne de- noure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among pou, af- ter the manner of l¹¹ Egypt: pour pouing men haue I saine with the sword, and haue taken away pour hostes: and I haue made the stinke of pour tentes to come by euil into pour nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen pou, as God o- uerthrew Sodom and Gomorah: and ye were as a fire m¹² hand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n¹³ meete thy God, O Israel.

13 For lo, he that formerly the moun- taines, and createth the winde, and de- clareth vnto man what is his thought: which maketh the morning darkness,

and walketh byson the hie places of the earth, the Lord God of hostes is his name.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 **H**ear ye this word, which I lift vpon pou, euen a lamentation of the house of Israel.

2 The v¹irgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.

3 For thus saith the Lord God, The ci- tie which went out by a thousand, shall leaue an b² hundredeth: and that which went forth by an hundredeth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall go into captivity, & Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Jo- seph and deuoure it, and there be none to quench it in Beth-el.

7 They turne d³ iudgement to wories wood, and leaue of righteousness in the earth.

8 Ye e⁴ maketh Pliades, and Dion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and pouerth them out vpon the o- pen earth: the Lord is his name.

9 He strengtentheth the destroyer against the mightie: and the destroyer shall come against the ffortresse.

10 They haue hated him, f⁵ that rebuked in the gate: and they abhorred him that spakeeth bynight.

11 Forasmuch then as pour treading is vpon the poore, and s⁶ ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue plantid pleasant vine- yards, but ye shall not drinke wine of them.

12 For I knowe pour manifold trans- gressions, and pour mightie times: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore h⁷ the prudent shall keepe si- lence in that time, for it is an euill time.

14 Seeke good and not euil, that ye may liue: and the Lord God of hostes shall be with pou, as pou haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be mercifull vnto the remnant of Jo- seph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streetes: and they shall lip in all the hie wapes, alas, alas: and they shall cal the i⁸ husbandman to lamentation, and such as can mourne, to mourning.

a He so calleth the because they so boasted of the felices, or because they were giuen to wantonnes & deinties.

b Meaning, that the tenth part should scarcely be faued.

c In these places they worshipped newe idoles, which afore- time serued for the true honour of God: there- fore he saith that these shall not faue them.

d In stead of iudgement and equitie they ex- ecute crueltie & oppression.

e He describeth the power of God, Job. 9.9.

f They hate the Prophets, which reprove them in the open assem- blies.

g Ye take both his money and also his foode wherewith he should liue.

h God will so plague them, that they shall not suffer the godly once to open their

i So that all de- grees sh⁹ haue matter of lamen- tation for the

great plagues.

k Thus he speake
keth because y
wicked & hypo
crites sayd they
were content to
abide gods iudge
ments, whereas
the godly trem
ble and feare,
Iere. 30. 7. ioe. 2.
3. 1. zeph. 1. 15.
l Because ye
haue corrupt
my true seruice
and remaine ob
stinate in your
vices, I say, 1. 11.
iere. 6. 10.
m Do your due
tie to God & to
your neighbour,
and so ye shall
feele his grace
plentifully, if you
shew your abun
dant affections
according to
Gods worde.
n That idole
which you effec
med as your
King, and caried
about, as you did
Chim, in the
which images
you thought
that there was a
certain diuinity.

17 And in all the viues shalbe lamenta
tion: for I wil passe through the, saith
the Lord.
18 Wo vnto pon, that k beside the day of
the Loyde: what haue pou to doe with
it? the day of the Loyd is darkenes and
not light.
19 As if a man did flee from a lpon, and
a beare met him, or went into the house,
and leaned his hand on the wall, and a
serpent bit him.
20 Shal not the day of the Loyd be dark
nes, and not light? euen darkenes and
no light in it?
21 I hate and abhorre pour feast dayes,
and I wil not sine in pour solemne as
semblies.
22 Though pe offer me burnt offerings
and meat offrings, I wil not accept
them: neither wil I regard the peace
offerings of pour fat bealls.
23 Take thou away from me the multitu
de of thy songs (for I wil not heare
the melodie of thy vioules)
24 And let iudgement runne downe as
waters, and righteousness as a mightie
riner.
25 Haue pe offered vnto me sacrifices and
offerings in the wilderness fourty peres,
O house of Israel?
26 But pou haue bozne " Siccuth pour
King, and Chim pour images, and the
statue of pour gods, which pe made to
pour selues.
27 Therefore wil I cause pou to go into
captiuitie beyond Damascus, saith the
Loyde, whose name is the God of
hostes.

CHAP. VI.

Against the princes of Israel living in pleasures.

a The Prophet
threateneth the
welthy, which
regarded not
Gods plagues
nor menaces by
his Prophets.
b These two
cities were fa
mous by their
first inhabitants
the Canaanites:
& seeing before
time they did
nothing auale
them that were
there borne,
why should you
looke that they
should saue you
which were brought in to dwell in other mens possessions? c If
God haue destroyed these excellent cities in three diuers king
domes, as in Babylon, Syria, and of the Philistines, and hath
brought their wide borders into a greater streightnes, then
yours yet are, thinke you to bee better or to escape? d Ye
that continue still in your wickednes and thinke that Gods
plagues are not at hand, but giue your selues to all idleness, wan
tonnes and riot.

1 W D to them that are at ease in
Zion a trust in the mountaine
of Samaria, b which were fa
mous at the beginning of the nations:
and the house of Israel came to them.
2 Go pou vnto Calneh, and see: and from
thence goe you to Hamath the great:
then goe downe to Gath of the Philis
tines: be c they better then these king
domes? or the border of their land grea
ter then your boyder,
3 Pe that put farre away the d euill day,
and appoach to the seate of iniquitie?
4 They lpe vpon beddes of puzle, and
stretch them selues vpon their beddes,
and eate the lambes of the flocke, and
the calves out of the stall.
5 They sing to the sound of the viole: they
inuent to them selues instruments of

musike like * David.
6 They drinke wine in bowles, and as
noint them selues with the chiefe oint
ments, but no man is i sorrow for the af
fliction of Ioseph.
7 Therefore now he shall they go captiue
with the first that go captiue, and the
sorrowe of them that stretched them
selues, is at hand.
8 The Loyd God hath sworne by him
selfe, saith the Loyde God of hostes, I
abhorre the excellencie of Iacob, and
hate his palaces: therefore wil I deli
uer by the cite with all that is therein.
9 And if there remaine ten men in one
house, they shal dye.
10 And his vnckle k shal take him vp and
burne him to carie out the bones out of
the house, and shal lap vnto him, that is
by the sides of the house, Is there yet
any with thee? And he shal lap, None.
Then shal he say, m Holde thy tongue:
for we may not remember the name
of the Loyd.
11 For behold, the Loyde commandeth,
and he wil smite the great house with
breaches, and the little house with k
clefts.
12 Shall hoges * runne vpon the rocke?
or wil one plowhe there with oren? for
pe haue turned iudgement into gal, and
the fruit of righteousness into a woynie
wood.
13 Pe reioyce in a thing of nought: pe say,
Haue not we gotten vs p honies by our
owne strength?
14 But behold, I wil raise vp against pou
anation, O house of Israel, sayth the
Loyd God of hostes: and they shal as
sist pou, from the entering in of q Has
some neighbor,
nath vnto the riner of the wilderness.

e As he caused
diuers kinds of
instruments to
bee made to
serue Gods glo
rie, so these did
contende to in
uent as many to
serue their wan
ton affections
and lustes.
f They picied
not their bre
thren, whereof
nove many were
slaine and caried
away captiue.
g Some reade,
theioy of them
that stretch the
selues, shal de
part.
h Reade Iere.
51. 14.
i That is, the ri
ches and pompe.
k The destru
ction shalbe so
great that none
shall almost be
left to burie the
dead: and there
fore they shall
burne them at
home, to carie
out the burnt
ashes with more
ease.
l That is, to
some neighbor,
that dwellth
round about.

m They shalbe so astonished at this destruction, that they shal
boast no more of the Name of God, and that they are his peo
ple: but they shalbe dumme when they heare Gods Name, and
abhorre it, as they that are desperate or reprobate. n He com
pareth them to baren rockes whereupon it is in vaine to be
stow labour: shewing that Gods benefices can haue no place a
mong them. o Reade Chap. 5. 7. p That is, power & glorie.
q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth
the destruction of the people of Israel. 10 The
false accusatio of Amaziah. 22 His crafty counsel.

1 T Thus hath the Loyde God shewed a To denoure the
vnto me, and beholde, hee founnd land: and he allu
a grasshoppers in the beginning of death to ynu
the shooting vp of the later growth: and ding of the ene
lo, it was in the later growth b after the mies.
kings mowing. b After the pub
2 And when they had made an ende of kille commanding
eating the grasse of the lande, then I ment for mow
sayde, O Loyde God, spare, I beseech ing was giuen: or
thee: who shall raple by Iacob? for as some reade,
he is small. when the Kings
3 So the Loyd c repented for this. It shall sheepe were
not be, sayth the Loyd. shorne.
4 T Thus also hath the Loyd God shew c That is, stayed
ed vnto me, and beholde, the Loyde God this plague at
called my prayer.

a Meaning, that Gods indignation was inflamed against the stubbornes of this people.
 e Signifying, that this should be the last measuring of the people, and that he would deferre his judgement no longer.
 f That is, when Amos had prophesied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue towards the King, thought this accusation sufficient to condemn him, where as none other could take place.
 g When this instrument of Sazan was not able to compass his purpose by the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his profite.
 h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needs execute.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Iere. 28. 12. and 29. 21. 25. as this day he doeth against them that persecute the ministers of his Gospel.

called to iudgement by fire, and did eate by a part.
 5 Then said I, O Lord God, cease, I beseech thee: who shall raise by Iakob? for he is small.
 6 So the Lord repented for this. This also shall not be, saith the Lord God.
 7 ¶ Thus againe he shewed me, & behold, the Lord stoode vpon a wall made by line & with a line in his hand.
 8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will let a line in the middes of my people Israel, and will passe by them no more.
 9 And the high places of Ishak shall be desolate, & the temples of Israel shall be destroyed: & I will rise against the house of Ieroboam with the sword.
 10 ¶ Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare al his wordes.
 11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.
 12 Also Amaziah saide vnto Amos, O thou the Seer, go, see thou away into the lande of Iudah, and there eate chy bread and prophesie there.
 13 But prophesie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.
 14 Then answered Amos, and said to Amaziah, I was no Prophet, neyther was I a Prophets sonne, but I was an herdsman, & a gatherer of wilde figgs.
 15 And the Lord tooke me as I followed the flocke, & the Lord laid vnto me, Go, prophesie vnto my people Israel.
 16 Nowe therefore heare thou the worde of the Lord. Thou sayst, Prophesie not against Israel, and speake nothing against the house of Ishak.
 17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, & thy sonnes and thy daughters shall fall by the sword, and thy land shall be deuoid by line: and thou shalt die in a polluted land, & Israel shall surely go into captivitye forth of his land.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Iere. 28. 12. and 29. 21. 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth, 11 The famine of the worde of God.

1 Thus hath the Lord God shewed vnto me, and beholde, a basket of sommer fruite.
 2 And he saide, Amos, what seest thou? And I said, A basket of sommer fruit. Then said the Lord vnto me, The ende

is come vpon my people of Israel, & there shall none left to mourne for thee.
 3 And the songs of the Temple shall be howlings in that day, sayeth the Lord God: many dead bodies shall be menere place: they shall cast them forth with silence.
 4 I cease this, & ye that swallow by the poore, that ye may make the needie of the land to faile.
 5 Saying, When will the new moneth be gone, that we may sell corne? and the Sabbath, that we may sell forth wheat, and make the Ephraim, and falsifie the weights by decepte?
 6 That we may by the poore for silver, & the needie for shoes: pea, and sell the refuse of the wheate.
 7 The Lord hath swoyne by the excellencie of Iakob, Surely I will neuer forgett any of their workes.
 8 Shall not the lande tremble for this, & euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, & downed as by the flood of Egypt.
 9 And in that day, saith the Lord God, I will euen cause thee to come downe at noone: and I will darken the earth in the cleare day.
 10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all lynes, and baldnes vpon euery head: and I will make it as mourning, and the ende thereof as a bitter day.
 11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the wordes of the Lord.
 12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the wordes of the Lord, and shall not finde it.
 13 In that day shall the fayre virgins and the pong men perish for thirst.
 14 They that sweare by the sinne of Samsaria, and that say, Thy God, O Dan, lieth, and the manner of Beer-sheba lieth, euen they shall fall, and neuer rise by againe.
 k That is, the common maner of worshipping and seruice or religion there vsed.

CHAP. IX.
 1 Threatning against the Temple, 3 And against Israel. 11 The restoring of the Church.
 1 Saw the Lord standing vpon the wall: a Which was at Ierusalem: for the doore, that the postes may shake: he appeared not and cut them in pieces, euen the heads in the idolatrous of them all, and I will lay the last of places of Ierusalem: them with the sword: he that fleeth of them, shall not see away: he that escapeth of them, shall not be deliuered, the common people.
 2 Though they dig into the hell, thence shall

c He sheweth that God will declare himselfe enemy vnto the in all places, & that his elements and all creatures shalbe enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heauens & the elements, that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or blackmores? yet haue I bestowed vpon you greater benefices.
f Reade Iere. 47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his church to call vpon his Name.

shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.
2 And though they hide themselves in the toppes of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the leserpent, and he shall bite them.
3 And though they go into captiuitiebes fore their enemies, thence will I command the sword, and it shall slay them: and I will let mine eyes vpon them for euill, and not for good.
4 And the Lord God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise by wholy like a flood, & shall be drowned as by the flood of Egypt.
5 Ye buildeth his spheres in the heauen, and hath layde the foundation of his globe of elements in the earth: hee calleth the waters of the sea, & pouerth them out vpon the open earth: the Lord is his Name.
6 Are ye not as Ethiopians vnto me, children of Israel, sayeth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistines from Egypt, and Aram from Iir?
7 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. I neuer thelesse I will not utterly destroy the

house of Iakob, saith the Lord.
9 For so, I will command & I will lift the house of Israel among all nations, like as come is sited in a sieue: yet shall not the least stone fall vpon the earth.
10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.
11 In that day will I raise vp the tabernacle of David, that is fallen downe, & close by the breaches thereof, & I will raise vp his ruines, and I will build it, as in the daies of olde.
12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, sayeth the Lord, that doeth this.
13 Behold, the daies come, saith the Lord, that the plowman shall touche the mow, and the treader of grapes him that soweth seed: and the mountaines shall droppe sweete wine, and all the hilles shall melt.
14 And I will bring againe the captiuitie of my people of Israel, and they shall build the waste cities, and inhabit the, and they shall plant vineyards, & dunke the wine thereof: they shall also make gardens, and eate the fruits of them.
15 And I will plant the vpon their land, & they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised by him the spiritual Israel, A.C. 15.16.
k Meaning, that the verie enemies, as were the Edomites and others, should be ioyned with the Lewes in one societie and bodie, whereof Christ should be the head.
l Signifying that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow and euerie one in course, Leuit. 26.5.
m Read Ioe. 3.18.

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGUMENT.

The Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iakob, and therefore did not only vex them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction & miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so fore vex them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath certainly reuiled to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49.14.
b Thus the heathen incourage themselves to rise against Edom.
c Which despise all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hilles as separate from the rest of the world.

The vision of Obadiah. Thus sayeth the Lord God against Edom, We haue heard a rumour from the Lord, and an ambassador is sent among the heathen: arise, and let vs rise vp against her to battell.
2 Beholde, I haue made thee small as moog þ heart: thou art utterly despised.
3 The pride of thine heart hath deceyued thee: thou that dwellest in the cleftes of the rocks, whose habitation is high, that sayest in his heart, Who shall bring mee downe to the ground?
4 Though thou exalt thy selfe as eagle, and make thy nest among the starres, thence will I bring thee downe, sayeth the Lord.

5 Came theenes to thee or robbers by night? howe wast thou brought to this? would they not haue stolen, till they had prouided? if the grapegatherers came to thee, would they not leave some grapes?
6 How are the things of Esau sought vp, and his treasures searched?
7 All the men of thy confederacie haue diuised thee to the borders: the men that were at peace with thee, haue deceyued thee, and pryncipaled against thee: they that eate thy bread, haue layde a wound vnder thee: there is none vnderstanding in him.
8 Shall not I in that day, sayeth the Lord, euen destroy the wise men out

d God wil so destroy them that he will leaue none, though theenes when they come, take but til they haue enough, & they that gather grapes, euer leaue some behind them, Iere. 49.9.
e They in whom thou didest trust, for to haue helpe & friendship of the, shall

be thine enemies and destroy thee. f That is, thy familiar friends and ghests haue by secret practises destroyed thee, of

of Edom, and understanding from the mount of Elau:

9 And thy strong men, O Teman, shall be aftrayed, because euery one of the mount of Elau shall be cut of by slaughter.

10 For thy cruelty against thy brother Iacob, shame shall couer thee, and thou shalt be cut of for euer.

11 When thou stoodst on the other side, in the day that the strangers carped away his substance, and strangers entered into his gates, and cast lottes vpon Ierusalem, euenthou wast as one of them.

12 But thou shouldst not haue beheld the day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

13 Thou shouldst not haue entered into the gate of my people in the day of their destruction, neither shouldst thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.

14 Neither shouldst thou haue stand in the crosse wayes to cut of them, that should escape, neither shouldst thou haue shut by the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

heathen, and send them to destroy thee.

16 For as aspe haue I drunke vpon mine holp Mountaine, so shall all the heathen drinke continually: pea, they shall drinke and salowe by, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holp, and the house of Iacob shall possesse their possessions,

18 And the house of Iacob shall be a fire, and the house of Ioseph a flame, & the house of Elau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Elau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Elau: and the plant of the Philistines, & they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin shall haue Gilcad.

20 And the captivity of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captivity of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come by to mount Zion to iudge the most of Elau, and the kingdome shall be the Lordes.

of all things by him which is their head. p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lorde and head of this kingdome.

IONAH.

THE ARGUMENT.

When Jonah had long prophesied in Israel, and had little profited, God gaue him expresse charge to go, and denounce his iudgements against Ninueh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Jonah fled when he was sent to preache, 4 A tempest ariseth, and he is cast into the sea for his disobedience.

1 The worde of the Lord came also vnto Jonah the sonne of Amittai, saying,

2 Arise, and goe to B. Ninueh,

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1. b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Ninueh was the chiefe citie of the Assyrians.

that great citie, and crye against it: for their wickednes is come by before me.

3 But Jonah rose by to see into Tarshish from the presence of the Lord, and went downe to Tappis: and he found a ship going to Tarshish: so he payd the fare thereof, and went downe into it, &

hundred towres, and at this time there were an hundredth and twenty thousand children therein, Chap. 4. 1. d Whereby he declared his weakenesse, that would not promptly followe the Lords calling, but gaue place to his own reason, which perswaded him yf he should nothing at all profite there, seeing he had done so final good among his owne people, Chap. 4. 2. e Which was the haven, & porte to take shipping thither, called also Ioppe, he

ced and triumphed. m The Edomites shall be utterly destroyed, and yet in despite of all the enemies I will reuerse my Church and restore it. n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him self, as Isa. 10. 17. deut. 4. 24. heb. 1. 2. 29. o He describeth howe the church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ when as the faithfull are made heires and lordes p By the Canaanites write, it contained in circuit about eight and fourtie mile, and had a thousand and five

f From that vocation wherunto God had called him, and wherein he would haue assisted him.

g As one that would haue cast of this care, and sollicitude by seeking rest and quietnes.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certainty, but in their troubles seeke, they cannot tell to whom.

i Which declared that the matter was in great extremity, and doubt, which thing was Gods motion in them for the tryall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas no manifest signe of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they sawe their selues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word,

he might go with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and crept euery man vnto his god, and cast the wares that were in the shippe, vnto the sea to lighten it of them: but Jonah was gone downe into the sides of the shippe, and lay downe, and was fast a sleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast lottes, that we may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Jonah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs: what is thine occupation? and where comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, & the drie land.

10 Then were the men exceedingly afraid, and saide vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, & was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, & was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lape not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Jonah, & cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fishe to swallowe by Jonah: & Jonah

was in the belly of the fish three daies, and thre nightes.

Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 Jonah is in the fishes belly. 2 His prayer. 3 He is deliuered.

1 Then Jonah prayed vnto the Lord his God out of the fishes belly.

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voyce.

3 For thou haddest cast me into the bottom in the midst of the sea, & the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet wilt I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottom of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon thy banes, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voice of thanksgiving, and will pay that which I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fishe, & it cast out Jonah vpon the dry land.

They that depend vpon any thing saue one God alone. f They refuse their owne felicity, & that goodnes which they should els receiue of God.

CHAP. III.

1 Jonah is sent againe to Nineueh. 2 The repentance of the King of Nineueh.

1 And the worde of the Lord came vnto Jonah the seconde time, saying,

2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of thre daies iourney.

4 And Jonah began to enter into the citie a daies iourney, and he cried, & said, Yet fourty daies, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh beseeched

he continued till the citie was conuerted, declared that he was a Prophet sent to them from GOD to denounce his iudgements against them.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith braut out vnto the Lord, knowing that out of the very hel he was able to deliuer him, b For he was now in the fishes belly as in a graue or place of darknes.

c This declared what his prayer was, and how he laboured betwene hope and despair, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende, faith gate the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising me from death to life. e They that depend vpon any thing saue one God alone. f They refuse their owne felicity, & that goodnes which they should els receiue of God.

a This is a great declaration of Gods mercie, & he receiue him againe and sendeth him forth as his Prophet which had before shewed so great infirmity, b Read chap. 1. 2 c He went forward one day in the citie, and preached, and so d For he declared that he was a Prophet sent to them from GOD to denounce his iudgements against them.

e Not that the dunne beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hangd ouer all creatures. f He willed, that the men should earnestly call vnto God for mercie. g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shewe them mercie. h That is, the fruites of their repentance, which dyd proceede of faith which God had planted by the ministerie of his Prophet. i Reade Ierem. 18. 3.

ued God and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them. 6 For woide came vnto the King of Nineueh, and he rose from his throne, and he lapde his robe from him, and couered him with sackcloth, and sate in ashes. 7 And he proclaimed and said through Nineueh, (by the counsell of the King and his nobles) saying, Let neither man, nor beast, bullock nor sheep taste any thing, neither feede nor drinke water. 8 But let man and beast put on sackcloth, and erpe mightily vnto God: pea, let every man turne from his euil way, and from the wickednes that is in their hands. 9 Who can tel if God will turne, and repent and turne away from his fierce wrath, that we perish not? 10 And God sawe their woorkes that they turned from their euil waies: and God repented of the euill that he had said that he wouide do vnto them, and he did it not.

shewe them mercie. h That is, the fruites of their repentance, which dyd proceede of faith which God had planted by the ministerie of his Prophet. i Reade Ierem. 18. 3.

CHAP. III.

The great goodnes of God toward his creatures.

a Because hereby he should be taken as a false Prophet, and so the name of God, which he preached, should be blasphemed. b Reade Chap. 1. 3. 1 Therefore it displeased Jonah exceedingly, and he was angry. 2 And he prayed vnto the Lord, and sayde, I pray thee, O Lord, was not this my saying, when I was yet in my countrey: therefore I presented thee vnto the earth: for I knewe that thou art a gracious God, and merciful, slowe to anger and of great kindnes, & repentest thee of the euil. 3 Therefore now O Lord, take, I beseeche

thee, my life: from ine: for it is better for me to dye then to liue. 4 Then said the Lord, Dost thou wel to be angry? 5 So Jonah went out of the citie & sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe: till he might see what shoulde be done in the citie. 6 And the Lord God prepared a gourd, and made it to come vp ouer Jonah, & it might be a shadowe ouer his head & deliuer him fro his griefe. So Jonah was exceeding glad of the gourd. 7 But God prepared a worme when the morning rose the next day, and it smote the gourd, that it withered. 8 And whe the sunne did arise, God prepared also a feruent East wind: and the sunne bet vpon the head of Jonah, that he fainted, & wished in his heart to die, and said, It is better for me to dye, then to liue. 9 And God said vnto Jonah, Dost thou wel to be angry for the gourd? And he said, I doe well to be angry vnto the death. 10 Then said the Lord, Thou hast had pite on the gourd for the which thou hast not laboured, & neyther madest it growe, which came vp in a night, and perished in a night, 11 And shouldest thou spare Nineueh that great citie, wherein are the foure thousand persons, that can not discern betwene their right hand, and their left hand, and also much cattel?

inconueniences whereinto Gods seruants do fall when they place to their owne affections, & do not in all things willingly submit themselves to God. h Thus God mercifully reproveth him, which would pity himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people. i Meaning, that they were children & infants.

c Thus he prayed of griefe fearing lest Gods name by this forgiveness might be blasphemed as though he sent his Prophets forth to denounce his iudgements in vaine. d Wilt thou be iudge when I do things for my glory, and when I do not? e For he doubted as yet whether God would shew them mercie or no: and therefore after forty dayes he departed out of the citie, looking what issue God would send. f Which was a further means to couer him from the heate of the sunne, as he remained in his boothe.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lorde, concerning Iudah and Israel, at the least thirtie yeeres: at what time Isaiah prophesied. He declarerh the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false Prophets, and the deliting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah which resisted Ahab, and all his false Prophets, as 1 King. 22. 8 but another of the same name.

CHAP. I.

a The destruction of Iudah & Israel because of their idolatry.

1 The worde of the Lord, that came vnto Micah the Moorsite in the daies of Iotham, Ahaz, and Hezekiah kings of Iudah, which he sawe concerning

Samaria and Ierusalem. 2 Heare, O all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witness against you, euen the Lord from his holy Temple,

b Because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God him selfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.

a Some in Meschala a citie of Iudah.



d Samaria, which should haue bene an example to al Iſrael of true religion and iuſtice, was the puddle, and ſteues of all idolatrie & corruption, and boated them- ſelues of their father Iakob.

e That is, the idolatry and in- fection. f Which they gathered by euil praſtices, and thought y^e their idoles had enri- ched them ther- with for their ſeruice vnto them, g The gaine that came by their idoles, ſhall be conſumed as a thing of nought: for as the wages or riches of har- lots are wicked- ly gotten, ſo are they vilely and ſpeedily ſpent. h Left the Phi- liſtims our ene- mies reioyce at our deſtruction. i Which was a cite neere to Ieruſalem, Joſh. 18. 23. there called O- phrah, & ſigni- feth duſt: ther- fore he willett them to mourn, and roule them ſelues in the duſt, for their duſtie city. k Theſe were cities wher- by the enemy ſhoulde paſſe as he came to Iudah. l He ſhal not depart before he hath overcome you, & ſo you ſhall pay for his taryng. m For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them. n To ſee away for Saneherib layde ſiege firſt to that cite, & remayned therein when he ſent his captaynes, and armie againſt Ieruſalem. o Thou firſt recey- uedſt the idolatrie of Ieroboam, and ſo diſteſt Ieruſalem. p Thou ſhalt bribe the Philiftins thy neighbours, but they ſhal deceyue thee, as wel as they of Ieruſalem. q He prophecieth a- gainſt his owne cite, & becauſe it is ſignified an heritage, he ſaith y^e God wolde ſend an heire to poſſeſſe it. r For ſo they thought them ſelues for the ſtrength of their cite.

3 For beholde, the Lord cometh out of his place, & will come downe, & tread vpon the hie places of the earth.

4 And the mountains ſhall melt vnder him (ſo ſhal the valleys cleane) as wa- ber before the fire, and as the waters that are powred downeward.

5 For the wickednes of Iakob is all this, & for the ſinnes of the houſe of Iſrael: what is y^e wickednes of Iakob? Is not ^d Samaria: & which are the hie places of Iudah? Is not Ieruſalem?

6 Therefore ſhall I will make Samaria as an heape of the ſtiebe, and for the planting of a vineparde, and I will caule the ſtones thereof to tumble downe into the valley, and I will diſcouer the founda- tions thereof.

7 And al the graue images therof ſhal be broken, and al the giftes thereof ſhal be burnt with the fire, & al the idoles ther- of will I deſtroye: for he gathered it of the wyll of an harlot, and thep ſhall re- turne to the wages of an harlot.

8 Therefore I will mourne and howle: I will go without clothes, and naked: I will make lamentation like y^e dragons, and mourning as the oftriſhes.

9 For her plagues are grievous: for it is come into Iudah: y^e enemy is come vnto y^e gate of my people, vnto Ieruſalem.

10 Declare ye it not at Gath, neither weepe ye: for the houſe of Iſrahel route thy ſelfe in the duſt.

11 Thou ſhalt dwell at k Shaphir, to to- gether naked with thame: the ſhall dwell- eth at Zaanan, ſhal not come forth in the mourning of Beth- ezel: the enemy ſhal receiue of you for his ſtanding.

12 For the inhabitant of Iſrahel waped for good, but euil came from the Loide vnto the ^m gate of Ieruſalem.

13 O thou inhabitant of Achſhif, binde the charret to the beaſts ⁿ of yce: the ^o is the beginning of the time to the daugh- ter of Zion: for the tranſgreſſions of Iſrahel were founde in thee.

14 Therefore ſhalt thou giue preſents to Moſeheth: Gath: y^e houſes of Achſhif ſhal be as a lye to the kings of Iſrahel.

15 Per will I bring an heire vnto thee, O inhabitant of Iſrahel, he ſhal come vnto Adullam: the glory of Iſrahel.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy bald- nes as the eagle, for they are gone into captiuitie from thee.

k Theſe were cities wher- by the enemy ſhoulde paſſe as he came to Iudah. l He ſhal not depart before he hath overcome you, & ſo you ſhall pay for his taryng. m For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them. n To ſee away for Saneherib layde ſiege firſt to that cite, & remayned therein when he ſent his captaynes, and armie againſt Ieruſalem. o Thou firſt recey- uedſt the idolatrie of Ieroboam, and ſo diſteſt Ieruſalem. p Thou ſhalt bribe the Philiftins thy neighbours, but they ſhal deceyue thee, as wel as they of Ieruſalem. q He prophecieth a- gainſt his owne cite, & becauſe it is ſignified an heritage, he ſaith y^e God wolde ſend an heire to poſſeſſe it. r For ſo they thought them ſelues for the ſtrength of their cite.

CHAP. II.

Threatnings againſt the wanaan & denyie peo- ple. 6 They wolde teache the Prophetes to preach.

1 **W** but o them, that imagine iniquitie, and worke wicked- nes vpon their beddes: ^a whe the morning is light they praſtice it be- cauſe their hand ^b hath power.

2 And they couer fields, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, euen man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this familie haue I deuſed a plague, wherout ye ſhal not pluck your neckes, and ye ſhal not go ſo proudly, for this time is euil.

4 In that daie ſhall they take by a pa- rable againſt you, & lament with a dol- full lamentation, and lay, ^b We be vt- terly waſted: he hath changed the por- tion of my people: howe hath he taken it away to reſtore it vnto me: he hath diuided our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a coide by lot in: the Congre- gation of the Loide.

6 ^a They that prophesied, Prophesie ye not. ^c They ſhal not prophesie to them, neither ſhal they take thame.

7 O thou that art named the houſe of Iakob, is the Spirit of the Loide ſhortened? ^d are theſe his workes: ^e are not my wordes good vnto him: ^f the walke he by bright?

8 But he that was ^h yester day my peo- ple, is riſen by on ⁱ other ſide, as againſt an enemy: they ſpoile the beautiful garment fro them that paſſe by peace- ably, as though they returned from the warre.

9 The women of my people haue pre- caſt out from their pleaſant houſes, and fro their children haue pee taken away ^g my glory continually.

10 Wiſe and depart, for this is not your words comfort: ^h becauſe it is polluted, it ſhall de- ſtroy you, euen with a ſore deſtruction.

11 ^m If a man walke in the Spirit, and woulted he falſely, ſaying, ⁿ I will pro- pheſie vnto thee of wine, and of ſtrong drink, he ſhall euen be the Prophet of this people.

12 I will ſurely gather ^o thee to holy, O them, as though Iakob: I will ſurely gather ^p y^e remnant of Iſrahel: I will put them together as the ſheepe of Bozrah, euen as the ſtocke ^k in the mids of their fold: the cities ſhal be full of brute of the men.

13 They breake by ſhal come by before them: they ſhal breake out, and paſſe by the gate, and go out by it, and their king ſhall go before them, & the Loide I Ieruſalem ſhall not bee

your ſafe guard: but y^e cauſe of your deſtruction. m That is, ſhewe him ſelfe to be a Prophet. n He ſheweth what Prophetes they deſire in: that is, in flatterers, which tell them pleaſant tales, & ſpeake of their commodities. o To deſtroy thee. p The enemy ſhal breake their gates & walles, & lead them into Caldea.

a Aſſone as they ryle, they execute their wicked deuſes of the night, and according to their power hurt others.

b Ebr. it to power. b Thus the Iewes lament & ſay that there is no hope of reſti- tution, ſeeing their poſſeſſions are diuided among the enemies.

c Ye ſhall haue no more lands to deuide, as you had in times paſt and as you vied to meaſure them in the lubile.

d Thus the peo- ple warne the Prophetes that they ſpeake to them no more: for they cannot abide their threatnings.

e God ſaith, that they ſhall not prophesie, nor receiue no more of their rebukes nor tantes.

f Are theſe your workes accord- ing to his law? g Doe not the godly finde my words comfort- able? h That is, afore- time.

i The poore can haue no com- moditie by the, but they ſpoile them, as though they were ene- mies.

k That is, their ſubſtance and li- uing, which is Gods bleſſing, & as it were, parte of his glory.

l Ieruſalem ſhall not bee your ſafe guard: but y^e cauſe of your deſtruction. m That is, ſhewe him ſelfe to be a Prophet. n He ſheweth what Prophetes they deſire in: that is, in flatterers, which tell them pleaſant tales, & ſpeake of their commodities. o To deſtroy thee. p The enemy ſhal breake their gates & walles, & lead them into Caldea.

q To drive
them forward, and to helpe their enemies,

C H A P. III.

Of the kingdom of Christ, & felicity of his Church.

a That thing which is iust and lawfull, both to gouerne my people right, & also to discharge your ouer conscience?

b The Prophet condemneth the wicked gouerners, not onely of couetousnes, theft and murder, but copareth them to wolues, lions, and most cruel beastes.

c That is, when I hal visite their wickednes: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry Iai. 1. 15. ezeck. 8. 18. ian. 2. 13.

d They deuoure all their subiecte, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all mischief.

e As you haue loued to walke in darkenesse, & to prophesie lies, so God shall reward you with grosse blindness, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blind men grope as in the night.

Against the tyrannye of princes and false Prophet. 1. **A**gainst the tyrannye of princes and false Prophet. 1. **A**gainst the tyrannye of princes and false Prophet. 1. **A**gainst the tyrannye of princes and false Prophet. 1.

2 But they hate the good, and loue the euill: they plucke of their skinner from them, and their flesh from their bones.

3 And they eate also the flesh of my people, & flap of their skin from them, and they beake their bones, & choppe them in pieces, as for the pot, and as flesh with in the caldron.

4 Then shall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their works.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, & cry peace, but if a man put not into their mouthes they prepare warre against him,

6 Therefore a night shall be vnto you for a vision, & darkenesse shall be vnto you for a diuination, & the sunne shall goe downe ouer the Prophets, and the day shall be darke ouer them.

7 Then shall the Seers be affrighted, & the fourth papers confounded: yea, they shall all conuer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, & of strength to declare vnto Iacob his transgression, and to Iacob his sinne.

9 Heare this, I pray you, ye heades of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruerit all equitie.

10 They build by Zion with blood, & Ierusalem with iniquitie.

11 The heades thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord as among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be plowed as a fild, and Ierusalem shall be an heape, and the mountaine of the house, as the hie places of the foist.

f When God shall disc ouer them to the world, they shall be afraid to speake: for all shall knowe that they were but false prophets, and did belee the wordes of God. g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, habilitie, and knowledge to discerne betweene good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them. h They build them houses by bribery, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his Name as a preuence to cloke their hypocrisie. k Reade Ieremiah 26. 18.

1 **B**ut in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the toppes of the mountaines, and it shall be exalted aboue the hills, and people shall flote vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe by to the mountaine of the Lord, and to the house of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for the Lawe shall goe forth of Zion, and the worde of the Lord from Ierusalem.

3 And he shall iudge among many people, and rebuke mightie nations a farre off, and they shall beake their swordes into mattocks, and their speares into fetheres: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euer man vnder his vine, and vnder his figge tree, and none shall make them afraide: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke euerie one in the name of his god, and we will walke in the name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halte, and I will gather her that is cast out, & her that I haue afflicted.

7 And I will make her that halte, a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in Mount Zion, fro henceforth euen for euer.

8 And thou, O towne of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen the first dominion, & kingdom shall come to the daughter Ierusalem.

9 Nowe why dost thou cry out with lamentation? is there no thing in thee? is thy counsellor perished? for sorrow hath taken thee, as a woman in trauaile.

10 Sorrowe and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe forth of the city, and dwell in the field, and shalt goe into Zabbel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be conuened: & our eye shall looke vpon Zion.

12 But they knowe not the thoughts

a When Christ shall come, and the Temple shall be destroyed. b Read Iai. 2. 2. c He sheweth that there is no true Church but where as the people are taught by Gods pure word. d By his corrections & threatenings he will bring the people into subiection which are in the vtmost corners of the worlde. e They shall abstaine from all euil doing, and exercise them selues in godlines and in well doing to others. f Reade Iai. 2. 4. g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue them felues to their superstition and idolatrye. h I will cause that Israel, which is now as one lame & halting, and so almost destroyed, shall liue againe and growe into a great people. i Meaning Ierusalem, where the Lords flocke was gathered. k The flourishing state of the kingdom, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the coming

of Christ. l In the meane season he sheweth that they should endure great troubles and tentations when they sawe them selues neither to haue King nor counsell. m He sheweth that the faithfull ought not to measure Gods iudgements by the brags & threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueh
his Church this
victorie so oft
as he ouer-
commeth their
enemies: but the
accomplish-
ment hereof
shalbe at the last
comming of
Christ.

of the Lord: they vnderstand not his
counsell, for hee shall gather them as
sheaves in the barne.
13 Wife, and thyself. ^a Daughter Zion:
for I will make thine home prou, and
I will make thine houses brasle, and
thou shalt breake in pieces many peo-
ple: and I will consecrate their riches
vnto the Lord, and their substance vnto
the ruler of the whole worlde.

C H A P. V.

^a The destruction of Ierusalem. ^a The excellencie
of Beth-leem.

1 **N**owe assemble thy garisons, ^a
Daughter of garisons: he hath
laped siege against vs: they shall
smite the widge of Israel with a robde
vpon the cheeke.

2 And thou Beth leem Ephrathah
art little to be among the thousandes
of Iudah, yet out of thee shall he come
forth vnto me, that shalbe the ruler in
Israel: whole goings forth haue
bene from the beginning & from euer
lasting.

3 Therefore will he giue them vp, vntil
the time that ^d she which shall beare,
shall traualle: then the remnant of
their brethern shall returne vnto the
children of Israel.

4 And he shall stand, and feede in the
strength of the Lord, and in the maiesty
of the Name of the Lord his God, and
they shall dwell still: for now he shall be
magnified vnto the endes of the
worlde.

5 And he shall be our peace when As-
shur shall come into our lande: when
he shall tread in our palaces, then shall
we raise against him seven shepherdes,
and eight principall men.

6 And they shall destroy ^a Asshur with
the sword, and the land of Nimrod
with their swordes: thus shal he deli-
uer vs from Asshur, when he cometh
into our land, and when he shall treade
within our borders.

7 And the remnant of Iacob shall
be among many people, as a dew from
the Loue, & as the shouies vpon the
grasse, that wapteth not for man, nor

a He forewar-
neth them of
the dangers that
shall come, be-
fore they inioy
these comforts,
shewing that
forasmuch as
Ierusalem was ac-
customed with
her garisons to
trouble others,
the Lord would
now cause other
garisons to vexe
her, and that
her Rulers
should be smit-
ten on the face
most contemp-
tuously.

b For so the
Iewes deuied
their country,
that for euery
thousand there
was a chiefe
captaine: and
because Beth-
leem was not
able to make
a thousand, he
callecth it little,
but yet God will
raise vphis cap-
taine & gover-
nour therein:
& thus it is not
the least by reason
of this benefite,
as Math. 2.6.

c He shew-
eth that the comming
of Christ and all his
wayes were appoy-
ned of God from all
eternitie. d He
compareth the Iewes
to womē with
child, who for a
time should haue
great sorowes,
but at length they
should haue a
comfortable deli-
uerance, Ioh.
16.21. e That is,
Christis king dome
shalbe stable and
eueralasting, and
his people, as well
the Gentiles as the
Iewes shall dwell
in safetie. f This
Messiah shalbe a
sufficient sauegarde
for vs, and though
the enemy inuade
vs for a time, yet
shall God stirre
vp many which
shalbe able to
deliuer vs. g The
whome God shall
raise vp for the
deliuerance of his
Church, shall
destroy all the
enemies thereof,
which are meant
here by the As-
syrrians and Ba-
bylonians which
were the chiefe
at that time. h
By these gouver-
nours will God
deliuer vs when
the enemy cometh
into our land. i
This Renant or
Church which
God shall deliuer,
shall onely depend
on Gods power &
defence, as doeth
the grasse of the
field, and not on
the hope of man.

hopeth in the finnes of Adam.
8 And the remnant of Iacob shall be
among the Gentiles in the middes of
many people, as the lpon among the
beasts of the forest, & as the lpon whelp
among the flockes of sheepe, who whē
he goeth thow he treadeth downe and
teareth in pieces, & none can deliuer.

9 Thine hand shall be lift vp vpon thine
aduersaries, and all thine enemies
shalbe cut of.

10 And it shal come to passe in that day,
saith the Lord, that I will cut of thine
^k hoyses out of the middes of thee, and
I will destroy thy charets.

11 And I will cut of the cities of thy lād,
and ouerthrowe all thy strong holdes.

12 And I will cut of thine enchanterers
out of thine hand: and thou shalt haue
no more southsayers.

13 Thine idoles also will I cut of, and
thine images out of the mids of thee:
and thou shalt no more worshippe the
worke of thine handes.

14 And I will pincke vp thy groues out
of the middes of thee: so wil I destroy
thine enemies.

15 And I will execute a vengeance in my
wrath and indignation vpon the hea-
then, ^l which they haue not heard.

k I will destroy
all things wherein
thou puttest thy
confidence, as
thy vaine confi-
dence and idola-
trie, and so will
helpe thee.

l It shalbe so ter-
rible that the
like hath not
bene heard of.

C H A P. VI.

An exhortation to the dumme creatures to heare
the iudgement against Israel being vnknde. ^a
What manner of sacrifices do please God.

1 **H**earken ye now what the Lord
saith, Weite thou, & contende be-
fore the ^a mountaines, and let the
hilles heare thy voyce.

2 Heare ye, ^a mountaines, the Lordes
quarrell, & ye mightie foundations of the
earth: for the Lord hath a quarrell as
gainst his people, and he will pleade
with Israel.

3 ^a My people, what haue I done vnto
thee? or wherewith haue I grieved thee?
testifie against me.

4 Surely I brought thee vp out of the
land of Egypt, and redeemed thee out
of the house of seruantes, and I haue
sent before thee, Moyses, Aaron, and
Miriam.

5 ^a My people, remember now what
Balaak king of Moab hath deuised, and
what Balaam the sonne of Beor an-
swered him, from Shittim vnto Gil-
gal, that ye may knowe the ^d rightes
oulines of the Lord.

6 Wherewith ^a shall I come before the
Lord, and bowe my selfe before the
hie God? Shall I come before him with
burnt offerings, and with calues of a
pere olde?

7 Will the Lord be pleased with thou-
sands of rams, or with ten thousand

a He taketh the
hie mountaines
& hard rocks to
wines against
the obstinacie of
his people.

b I haue not
hurt thee, but
bestowed infinite
benefites vpon
thee.

c That is, remem-
ber my benefites
from the begin-
ning how I deli-
uered you from
Balaams curse, &
also spared you
from Shittim,
which was in the
plaine of Moab,
till I brought
you into the land
promised.

d That is, the
truethe of his pro-
mes & his mani-
fold benefites
toward you.

e Thus the people by hypocricie aske howe to please God, and
are content to offer sacrifices, but will not change their liues.

1 There is no-thing so deare to man, but the hypocrites wil offer it vnto God, if they thinke thereby to auoyd his anger: but they will neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commadeth. **g** The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they will obey God aright, or no, saying that God hath prescribed them to doe this. **h** Meaning, that when God speaketh to any cite or nation, the godly will acknowledge his maiestie, & consider not the mortal man that bringeth the threatening, but God that sendeth it. **i** That is, of Ierusalem. **k** Thou shalt be consumed with inward griefe & euils. **l** Meaning, that the cite shoulde go about to saue her men, as they that lay hold on that which they would preferue. **m** You haue receiued all the corruption & idolatrie, wherewith the ten tribes were infected vnder Omri & Ahab his sonne: and to excuse your doings, you alledge **f** Kings authority by his statutes, and also wisdom & police in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, & take you for my people, so shal your plagues be accordingly, Luk. 12.47.

2 **W**is me, for I am as a the summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruites.

3 The good man is perished out of the earth, and there is none righteous among men: **b** they all lie in wait for

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4 The wickednes of those times, **14** The prosperitie of the Church.

CHAP. VII.

1 A complaint for the small number of the righteous. **4** The wickednes of those times. **14** The prosperitie of the Church.

1 **W**is me, for I am as a the summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: **b** they all lie in wait for

3 **W**is me, for I am as a the summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruites.

4 The wickednes of those times, **14** The prosperitie of the Church.

blood: euery man hurteth his brother. **c** That is, the rich man that is able to giue money, abstaineth from no wickednes nor inuie. **d** These men agree among themselves and conspire with one consent to doe euill. **e** They that are of most estimation & are counted most honest among them, are but thomes and briars to pricke. **f** Meaning, of the Prophetes and gouernours. **g** The Prophet sheweth that the onely remedie for the godly in desperate euils is to flee vnto God for succour. **h** This is spoken in the person of the Church, which calleth the malignant Church her enemies. **i** To wit, when God shall shewe him selfe a deliuerer of his Church, and a destroyer of his enemies. **k** Meaning, the cruel empire of the Babylonians. **l** When the Church shalbe restored, they & were enemies afore, shall come out of the corners of the world vnto her, so that none neither holdes, riuers, seas nor mountains shal be able to let them. **m** Afore this grace appeares, he sheweth how grievously the hypocrites themselves shalbe punished, seeing that the earth it selfe, which can sinne, shalbe made waste because of their wickednes. **n** The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in tyme past. **o** God promisseth to be fauourable to his people as he had bene aforetime. **p** They shalbe as dumme men and dare bragge no more.

3 To make good for the euil of their fathers, the prince asked, and the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: to **d** they wape it vp.

4 The best of them is as a hyer, and the most righteous of them is sharper then a thorne hedge: the day of the watchmen & the visitation cometh: then shall bee their confusion.

5 Trust ye not in a friende, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy house.

6 For the soune reuileth the father: the daughter sleeth by against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I wil looke vnto the Lord: I wil waite for God my Saviour: my God wil heare me.

8 Keepe not against me, **h** mine enemies: though I fall, I shall arise: when I shall sit in darkenes, the Lord shalbe a light vnto me.

9 I wil beare the wrath of the Lord because I haue sinned against him, untill he plead my cause, & execute iudgement for me: then will he bring me forth to the light, and I shal see his righteousnes.

10 Then the that is mine enemy, shall looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? **i** He openes that beholde her: now shall the be troden downe as the myre of the streets.

11 This is the dape, that thy walles shall be builde: this day shal dwine farre away **k** the decree.

12 In this day also they shal come vnto thee from **l** Asshur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruites of their inuentions.

14 **a** Feede thy people with thy rod, the flock of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bathan and Gilad, as in moile time.

15 According to the daies of thy coming out of the lande of Egypt, will I shewe vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shal lape

q They shalbe astonished, and afrayd to heare 17 men speake, lest they should heare of their destruction. r They shall fall flat on y ground for feare. f As though he would not see it, but winke at it.

their handes vpon their mouth: & their eares shal be deafe, 17 They shall lick the dust like a serpent: they shal moue out of their holes like womyn: they shall be afraid of the Loide our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for ever, because mercie pleaseth him. 19 He wil turne againe, and haue compassion vpon vs: he wil subdue our iniquities, and cast all their finnes into the bottoome of the sea.

20 Thou wilt performe thy trueth to Iacob, and mercie to Abraham, as thou hast swayne vnto our fathers in olde time.

Meaning, of his elect. u The Church is assured, that God wil declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that shoulde apprehende the promes by faith.

NAHV M.

THE ARGVMENT.

As they of Nineueh shewed them selues prompt and readie to receiue the worde of God at Ionahs preaching, and so turned to the Lorde by repentance: so after a certeine time rather giuing them selues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast of the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort y godly, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

a Read Isa. 13. 1 b The vision or reuelatio, which God commanded Nahum to write concerning the Nineuites. c That is, borne in a poore village in the tribe of Simcon. d Meaning, of his glory. e With his he is but angry for a time, but his anger neuer swageth toward the reprobate, though for a time he deserit. f Thus the wicked would make Gods mercie an occasion to sin, but the Prophet willetch them to consider his force and iustice. g If all creatures bee at Gods commaundement and none is able to resist his wrath, shall man flatter him selfe and thinke by any meanes to escape when hee prouoketh his God to anger? h Left the faithfull should be discouraged by hearing the power of God, hee sheweth them that his mercies appertaine vnto the, and that he hath care ouer them.



He a burden of Nineueh. b The booke of p vision of Nahum p. E. kethite. God is ielous, & p Loide reuengeth: the Loide reuengeth: enen the Loide of anger, the Loide will take vengeance on his aduersaries, and he referueth wrath for his enemies. 3 The Loide is slow to anger, but he is great in power, & wil not surely cleare the wicked: the Loide hath his way in the whirle winde, & in the storme, and the cloudes are the dust of his feete. 4 He rebuketh the sea, and dryeth it, and he drieth by all the riuers: Babel is wasted and Carmel, and the house of Lebanon is wasted. 5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the woilde, and al that dwel therein. 6 & Who can stande before his wrath? or who can abide in the fiercenes of his wrath? his wrath is pouered out like fire, and the rockes are broken by him. 7 The Loide is good: & as a strong holde in the day of trouble, & he knoweth the that trust in him.

will utterly destroe the place thereof, & darkenes that pursue his enemies. 9 What do ye imagine against p Loide? he wil make an bitter destruction: affliction that not rise by the second time. 10 For ye shal come as vnto a thornes folden one in another, and as vnto drunkenards in their drunkennes: they shalbe deuoured as stubble fully dyed. 11 There is no comfort one out of thee that imagineth euill against the Loide, euen a wicked counsellour. 12 Thus saith the Loide, Though they be quiet, and also many, yet thus shall they be cut of when he shall passe by: though I haue afflicted thee, I will afflict thee no more. 13 For nolue I wil breake his poke from thee, and wil burst thy bonds in sunder. 14 And the Loide hath giuen a commaundement concerning thee, that no more of thy name be: souden out of the house of thy gods wil I cut of the grauen, and the molten image: I will make it thy graue for thee, for thou art vile. 15 Behold vpon p mountaines the feere of him that declareth, and publisheth p peace: O Iudah, keepe thy solenne feasts, performe thy bowes: for the wicked shal no more passe through thee: he is utterly cut of. fyre on them, & as drunken men are not able to stand against any force, so they shalbe nothing able to resist him, in Which may be vnderstand either of Saneherib, or of the whole body of the people of Nineueh. n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians. o Meaning Saneherib, who should haue no more childre, but be slaine in the house of his gods. 2 King. 19. 36, 37. 1 Sa. 32. 7. rom. 10. 15. p Which peace the Iewes should enioy by the death of Saneherib.

i Signifying, that God will suddely destroy Nineueh, and the Assyrians, in such sort as they shall lye in perpetuall darknes, and neuer recover their strength againe. k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, & therefore hee would destroy them at once, that he should not neede to returne the second time. l Though the Assyrians think them selues like thornes y prickled on all sides, yet the Lord wil set fyre on them, & as drunken men are not able to stand against any force, so they shalbe nothing able to resist him, in Which may be vnderstand either of Saneherib, or of the whole body of the people of Nineueh. n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians. o Meaning Saneherib, who should haue no more childre, but be slaine in the house of his gods. 2 King. 19. 36, 37. 1 Sa. 32. 7. rom. 10. 15. p Which peace the Iewes should enioy by the death of Saneherib.

CHAP.

He describeth the victories of the Caldeans against the Assyrians.

Of Babelodie citie, it is all full of Ives, and robberie: *the pray departeth not:

a I neuer ceaseth to spoyle and robbe.

a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet describeth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Iudah & Israel, he wil now punish the enemies by whome he scourged them, reade Isa. 10. 12. c Signifying, that the Israelites were utterly destroyed.

d Both to feare the enemye, and also that they them selues should not so soone espy blood one of another to discourage them.

e Meaning, their speares should shake & crash together.

f Then the Assyrians shall seek by all meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter them selues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoule, whose waters they that walke on the bankes can not touch, but they shall be scattered,

and shall not looke backe though men would call them. h God commandeth the enemies to spoyle Nineueh, and promisseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shall be after this sort. k Reade Ioc. 2.6. l Meaning, Nineueh, whose inhabitants were cruel like the Lyons, and giuen to all oppression, and spared no violence or tyrannie to provide for their wines and children. m That is, as soone as my wrath beginneth to kindle. n Signifying the heraldes, which were accustomed to proclaime warre. Some reade of thy gumme teeth, wherewith Nineueh was wont to beat the bones of the poore.

1 The destroyer is come before thy face: keepe the munition, looke to the wap: make thy lounes strong: increase thy strength mightily.

2 For the Lord hath turned away the glory of Iakob, as the glory of Israel: for the emptiers haue emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red: the valiant men are in scarlet: the charrets shall be as in the fire and flames in the day of his preparation, and the fire trees shall tremble.

4 The charrets shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoote like the lightning.

5 He shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuier shall be opened, and the palace shall melt.

7 And Huzzab the Queene shall be led as war captiue, and her maids shall leade her as with the voice of dones, suming vpon their breasts.

8 But Ramech is of olde like a poole of water: yet they shall see away. Stand, stand, shall they cry: but none shall looke backe.

9 Spoule ye the silver, spoule the golde: for there is none end of the store, & glory of all the pleasant vessels.

10 She is emptye and voyde and waste, and the heart melteth, and the knees smite together, & sorrowe is in all lounes, & the faces of them all gather blacknes.

11 Where is the dwelling of the Ipons, & the pasture of the Ipons whelps? where the Ipon, & the hioness walked, & the Ipons whelpes, & none made them afraid.

12 The Ipon did teare in pieces piough for his whelpes, and woyped for his yonelle, and filled his holes with piaye, and his demies with spoule.

13 Beholde, I come vnto thee, saith the Lord of hostes, I wil burne her charrets in the smoke, & the word shall denounce thy pong Ipons, & I wil cut of thy spoule from the earth, & the voice of thy messengers shall no more be heard.

2 The noise of a whippe, and the noise of the mowing of the wheeles, and the beating of the hoyses, and the leaping of the charrets.

3 The horseman listeth by both bright sword, and the glittering speare, and a multitude is flame, and the dead bodies are many: there is none ende of their copies: they shall be able vpon their copies.

4 Because of the multitude of the fornications of the harlot that is beautiful, and is a mistresse of witchcraft, and selleth the people thorow her whores house, and the nations thorow her witchcrafts.

5 Beholde, I come vpon thee, saith the Lord of hostes, I wil discouer thy skirts vpon thy face, and wil shewe the nations the filthines, and the kingdomes thy shame.

6 And I wil cast filth vpon thee, & make thee vile, and wil let thee as a galing stocke.

7 And it shall come to passe, that al they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who wil haue pite vpon her? where shall I seeke comforters for thee?

8 Art thou better then d Mo, which was full of people? that laye in the riuers, and had the waters rounde about it: whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was she caried away, and went into captiuitie: her pong children also were dashed in pieces at the head of all the streets: and they cast lotres for her noble men, and al her mighty men were bound in chaines.

11 Woe thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemye.

12 All thy strong citis shall be like figges trees with the first ripe figs: for if they be shaken, they shall fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clape, and temper the moyster: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee of: it shall eate thee by like the locusts, though thou be multiplied like the locusts, & multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the starres of heauen: the locust spoileth and speth away.

17 Thy princes are as the grasshoppers, or change of

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed. Or, thine.

e Signifying, f Gods iudgements should suddenly destroy the Assyrians, as these vermine are with reigne

CHAP. III.

1 Of the fall of Nineueh. 2 No power can escape the hand of God.

Na. I.

and weather.

And the captiues as the great graue
hoppers which remaine in the hedges
in the colde day: but when the sunne
aristh, they flee away and their place
is not known where they are.

f Thy princes & 18 Thy shepherds doe sleepe, & King
counsellors, of Babilon: thy strong men lie downe:

And the people is scattered upon the moun-
taines, and no man gathereth them.
19 There is no healing of thy wound: the
plague is grievous: all that heare
the baire of thee, shall clap the handes o-
uer thee: for upon whom hath not thy
malice passed continually?

g Meaning, that
there was no
people, to whom
Assyrians had
not done hurt.

HABAKKUK.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure a kind of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And left the godly should despaire, seeing this horrible confusion, he comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort their selues.

CHAP. I.

2 A complaint against the wicked that persecute the iust.

1 He burden, which Habakkuk the Prophete did see.

2 Lord, how long shall I cry, and thou wilt not heare: I euen cry out vnto thee: for violence, and thou wilt not helpe!

3 Why doest thou shewe me iniquitie, and cause me to beholde sorowe: for spoiling, and violence are before me: & there are that raise vp strife & contention.

4 Therefore the lawe is dissolved, and iudgement doeth neuer go forth: for the wicked doth b compass about þ righteous: therefore wrong iudgement pre-
cedeth.

5 Behold among the heathen, & regard, and wonder, and maruaile: for I will worke a worke in your dayes: & ye will not beleue it, though it be tolde you.

6 For loe, I raple vp the Caldeans, that bitter and furious nation, which shall go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

7 They are terrible and fearful: their iudgement and their dignitie shall pre-
cede of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the euening: and their horses men are many: and their horsemen shall come from farre: they shall lie as þ eagle hasting to meate.

9 They come all to people: before their faces shall be as þ Eastwinde, and they shall gather the captiuitie, as the sand.

10 And they shall mocke the Kings, and the princes shall be a thorne vnto them: they shall beride euery strong hold: for they shall gather þ dust, and take it.

11 Then shall they take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, Lord my God, mine help one? we shall not die: Lord, thou hast ordeined them for iudgement, and God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euil: thou canst not be hold wickednes: wherefore doest thou looke vpon the transgressors, and holdst thy tongue when þ wicked deuour the man, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping thinges, þ haue no ruler ouer them.

15 They take vp all with the angle: they catche it in their net, & gather it in their pame, wherof they reioyce and are glad.

16 Therefore they sacrifice vnto theyr net, & burne incense vnto their pame, because by them their portion is fat and their meat plenteous.

17 Shall they therefore stretch out theyr net and not spare continually to slaye the nations?

the enemies flatter them selues and glorie in their owne force, power, and wit. n Meaning, that they should not

CHAP. II.

2 A vision, & Against pride, couetousnes, drunkennes and idolatrie.

1 I will stand vpon my watche, and set mine vpon the towre, and will looke and see what he woulde saye vnto me, and what I shall answer to him that rebu-
keth me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne & readeth it.

all tentations. b Write it in great letters, that he that runneth, may reade it.

i The Prophet comforteth the faithful & God

will also destroy the Babylonians, because they shall abuse this victorie and become proud and insolent, attributing the praise hereof to their idols.

k He assureth & Godly of Gods protection, shewing that the enemy can do no more then God hath appointed, & also that their finnes required such a sharp rod. l So that the great deuoureth the final and the Caldeas destroy all the world.

m Meaning, that

a I will renounce mine owne iudgement, and onely depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against

a The Prophet complaineth vnto God & bewail-
eth that among the Iewes is left none equitie nor brotherly loue: but in stead here of reigneith crueltie, theft, contention & strife. b To suppress him if any should shew him selfe zealous of Gods cause. c Because the iudges which should redresse this excess, are as euil as þ rest. d As in times past you would not beleue gods word, so shall ye not now beleue þ strange plagues which are at hand. e They themselves shall be their iudges in this cause, and none shall haue authoritie ouer them to controll them. Zeph. 3. 3. f For the Iewes most feared this winde, because it destroyed their fruites. g They shall be & manie in number. h They shall cast vp mounds against it.

- c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans halfe affections, yet the issue of both is certaine at his time appointed.
- d To trust in himself or in any worldly thing, is neuer to be quiet for the only rest is to stay vpon God by faith, Rom. 1. 17. galat. 3. 11. hebr. 10. 38.
- e He compareth the proud, and couetous man to a drunkard that is without reason and sense, whom God will punish, & make him a laughing stocke to all the world: and this he speaketh for the comfort of the godlie, and against the Caldeans.
- f Signifying, that all y^e world shall with the destruction of tyrants, & that by their oppression, and couetousnes they heape but vpon the selues more heauie burdens: for the more they get, the more are they troubled.
- g That is, the Medes and Persians, that should destroye the Babylonians: h Signifying that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression. i The stones of the house shall cry, and say that they are buyld of blood, and the wood shall answer and say the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed with fire. l In the destruction of the Babylonians his glory shall appeare through all the worlde. m Hee reprocheth thus the King of Babylon, who as he was drunken with couetousnes and crueltie, so he provoked others to the same, & inflamed them by his rage, and so in the end brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.
- 3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarie, wait: for it shall surely come, and shall not lye.
- 4 Beholde, he that lieth vpon himselfe, his minde is not bright in him, but the lust shall lye by his faith.
- 5 Pea, in deede y^e proud man is as e he that frantically by wine: therefore shall he not endure, because he hath enlarged his desire as the hill, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapech vnto him all people.
- 6 That not all these take up a parable against him, and a taunting prouerbe against him, & say, Yo, he that increaseth that which is not his? howe long? & he that labeth himselfe with thicke claps?
- 7 Shall s they not rise up suddenly, that shall bite there? & awake, that shall strike thee? and thou shalt be their prey?
- 8 Because thou hast spoiled many nations, at the remnant of the people shall people thee, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.
- 9 Yo, he that coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euill.
- 10 Thou hast consulted shame to thine owne house, by bestroyming many people, and hast sinned against thine owne soule.
- 11 For the stone shall crye out of the wall, and the beame out of the timber shall answer it.
- 12 Wo vnto him that buyldeth a towne with blood, and erecteth a cite by iniurie.
- 13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire? the people shall euen wearie themselves for verie vanitie.
- 14 For the earth shall be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.
- 15 Wo vnto him that gneth his neighbour: drinke thou ioyntly thine heate, and makest him drynken also, that thou mayest see their iniuries.
- 16 Thou art filled with shame for glorie: drinke thou also, & be made naked: the cup of the Lordes right hand shall be turned vnto thee, and shameful spuming
- shall be thy glorie.
- 17 For the cruelte of Lebanon that couereth: so shall the spoyle of the beasts, which made them afraid, because of onely against others nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shall be executed against them.
- 18 What profiteth their image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumme idoles.
- 19 Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: beholde, it is laid ouer with golde and siluer, and there is no breath in it.
- 20 But the Lord is in his holy Temple: let all the earth keepe silence before him.
- they were but blocks or stones, read Ierem. 10. 8. q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. III.

A prayer for the faithful.

- 1 Prayer of Iabakkuk the Prophet for the ignorant.
- 2 Lord, I haue heard thy voyce, and was ascribe: Lord, reuine thy worke in the midde of the people, in the mids of the peres make it knowne: in wrath remember mercie.
- 3 God cometh from d Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his prayse.
- 4 And his brightnes was as p light: he had joyes comming out of his handes, & there was the binding of his power.
- 5 Before him went the pestilence, & burning coales went forth before his feete.
- 6 He stood and measured the earth: he behelde and dissolued the nations and the euertlasting mountaynes were broken, and the ancient hilles did bowe: his waues are euertlasting.
- 7 For his iniquitie I saw the tentes of Cushan, and the curtains of the land of Midian did tremble.
- 8 Was the Lord angrie against the riuers? or was thine anger against the floodes? or was thy wrath against the sea, y^e thou diddest ride vpon thine horses? thy chariots brought saluation.
- 9 Thy bow was manifestly reuiled, & the lothes of y^e tribes were a lure voyde, now as it was then. e Whereby is meant a power, that was ioyned with his brightnes, which was hid to the rest of the world, but was reuiled in mouer Sinai to his people, Psal. 31. 16. f Signifying that God hath wonderful meanes, and euert had a marueilous power when he would deliuer his Church: g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to y^e comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22. h Meaning, that God was not angrie w the waters, but that by this meane he would destroy his enemies and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

Waddi.

Selah,

m Reade Nom.
20. 11.
n Healludeth
to the red sea &
Iorden, which
gaue passage to
Gods people, &
shewed signes
of their obedi-
ence, as it were
by lifting vp of
their hands.
o As appeareth
Iosh. 10. 12.
p According to
thy commande-
ment the sunne
was directed by
the weapons of
thy people, that
fought in thy
cause, as though
it durst not go
forwarde.

q Signifying that there is no saluation, but by Christ. r From
the top to the toe thou hast destroyed the enemies. f God de-
stroyed his enemies both great & smal with their own weapons,
though they were neuer so fierce against his Church.

Selah. thou hast cleare the earth
with riuers.
10 The mountaines saw thee, and they
trembled: the streame of the water
passed by: the deepe made a noise, &
lift vp his hand on hie.

11 The sunne & moone stood still in their
habitation: & at the light of thine ar-
rowes they went, and at the bright shi-
ning of thy speares.

12 Thou trodest down the land in anger,
and didest thyselfe the heathen in displea-
sure.

13 Thou wentest forth for the saluation
of thy people, euen for saluation with
thine: & appointed: thou hast wounded
the head of the house of the wicked, and
discoveredst the foundations vnto the
necke, Selah.

14 Thou didst strike thorow with his
owne stauces the heads of his villages:
they came out as a whirlewind to scat-
ter in: their reioicing was as to deuour

the poore secretly.

15 Thou diddest walke in the sea with
thyne hoies vpon the heape of great
waters.

16 When I heard, my bellie trembled:
my kypes shooke at the voyce: rotten-
nes entred into my bones, and I trem-
bled in my selfe, that I might rest in
the day of trouble: for when hee com-
meth by vnto the people, he shall de-
stroy them.

17 For the figtree shall not flourish, nei-
ther shall fruit be in the vines: the la-
boure of the olive shall faile, & the fieldes
shall yeelde no meat: the sheepe shall be
cut of from the fold, & there shall be no
bullocke in the stables.

18 But I will reioice in the Lord: I will
top in the God of my saluation.

19 The Lord God is my strength, he will
make my feete like hinds feete, and he
will make me to walke vpon mine hie
places. & To the chiefe finger on Regi-
norhai.

y He declareth wherein standeth the comfort and ioy of the
faithful, though they see neuer so great afflictions prepared.

z The chiefe finger vpon the instrumēt of musike shall haue oc-
casion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he
denounceth y great iudgement of God, which was at hand, shewing y their country should
be vterly destroyed, and they caried away captiues by the Babylonians. Yet for the com-
fort of the faithful he prophced of Gods vengeance against their enemies, as the Philistims,
Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And
as the wicked should be punished for their finnes and trasgressions: so he exhorteth the god-
ly to patience, and to trust to find mercy by reason of the free promes of God made vnto Abra-
ham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the
ende they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings agaynst Iudah and Ierusalem, because
of their idolatrie.

1 The worde of the Lord, which
came vnto Zephaniah the
sonne of Cushi, the sonne of
Gedaliah, the sonne of Amas-
riah, the sonne of Hizkiah, in the
dayes of Josiah, the sonne
of Amon king of Iudah.

2 I will surely destroy all thinges from
of the land, sayeth the Lord.

3 I will destroye man and beast: I
will destroye the foules of the hea-
uen, and the fishes of the sea, and
ruines shall be to the wicked, and I wil
cut of man from of the land, sayeth the
Lord.

4 I will also stretch out mine hand vpon
Iudah, and vpon all the inhabitantes
of Ierusalem, & I will cut of the rem-
nant of Baal from this place, and the
name of the Chemarims with the
Priestes,

5 And them that worship the hoste of
heauen vpon the house tops, and them
that worship and sweare by the Lord,

and sweare by Malcham,

6 And them that are turned backe from
the Lord, & those that haue not sought
the Lord, nor inquired for him.

7 Be still at the presence of the Lord God:
for the day of the Lord is at hand: for
the Lord hath prepared a sacrifice, and
hath sanctified his guests.

8 And it shall be in the day of the Lordes
sacrifice, that I will visite the princes &
the kings children, and all such as are
clothed with strange apparel.

9 In the same day also will I visite all those
that dance vpon the chetholde so
proudly, which fil their masters houses
by crueltie and deceit.

10 And in that day, sayeth the Lord, there
shall be a noise, and crye from the sil-
gate, and an howling from the seconde
gate, and a great destruction from the
hilles.

And I will make the strange apparel of other nations to win their fa-
uour thereby, and to appeare glorious in the eyes of all other,
read Eze. 23. 14. e He meaneth the seruants of the rulers which
inuade other mens houses, & reioice and leape for ioy whē they
can get any pray to please their master without. f Signifying y
all the corners of the city of Ierusalem should be full of trouble.

e He alludeth
to their idole
Molech, which
was forbidden,
Leu. 20. 2. yet
they called him
their King and
made him as a
god: therefore
he here noteth
them that wil
both say they
worship God,
and yet will
swear by idols,
and serue them:
which halting is
here condem-
ned, as Ezek. 20.
39. 2. King. 17. 33.
d Meaning, the
courtiers which
did imitate the
fauour thereby, and
to appeare glorious
in the eyes of all
other, read Eze. 23.
14. e He meaneth
the seruants of the
rulers which inuade
other mens houses,
& reioice and leape
for ioy whē they
can get any pray to
please their master
without. f Signify-
ing y all the corners
of the city of Ieru-
salem should be full
of trouble.

a Not that God
was angry with
these dumme
creatures, but
because mā was
so wicked for
whose cause
they were crea-
ted, God maketh
the to take part
of the punish-
ment with him.
b Which were
an order of super-
stitious priests
appointed to
minister in the
seruice of Baal,
and were as his
peculiar chap-
lains, reade
2. King. 23. 5.
Hosea 10. 5.

g This is ment
of the streete of
the marchants
which was low-
wer then the
rest of the pla-
ces about it.
h So that no-
thing shal escape
me.
i By their prof-
peritie they are
hardened in
their wickednes.
Deut. 32. 30.
amos. 3. 11.
k They that
trusted in their
owne strength
and contemned
the Prophets of
God.
Iere. 30. 7.
1uel. 2. 11.
amos. 5. 8.

Ezek. 7. 19.
Chap. 3. 1.

a He exhorteth
them to repen-
tance & willett
them to defend
into themselves
& gather them-
selves together,
lest they be scat-
tered like
chaffe.
b That is, which
have liued vp-
rightly and god-
ly, according as
he prescribeth
his worde.
c He comfort-
eth the faithfull
in that, y God
would change
his punishments
from them vnto
the Philistins
their enemies
and other na-
tions.
d That is, Galilea : by these nations he meaneth the people that
dwelt nere to the Iewes and in stead of friendship were their e-
nemies: therefore he calleth them Canaanites whom the Lorde
appoynted to be slaine.

11 And will be inhabitants of the lowe
place: for the compaigne of the mar-
chantes is destroyed: all they that beare
siluer, are cut of.
12 And at that tyme will I search Ierusa-
lein with lightes, and visite the men
that are frozen in their dregges, and
say in their hearts, The Lorde wil men-
ther doe good nor doe euil.
13 Therefore their goods shalbe spoyled,
and their houses waite: * they shal al-
l build houses, but not inhabit them, and
they shal plant vineyardes, but not
drinke the wine thereof.
14 The great day of the Lorde is nere: it
is nere, and hastily greatly, euen the
voice of the day of the Lorde: the strong
man shal crie there bitterly.
15 * That day is a day of wrath, a day of
trouble and heauines, a day of destruc-
tion and desolation, a day of obscurite
& darknes, a day of clouds & blacknes.
16 A day of the trumpet and alarime a-
gainst the strong cities, and against the
hie towres.
17 And I wil bring distresse vpon men,
that they shal walke like blind men, be-
cause they haue sinned against the Lorde,
and their blood shal be powred out as
dust, and their flesh as the dongue.
18 * Neither their siluer nor their golde
shall be able to deliuer them in the daye
of the Lords wrath, but the whole land
shall be denoured by the fire of his ie-
lousie: for he shall make euen a spædie
riddance of al them that dwell in þ land.
CHAP. II.

He meaneth to returne to God, s Prophecyng
destruction against the Philistims, Moabites and
others.

1 GATHER vp your selues, euen gather
þ, ¶ nation not worthy to be
loued,
2 Before the decree come forth, and ye be
as chaffe that passeth in a day, and be-
fore the fierce wrath of the Lorde come
vpon you, and before the day of þ Lords
anger come vpon you.
3 Seeke ye the Lorde all the meke of the
earth, which b haue wrought his iudge-
ment: seeke righteousnes, seeke lowli-
nes, if so be that ye may be hidde in the
day of the Lords wrath.
4 For * Mizah shalbe forsaken, and Ahs-
kelon desolate: then shal drine out Ahs-
dod at the noone day, and Ekron shalbe
rooted vp.
5 Wo vnto the inhabitants of the sea
4 coast: the nation of the Cherethims,
the word of the Lorde is against you: ¶
Canaan, the land of the Philistins, I
wil euen destroy the without an inha-
bitant.
6 And þ sea coast shalbe dwellinges & co-
tages for shepheards and shepefolkes.

7 And that coast shalbe for the remnant
of the house of Iudah, to fede thereupon
in the houses of Ahskelon shal they
lodge toward night: for the Lorde their
God shal visite them, and turne away
their captiuitie.
8 I haue heard the reproche of Moab,
and the rebukes of the children of Am-
mon, whereby they vphelded my peo-
ple, and magnified themselves against
their borders.
9 Therefore, as I liue, saith the Lorde of
hostes, the God of Israel, surely Moab
shalbe as Sodom, and the children of
Ammon as Gomorrah, euen the bee-
ding of nettles and salt pits, and a per-
petuall desolation: the residue of my
folke shal spoile them, and the remnant
of my people shal possesse them.
10 This shall they haue for their pride,
because they haue reproched and mag-
nified them selues against the Lorde of
hostes people.
11 The Lorde wil be terrible vnto them: for
he wil consume all the gods of the earth,
and euery man shal worship him from
his place, euen all the ples of the heathen.
12 The Moabians also shalbe slaine by my
sword with them.
13 And hee will stretch out his hand a-
gainst the Moorth, and destroy Ahsur,
and wil make Samenech desolate, and
waste like a wilderness.
14 And flocks shal lie in the middes of
her, and all the beastes of the nations,
and the pelicanes, & the owle shal abide
in the vpper postes of it: the vopce of
byrdes shal sing in the windowes, & des-
olations shalbe vpon the postes: for the
cedars are vncouered.
15 This is the reioycing citie that dwelt
carelesse, that saide in her heart, I am,
and there is none besides me: howe is
the made waste, and the lodging of the
beasts! enery one that passeth by her,
shal hiss and wagge his hand,
When hee shal
deliuer his peo-
ple and destroy
their enemies &
idoles, his glorie
shal shine tho-
rowout all the
world.
h Reade Isa.
34. 11.
i Or, hedgehog.
j Meaning, Ni-
neuech, which re-
ioycing so much
of her strength
and prosperitie,
should be thus
made waste and
Gods people de-
liuered.

CHAP. III.

4 Against the gouernours of Ierusalem. s Of the
calling of all the Gentiles. ¶ A comfort to the re-
sidue of Israel.
1 Woe to her that is filthy and pol-
luted, to the robbing citie.
2 She heard not the voice: she re-
cruied not correction: the trusted not in
the Lorde: the drew not nere to her God.
3 Her princes within her are as roaring
* Lyons: her iudges are as * wolues in
the evening, which leaue not the bones
til the morow.
4 Her prophets are light, & wicked per-
sons: her priestes haue polluted the
Sanctuarie: they haue wyped the
Lawe.
5 The iust Lorde is in the mids thereof:
fwereth that that can not excuse their wickednesse: for God
wil not beare with their sinnes: yet that he did patiently abide
and sent his Prophets continually to call them to repentance,
but he profited nothing.

l By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

e They were most earnest & ready to doe wickedly. f Seeing ye will not repent, you shall look for my vengeance aswell as other nations. g Left any should thinke then that Gods glorie should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.

" Ebre. with one shoulder, as Hof. 6.9. h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstand vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shall be taken from thee.

he will do none iniquitie: euery man doing doeth he bying his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut of the nations: their towncs are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed how soeuer I visited them, but they rose early and corrupted all their workes.

Therefore waite ye vpon me, saith the Lorde, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall be shroued with the fire of my iouellous.

9 Surely s then wil I turne to the people a pure language, that they may all call vpon the name of the Lorde, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praiing vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioice of thy pride, and

thou shalt no more be proude of mine holp Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the name of the Lorde.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fedde, and lie downe, & none shall make the afraid.

14 Reioyce, O daughter Zion: be ioyfull, O Israel: be glad & reioyce with all thine heart, O daughter Jerusalem.

15 The Lorde hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, euen the Lorde is in the middes of thee: thou shalt see no more euill.

16 In that day it shall be said to Jerusalem, feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mightie: he will save, he will reioyce ouer thee with ioy: he will quiet him selfe in his loue: he will reioyce ouer thee with ioy.

18 After a certaine time will I gather thee the afflicted that were of thee, & them that bare the reproche for it.

19 Beholde, at that time I will bniue all that afflict thee, & I will save her that halteth, and gather her that was cast out, and I will get them praise & fame in all the lands of their thame.

20 At þ time will I bring you againe, & then will I gather you: for I will giue you a name & a praise among all people of þ earth, wñ I turne back your captiuitie before your eyes, saith þ Lorde.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations. m To defend thee as by thy sinnes thou hast put him away & left thy selfe naked, as Exod. 32. 25.

n Signifying, that God delicteth to shew his loue & great affection toward his Church.

o That is, them that were had in hatred and requiled for the Church and because of their religion.

p I will deliuer the Church which now is afflicted, as Micah 4.6.

q As among the Assyrians & Caldeans which did mocke them & put them to shame.

HAGGAI.

THE ARGUMENT.

When the time of the seuentie yeres captiuitie prophced by Ieremiah, was expired, God rayed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lorde, with the promise of greater felicitie, forasmuch as the Lorde will finish the worke that he hath begonne, & send Christ whome he had promised, & by whom they should attaine to perfit ioye and glorie.

CHAP. I.

The time of the prophesie of Haggai. An exhortation to builde the Temple againe.

In the second yere of King Darius, in the first moneth, the first day of the moneth, came the worde of the Lorde (by the ministration of the Prophet Haggai) vnto Zerubbabel

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp & admonished of their duties, what shall we thinke of other gouernours whose doings are either against God, or very colde in his cause?

the sonne of Shealtiel, a prince of Iuda, and to Jehoshua the sonne of Jozadak the hie Priest, saying,

2 Thus speaketh the Lorde of hostes, saying, This people say, The time is not yet come, that the Lordes house should be builded.

3 Then came the worde of the Lorde by the ministration of the Prophet Haggai, saying,

4 Is it time for you to dwell in pour & sieled houses, and this house lye waste?

5 Nowe therefore thus saith the Lorde of Gods honour,

e Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with small beginnings.

d Shewing that they sought not only their necessities, but their very pleasures before of Gods honour.

a Who was the sonne of Hyltaspis, & the third King of the Persians, as some thinke.

e Consider the plagues of God vpon you for preferring your policies to his religion; & because ye seeke not him first of all.

f Meaning, that they should leave off their own commodities, & goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your prayers according to my promises, 1. King. 8. 21, 29. **h** That is, my glorie shalbe set forth by you. **i** And to bring it to nothing.

k This declared that God was the autour of the doctrine, & that he was but the minister, as Exo. 24. 31 Iudg 7. 20. Act. 15. 28.

l Which declareth y men are vnapt & dull to serue the Lord, neither can they obeye his worde or his messengers before God reforme their heartes and giue the newespirits, John. 6. 44.

a For the people, according as Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophetes ment the spiritual Temple, the Church of Christ

of hostes, Consider your owne waies in your hearts.

6 **e** Heane sowen much, and bring in little: pe cate, but pe haue not prough: pe drinke, but pe are not filled: pe clothe you, but pe be not warme: and he that earnestly wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne waies in your hearts.

8 Goe vpon to the mountaine, and bring wood, and build this House, and I will be fauourable in it, and I will be glorified, saith the Lord.

9 He looked for much, and loe, it came to little: and when he brought it home, I did blowe vpon it. And why, saith the Lord of hostes: Because of mine House that is waste, and pe runne euery man vnto his owne house.

10 Therefore the heauen ouer you staied it selfe from dewe, and the earth stayed her fruit.

11 And I called for a brought vpon the lande, and vpon the mountaines, and vpon the coyne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Jehoihua the sonne of Jehozadak the hie Priest with all the remnant of the people, heard the voice of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Jehoihua the sonne of Jehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, & did the worke in the House of the Lord of hostes their God.

CHAP. II.

He sheweth that the glorie of the second Temple shall exceede the first.

1 In the foure and twentieth day of the first moneth, in the seconde peere of King Darius,

2 In the fiftieth moneth, in the one & twentieth day of the moneth, came the word of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Jehoihua the sonne of Jehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this House in her first glory, and how doe you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, & Zerub-

babel, saith the Lord, and be of good comfort, & Jehoihua, sonne of Jehozadak the hie Priest: and be strong, all ye people of the lande, saith the Lord, & do it so: for I am with you, saith the Lord of hostes,

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, Yet a little while, and I will shake the heauens and the earth, and the sea, and the drie land:

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this House with glorie, saith the Lord of hostes.

9 The silver is mine, and the golde is mine, saith the Lord of hostes.

10 The glorie of this last House shall bee greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

11 In the foure & twentieth day of the ninth moneth, in the second peere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Lawe, and say,

13 If one beare a holp steele in the skirt of his garment, & with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meate, shall it be holie? And the Priests answered & said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

16 And now, I pray you, consider in your mindes: from this day, and afore, euen afore a stone was laide vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draine out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with midew, and with hayle, in all the labours of your handes: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, & afore from the foure &

b That is, go forward in building the Temple.

c He exhorteth them to patience though they see not as yet this Temple so glorious as the prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like. **e** Therefore when his time cometh, hee can make all y creatures of y world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neyther can be built.

f Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7. **g** That is, the fleshe of the sacrifices: whereby he significheth that y thing, which of it self is good, cannot make an other thing for: and therefore they ought not to iustifie them selues by their sacrifices & ceremonies: but contrary he y

is vncleane & not pure of heart, doth corrupt those things and make the detestable vnto God which els are good and godly. **h** Consider how God did plague you with famine afore you began to build the Temple, **i** That is, before the building was begonne. **k** From the time they began to build the Temple, he promifeth that God would blisse them: & albeit as yet the fruite was not come forth, yet in the gathering they shoulde haue plentie.

1 He exhorteth them to patience and to abide till $\S$ haruſt came and then they ſhould ſee Gods bleſſings. m I will make a change & renew all things in Chriſt, of whome Zerubbabel here is a figure.

twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: conſider it in your minde.
20 Is the ſeede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought forth: from this day will I bleſſe you;
21 And again the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, ſaying,
22 Speake to Zerubbabel the prince of Iudah, and ſay, $\S$ will ſhake the hea-

uens and the earth,
23 And I will ouerthrowe the throne of kingdomes, & I will deſtroy the ſtrength of the kingdomes of the heathen, and I will ouerthrow the charrets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euerie one by the ſwaid of his brother.
24 In that day, ſayth the Lord of hoſtes, I will take thee, $\S$ Zerubbabel my ſeruant, the ſonne of Shealtiel, ſayth the Lord, and will make thee as a ſignet: for I haue choſen thee, ſayeth the Lord of hoſtes.

n Hereby he ſheweth that there ſhalbe no let or hinderance when God will make this wonderfull reſtitution of his Church, o Signifying that his dignitie ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begonne to prophetic, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo fore puniſhed their fathers: and yet comforteth them, if they will repent vnfeignedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue, from death and ſinne by Chriſt. But becauſe they ſtill remayned in their wickedneſſe, and coldnes to ſet forth Gods glorie, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whome all ſhould be ſanctified to the Lorde.

CHAP. I.

2 He exhorteth the people to returne to the Lorde, and to eſchue the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

a Who was the ſonne of Hylſapiſ.
b This was not that Zechariah, wherof is mention, 2. Chro. 24. 20, but had the ſame name, & is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitors, as o Ioiada or Berechiah & Iddo.
c He ſpeaketh this to feare the Lord with Gods iudgements that they ſhould not provoke him as their fathers had done, whome he ſorgieuoſly puniſhed.
d Let your fruites declare, that you are Gods people and that he hath wrought in you by his Spirit and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem. 31. 18. 1am. 5. 21. iſa. 21. 8. and 21. 6. and 47. 21. Iere. 3. 12. ezech. 18. 10. hoſ. 1. 4. 3. 10. 1. 2.



In the eight moneth of the ſecond pere of $\S$ Darius, came the word of the Lord vnto $\S$ Zechariah, the ſonne of Berechiah, $\S$ ſonne of Iddo, the Prophet, ſaying,
2 The Lord hath bene $\S$ long diſpleaſed with your fathers.
3 Therefore ſay thou vnto them, Thus ſayeth the Lord of hoſtes, $\S$ Turne ye vnto me, ſayth the Lord of hoſtes, and I will turne vnto you, ſayth the Lord of hoſtes.
4 Be ye not as your fathers, vnto whom the former $\S$ Prophets haue cryed, ſaying, Thus ſayth $\S$ Lord of hoſtes, Turne you now from your euill wayes, and from your wicked wayes: but they would not heare, nor hearken vnto me, ſayth the Lord.
5 Your fathers, where are they? and do the Prophets liue for euer?
6 But did not my words & my ſtatutes, which I commanded by my ſeruautes

the Prophets, take holbe of $\S$ your fathers? and $\S$ they returned, and ſayde, As the Lord of hoſtes hath determined to do vnto vs, according to our owne wayes, and according to our wayes, ſo hath he dealt with vs.
7 Vpon the foure & twentieth day of the eleuenth moneth, which is the moneth $\S$ Shebat, in the ſecond pere of Darius, came the worde of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,
8 I ſaw by night, and behold $\S$ a man riding vpon a red horſe, & he ſtood among the mirre trees, that were in a bottom, and behind him were there $\S$ red hoſes ſpeckled and white.
9 The ſaid $\S$ my Lord, what are theſe? And $\S$ Angel that talked with me, ſayd vnto me, I will ſhew thee what theſe be.
10 And the man that ſtoode among the mirre trees, answered and ſaide, Theſe are they whom the Lord hath ſent to go through the world.
11 And they answered the Angel of the Lord, that ſtood among the mirre trees, and ſayde, We haue gone thow the world: and behold, all the world ſitteth ſtill, and is at reſt.
12 Then the $\S$ Angel of the Lord answered

f Seeing ye ſawe the force of my doctrine in puniſhing your fathers, why do not ye feare $\S$ thretings conteined in the ſame and declared by my Prophets?
g As men aſſoniſhed with my iudgements, and not that they were touched with true repentance.
h Which containeth part of Iannuarie and part of Februarie.
i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eyes, which is here ment by $\S$ night, by the botome and by the mirre trees,

which are blacke, & giue a darke ſhadowe: yet he compareth God to a King, who hath his poſts & meſſengers abroad, by who he ſhall worke his purpoſe and bringeth his matters to paſſe.
k Who was the chief among the reſt of the horſemen. I theſe ſignified the diuers offices of Gods Angels by whom God ſometime puniſheth and ſometime comforteth and bringeth forth his workes in diuers ſortes. m That is, Chriſt the Mediatour prayed for the ſaluation of his Church, which was now troubled when all the countreys about them were at reſt.

d To defend my Church, to feare the enemies, and to destroy them if they approach neere.
e In me they shall haue their full felicity and glory.
f He calleth to them, which partly for feare and partly for their owne ease, remained still in captiuitie, and so preferred their owne private commodities to the benefites of God promised in his Church.
g Asit was I that scattered you, so haue I power to restore you.
h By flying from Babylon and coming to the Church.

i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same stil toward you, and therefore sendeth me his Angel, and his Christ to defende you from your enemies, that they shal not hurt you, neither by the way nor at home. k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eie, Psalm. 17.8. l Vpon the heathen your enemies. m They shall be your seruants as you haue bene theirs. n This must necessarily be vnderstand of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

A prophesie of Christ and of his kingdome.

The restoring of Jerusalem and Judah.

a He prayed to
Christ the Medi-
atour for the
state of the
Church.
b Which de-
clareth that the
faithfull haue
not onely warre
with flesh and
blood, but with
Satan himselfe
and spirituall
wickednesse.

Ephe. 6.12. c That is, Christ speaketh to God as the Mediator of his Church: that he would rebuke Satan: and here he sheweth him self to be the continual preserver of his Church. d Meaning, that Iehoshua was wonderfully preserved in the captiuitie, and now Satan sought to afflict & trouble him when he was doing his office.

e In respect of the glorious garments, and precious stones that the Priests did were before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church. f He sheweth of what apparel he speaketh, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is ment of the spiritual restitution. g The Prophet prayeth, that besides the raiment the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, & obeyeth it. h That is, haue rule and gouernement in my Church as thy predecessors haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willingly receyue him. l Because they follow my worde, they are contented in the world, and esteemed as monsters, Isa. 8. 18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11. 1. Jerem. 23. 5. and 33. 14, 15. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all poyntes, as a thing wrought by the hand of God. p Though I haue punished this lande for a time, yet I will euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace & quietnes, that is, in the Kingdome of Christ, Isa. 2. 2. micah. 4. 4. hag. 2. 20.

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment. And I saide, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, & clothed him with garments, & the Angel of the Lord stood by. And the Angel of the Lord testified vnto Iehoshua, saying, Thus saith the Lord of hostes, If thou wilt walke in my waies, and keepe my watche, thou shalt also iudge mine House, and shalt also keepe my courts, and I will giue thee place among these that stand by. Heare now, O Iehoshua þ his Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant. For to the stone that I haue laide before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the graving thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day. In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, & vnder the figge tree.

CHAPTER IIII.
The vision of the golden candlestickes, and the exposition thereof.

And the Angel that talked with mee, came againe and waked me, as a man that is rapt out of his sleepe. And he said vnto me, What seest thou? and I said, I haue looked, and behold, a candlestick with a bowle vpon the top of it, & his seuen lampes

therin, and seuen pipes to the lampes, which were vpon the top thereof. And two olive trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof. So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord? Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I sayde, No, my Lord. Then he answered and spake vnto me, saying, This is þ word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hostes. Who art thou, O great mountaine, before Zerubbabel? thou shalt bee a man. plaine, and he shall bring forth þ heade stone thereof, with shoutings, crying, Grace, grace vnto it. Moreover, the word of the Lord came vnto me, saying, The hands of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you. For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of the building, the hande of Zerubbabel: these seuen are the eyes of the Lord, which go to observe the whole world. Then answered I, and said vnto him, What are these two olive trees vpon the right & vpon the left side thereof? And I spake moreover, and said vnto him, What be these two olive branches, which tholoue the two golden pipes empty themselves into the golde? And he answered me & said, Knowest thou not what these be? And I sayde, No, my Lord. Then said he, These are the two olive branches, that stande with the ruler of the whole earth.

of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my father for the building, & preservation of my spirituall Temple. h Signifying that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though the worlde be agaynst him, and though his for a while be discouraged, because they see no things pleasant to the eye. k That is, God hath seuen eyes: meaning a continuall providence, so that neither Satan nor any power in the worlde can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were called greene and full of oyle, so that still they powred forth oyle into the lampes: signifying, that God will continually mainteyne and preserve his Church, and indue it with abundance and perfection of graces.

C H A P. V.

1 The vision of the flying bookes, signifying the curse of thieves, and such as abuse the Name of God, & by the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

1 Then I turned me, and lifted up mine eyes and looked, and behold, a flying booke.

2 And he sayde unto me, What seest thou? And I answered, I see a flying booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then saide he unto me, This is the curie that goeth forth out of the whole earth: for every one that ^bstealeth, shall be cut off aswell on this side, as on that: and every one that ^csweareth, shall be cut off aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thief, & into the house of him, ^dthat falsly sweareth by my name: and it shall remaine in the mids of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said unto me, Lift up nowe thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ^eEphah that goeth forth. He said moreover, This is the sight of them, through all the earth.

7 And behold, there was lift up a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

8 And he sayd, This is wickednesse, and he cast it into the middes of the Ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked: and behold, there came out two ^fwasmen, and the wind was in their wings (for they had wings like the wings of a stoike) and they lift up the Ephah betwene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doethese beare the Ephah?

11 And he sayd unto me, To build it a house in the lande of Shinar, and it shall be established and set there upon her owne place.

1 Signifying that Satan should not have such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that GOD would execute his iudgements by the means of weak and infirme means. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for ever in Babylon.

C H A P. VI.

By the foure charactes he describeth the foure monarchies.

AEsai, I turned and lift up mine eyes, and looked: and beholde, there came foure charactes out with the swift messengers of God to execute & declare his wil.

from betwene betw mountaines, and the mountaines were mountaines of brasse.

2 In the first charact were ^ared hoyses, & in the second charact ^dblacke hoyses, ^eAnd in the third charact ^fwhite hoyses, and in the fourth charact, hoyses of diuers colours, and reddithly.

4 Then I answered, and said unto the Angel that talked with me, What are these, my Lord?

5 And the Angel answered, and sayde unto me, These are the ^gfour spirits of the heauen, which go forth from binding with the Lord of all the earth.

6 That with the blacke hoise went forth into the land of the North, & the white went out after them, and they of diuers colours went forth toward the ^hSouth countrey.

7 And the reddithly went out, and required to go, and passe through the world, & he said, Go passe through the world. So they went thowout the world.

8 Then cryed he vpon me, and spake unto me, saying, Beholde, these that go toward the North countrey, haue pacified my ⁱspirit in the North countrey.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captiuitie, euen of Iudai, and of Tobiah, and Jedaiah, which are come from Babel, and come ^jby the fame day, & go vnto ^kby house of Iosiah, the sonne of Zephaniah.

11 Take euen silver, and gold, and make crownes, and set them vpon the ^lhead of Jeholhua, the sonne of Jehozadak the hie Priest.

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, & saith, Behold the man whose name is ^mby Bach, & he shall grow vpon out of his place, & he shall ⁿbuyd the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the ^oglory, and shall sit and rule vpon his throne, & he shall be a Priest vpon his throne, the counsell of peace shall be betwene the

seth to appeare through all the world, Egypt, and other countreis thereabout.

1 To receiue of him, and ceased, make the two crownes: which were men of the Iewes, and douted of the restitution among of the Priesthood, & hurt others by their cause this could not be attributed to any one Lawe, therefore it followeth that Iehoshua

Messiah, who was both Priest and King, in whose Iehoshua was the figure, for in Greeke they calle Iesus.

o That is, of him selfe, without the helpe of any man, which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: & therefore it was spiritual, and not material, Hag. 2. 10.

q Whereof Iehoshua had but a shadow. **r** The two offices of the kingdome, and priesthode shall be ioyned together, that they shall be no more diuersed.

by the brasse mountaines he meant the eternall counsell and providence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that Church had endured vnder diuerse enemies.

d Signifying that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder Persians which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon.

g Meaning, all the actions and motions of Gods Spirit, which according to the inchangeable counsell he causeth, is, toward

h That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

i That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

j That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

k By which were the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

l That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

m That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

n That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

o That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

p That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

q That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

r That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

s That is, they of diuers colours, which are the nations of Ty, which were deliuered, & they were the son of Israhel, which were the iudgements.

a Because the Iewes had provoked Gods plagues by condemning his worde, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their facters: but now if they would repent, God would send the same against the Caldeans their former enemies.

b That is, vnto any iniurie toward his neighbour.

c Meaning, wherefoeuer he be in the world.

d He that transgresseth the first table, and serueth not God aright, but abuse Gods name.

e Which was a measure in dry things containing about ten pottels.

f That is, all the wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not have such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.

k Which declared that GOD would execute his iudgements by the means of weak and infirme means.

l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for ever in Babylon.

a By charactes here, as by horses afore, he meane the swift messengers of God to execute & declare his wil.

f Who was also called Heldai. e He also was called Ioshiah. u That they may acknowledge their infirmities, which looked that all things should haue beene restored incontinently: and of this their insideltie these two crownes shall remaine as tokens. Actes. 1.6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spiritual Temple. y If ye will belecue and remaine in the obedience of sayth,

8 And the worde of the Lorde came vnto Zechariah, saying, 9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, & shew mercie and compassion, euery man to his brother, 10 And oppresse not the widow, nor the fatherles, the stranger nor the poore, & let none of you imagine euil against his brother in your heart. 11 But they refused to hearken, & I pulled away the shoulder, and stopped their eares, that they shoulde not heare. 12 Pea, they made their heartes as an adamant stone, lest they shoulde heare the law and the wordes which the Lord of hostes sent in his spirit by the ministration of the former Prophets: therefore came a great wrath from the Lord of hostes.

k He sheweth that they dyd not fast with a sincere heart, but for an hypocritic, and that it was not done of a pure religion, because that they lacked these offices of charity, which shuld haue declared that they were godly, Mat. 23. 23. l And would not cary the Lorders burden, which was sweete and easie, but would beare their own, which was heauie & grievous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke,

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which contained parte of Nouember, and parte of December. b That is, y rest of the people that remained yet in Caldea, sent to y Church at Ierusalem for the resolution of these questions, because these feasts were consented vpon by the agreement of y whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Iere. 41.2. c By weeping, and mourning appere what exercises they vsed. d That is, in their fastings as a thine. e Which was now since the tyme the Temple was destroyed. f For there were both of the people, which doubted as touching this controuersie, as yet remained in Caldea, and reasoned of the chiefe points of their religion. g For they deserved toward God because of this fast, which they thought it a seruice toward God, and which they thought it a seruice toward God, and which they thought it a seruice toward God, and which they thought it a seruice toward God.

13 Therefore it is come to passe, that as he cryed, and they woulde not heare, so they cried, and I would not heare, saith the Lord of hostes. 14 But I scattered them among all the nations, whome they knewe not: thus the lande was desolate. After them, that no man passed through nor returned: for they layde the pleasant lande to waste.

Nehem. 9.29. m Which declareth, that they rebelled not only against the Prophets, but against the Spirit of God y spake in them. n That is, after they were caried captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good worke. 20 The calling of the Gentiles.

1 A Gaine the word of the Lord of hostes came to me, saying, 2 Thus saith the Lord of hostes, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath. 3 Thus saith the Lorde, I will returne vnto Zion, & will dwell in the middes of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountaine of the Lorde of hostes, the holy Mountaine. 4 Thus saith the Lorde of hostes, There shall yet olde men and olde women dwell in the strettes of Ierusalem, and euery man with his staffe in his hande for very age. 5 And the strettes of the citie shall be full of boyes & girles, playing in the strettes thereof. 6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant,

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniurie. b Because she shalbe faythful, and loyal toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so

Which was euer in the mids of the Temple, and which they thought it a seruice toward God, and which they thought it a seruice toward God, and which they thought it a seruice toward God, and which they thought it a seruice toward God.

preserue them so long as nature woulde suffer them to liue, & encrease their children in great abundance. d He sheweth wherein our faith standeth, that is, to beleene that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Gen. 18.14. Rom. 4.20.

e So that their returne shall not be in vaine: for God will accomplish his promise and their prosperitie shall be sure and stable.

f Let neither respect of your private commodities, neither countsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which in courage you thereunto.

g For God cured your worke, so that neither man nor beast had profite of their labours.

h Reade Ezck. 18. 20. i Which declareth, that man cannot turne to God will hee change mans heart by his Spirit, and so begin to do wel, which is to pardon his finnes and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, & turne wholly to God, they shall haue no more occasion to fast, or to shewe signes of hauiues: for God will lend them ioy and gladnes.

l He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ,

mannt of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Besholbe, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the middes of Ierusalem, and they shall be my people, & I will be their God in trueth and in righteousnes.

9 Thus saith the Lord of hostes, Let your handes be strong, for that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hostes was layed, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for a beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not increate the residue of this people as aforetime, saith the Lord of hostes.

12 For the treebe shall be prosperous: the vine shall giue her fruite, & the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among people, so shall ye be a curse among people, & house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked me vnto wrath, saith the Lord of hostes, & repented not, so againe haue I determined in these dayes, to do well vnto Ierusalem, & to the house of Iudah: feare ye not.

15 These are the things that ye shall do, Speake ye euery man the trueth vnto his neighbour: execute iudgement truely and wrightly in your gates.

16 And let none of you imagine euill in your heartes against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

17 And the wordes of the Lord of hostes came vnto me, saying,

18 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, & the fast of the tenth, shall be to the house of Iudah ioy and gladnes, and prosperous be their feastes: therefore loue the trueth and peace.

19 Thus saith the Lord of hostes, That they shall get come people, and the inhabitants of great cities,

20 And they that dwell in one citie, shall go to another, saying, We will goe to another place, and pray before the Lord, and seeke the Lord of hostes: I will go also.

21 For great people and mightie nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

22 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The coming of Christ.

1 The burden of the word of the Lord in the lande of Damascus: Damascus shall be his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyrus also and Sidon, though they be very wise.

3 For Tyrus did build her selfe a strong holde, and heaped vp bluer as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoyle her, and he will smite her power in the Sea, & shee shall be denoued with fire.

5 Ashkelon shall see it, and feare, and Gaza also shall be very sore wofull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the ybde of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but he that remaineth, euen hee shall be for our God, and hee shall be as a prince in Iudah, but Ekron shall be as a Jebusite.

8 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I scene vnto mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King cometh vnto thee:

rounde about, yet they shall not escape Gods iudgements.

g Meaning, that all should be destroyed save a very fewe, that should remaine as strangers. h He promifeth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty, and wrongs done to them.

i As the Iebusites had bene destroyed, so should Ekron and all the Philistines. k He sheweth that Gods power onely shall be sufficient to defende his Church against all aduersaries, be they neuer so cruell or assemble their power neuer so often. l That is, God hath now scene the great iniuries & afflictions wherewith they haue bene afflicted by their enemies,

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same

rodde and plague.

e He secretly sheweth cause of their destruction, because they deceived all other by their

craft & subtiltie, which they cloaked with this name of wisdom.

f Though they of Tyrus thinke them selues invincible, by reason of sea, that compasseth the

CHAP. X.

m That is, he hath righteoufnes, and fatisfuri- on in him felfe for the vfe and commoditie of his Church.

n Which declar- eth that they fhould not

looke for fuch a King as fhould be glorious in y eyes of man, but

fhould be poore, and yet in him- felfe haue al

power to deliuer his: and this is ment of Chrift,

as Mat. 21. 5. o No power of man or creature fhall be able to

let this king- dome of Chrift,

& he fhall peace- ably gouerne them by his word.

p That is, from the red fea, to the fea called Syriacum: and by thefe places which the Iewes knew, he ment an infinite fpace

and compaffe o- uer the whole world.

q That is, from Euphrates.

r Meaning, Ierufalem or the Church, which

is faued by the blood of Chrift, whereof the blood of the facri- fices was a figure, and is here called the covenant of the Church,

because God made it with his Church, and left it with them for the loue that he bare vnto them. f God fheweth that he will deliuer his Church out of all dangers, feeme they neuer fo great. t That is, into the holy laude where the cite and the Temple are, where God will defende you. u Meaning, the faithfull, which feemed to bee in danger of their enemies on euery fide, and yet liued in hope that God would reftore them to libertie. x That is, double benefices, and profperitie in refpect of that which your fathers enioyed from Dauids tyme to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious againft all enemies, which he here meaneth by the Grecians. z He promifeth that the Iewes fhall destroye their enemies and haue abundance, and exceffe of all things, as there is abundance on the altar when the facrifice is offered: Which things are not to moue them to intemperance, butto fubietie, and a thankfull remem- brance of Gods great liberalitie. a The faithfull fhall be pre- ferued, and reuerenced of all, that the very enemies fhall be compelled to efteeme them: for Gods glorie fhall fhine in them, as Iofephus declareth of Alexander the great when he met Iadi the high Prieft.

m he is iuft and faued himfelf, poore and riding vpon an aſſe, and vpon a colt the foale of an aſſe.

10 And I will cut of the ° characts from Ephraim, & the hoſe from Ierufalem: the bowe of the battell ſhall be broken, and he ſhall ſpeake peace vnto the hea- then, & his dominion ſhalbe from ſea vnto ſea, and from the 9 Riuer to the ende of the land.

11 ¶ Thou alſo ſhalt be ſaued through the blood of thy covenant. I haue looſed thy ſ° priſoners out of the pit wherein is no water.

12 Turne you to the ſ° ſtrong holde, yee ° priſoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I y bent as a bowe for mee: Ephraims hande haue I fil- led, and I haue rapted vp thy ſonnes, & Zion, againſt thy ſonnes, & Gre- cia, and haue made thee as a grants ſword.

14 And the Lorde ſhall bee ſeene ouer them, and his arrowe ſhall goe forth as the lightning: and the Lorde God ſhall blowe the trumpet, and ſhal come forth with the whirlewindes of the South.

15 The Lord of hoſtes ſhal defende them, and they ſhal denouce them, z and ſub- due them with ſling ſtones, & they ſhal drinke, and make a noyle as thowowe wine, and they ſhalbe filled like bowles, and as the hoynes of the altar.

16 And the Lorde their God ſhall deli- uer them in that dape as the ſocke of his people: for they ſhall be as the ° ſtones of the crowne liſted vp vpon his land.

17 For howe great is his goodnes! and howe great is his beautie! come ſhall make the pong men cheereful, and new wine the mappers.

1 The vanitie of idolatrie. 3 The Lord promiſeth to viſite and comfort the houſe of Iſrael.

1 Aſke you of the a Lorde rapine in the time of the latter rapine: ſo ſhall the Lorde make white cloudes, and giue you ſhowres of rapine, and to euery one graſe in the field.

2 Surely b the idoles haue ſpoken vani- tie, and the ſoothſayers haue ſeene a lpe, and the dreamers haue told a vaine thing: they comfort in vayne: there- fore c they went away as theyee: they were troubled, becauſe there was no ſhepherd.

3 Why wrath was kindled againſt the ſhepherds, and I did viſit the d goates: but the Lorde of hoſtes will viſite his flock the houſe of Iudah, and will make them as c his beautifull hoſe in the battell.

4 Out e of him ſhal the corner come forth: out of him the naile, out of him the bow of battell, and out of him euery f appoin- ter of tribute allo.

5 And they ſhall be as the mightie men, which treade downe their enemies in the myle of the ſtreetes in the battell, and they ſhal fight, becauſe the Lorde is with them, and the riders on hoſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Iu- dah, and I will preferue the houſe h of Ioleph, and I will bring them againe, for I pittie them: and they ſhall be as though I had not caſt them of: for I am the Lorde their God, and will heare them.

7 And they of Ephraim ſhall be as a gys- ant, and their heart ſhal reioyce as tho- row wine: yea, their childzen ſhal ſee it, and be glad: and their heart ſhal reioyce in the Lord.

8 For I hiffe for them, and gather them: for I haue redeemed them: & they ſhall increaſe, as they haue increaſed.

9 And I will k ſowe them among the people, and they ſhall remember mee in farre countreys: and they ſhall lpyne with their childzen and m turne as gaine.

10 I will bring them againe alſo out of the land of Egypt, and gather them out of Aſſhur: and I will bring them into the lande of Gilead, and Lebanon, and place ſhal not be found for them.

ding & as a nayle to faſten it together. g Ouer their enemies.

h That is, the ten tribes, which ſhould be gathered vnder Chriſt to the reſt of the Church. i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer hiſſor with a becke or hiſſe he can call them from all places ſuddenly. k Though they ſhal yet be ſcattered and ſeeme to be loſt, yet it ſhalbe profitable vnto them: for there they ſhal come to the knowledge of my Name, which was accompliſhed vnder the Goſpell, among whome it was firſt preached.

l Not that they ſhould reſturne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Goſpell.

a The Prophet reprooueth the Iewes becauſe by their owne infidelitie they put backe Gods

graces promiſed, and ſo ſa- mine came by Gods iuſt iudge- ment: therefore

to auoide this plague he wil- leth them to

turne to God, and to pray in faith to him, and ſo he wil giue

them abundance b He calleth to remembrance Gods puniſh- ments in times

paſt becauſe they truſted not in him, but in

their idoles and forcerers who e- uer deceiued

them. c That is, the Iewes went into captiuitie.

d Meaning, y cru- el gouernours which did op- preſſe the poore

theepe, Ezck. 34. 16, 17.

e He will be mer- cifull to his Church & che- riſhe them as a

King or Prince doeth hiſ beſt horſe which ſhal

be for hiſ owne vſe in the warre.

f Out of Iudah ſhal the chiefe gouernour pro- ceede, who ſhal- be as a corner to

vpholde y buyl- ding

6 In

d The people which are now as they were disper sed by the fields, and lye open to their enemies, shalbe no lesse preferred by my power, then if they were vnder their Kings, (which is ment by the house of David) or in their defended cities.

e They shall haue the feeling of my grace by faith, & knowe that I haue compa sion on them.

f That is, whom they haue conti nually vexed with their ob stinacie, and grieved my Spi rit, Iohn 19. 37. where it is refer red to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whome before they had fo gniciously offe ded by their in gratitude.

h They shall lament and re pent exceeding ly for their of fences against God.

i Which was the name of a towne and place nere to Megiddo where Iosiah was slayne, 2 Chro. 35. 22.

k That is, in all places where the Iewes shal remaine, I Signifying that this mourning or repentance should not be a vayne ceremony: but every one touched with his owne griefe shal lament.

m Vnder these cer taine families he conteyneth all the tribes, and sheweth that both Kings & the Priests had by their sinnes perced Christ.

n Cal led also Simeon.

o To wit, which were elect by grace, and pre ferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. **2** Of the cleane rid dence of idolatrie. **3** The zeale of the godly a gainst false prophets.

a He sheweth what shalbe the fruite of their repentance, to wit, remission of sinnes by the blood of Christ, which shalbe a continual running fountaine, and purge them fro all vncleannes.

b He promisseth that God wil also purge them from all superstitution, and that their religion shalbe pure.

d Idoles out of the lande: and they shal no more be remembered: & I wil cause the prophets, and the vncleane spirit to depart out of the land.

e And when any shal per d prophetic, his father & his mother that begate him, shal lap vnto him, Thou shalt not lye: for thou speakest lies in the name of the Lord: and his father & his mother p begate him, e shal thrust him through, when he propheseth.

f And in that day shal the prophets be ashamed every one of his vision, when he hath prophesied: neither shall they weare a rough garment to decieve.

g But he shal say, I am no Prophet: I am an husband man: for I man taught me to be an heardman from my youth vp.

h And one shal lap vnto him, What are these h wounds in thine hands? Then he shal answer, Thus was I wound ed in the house of my friends.

i Arise, O sword, vpon my shepheard, and vpon the man, that is my fellowe, saith the Lord of hostes: smite the shep heard, and the sheepe shalbe scattered: and I will turne mine hand vpon the little ones.

k And in all the land, saith the Lord, k two parts therein shalbe cut of, and die: but the thirde shalbe left therein.

l And I wil bring y third part thorow the fire, and will fine them as the siluer is fined, and will trie them as golde is tried: they shal call on my name, & I will heare the: I wil say, It is my peo ple, and they shal say, The Lord is my God.

m Hereby he sheweth that though their pa rents and friends delt more gently with them, & put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes shoulde remaine for euer.

n The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horri ble disspation among the people: for their gouernours & pas tors should be destroyed, & the people shoulde bee as scattered sheepe: and the Euangelist applie this to Christ, because he was the head of all Pastors, Mat. 26. 31.

o The greatest part shal haue no porcion of these blessings, & yet they that shal enioy them, shalbe tried with great afflictions, so that it shalbe known that onely Gods power and his mercies do preferre them.

CHAP. XIII.

1 Of the doctrine that shall proceede out of the Church, & of the restauration thereof.

BEhold, the day of the Lords cometh, a He armeth and the people shalbe a deuided in the middes of thee.

2 For I will gather all nations against Jerusalem to battel, and the cite shalbe taken, and the houses spoiled, and the women defiled, and halfe of the cite shal go into captiuitie, and the residue of the people shal not be cut of from the cite.

a He armeth the godly a gainst the great tentations, that shoulde come, be fore they enioy ment of this prope rous estate pro mised vnder Christ, that whē these dangers

shoulde come, they might knowe that they were warned of them afore,

b As your fathers and you haue had experience both at f 4 red Sea and at al other times. c By this manner of speach the Prophet sheweth Gods power and care ouer his Church, and how he wil as it were by miracle saue it. d So that out of all the partes of the worlde they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should see into all places where they might hide them among the mountaines. f Reade Amos. 1. 1. g Because they did not credit the Prophets words, he turneth to God, & comforteth him self in that that he kneweth that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing. h Signifying, that there shoulde be great troubles in the Church, and that the time hereof is in the Lordes bandes, yet at length (which is here met by the evening) God would sende comfort. i That is, the spirituall graces of God, which should euer continue in most abundance. k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion. l This new Ierusalem shalbe seene through al the world, & shall excell the first in excellencie, welth & greatnesse.

12 And this shall be the plague, where: with the Lorde will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth. 13 But in that daye m a great tumult of the Lorde shalbe among them, and euery one shall take n the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour. 14 And Iudah shall fight also against Ierusalem, & the arme of all p heathen shall be gathered rounde about, with o golde and silver, and great abundance of apparell. 15 Per this shall be the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that be in these tents as this p plague. 16 But it shall come to passe that euery one that is left of all p nations, which came against Ierusalem, shall goe vp from pere to pere to worshiype p King the Lord of hostes, and to keepe the feast of Tabernacles. 17 And who so will not come vp of all p families of the earth vnto Ierusalem to worshiype the King the Lorde of hostes, euen vpon them shall come vnto raine. 18 And if the familie of q Egypt go not vp, and come not, it shal not raine vpon them. This shall be the plague wherewith the Lorde will smite al the heathen, that come not vp to keepe the feast of Tabernacles. 19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles. 20 In that daye shal there be written vpon the r birdes of the hostes, The holiness vnto the Lorde, and the s portes in the Lords house shal be like the bowles before the altar. 21 Pea, euery pot in Ierusalem and Iudah shall bee holp vnto the Lorde of hostes, and all they that sacrifice, shall come & take of them and seeke there in: & in that daye there shall be no more the t Canaanite in the House of the Lorde of hostes. m God will not onely raise vp warre without, but sedition at home to try them. n To hurt, and oppresse him. o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood. p As the men should be destroyed, ver. 12. q By the Egyptians, which were greatest enemies to true religion, he meaneth al y Gentiles. r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because s Lord had sanctified them. f As precious the one as the other, because they shalbe sanctified. t But all shalbe pure and cleane, and there shal neither be hypocrite, or any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was cyther a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their couetousnes, & for that they serued God after their owne fantasies, & not according to y prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wines.

murmuring against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promises made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and ioye vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priestees.



A burden of the word of the Lord to Israel by the ministration of Isaiah.

I haue loued you, saith the Lord: yet ye say, Wherein hast thou loued us? Was not Elau Jaakobs brother, saith the Lord: yet I loued Jaakob,

And I hated Elau, and made his mountaines waste, and his heritage a wilderness for dragons.

Though Edom say, We are impou-
erished, but we will returne and builde the desolate places, yet saith the Lord of hostes, they shall builde, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with who the Lord is angrie for ever.

And your eyes shall see it, and ye shall say, The Lord wilbe magnified vpon the border of Israel.

Some honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priestes, that despise my Name: and ye say, Wherein haue we despised thy Name? We offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not so to be regarded.

And if ye offer the blinde for sacrifice, it is not euill: and if ye offer the lame and sicke, it is not euill: offer it nowe vnto thy prince: wil he be content with thee: or accept thy person, saith the Lord of hostes?

And nowe, I pray you, pray before God, that he may haue mercie vpon you. Besides the rest of the people he condemneth the Priestees chiefly, because they should haue reproued others for their hypocisie, and obstinacy against God, and not haue hardened them by their example to greater euils. He noteth their grosse hypocrisie, which would not see their faultes, but most impudently couered them, and sower blinde guides. Ye receiue all maner offerings for your owne gruelines, and do not examine, whether they be according to my Lawe or no. Nor that they said thus, but by their doings they declared no lesse. You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly, as he hath commanded, and partly after mans fantasie, and so come not to that purenes of religion, which he requieth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued. He derideth the Priestees who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

this hath bene by your meanes: wil he regard your persons, saith the Lord of hostes?

Who is there euen among you, that would shut the doores? and kundle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

For from the rising of the sunne vnto the going down of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruite thereof, euen his meate is not to be regarded.

Ye saye also, Beholde, it is a wearisome, and ye haue smirred at it, saith the Lord of hostes, and ye offered that which was to ygne, and the lame and the sicke: thus ye offered an offering: should I accept this of your hand, saith the Lord? But cursed be he decerner, which hath in his flocke a male, and bolweth, and the sacrificer vnto a Lord a corrupt thing: for I ame a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

Both the Priestes, and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to God, for that which was left profitable, was thought good ynough for the Lord. That is, hath habitie to serue the Lord according to his couetous minde.

CHAP. II.

Threatnings against the Priestees being seducers of the people.

And nowe, O ye Priestes, this is a commandment is for you.

If ye will not heare it, nor consider it in your heart, to giue glorie vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and the people also. I will curse your blessings: yea, I haue cursed them already, because ye do not consider it in your heart.

Beholde, I will corrupt your seede, and cast dung vpon your faces,

Your seede sown shall come to no profite.

Will God consider your office and state, seeing you are so couetous, & wicked? Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Lawe, God witheth that they would rather shut the doores, then to receiue such as were not perfect in God sheweth that their ingratitude, and neglect of his true seruice shalbe the cause of the calling of the Gentiles: & here the Prophet y was vnder the Lawe framed his wordes to the capacite of the people, and by the altar

He speaketh vnto them chiefly, but vnder them he conceiveth the people also. To serue me according to my worde. That is, the abundance of Gods benefices,

1 Your boaste of your holines, sacrifices & feasts, but they shal turne to your shame, and be as vile as dongue. f The Priests objected against the Prophet that he could not repone them, but he must speake against y^e priests hoods, & the office established of God by promise, but he sheweth, that y^e office is nothing slandered, when these vilaines & dongue are called by their owne names. g He sheweth what were the two conditions of the covenant made with the tribe of Leui, on Gods part, that he would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his word. h I preferred Leui a certaine law for serue me. i He serued me and set forth my glory with all humilitie and submission. k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe. m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God & mā: for seeing they were all borne of one father Abraham, & God had elected them to be his holy people, they ought neither to offend God nor their brethren. o Whereby they had bounde themselves to God to be an holy people. p They haue ioynded themselves in marriage with them that are of another religion. q That is, the Priests. r Ye cause the people to lament, because that God doeth not regarde their sacrifices, so that they seeme to sacrifice in vayne. s This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u She that was ioyned to thee by a solemne covenant, & by the inuocation of Gods Name,

15 And did not x He make one? not had he x Did not God y abundance of spirit: and wherefore make man and one? because he sought a godly leeder: woman as one therefore keepe your selues in pour x spire: fesse and not many y By his power and vertue he could haue made many women for one man. z Such as shoulde be borne in lawfull and moderate marriage wherein is no excede of lustes. a Containe your selues within your boundes, and be sober in minde, & bridle your affections. b Not that he doeth allow diuorcement, but of the two faults he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife stil, albeit he take others, and so as it were couereth his fault. d Ye murmured against God, because he heard not you as soone as ye called. e In thinking that God fauoured the wicked, & hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord, John Baptist, and of Christs office.

1 Choise, I will send my a messenger, a This is meane of Iohn Baptist, as Christ expoundeth it. Luk. 7. 27 b Meaning, Messias, as psal. 40. 7 dan. 9. 17. 25 c That is, Christ by whome the covenant was made & ratified, who is called the Angel or messenger of the covenant, because he reconciled vs to his Father: & is Lorde or King, because he hath the government of his Church. d He sheweth that the hypocrites which wish so much for the Lordes coming, wil not abide when he draweth nere: for he will consume them, and purge his, and make the cleane vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doeth still defend them, and so his mercy toward them neuer changeth.

g Read Zeck. 7 From the daies of your fathers, pe are gone away from mine ordinances, and haue not kept them: s returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a man spoile his gods? yet haue ye spoiled me: but ye say, Wherein haue we spoiled thee? In rites, & offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, even this whole nation.

10 Bring ye all the tythes into the storehouse that there may be meat in mine house, & youe me now herewith, saith the Lord of hostes, if I will not open the window of heauen vnto you, & poure you out a blessing without measure.

11 And I will rebuke you with tempestes, and he shall not destroy the fruite of your ground, neither shall your vine be bare in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Pour wordes haue bene stoune against me, saith the Lord: yet ye saye, What haue we spoken against thee?

14 Ye haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandment, & that we walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that couer their wickednes, are set vp, and they that tempt God, pea, they are deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, & the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his name.

17 And they shall be to me, saith the Lord of hostes, in that day, that I shall doe this, for a stocke, and I will spare them, as a man spareth his owne sonne that serueth him.

o After these admonitions of the Prophet some were liuely touched, & encouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgieue their sinnes, and gouerne them with my spirit.

18 Then shall you returne, & discern betweene the righteous and wicked, & I will returne him that serueth God, and he that serueth him not.

C H A P. IIII.

The day of the Lord, before the which Eliiah should come.

1 Beholde, the day cometh that I shall burne as an ouen, and all they that do wickedly shall be stubble, and the day that I will visit them, I shall burne them up, saith the Lord of hostes, and shall leave them neither roote nor branche.

2 But vnto you that feare my name, shall the sunne of righteousness arise, and health shall be vnder his wings, and ye shall go forth, and growe up as fat calves.

3 And ye shall treade downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall do this, saith the Lord of hostes.

4 Remember the law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you Eliiah the Prophet before the coming of the great and feareful day of the Lord.

6 And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

a He prophesied of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the re- stauracion of his Church. b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church. Ephe. 5. 14. and he is called the sunne of righteousness, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousness, cleanse vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at liberty and increase in the ioy of the Spirit. 2. Cor. 3. 17. d Because the tyme was come that the Iewes should be desitute of Prophets vntill the tyme of Christ, because they should with more feruent myndes desire his coming, the Prophet exhorted them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion & also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doth it waken the godly and cal them to repentance. g He sheweth wherein Iohns office should stand: in the turning of men to God and ioyning the father & children in one vnite of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Isaac & Iacob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The ende of the Prophets.



APOCRYPHA.

THE ARGUMENT.

THese bookes that follow in order after the Prophetes vnto the New Testament, are called APOCRYPHA, that is, bookes, which were not received by a common consent to be read and expounded publicly in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and lest them not vterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both fo threatned by his Prophetes, and so brought it to passe for the destruction of their enemies, and for the tryall of his children.

I. Eldras.

CHAP. I.

I Josias appointeth Priests, and keepeth the Passeouer. 7. Offerings for the Priestes and the people. 11. The order of the Leuites. 23. The bright life of Josias. 25. His death & the occasion thereof, and the lamentation for him. 34. Ioachaz appointed King. 53. The destruction of Ierusalem.

AND Josias kepte the Passeouer to his Lord in Ierusalem, and offered the passeouer in the fourteenth day of the first moneth,

2 And appointed the Priestes according to their daily courses, being clothed with long garmentes in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they shoulde sanctifie them selues to the Lord, to set the holy Worke of the Lord in the House, which Salomon the sonne of King David had built.

4 And said, We shall no more beare the Worke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families & tribes,

5 After the writing of David King of Israel, and according to the maner of Salomon his sonne, and stand in the temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make ready the sacrifices for your brethren, & keepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Josias gaue to the people that was

present, thirtie thousand lambes & kids with thre thousand calues.

8 These were giuen of the Kings possessions according to the promise, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias & Sphelus the gouernours of the Temple, to the Priestes for the Passeouer two thousand sheepe, & thre hundred calues.

9 Furthermoze, Iechonias, and Samaias, and Nathaniel his brethren, & Sabias, and Cheluis, and Joiam captaines gaue to the Leuites for the Passeouer fise thousand five hundred sheepe, and seven hundred calues.

10 And when these things were done, the Priestes and the Leuites, stode in order, hauing binleuened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the books of Moyses: & thus they did in the morning.

12 And they roasted the Passeouer with fire as appertained, and they sod their offerings with perfumes in caldrons & pottes.

13 And set it before all them that were of the people, & afterwarde they prepared for them selues, & for the Priestes their brethren the sonnes of Aaron.

14 For the Priestes offered the fat vnto the euening, & the Leuites did make ready for them selues, and for the Priestes their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of David, to wit, Asaph, and Azarias, and Eddius, which was of the Kings appointment.

16 And the porters were at euery gate, Aaa, 19



2. King. 23.
21.
2. Cro. 35.1

Or, Iehiel.

Or, Hasabias.

Or, Iehiel.

Or, Chorasba.

Exod. 12.8.

Or, Iedusim.

to that it was not lawfull, that any shuld
passe his ordinarie watch: for their bies
then the leuites made readie for them.

17 And in that day those things which
appertained to the sacrifice of the Lord,
were accomplished, that they might of-
fer the Pascheouer,

18 And offer sacrifices vpon the altar of
the Lord, according to the commaun-
dement of King Josias.

19 So the children of Israel, which were
present at that time, kept the Pascheouer
and the feast of vnleavened bread seven
dayes.

20 And there was not such a Pascheouer
kept in Israel since the time of Samuell
the Prophet.

21 And all the Kinges of Israel did not
offer such a Pascheouer, as did Josias,
and the prieskes, and the leuites, and
the Jewes, and all Israel, which were
found to remaine in Ierusalem.

22 In the eighteenth yeare of the reigne
of Josias was this Pascheouer kept.

23 The workes of Josias were upright
before his Lord with a heart full of gods
mercie.

24 And concerning the thinges which
came to passe in his time, they are writ-
ten before, to wit, of those that sinned and
did wickedly against the Lord, aboue e-
uerie nation and kingdome, and grieved
him with sensible things, so the wordes
of the Lord stood by against Israel.

25 ¶ Nowe after all these actes of Josias,
it came to passe that when Pharaos
King of Egypt came to moue warre at
Carchamis vppon Euphrates, Josias
went out against him.

26 But the king of Egypt sent to him,
saying, What haue I to doe with thee,
O King of Iudea?

27 I am not sent of the Lord God against
thee: but my warre is vpon Euphrates,
and nowe the Lord is with mee,
and the Lord hatheneth me forward: de-
parte from me, and be not against the
Lord.

28 But Josias woulde not turne backe
his chariot from him, but prepared
him selfe to fight with him, not regar-
ding the wordes of Ieremias the Pro-
phete by the mouth of the Lord.

29 But he set him selfe in battell aray
against him in the fieldes of Megiddo,
and the Princes came downe to King
Josias.

30 And the King saide to his seruantes,
conuay me out of the battell, for I am
verie weake. And by and by his ser-
uantes brought him out of the bat-
tell.

31 So he gat vppon his seconde chariot,
and being come againe to Ierusalem he
changed his life, and was buried in
his fathers graue.

32 And in all Iudea was Josias be-
warled, for, Ieremias the Prophete
did lament for Josias, and the gover-
nours and other wises did lament him

unto this day: and this was ordeined
in all the kindred of Israel, to be done
continually.

33 But these thinges are written in the
booke of the stoures of the Kinges of Ju-
dea, and euerie one of the actes that Jo-
sias did, and his glorie, and his know-
ledge in the lawe of the Lord, and the
thinges which hee did before, and the
thinges nowe rehearsed are registred
in the booke of the Kinges of Israel and
Iudea.

34 Then they of the nation tooke * Joas-
chaz the sonne of Josias, and made him
King in steade of his father Josias, whē
he was thre and twentie yeare olde.

2. King. 23.
30.
2. Chro. 36.1

35 And he reigned in Iudea and in Ierusalem
thre monethes: for the King
of Egypt deposed him from reigning in
Ierusalem.

36 He tared also the people of an hun-
dred talents of silver, and one talent
of golde.

37 And the King of Egypt made Joas-
chim his brother King of Iudea and Ierusalem.

38 And he bounde Joachaz and his go-
uernours: but when he had taken Za-
races his brother, he led him away into
Egypt.

39 Twentie and five yeare olde was Joa-
chim, when he reigned in Iudea and Ierusalem,
and he did euill in the sight of
the Lord.

40 Wherefore against him came by Na-
buchodonosor King of Babylon, who
when he had bound him with a chaine
of brasse, lead him away into Baby-
lon.

41 Then Nabuchodonosor tooke of the
holie vessels of the Lord, and carried
them away, and set them in his Tem-
ple at Babylon.

42 But all his actes, & his prophana-
tion, and his reproch are written in the
booke of the Chronicles of the Kinges.

43 And Joachim his sonne reigned for
him: and when he was made King, hee
was eightene yeare olde.

44 And he reigned thre monethes and
tenne dayes in Ierusalem, and hee did
euill in the sight of the Lord.

45 ¶ So a yeare after Nabuchodonosor
sent & brought him to Babylon with
the holp vessels of the Lord.

46 And he made Sedecias King of Ju-
dea and Ierusalem, when he was one
and twentie yeare olde, and he reigned
eleuen yeares.

47 And he did euill in the sight of the
Lord, neither did he feare the
wordes spoken * by Ieremias the Pro-
phete from the mouth of the Lord.

Ier. 38.27.

48 For after that he was sworne to
King Nabuchodonosor, he forswore him
selfe by the name of the Lord and fell as
way, and hardened his necke and his
heart, and transgressed the lawes of the
Lord God of Israel.

49 Also the governours of the people, &
the

Or, by wor-
shipping sen-
sible crea-
tures.

2. Chr. 35.
20.

- the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.
- 30 Nevertheless the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.
- 31 But they derided his messengers, and in the day, that the Lord spake unto them, they mocked his prophesies.
- 32 So that he, being incensed to anger against his people for their great wickedness, commanded the kings of the Chaldeans to invade them.
- 33 These killed their young men with the sword round about their holie Temple, neither did they spare young man, nor maiden, neither olde man, nor childe among them.
- 34 But he delivered them all into their hands, and all the holie vessels of the Lord, both greates and small with the vessels of the Ark of God: and they tooke, and carried away the kings treasures into Babylon.
- 35 And they set fire in the House of the Lord, and brake downe the walles of Jerusalem, and burnt their towers with fire.
- 36 They consumed also all the precious things thereof, and brought them to naught, and those that were left by the sword, he carried away into Babylon.
- 37 And they were servants to him, and to his children till the Persians reigned, to fulfill the worde of the Lord by the mouth of Jeremias,
- 38 And that the land might enjoye her Sabbathes all the time, that it was desolate, till seventie yeares were accomplished.

CHAP. II.

- 1 Cyrus gave leave to the Jewes to returne. 10 He sent the holie vessels. 13 The names of them that returned. 16 Their adversaries did let their building, and the Kings letters for the same.

2. Chr. 36. 22
Exra. 1. 10

- 1 In the first yeare of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,
- 2 The Lord raised by the spirit of Cyrus king of the Persians, and he made proclamation throughout all his kingdome, even by written letters,
- 3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, even the most high Lord, hath made me king over the whole worlde,
- 4 And he hath commanded me to build him an house in Jerusalem, which is in Judea.
- 5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go by to Jerusalem, which is in Judea, and build the

House of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

- 6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and silver,
- 7 With giftes, with horses and cattell, and other things, which shal be brought, according to the bowes into the Temple of the Lord, which is in Jerusalem.
- 8 If then arose the cheefe of the families of Judea, and of the tribe of Benjamin, and the Priests and Leuites, and all whole minde the Lord had moued to go by, and build an House to the Lord in Jerusalem,
- 9 And those that were about them, helped them in all things with silver and golde, horses, and cattell, and with divers bowes of many whole minde were stirred up.
- 10 Also King Cyrus brought out the holie vessels of the Lord, which Nabuchodonosor had carried out of Jerusalem, & had consecrated them in the Temple of his idols.
- 11 Now when Cyrus King of the Persians had brought them out, he delivered them to Mithridates his treasurer,
- 12 By whome they were given to Nabassar the gouernour of Judea.
- 13 Whereof this was the number: a thousand golden cuppes, and a thousand silver cuppes, basins of silver for the sacrifices, nine and twentie vials, of golde thirtie, and of silver two thousand, foure hundred and ten, and a thousand other vessels.
- 14 So all the vesselles of golde and silver, which they carried away, were two thousand, foure hundred, thre score and nine.
- 15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.
- 16 In the time of Artaverres King of the Persians * Belemus, and Mithridates, and Tabellus, and Rasthinnus, and Beelrethmus, and Demellus the secretarie, and others which were appointed to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Judea and Jerusalem, To the King Artaxerxes
- OVER LORD,
- 17 Thy seruantes, Rasthinnus the writer of things that come to passe, and Demellus the secretarie, and the rest of their counsell, and the Iudges which are in Coelospria and Phenice.
- 18 We it now therefore knowen to our Lord the King, that the Jewes which came byp from you, are come to vs into Jerusalem, that rebellious and wicked citie, and builde the Marker places, and make by the walles thereof, and lay the foundations of the Temple.
- 19 Therefore if this citie be built, and

* r. Sha'ha
burar, or Sa
rab Jir.

Exra. 1. 6.
* or, Biseble
mus.
* or, Shimshia

the walles be finished, they will not once
 by no means to pay tribute, but will also
 resist kings.

20 And because the things pertaining to
 the Temple, go forward, we thought it
 not meete to passe ouer such a thing.

21 But to declare it to our Lord the King,
 that if it be thy pleasure, it may be sought
 out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles
 the writings concerning these things,
 and shalt knowe that this cite did al-
 wayes rebell, & did trouble both kings
 and cities,

23 And that the Jewes are rebellious,
 raising alwayes warres therein: for the
 which cause also this cite was made des-
 olate.

24 Now therefore, O Lord the King, we
 declare it, that if this cite be built and
 the walles thereof repaired, you shall
 haue no more passage into Coelosyria,
 nor Phenice.

25 ¶ Then the King wrote againe to Ras-
 thurnus, that wrote the things that
 came to passe, and to Belsethurnus, and
 to Samellus the secretarie, and to the
 rest of those that were ioynd with
 them, and to the dwellers of Samaria,
 Syria and Phenice, these things that
 followe.

26 I haue read the epistle, which ye sent
 to me: therefore I commaunded, that it
 should be sought out, and it was found,
 that this cite hath alwayes practised
 against kings,

27 And that the men thereof were given
 to rebellion and warres, and how that
 mightie kings and fierce haue reigned
 in Ierusalem, which tooke tribute of
 Coelosyria, and Phenice.

28 Now therefore I haue commaunded to
 forbid these men to builde vpon the cite,
 and that it be taken heede that no more
 be done,

29 And that those wicked things, which
 should molest the king, go not forward.

30 Then when Rasthurnus, and Semellus
 the secretarie and the rest, which were
 ioynd with them, had read the things,
 which King Artaxerxes had written,
 they moued their tentes with speede
 to Ierusalem with hoyses and men in
 aray,

31 And beganto let them which built, so
 that the building of the Temple in Ier-
 usalem ceased vnto the second yeare of
 the reigne of Darius King of the Pers-
 ians.

CHAP. III.

1. The feast of Darius, 16. The three wise sen-
 tences.

INOW when Darius reigned, he made a
 great feast to all his subiects and to all
 those of his owne house, and to all the
 Princes of Media and Persia,

2 And to all the gouernours and cap-
 taines, and lieutenants that were with
 him, from India vnto Ethiopia of an

hundred and seven and twentie pro-
 uinces.

3 And when they had eaten and drinke,
 and were satisfied, they departed, & King
 Darius went into his chamber, and
 slept, till he wakened againe.

4 ¶ In the meane time these yong men
 of the garde, keepers of the kings body,
 laide one to another.

5 Let euerie one of vs speake a sentence,
 and he that shall ouercome, and whose
 sentence shall appeare wisser then the o-
 thers, Darius the King shall giue him
 great giftes, and great thinges in token
 of victorie,

6 As to weare purple, and to drinke in
 golde, and to sleepe in gold, and a chariot
 with bydles of golde, an head tyre of fine
 linnen, and a chaine about his necke.

7 And he shall sit next to Darius for his
 wise dome, and shall be called Darius
 counsellor.

8 Then euery man wrote his sentence
 and sealed it, and put it vnder the pillow
 of King Darius,

9 And laide, when the King rose, they
 would giue him the writing, and whose
 sentence the King and the three Prin-
 ces of Persia should iudge to be wisest,
 to him should the victorie be giuen, as it
 was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strong-
 gest.

12 The other wrote, Women are strong-
 gest, but trueth ouercommeth all things.

13 And when the King rose, they toke
 the writings and gaue them to him, and
 he read them,

14 And sent and called all the noble men
 of Persia and of Media, and the gouer-
 nours and the captaines, & lieutenants,
 and the counsellors,

15 And sate him downe in the counsell, and
 the writing was read before them.

16 Then he sayde, Call the yong men,
 that they may declare their owne sen-
 tences. So they called them, and they
 came in.

17 Then he laide vnto them, Declare vns
 to vs the writings. So the first began,
 which had spoke of the strength of wine,

18 And laide on this manner, O ye men,
 how strong is wine! it decerneth all men
 that drinke it.

19 It maketh the minde of the King and
 of the fatherlesse both one, of the bonde
 man & of the free man, of the poore man
 and of the riche man.

20 It turneth also euerie thought into ioy
 and gladnesse, so that one remembreth
 no manner of sorrow, nor detre.

21 It maketh euerie heart riche, so that
 one remembreth neither king nor gouer-
 nour, and causeth to speake all things by
 talents.

22 When men haue drunke, they haue
 no minde to loue either friends or bre-
 thren, and a little after they drawe out
 wordes,

*Or, pounds.

23 But when they are from the wine,
they doe not remember what they haue
done.

24 O pe men, is not wine strongest, whi-
che compelleth to doe such thinges: and
he held his peace when he had thus spo-
ken.

CHAP. IIII.

*Of the strength of a King. 13. Of the strength
of a woman. 34. Of the strength of truerb, which
sentence is approved. 47. And his periclon
granted.*

1 Then the seconde which had spoken
of the strength of the king, began to
say,

2 O pe men, are not men strongest, which
beare rule by lande and by sea, and o-
ner all thinges which are in them?

3 But the king is yet greater: for hee
ruleth al thinges, and is loide of them,
so that they doe all thinges which he co-
mandeth them.

4 If he bid them make warre one a-
gainst another, they doe it: if he sende
them out against the enemies, they goe
and bryake downe mountaynes & wals
les and towers.

5 They kill and are killed, & do not passe
the commandement of the king: if they
ouercome, they bring all to the king,
aswell the spoiles as all other thinges:

6 And those also which goe not to warre
and battell, but till the earth: for when
they haue sowed it againe, they reape
it, and bring it to the king, and compell
one another to pay tribute to the king.

7 Yet he is but one man: if he bid, kill,
they kill: if he say spare, they spare.

8 If he bid, smite, they smite: if he bid
them, make desolate, they make deso-
late: if he bid build, they build.

9 If he bid, Cut of, they cut of: if he bid,
Plant, they plant.

10 So all his people and all his armies
obey one man: in the meane while hee
stretcheth downe, he eateth, and drinketh
and sleepeth.

11 For these keepe him rounde about:
neither can any one go and do his owne
business, neither are they disobedient
vnto him.

12 O pe men, howe should not the king
be strongest, seeing he is thus obeyed?
So he held his tongue.

13 Then the thirde which had spoken
of women & of the truth (this was Zo-
robabel) began to speake.

14 O pe men, neither the mightie king,
nor many men nor wine is strongest:
who then ruleth them or hath domina-
on ouer them? are they not women?

15 Women haue borne the king, and all
the people which beare rule by sea and
by land.

16 Euen of them were they borne, and
they nourished them, which planted the
vines, of which the wine is made.

17 They also make mens garments and
make men honourable, neither can men

be without women.

18 And if they haue gathered together
gold and silver, or any goodly thing, doe
they not loue a faire and beautifull wo-
man?

19 Doe they not leaue all those thinges
& giue the selues wholy vnto her, & gaze
& gaze vpon her, & al men desire her more
the gold or silver, or any precious thing?

20 A man leaureth his own father which
hath nourished him, and his own coun-
trie, and is ioynd with his wife.

21 And for the woman he iopardeth
his life, and neither remembereth father
nor mother nor countrie.

22 Therefore by this pe map know that
the women beare rule ouer you: doe pe
not labour and trauell, and gine & bring
all to the women?

23 Pea, a man raketh his sword and
goeth forth to kill and to steale, and to
sable vpon the sea, and vpon riuers,

24 And he seeth a lion and goeth in dar-
kenesse, and when he hath stolen, rai-
shed and spoiled, he bringeth it to his
loue.

25 Wherefore a man loneth his own wife
more then father or mother.

26 Pea, many haue runne mad for wo-
men, and haue bene seruantes for
them.

27 Danie also haue perished and haue
erred and sinned for women.

28 Nowe therefore doe you not beloue
me: is not the king great in his power?
doe not all regions feare to touch him?

29 Yet I saue him a Hapane, the kinges
concubine, the daughter of the famous
Bartacus, sitting on the right hande of
the king.

30 And she tooke the crowne of the kin-
ges heade, and put it vpon her owne,
and strooke the king with her left
hande.

31 Yet in the meane season the king ga-
ped and gazed on her: and if she laugh-
ed at him, he laughed: and if she were
angrie with him, he did flatter her that
he might be reconciled with her.

32 Howe then, O pe men, are not wo-
men more strong, seeing they do thus?

33 Then the king and the Princes
looked one vpon another, and hee be-
gan to speake of the truth.

34 O pe men, are not women stronger?
great is the earth, and the heauen is he,
& the sunne is swift in his course: for he
runneth round about heauen in one day,
and runneth againe into his own place.

35 Is not he great that maketh these
thinges: therefore the truth is greater
and stronger then all.

36 All the earth calleth for truerb, and
the heauen blesteth it: and all thinges
are shaken and tremble, neither is there
any vniuersall thing with it.

37 The wine is wicked, the king is wic-
ked, women are wicked, and all the chil-
dren of men are wicked, and all their
wicked workes are such, and there is no
truerb

truth in them, and they perish in their iniquitie.

38 But truth both abide, and is strong for euer, and lushly and reighneth for euer and euer.

39 With her there is no receiving of persons nor difference: but the doeth the things which are iust, and abstaineth from vniuil and wicked things, and all men fauour her workes.

40 Neither is there any vniuil thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truth.

41 So he ceased to speake, and then all the people cried and saide then, Truth is great and strongest.

42 Then the king saide vnto him, What what thou wilt besides that which is appointed, and we will giue it thee, because thou arte found the wisest, & thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he saide to the king, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookest the kingdome.

44 And to sende againe all the vessels that were taken out of Jerusalem, whiche Cyrus set aparte when he made a vowe to cut off Babylon, and vowed to to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt whē Judea was destroyed by the Chaldeans.

46 And nowe O Lorde the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplishe the vowe which thou hast vowed with thine owne mouth to doe to the king of Hea-
ren.

47 ¶ The king Darius rising by kissed him, and wrote him letters to all his stewards and lieutenantes, and captaines, and gouernours, that they shoulde bring on the way both him, and all that were with him, which went by to builde Jerusalem.

48 And he wrote letters to all the lieutenantes in Coelospia and Phenice, and to them that were in Libanus, that they shoulde bring cedar wood from Libanus to Jerusalem, and builde the citie with them.

49 And he wrote for all the Jewes, which went by out of the kingdome vnto Judea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor swardes shoulde enter into their doores,

50 And that all the region which they kepte, should pay no tribute, and that the Idumeans shoulde let go the villages of the Jewes which they helde.

51 And that euery pere there shoulde be giuen for the building of the Temple

twentie talents until it were built.

52 And to mainteine the burnt offerings vpon the altar euery day (as they had a continuabement to offer sentence) other true talentes euery peare.

53 And that all they which went from Babylon to builde the Citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away,

54 He wrote also as touching the charges, and the Priestes garment, wherein they shoulde minister.

55 And he wrote that they shoulde giue the Levites their charges vntill the house were finished, and Jerusalem builde.

56 Also he wrote that they shoulde giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels whiche Cyrus had set aparte out of Babylon, and what soeuer Cyrus had commaunded to doe, he also commaunded to doe it, and to sende to Jerusalem.

58 And when the going man was gone forth, he liue by his face to heauen towards Jerusalem, and gaue thanks to the king of heauen,

59 Saying, Of thee is the victorie, and of thee is wisdom, and of thee is glorie, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lorde of our fathers.

61 So he tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe by and to builde Jerusalem, and the Temple, where his name is renowned, and they reioiced with instruments of musike and ioy, seven dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42. Their vowes and sacrifices. 54. The Temple is begun to be built. 66. Their enemies would crafsilie ioyne with them.

1 After these things the chiefe of the houses of their fathers were chosen after their tribes, and their wmes, and their sonnes, and their daughters, and their seruantes, and their maides, and their cattell.

2 And Darius sent with the a thousand horsemen, till they were restored to Jerusalem in safetie, and with musickall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe by together with them.

4 ¶ And these are the names of the men that went by after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinées, the

Or, Zorobabel.

the sonnes of Aaron, Iesse sonne of Ioseph, sonne of Saraias, and Iocaim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kindred of Phares, of the tribe of Iuda.

^{Or, Zorobabel.}

6 Who spake wise wordes to Darius the king of the Persians in the second yeare of his reigne, in the moneth Nisan, which is the first moneth.

7 And these are they of Iudea, which came out of the Captiuitie, where they dwelt, whome Nabuchodonosor king of Babilon had carried away into Babilon,

^{Or, Saraias.}

8 And returned into Ierusalem and to the rest of Iudea, theye one into his owne cite: which came with Zorobabel, and Iesse, Nehemias, Zacharias, Eleasas, Eneimus, Mardocheus, Beeliasrus, Alipharas, Neelus, Noimus and Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundredly seuentie and two, the sonnes of Saphat foure hundredly, seuentie and two.

^{Or, Arab.}

10 The sonnes of Ares seuen hundredly, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand, eight hundredly and twelue.

12 The sonnes of Elam, a thousand, two hundredly, fiftie and foure: the sonnes of Zachai nine hundredly fourtie and five: the sonnes of Corbe seuen hundredly and five: the sonnes of Sami fixe hundredly, fourtie and eight.

<sup>Or, Bihai,
Or, Argal.</sup>

13 The sonnes of Bibe fixe hundredly, twentie and thre: the sonnes of Sadas three thousand, two hundredly, twentie and two.

14 The Sonnes of Adonikan, fixe hundredly, fiftie and seuen: the sonnes of Bagoi, two thousand, fiftie and sixe: the sonnes of Adnu, foure hundredly, fiftie and foure.

<sup>Or, Aterhecia,
Or, The sons of Amani an hundredly,
the sonnes of Arom one,
the sonnes of Besai three hundredly,
twentie and thre,
Or, Berhelem,
Or, Netrophah,
Or, Anathoth,
Or, Kariathaim,
Or, Pirah,
Or, Aramab,
Or, Macbamos,
Or, Berhel</sup>

15 The sonnes of Asterias, ninetie and two: the sonnes of Eclan and Azous, fiftie and seuen: the sonnes of Azucan foure hundredly, thirtie and two.

16 The sonnes of Anaaus, an hundredly and one: the sonnes of Arom, and the sonnes of Bassa, three hundredly, twentie and thre: the sonnes of Arithpurch, an hundredly and two.

17 The sonnes of Petercus, three thousand and five: the sonnes of Berchomon, an hundredly, twentie and thre.

18 They of Hecophas, fiftie and five: they of Anaboth, an hundredly fiftie and eight: they of Berchlamos, fourtie and two.

19 They of Carathiarus, twentie and five: they of Caphras and Beroth, seuen hundredly, fourtie and thre: they of Piras, seuen hundredly,

20 They of Chadas and Amiddioi, fixe hundredly, twentie and two: they of Cirana & Gaddes, fixe hundredly, twentie and one.

21 They of Idacalon, an hundredly twentie and two: they of Berolus, fiftie

and two: the sonnes of Nephthi, an hundredly, fiftie and sixe,

22 The sonnes of Elaniasalus and Ozius seuen hundredly, twentie and five: the sonnes of Ierechus, three hundredly, fourtie and five.

23 The sonnes of Annaas, three thousand, three hundredly and thirtie.

24 The Duches sonnes of Jeddu, the sonne of Iesse, which are counted among the sonnes of Sanathib, nine hundredly, seuentie and two: the sonnes of Iseruth, a thousand fiftie and two.

25 The sonnes of Phagaron, a thousand, fourtie and seuen: the sonnes of Carme, a thousand and seuentene.

26 The Leuites. The sonnes of Iesse, Gabriel, Samu and Sum, seuentie and foure.

27 The sonnes which were holie fingers. The sonnes of Asaph, an hundredly fourtie and eight.

28 The Porters. The sonnes of Salun, the sonnes of Jatal, the sonnes of Colman, the sonnes of Dacobi, the sonnes of Ceta, the sonnes of Dami: all were an hundredly, thirtie and nine.

29 The ministers of the temple. The sonnes of Elai, the sonnes of Atipha, the sonnes of Taboth, the sonnes of Ceras, the sonnes of Sub, the sonnes of Phasien, the sonnes of Labana, the sonnes of Agraba,

30 The sonnes of Acrea, the sonnes of Ota, the sonnes of Cerab, the sonnes of Agaba, the sonnes of Subai, the sonnes of Anan, the sonnes of Eathua, the sonnes of Seddur.

31 The sonnes of Arus, the sonnes of Dailan, the sonnes of Noebay, the sonnes of Chaleba, the sonnes of Gazera, of Chaleba, the sonnes of Azias, the sonnes of Phyners, the sonnes of Alira, the sonnes of Bathai, the sonnes of Asana, the sonnes of Idram, the sonnes of Napiti, the sonnes of Aeb, the sonnes of Acipha, the sonnes of Alur, the sonnes of Pharram, the sonnes of Balaleth.

32 The sonnes of Mada, the sonnes of Goutha, the sonnes of Cogea, the sonnes of Charchus, the sonnes of Aserar, the sonnes of Thomon, the sonnes of Nafeth, the sonnes of Arpha.

33 The sonnes of the seruantes of Salomon. The sonnes of Alaphion, the sonnes of Phairea, the sonnes of Iechi, the sonnes of Lozon, the sonnes of Hidael, the sonnes of Saphetij.

34 The sonnes of Aia, the sonnes of Phachyth, the sonnes of Sabir, the sonnes of Sarchir, the sonnes of Idasias, the sonnes of Gar, the sonnes of Adens, the sonnes of Dubas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sagar, the sonnes of Allem.

35 All the ministers of the Temple, & the sonnes of the seruantes of Salomon, were three hundredly, seuentie and two.

36 These came by from Thersuleth and Aaaniy.

^{Or, Sanaals}

<sup>Or, Thasour,
Or, Charim.</sup>

^{Or, Talmon}

<sup>Or, Cerob,
Or, Suia,
Or, Huzaba,
Or, Acub.</sup>

<sup>Or, Vira,
Or, Agab,
Or, Sibe,
Or, Cedur,
Or, Rair,
Or, Nerod,
Or, Gazema,
Or, Meimim,
Or, Naphison,
Or, Baculab,
Or, Acupha,
Or, Assur,
Or, Baraleth,
Or, Achida.</sup>

<sup>Or, Charescha,
Or, Barchus,
Or, Thomod,
Or, Nafib,
Or, Hago-phoret,
Or, Phurud,
Or, Teelab,
Or, Staphelia,
Or, Phacareth,
Or, Sabin,
Or, Sparia,
Or, Addu,
Or, Sushab,
Or, Thel-methal, and
Thebursa,
Carathalar,
and Alay.</sup>

Therelas : Saraathalat and Malar leas-
ding them.

37 Neither could they shewe their fau-
lies nor their stocke how they were of
Israel, the sonnes of Laban the sonne
of Zean, the sonnes of Jacoban, like
hundredth fiftie and two.

38 And of the Priestes those which exer-
cised the office of Priestes, and were not
found, the sonnes of Othia, the sonnes
of Accos, the sonnes of Addus,* which
had taken for wife Augia, one of the
daughters of Berselaus.

39 And was called after his name, & whe-
ther the description of the hundred of these
men had bene sought in the register, and
could not be found, they were set apart
from the office of Priestes.

40 For Neemias and Artharias saide to
them, that they should not be partakers
of the holy things, till there arose an he-
Priest clothed with doctrine and truerly.

41 So all they of Israel from them of
twelve pere old and little children, were
fourtie thousand besides men seruants &
women seruants, two thousand, three
hundredth and sixtie.

42 Their seruants and handmaids were
seuen thousand, three hundredth, fourtie &
seuen: the singing men and women, two
hundredth, fourtie and five.

43 Camels, four hundredth, thirtie and
five: and horses, seuen hundredth, thirtie
and five: mules, two hundredth, fourtie
and five: beastes that bare the yoke, five
thousand, five hundredth, twentie & five.

44 And there were of the gouernours af-
ter their families, which when they were
come to the Temple in Jerusalem, bowe-
ed to build the house in his owne place
according to their power,

45 And to give to the treasure of h workes,
a thousand pound in golde, and five
thousand pound in silver, and an hun-
dredth priestlie garments.

46 And the Priestes and the Leuites and
the people dwelt in Jerusalem and in the
countrie, and the holie singers and the
poeters and all Israel in their villages.

47 ¶ But when the seventh moneth was
nere, and when the children of Israel
were euerie one at home, they were all
gathered together with one accorde into
the open place of the first gate, which is
toward the East.

48 Then Iesus the sonne of Josedec and
his brethren the Priestes, with Zoroba-
bel the sonne of Salathiel and his bre-
thren, rising up, made ready the altar of
the God of Israel,

49 To offer burnt offerings vpon it ac-
cording as it is written in the booke of Mo-
ses the man of God.

50 Whither also there were gathered as-
gaint them of all nations of the land:
but they dressed the altar in his owne
place, although all the nations of the
land were their enemies and bered them,
and they offered sacrifices according to the
reason, and burnt offerings to the Lord,

morning and evening.

51 They kept also the feast of tabernacles,
as it is* ordeined in the Law, and offered
sacrifices euery day, as was requisite, Leui. 23. 34

52 And afterward, the continuall oblati-
ons and offerings of the Sabbathys and
of the new moneths & of all holie feastes.

53 ¶ And all they which had made any
vow to God, began to offer sacrifice unto
God in the first day of the seventh mo-
neth, although the temple of God was
not yet built. Ezra. 3. 8.

54 They gaue also money to the masons
and to the workemen, and meate & drinke
with gladnesse.

55 And Charcts to the Sidonians and to
those of Cyprus to bring cedar wood out
of Libanus, which should be brought by
flots to the haven of Ioyse according to
the commandement giuen vnto them by
Cyrus King of Persia.

56 And in the second pere and second mo-
neth came into the Temple of God in
Jerusalem, Zorobabel the sonne of Sala-
thiel, and Iesus the sonne of Josedec, &
their brethren, and the priestes and Le-
uites, and all they that came out of cap-
tivity into Jerusalem.

57 And* laide the foundation of the house Eccl. 49. 13
of God in the first day of the second mo-
neth of the second pere after their returne
into Iudaea, and Jerusalem.

58 And they appointed the Leuites from
twentie yeare old ouer the workes of the
Lord, and Iesus and his sonne, and his
brethren, and his brother Cadmiel, and
the sonnes of JRadaiabon with h sonnes
of Joda, the sonne of Heliamin, with
their sonnes, and brethren, even all the
Leuites with one accorde did follow af-
ter the worke, calling vpon the workes
in the house of God: thus the workes
men built the temple of the Lord.

59 And the Priestes stood clothed with
their long garments with muscal instru-
mentes and trumpets, and the Leuites
the sonnes of Asaph with cymbales,

60 Singing & blessing the Lord, according
to the ordinance of Dauid king of Israel.

61 And they sung with lowd voyce songs
to the praise of the Lord, because his mer-
cie and glorie is for ever in all Israel.

62 Then all the people blew trumpets,
and cried with lowde voyce, prapring
the Lord for the raising up of the house
of the Lord.

63 Also some of the Priestes and Leuites,
& chiefe men, to wit, the Ancients which
had seene the former House,

64 Came to see the building of this with
weeping & great crying, & many with
trumpets & some cried with lowd voyce,

65 So that the people could not heare the
trumpets, because of the weeping of the
people: yet there was a great multitude
that blew trumpets so that they were
heard farre off.

66 ¶ Wherefore when the enemies of the
tribes of Iuda and Benjamin heard it,
they came to know what noise of trum-
pets

*Or, Dalmias
*Or, Tuhia.
*Or, Necoda

*Or, Hobia.
*Or, Hacoq.
Ezra. 2. 61.
*Or, Barze-
leus.

*Or, Nehe-
mias and
Artharias.

*Or, fourtie
and two
thousand,
three hun-
dredth and
sixtie.

*Or, ffees.

*Or, of golde
12 thousand
pound, and
of silver
furs, &c.

*Or, quarters
Ezra. 3. 10.

yets it was,

67 And they knew that they of the captivity built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zerobabel, and Jesus, and the chiefe of the families, laide vnto them, Let vs buyld also with you.

*Or, Aſſa-
cariet, or A-
ſachadon.

69 For we obey your Lord, as you do, & ſacrifice vnto him ſince the daies of Aſſa-
bareth King of the Aſſyrians, which brought vs hither.

70 Then Zerobabel, and Jesus, and the chiefe of the families of Israel ſaid to them, It doth not apperteyne to vs, and to you to buyld an houſe to the Lord our God.

Ezra. 4.4.

71 For we alone will buyld it to the Lord God of Israel, as it becommeth vs, and as Cyrus the King of the Perſians bade vs.

72 Howbeit the people of the land made them ſuggiſhly that were in Iudea, and letted them to buyld the worke, and by their ambuſhments and ſeditious and conſpiracies hindeyed the finiſhing of the buylding,

73 All the time of King Cyrus liſe: ſo that they were let from the buylding two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Siſimies would let them.

7 His Epistle to Darius. 23 The Kings anſwere to the contrarie.

Ezra. 5.1.
Neb. 1.

1 **B**UT * in the ſecond yeere of the Reigne of Darius, Aggeus & Zacharias the ſonne of Addo, the Prophets prophecied to the Jewes, euen vnto them that were in Iudea, and Jeruſalem, in the name of the Lord God of Israel, which they called vpon.

*Goe vpon
shem.

2 Then Zerobabel ſonne of Salathiel, & Jesus the ſonne of Joſedec ſtoode vp, & began to buyld the houſe of the Lord, which is in Jeruſalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſimies the gouernour of Syria, & Phenice, & Sathrabouzaues with his companions came vnto them, And ſaid vnto them, By whoſe commaundement buyld you this houſe and this buylding, and enterpriſe all theſe other things? and who are the buylders that enterpriſe ſuch things?

5 But the Ancients of the Jewes had grace of the Lord after that he had viſited the captiuitie,

6 That they were not letted to buyld, vntill it was ſignified vnto Darius of theſe matters, & an anſwer was receued.

7 ¶ The copie of the epistle, which he did write a ſeint to Darius, Siſimies gouernour of Syria and of Phenice, & Sathrabouzaues, and their companions, preſidents in Syria and Phenice, Sathrabouzaues,

8 It may pleaſe the King our maſter plainly to underſtande, that when we came to the countrey of Iudea, & entred into the citie of Jeruſalem, we found in the citie of Jeruſalem the ancients of the Jewes that were of the captiuitie.

9 Buylding an houſe to the Lord, & great and newe, of hewen ſtones, and of great price, & the timber all readie laide vpon the walles.

10 And theſe workes are done with great ſped, yea, and the worke hath good ſucceſſe in their hands, ſo that it will be finiſhed with all glorie and diligence.

11 Then we aſked them the ancients, ſaying, By whoſe commaundement buyld you this houſe, and lay the foundation of theſe workes?

12 We aſked them theſe things to the intent to notiſie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.

13 But they anſwered, ſaying, We are the ſeruants of the Lord, which hath created the heauen and the earth.

14 And * this houſe was buyld by many I. King. 6.2
yeeres ago by a King of Israel great & ſtrong, and was finiſhed.

15 But when our fathers, prouoking god to wrath, ſinned againſt the Lord of Israel, which is in heauen, * he deliuered 2 King. 24.8
them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,

16 Who brake downe the houſe and burnt it, and carried the people captiue to Babylon.

17 But in the ſeſt yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this houſe ſhould be buyld by.

18 And the holp beſſels of gold and of ſiluer, which Nabuchodonosor had caried out of the houſe at Jeruſalem, & had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zerobabel, and to Sanaballaſus ruler.

*Or, Shiff-
bazur.

19 And a commaundement was giuen vnto him, that he ſhould carie away theſe beſſels, and put them in the Temple at Jeruſalem, and that this Temple of the Lord ſhould be buyld in this place.

20 Then the ſame Sanaballaſus, being come hither, laide the foundations of the houſe of the Lord at Jeruſalem, and ſince that time till now, it is in buylding, and is not finiſhed.

21 Now therefore if it pleaſe the King, let it be ſought by in the Kings libraries concerning Cyrus.

22 And if it be found that the buylding of the houſe of the Lord at Jeruſalem hath bene done by the conſent of King Cyrus, and if it ſeeme good to the Lord our King, let him make vs anſwere conſidering theſe things.

23 Then King Darius commaunded to ſearch in the Kings libraries, that were in Babylon, and there was found in
A a. v. Ecbatane,

Ecbatane, which is a tower in the region of Media, a place where such things were layde up for memorie.

24. In the first yeare of the reigne of Cyrus, King Cyrus commanded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25. Of the which the height should be of three score cubites, the breadth of three score cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costs should be payd out of his house of King Cyrus.

26. And that the holic vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should be restored to the house, which is in Jerusalem, and set in place where they were afore.

27. Also he commanded that Sissines, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, & those which were constitute captiues in Syria & Phenice, should take heede to refrain from that place, and to suffer Zorobabell the seruant of the Lord, and gouernour of Iudea, and the elders of the Jewes to build that house of the Lord in that place.

28. And also haue commanded to build it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished,

29. And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams, and lambes:

30. Also corne, and salt, and wine, and oyle continually euery yeare without faile, as the Priests, which are in Jerusalem shall testifie to be spent euery day,

31. That offerings may be made to the hie God for the King, & his children, & that they may pray for their liues.

32. Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should be the Kings.

33. And therefore let the Lord whose name is there called vpon, bestow euery King and nation, which stretcheth out his hand to hinder or do euill to that house of the Lord which is in Jerusalem.

Esa. 6. 12. 34. * I Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1. Sissines and his companions follow the kings commandement, and helpe the Jewes to build the Temple. 5 The time that it was buylt.

10 They keepe the Passouer.

1. Then Sissines the * gouernour of Coelosyria and Phenice, & Sathrabouzanes, and their companions, obeying King Darius commandements, 2. Assisted diligently the holy works, working with the ancients and gouernours of the Sanctuarie.

3. And the holy workes prospered by Haggai & Zacharias the Prophets which prophesied.

4. So they finished all things by the commandement of the Lord God of Israel, & with the consent of Cyrus & Darius, & Artaxerxes kings of the Persians.

5. Thus the holy house was finished in the thirte and twentieth day of the moneth Adar in the first yeare of Darius King of the Persians.

6. And the children of Israel, and the Priests and the Levites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Haggai.

7. And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rams, four hundred lambs,

8. And twelue goates for the sume of all Israel, according to the number of the chiefe of the tribes of Israel,

9. And the Priests and the Levites stood according to their kindred, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Haggai, and also the porters in euery gate.

10. And the children of Israel offered the Passouer together with them of the captiuitie, in the fourteenth day of the first moneth after that the Priests and Levites were sanctified.

11. But all the children of the captiuitie were not sanctified together, but all the Levites were sanctified together.

12. And they offered the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13. Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and fought the Lord.

14. And they kept the feast of unleavened bread seven daies, reioyng before the Lord,

15. Because he had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1. Esdras cometh from Babylon to Jerusalem. 10 The copie of the commission, giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1. And

Or, Azarias

Or, Azarias

Or, Merabior

Or, Samas

Or, Azi

- 1 After these things when Artaxerxes king of the Persians reigned, Esdras the sonne of Sarias, the sonne of Esdras, the sonne of Helcias, the sonne of Salum.
- 2 The sonne of Sador, the sonne of Achior, the sonne of Amarias, the sonne of Esdras, the sonne of Merabior, the sonne of Sarias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinies, the sonne of Eleazar, the son of Marou was the hie Priest.
- 3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moses, givē by p^rloyd God of Israel.
- 4 Also the king gave him great honour, and he found grace in his sight in all his requestes.
- 5 With him also there departed some of p^r children of Israel, and of the Priestes & Levites, and of the holy singers, and of the porters, and of the ministers of the Temple unto Jerusalem,
- 6 In the seventh yere of the reigne of Artaxerxes, and in the fift moneth: this was the seventh yere of the king (for they went out of Babylon in the first day of the first moneth,
- 7 And came to Jerusalem according as the Lord gave them spede in their journey)
- 8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the Law of the Lord, & in the commandements, & he taught at Israel all the ordinances and iudgements.
- 9 So the commission written by king Artaxerxes was given Esdras the Priest & reader of the Law of the Lord: the copie thereof followeth.
- 10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.
- 11 For as much as I consider things with my self, I haue commanded that they that will and desire of the nation of the Jewes, and of the Priestes and Levites, which are in our kingdome, should goe with thee unto Israel.
- 12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seven friends the counsellors,
- 13 That they may visite the things that are in Judea and Jerusalem diligently, as it is contēmed in the Law of the Lord,
- 14 And carie the giftes to the Lord of Israel in Jerusalem, which I and my friends haue bowed: also all the golde and silver, which shall be found in the countrey of Babylon appertēning to the Lord in Jerusalem.
- 15 With that which is given of the people to the temple of the Lord their God, that it might be brought to Jerusalem, as well silver as golde, for bulles, and rams, and lambes, and things thereunto pertaining,
- 16 That they may offer sacrifices to the Lord upon the altar of the Lord their

God, which is in Jerusalem.

- 17 And whatsoever thou and thy brethren will doe with the golde or silver, accomplish it according to the will of thy God.
- 18 And the holy vessels of the Lord, which are given thee for the use of the Temple of the Lord, which is in Jerusalem, thou shalt set before thy God in Jerusalem.
- 19 And what other things to cure thou shalt remember for the use of the Temple of thy God, thou shalt give it out of the kings treasure.
- 20 And I also king Artaxerxes haue commanded the treasurers of Syria and Phenice, that what so cure Esdras, the Priest and reader of the Law of the hiest God, shall send for, they should give it him with all spede, euen to the summe of an hundredth talents of silver,
- 21 And likewise unto an hundredth cores of come, and an hundredth pieces of wine and other things in abundance.
- 22 Let all things be done to the hiest God according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the king & of his sonnes.
- 23 Also to you it is commanded, that of none of the Priestes or Levites, or holy singers, or porters or ministers of the Temple, or of the workmen of this Temple, no tribute nor tax be taken, nor that any haue power to take them in any thing.
- 24 Thou also, Esdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, & teach those which are not instructed.
- 25 And let all those which shall transgresse the Lawe of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.
- 26 ¶ Then Esdras the scribe saide, Blessed be the only Lord God of my fathers, which hath put this in the heart of the king to glorifie his House which is in Jerusalem,
- 27 And hath honoured me before p^r king, and the counsellors, and all his friends and gouernours.
- 28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go by with me.
- 29 These are the guides after their families and order of dignities, which came by with me out of Babylon in p^r reigne of Artaxerxes the king.
- 30 Of the sonnes of Phenice, Gersom, of the sonnes of Ithamar, Samai, of the sonnes of Dauid, Lettus.
- 31 Of the sonnes of Sechemias, of the sonnes of Phares, Zacharias, and with him were counted and hundredth and fiftie men.
- 32 Of the sonnes of Salomon, Abielias, acias the sonne of Zacharias, and with him two hundredth men.
- 33 Of the sonnes of Zathor, Sechemias the

Ezra. 8. 1.

Or, Hattus

Or, Pahab, Moab, Elmo, or, Elmo

Or, Iexiel.

Or, Obed.

Or, Iesaias.

Or, Michael

Or, Obadiab

sonne of Ie-

chiel.

Or, Baniab.

Efolomitb.

Or, Asgad.

Iohanan son

of Eccerthan

Or, Iebel.

Or, Semaias

Or, Bagoi.

Vri, sonne

of Istacuri.

Ezra. 8. 15.

Or, Masna.

Ainathan.

Or, Iorib.

Elnathan.

Zacharie.

Bosollam.

Or, Seredia.

Or, Anom.

Iesaus.

Or, Canaa-

bien.

Ezra. 8. 21.

the sonne of Jezelus, and with him thre hundred men : of the sonnes of Adin.

Oberth sonne of Jonathas, and with him two hundred and fiftie men.

34 Of the sonnes of Elam, Jezias sonne of Gortholias, & with him seuentie men.

35 Of the sonnes of Saphatias, Zarias son of Machael, & with him seuentie men.

36 Of the sonnes of Joab, Badias sonne of Jezelus, and with him two hundred and twelue men.

37 Of the sonnes of Banid, Alsalimph sonne of Iosaphias, and with him an hundred and thre score men.

38 Of the sonnes of Babi, Zacharias sonne of Zebai, and with him twentie & eight men.

39 Of the sonnes of Astath, Iohannes sonne of Acatan, and with him an hundred and tenne.

40 Of the sonnes of Abonican the last : and these are the names of them, Eliphalat, Jeoniel, Maais, & with them seuentie men : of the sonnes of Bagouthis sonne of Itacourus, and with him seuentie men.

41 And I gathered them together to the flood called * Theras, and pitched our tents there thre dayes, and numbered them.

42 But when I had found there none of the Priestes nor Leuites,

43 I sent to Eleazar, and beholde, there came * Maslamin, and Mnathan, and Samarian, and Joribon, and Nathan, Ematan, Zacharian, and Bosollamou the chief, and best learned.

44 And I bade them to goe to Daddens the captaine, which was in the place of the treasure,

45 With charge to bid Daddens and his brethren, and the treasureurs that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by singhtrie hand of our Lord learned men of the sonnes of Moiti, the sonne of Ieui, the sonne of Israel, to wit, * Eiseebrian and his sonnes, and his brethren being eightyene.

47 And Alebia, and Annon, and Osaian his brethren of the sonnes of Cananeus with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Daud gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundred and twentie, of whom all þ names were registred.

49 And * there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our childre, and for our cattel.

50 For I was ashamed to aske the King footmen or horsemen or conduct for safeguard against our enimies,

51 Because we had saide to the King, that the power of our lord should be with the þ sought him, to direct the in all things.

52 Wherefore we prayed our Lord againe, according to these things, whoine we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, * Eisebias and Mnathan, and with them tenne of their brethren.

54 And I weighed them the siluer & the gold, & the holie vessels of þ House of our Lord, which the King & his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, five hundred & fiftie talents of siluer, and siluer vessels of an hundred talents, and an hundred talents of gold,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I saide to them, You are also holie to the Lord, and the vessels are holie, & the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Priestes, and Leuites, & captaines of the families of Israel in Jerusalem in the chambers of the house of our God,

59 So the Priestes and Leuites toke the siluer and golde, and the vessels, and carried them to Jerusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelue day of the first moneth, and came to Jerusalem, according to the mightie power of our Lord with vs : and the Lord deliuered vs from the beginning of our iourney from all enimies. So we came to Jerusalem.

61 And thre dayes being past there, in the fourth dap þ siluer that was weighed, and the golde was deliuered into the House of our Lorde to * Mammoth the Priest, the sonne of Jouri.

62 And with him to Eleazar the sonne of Phinias : & there were with them, Josabab the sonne of Iesus, and Moeth sonne of Sabbanus. Leuites : all was deliuered them by number and weight.

63 And all the weight of them was witten that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, euen twelue bulles for all Israel, rammes foure score and sixtene,

65 Lambes thre score and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandments of þ king to the kings stewards, & to þ governors of Coelopna & Pheezie who honoured the people, and the Temple of God.

67 ¶ When these things were done, the governors came to me, saying, The people of Israel, the Princes & the Priestes, and the Leuites haue not separated from them the strange people of the land.

68 Nor the pollutions of the Gentiles, to wit, of the Cananeus, & Chetites, & Phelices,

Or, Serebi-

as.

Or, Mari-

moth the son

of Iori of V-

rie.

Or, Noedia,

sonnes son

of Bannu.

Ezra. 9. 1.

restes, and Jebusites, and Moabites, and Egyptians, and Idumians.

69 For they haue dwelt in their daughters, both they and their sonnes, & the holie seede is mixed with the strainge people of the land, and the gouernours and rulers haue been partakers of this wickednes from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heare of my head, & of my beard, and sat me downe sorrowfull and verie sad.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to mee whiles I wept for the iniquitie, but I sat verie sad til the evening sacrifice.

72 Then I rose from the fast with my clothes togne, & the holie garment, and bowed my knees & stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, & confounded before thy face.

74 For our sinnes are increased aboue our heades, and our ignorances are lifted vp to heauen.

75 Psea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therfore, and our fathers we with our brethren, with our kings and priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Zion that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Lord, what shall we say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land, which ye go to inhabit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, & eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe,

was done for our wicked workes, & for our great sinnes: yet, Lord, thou hast forgiven our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to wike vs with the uncleannes of the people of the land.

87 Mightest thou not be angrie with vs to destroy vs, so that thou shouldest neither leaue vs roote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we indure before thee for these things.

90 * And as Eshdras prayed & confessed and wept, & lay vpon the ground before the temple, a verie great multitude was gathered vnto him out of Jerusalem of men and women, and young children: for there was great lamentation among the multitude.

91 Then Jeronias the sonne of * Jeel of the sonnes of Israel, crying out said, O Eshdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtful: therefore let vs make an othe concerning this to the Lord to put away all our wives, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteyne, & we are with thee to make thee strong.

95 Then Eshdras arose, and made all the chiefe of the families of the priests and Leuites of all Israel to sweare, that they would do thus: and they swore.

CHAP. IX.

7 After Eshdras had read the law for the strange wives, 10 They promise to put them away.

1 Then * Eshdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Chasbi,

2 And being lodged there, he did ease no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Jerusalem, to all them that were of the captiuitie, that they shoulde be gathered to Jerusalem,

4 And that all they which should not make there within two or three daies, according to the ordinance of the Elders, which barerules, should haue their cattel confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three daies into Jerusalem: this was the ninth moneth, and twentieth day of the month.

6 And all the multitude sate in the broad place.

Ezra. 9. 6.

Deut. 7. 1.

place of the Temple shaking, because of the extreme winter.

7 Then Eſſſas aroſe & ſaid to them, Ye haue ſinned: for ye haue married ſtrange wives, ſo that ye haue augmented the finnes of Iſrael.

8 Now therefore confeſſe and glory ſſe the Lord God of our fathers,

9 And do his will, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

10 Then all the multitude cryed out and ſaid with a loud voice, We will do ſo as thou haſt ſaid.

11 But because the multitude is great, & the time is winter, ſo that we can not ſtand without, & the worke is not of one day nor of two, ſeeing that many of vs haue ſinned in this matter,

12 Let the chiefe men of the multitude, & all thep which haue ſtrange wives of our families, tarrye:

13 And let the Prieſtes and iudges come out of all places at the day appointed, till they haue appeared the wraith of the Lord againſt vs for this matter.

14 Then Jonathan Maels ſonne, & Eſſſas ſonne of Thecan were appointed concerning theſe things, & Moſſam & Sabbathens did helpe them.

15 And they which were of the captiuitie, did after all theſe things.

16 Eſſas the Prieſt alſo choſe him certaine men, chiefe of their families, all by name: and they ſate together in the fiſt day of the tenth moneth to examini this matter.

17 And they made an ende of the things pertaining to them that had married ſtrange wives in the fiſt day of the fiſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wives,

19 Of the ſonnes of Jeſus, the ſonne of Joſeder, and of his brethren, Mathelias, and Eleazar, and Joſibus, and Jonadan.

20 Who alſo gaue their hands to caſt out their wives, & offered a ſacrifice for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, Ananias, & Zabdus, & Canes, & Samens, & Hiercel, & Maras.

22 And of the ſonnes of Phaiſit, Elſionas, Maſſias, Eſnacius, & Mathanael & Orbelus, and Tallas.

23 And of the Leuites, Joſabadus, & Semus, and Colmus, who was called Calitas, and Pathens, and Doudas, and Jonas.

24 Of the holy ſingers, Eliazurus, Bacchurus.

25 Of the porters, Salumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Moſus, Hieremias, & Eddias, & Melchias, & Maſſius, & Eleazar, and Maſſias, and Banaias.

27 Of the ſonnes of Ela, Mathanias, Zacharias, & Hierielas, & Hierimoth,

and Medias.

28 And of the ſonnes of Zanoth, Eliasdas, Elſimus, Orthonias, Jarimoth, & Sabbathens, & Bardus.

29 Of the ſonnes of Sebai, Joannes, and Ananias, and Joſabad, and Elias.

30 Of the ſonnes of Mani, Olanus, Maſmuchus, Jedaias, Jaſibus, Jaſael, & Jeremoth.

31 And of the ſonnes of Abdi, Maathus, Moſſias, Laccimus, and Jaſibus, and Mathanias, and Deſchel, & Balumus, and Maſſalles, & Semer.

32 And of the ſonnes of Anas, Elionas, and Aleas, & Melchias, & Sabbathens, & Simon a Cholanite.

33 And of the ſonnes of Moſon, Maſſenus, and Maathias, & Banaias, Elphalar, and Maſſalles, & Semer.

34 And of the ſonnes of Maani, Jeremias, Moſſidis, Omareus, Inel, Maſſam, and Paſſias, and Anos, Carabas, ſon and Euſebius, and Maſſimmar, natus, Eliaſias, Danus, Eliaſi, Samis, Selenias, Mathanias, and of the ſonnes of Goras, Seſis, Ceſil, Maſſus, Samata, Samus, Joſiphus.

35 And of the ſonnes of Eſſna, Maſſitias, Zabadias, Eſſes, Inel, Banaias.

36 All theſe married ſtrange wives, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Jeruſalem, and in the countrey, the fiſt day of the ſeventh moneth, and the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpoke to Eſſas the Prieſt, & reader, that he ſhould bring the Lawe of Moſes, which had bene given by the Lord God of Iſrael.

40 Then brought Eſſas the chief Prieſt the Lawe to all the multitude, both man and woman, and to all the Prieſts, that they might heare the Lawe the fiſt day of the ſeventh moneth.

41 And he read in the fiſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſſas the Prieſt & reader of the Lawe, ſtoode vpon a pulpit of wood that was prepared,

43 And there ſtoode by him Mathargathias, Samumus, Ananias, Azarias, Onarias, Eſſecias, Balafanus at his right hand,

44 And at his left had Phalbanus, & Bail, Melchias, Nothaliſſus, Maſſarias.

45 Then Eſſasooke the booke of the Lawe before the multitude (for he ſat honourably before them all)

46 And they all ſtoode upright when he expounded the Lawe, & Eſſas bleſſed the Lord the moſt he God, the moſt mighty God of hoſtes,

or, Labarias
or, Thecua.

or, Maas
ſſar,
or, ledaliab.

or, Anani,
or, Labiab,
or, Baſſar,
Elionai, Ma
ſſias, leſ
mark.

or, Olridel,
and Maſſa.

or, Joſabad,
Semer.

or, Galias,
Pathias, Jo
habus.

or, Eliaſib,
and Bacur.

or, Salu m.
or, Remas,
or, Banadi
as.

or, Elam
or, Iebie.

Nehem. 8. i.

or, Matti
thias.

or, Pedaias.

47 And the whole multitude cried, *W* men.
 48 Then Iesus and 'Anus, and Sarabias, and Adinus, and Jacobus, Sabatias, Antanas, Sadanias and Eliasas, Azarias, and Azabaddus, and Ananias, and Siatas the Leuites lift by their hands, & fell downe on the ground, and worshipped the Lord,
 49 And taught the Lawe of the Lord, and stood also earnestly upon the reading.
 50 Then said 'Aththarates to 'Edras the chiefe Priest and reader, and to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of

the Lawe.
 51 So therefore Ande ate the fat meates, and drinke the sweete drincke, and send presents to them that haue not.
 52 For this day is holie to the Lord, and he not sone: for the Lord God will glorifie you.
 53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.
 54 Then they departed all to eate, and drinke, and to reioyce, and to giue pies sent to them that had not, and to make good chere.
 55 For they were yet filled with h words wherewith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reprov'd for their vnfaithfulness.
 30 God will haue an other people, if these will not be reformed.



the sonne of Achitob,

2 The sonne of Achias, the sonne of Phizneas, the sonne of Ueli, the sonne of Azmerias, the sonne of Alie, the sonne of Darnmoth, the sonne of Arua, the sonne of 'Ezias, the sonne of Bouth, the sonne of Abisei, the sonne of Phineas, the sonne of Eleazar,
 3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in h land of Medes, in the reigne of Artaxerxes King of Persia.
 4 * And the word of the Lord came vnto me, saying,
 5 So, and shewe my people their sinnes, & their children their wickednes, which they haue committed against me, that they may tell their childrens children.
 6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.
 7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.
 8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.
 9 Howe long shall I forbear them, vnto whome I haue done so much good?
 10 * Many kings haue I destroyed for their sakes: Pharaoh with his seruants, and al his armie haue I smitten downe,

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of h two countries Cyprus & Sidon, and haue slaine all their enimies.

Nom. 21. 24
 iosa. 8. 12.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thoro' the Sea, and haue giuen you a sure * war, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

Exod. 14. 29
 or, freece.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

Exod. 3. 10.
 & 4. 14.
 Exod. 13. 21.

15 Thus saith the Almightye Lord, The quailles were a token vnto you: I gaue you tentes for safegard, wherin ye were injured:

Exod. 16. 13
 iosa. 104. 40

16 And ye triumphed not in my name for the destruction of your enimies, but ye yet murmure still.

17 Where are the benefites that I haue done for you? when ye were hungrie in the wilderness, did ye not crie vnto me?

Nomb. 14. 3

18 Saying, Why hast thou brought vs into this wilderness to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pittie vpon your mourninges, & gaue you Manna to eate: * so ye did eate Angels foode.

Wisl. 16. 20

20 * When ye were thirste, did I not cleane the stone, and waters did flowe out to satiffie you: from the heate I cooled you with the leaues of the trees,

Nom. 20. 11
 iosa. 11. 4.

21 And I gaue you sette countries: I cast out the Canaanites, the Pherezites, and Philistines before you: What shall I do more for you, saith the Lord?

isa. 5. 4.

22 Thus saith the almightye Lord, * When ye were in the wilderness at the bitter waters, being a thirst, and blaspheming my name,

Exod. 15. 23

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuers sweete.

24 What shall I do vnto thee, O Jacob: h

* Zuba

Exa. 7. 1.

I. sa. 58. 1.

Exod. 14. 28

- * Iuda wouldst not obey: I will turne me to other nations, and vnto those will I giue my name, that they may keepe my lawes.
- 25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of me, I will not haue pittie vpon you.
- 26 * When ye call vpon me, I will not heare you: for ye haue defiled your handes with blood, and your feete are swift to commit murder,
- 27 Although ye haue not forsaken me, but your owne selues, saith the Lord.
- 28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, & as a nurce her pong babes,
- 29 That ye would be my people, as I am your God, & that ye would be my children, as I am your father?
- 30 * I gathered you together as an henne gathereth her chickens vnder her winges: but now what shal I do vnto you? I will cast you out from my sight.
- 31 * When you bring giftes vnto me, I will turne my face from you: for your solemne feast dapes, your newe moones, and your circumcisions haue I forsake.
- 32 I sent vnto you my seruants the Prophets, whom ye haue taken and slaine, and tome their bodies in pieces, whose blood I will reuenge, saith the Lord.
- 33 Thus saith the almightie Lord, Your house shall be desolate: I will cast you out as the winde doth the stubble.
- 34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.
- 35 Your houses will I giue vnto a people to come, who shall beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.
- 36 Though they see no Prophets, yet shall they hate their iniquities.
- 37 I will declare thy grace that I will do for thy people to come, whose children reioice in gladnes, and though they haue not seene me with bodily eyes, yet in hart they beleue the things that I say.
- 38 Nowe therefore brother, behold what great glorie, and see the people that come from the East.
- 39 Vnto whome I will giue for leaders, Abraham, Isaac, Jacob, Elias, Amos, Michas, Joel, Abdias, Jonas,
- 40 Naum, Ihabac, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18. The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophets, whom they would not heare, but despised my counsels.

- 2 The mother that bare them, saith vnto them, Go you away, O children: for I am a widow and forsaken.
- 3 I brought you vp with gladnes, but with sorowe and heavines haue I lost you: for ye haue turned against the Lord your God, and done the tyeing that displeaseth him.
- 4 But what shal I now do vnto you? I am a widow and forsaken: go ye, O my children, and aske mercie of the Lord.
- 5 And thou, O father, I call for a witness for the mother of these children, which would not keepe my covenant,
- 6 That thou bring them to confusion, & their mother to a shoope, that their kinred be not continued.
- 7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my covenant.
- 8 Woe vnto thee, Assur: for thou hidest the vnrightheous in thee: O wicked people, remember what I did vnto Sodom and Gomorrah.
- 9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I do vnto them, that heaue me not, saith the almightie Lord.
- 10 Thus saith the Lord vnto Ezechias, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.
- 11 And I will get me glorie by them, and giue them the euertlasting tabernacles, which I had prepared for those.
- 12 They shall haue at will the tree of life, smelling of oynment: they shall neither labour nor be wearie.
- 13 So ye, and ye shall receiue it: pray that the time, which is long, may be shortned: the kingdome is already prepared for you: watch.
- 14 Take heauen & earth to witness: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
- 15 Mother, embrace thy children, & bring them vp with gladnes: make their faete as fast as a pillar: for I haue chosen thee, saith the Lord.
- 16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowne my name in Israel.
- 17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
- 18 I will send thee my seruants Esai and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites.
- 19 And as many fountaines, flowing with milke and hony, and seven mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.
- 20 Execute iustice for the widow: indge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.
- 21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creple,

exple. And let the blind come into the light of my clerkenesse.

22 Kepe the orde and the pong that are within thy walles.

Tobi. 17. 23 23* Wherefoer thou findest the deade, take them and burie them, & I wil giue thee the first parte in my resurrection.

24 Abide still, O my people, and rest: for thy querenesse shall come.

25 Nourishe thy children, O thou good mirce: stablish thei seete.

26 None of the seruantes that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and dreamelesse cometh, other shall wepe and be sorrowfull, but thou shalt benerie and haue aboundaunce.

28 The heathen shall enue thee, and shal doe nothing against thee, saye the Lorde.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saye the Lord.

31 Remember thy children that sleepe: for I will bryng them out of the sides of the earth, and will shewe mercie vnto them: for I am mercifull, saye the Lord Almighty.

32 Embrace thy children, untill I come and shewe mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Elishas receiued a charge of the Lorde vppon the mount Horeb, that I shoulde goe vnto them of Israell, but when I came to them, they cast me of, and despised the commandement of the Lorde.

34 And therefore I say vnto you, O ye hearthen, that heare and vnderstande, Wapre for your shephearde, who shall giue you euermolde rest: for he is nere at hande, that shall come in the ende of the worlde.

35 Be readie to the rewarde of the kings dome: for the euermolde light shall thine vpon you for euermore.

36 Flea the shadowe of this worlde: receiue the ioy of your gloire: I testifie my Sauour openly.

37 Receiue the gifte that is giuen you, and be glad, giuing thanks vnto him, that hath called you to þe heauenly kings dome.

38 Arise, and stande by, and beholde the number of those that are sealed for the feast of the Lorde.

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lorde.

40 Take thy number, O Sion, and shut by them that are clothed in white, which haue fulfilled the lawe of the Lorde.

41 The number of thy children, whome thou longest for, is fulfilled: beseech the power of the Lorde, that thy people which haue bene called from the begins

ning, may be sanctified.

42 * I Elishas saue vppon mount Sion a great people whome I coulde not number, and they all prayled the Lorde with songes.

Reuel. 7. 9.

43 And in the middes of them there was a pong man higher in stature then them all, & vpon euery one of their heads hee set crownes, and was higher then the others, which I muche maruailed at.

44 So I asked the Angel, and said, Why are these, my Lord?

45 Who answered, and saide vnto me, These be they, that haue put of the mortall clothing, and haue put on the immortal, and haue confessed the name of God: now are they crowned, and receiue the palmes.

46 Then saide I vnto the Angel, What pong man is it, that setteth crownes on them, & giueth them the palmes in their hands?

47 And he answered, and said vnto me, It is the Sonne of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lorde.

48 Then the Angel saide vnto me, Se thy wap, and tell my people, what, and howe great wonders of the Lorde God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, creerced 31. Elishas maruelled that God suffereth the Babilonians to haue rule ouer his people, which yet are sinners also.

1 In the thirtieth yeare after the fall of the citie, as I was at Babilon, I lay troubled vppon my bed, & my thoughtes came by to mine hearte,

2 Because I saue the desolation of Sion, and the wealth of them that dwelt at Babilon.

3 So my spirit was sore moued, so that I began to speake fearful wordes to the most high, and saide,

4 O Lorde, Lorde, thou spakest at the beginning whe thou alone plantest the earth, and gauest commaundement vnto the people,

Gene. 2. 7.

5 And a bodie vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee.

6 And leddest him into Paradise, whiche thy right hande had planted, ouer the earth brought forth.

Or, went forward

7 Then then thou gauest him commaundement to loue thy wap: but he transgressed it, and immediately thou appointedst death to him and his generation, of whome came nations, tribes, people, and kinreds out of number.

- 8 * And euerie people walked after their owne will, and did wonderfull thinges before thee, and despised thy commaundements.
- 9 * But at the time appointed thou broughtest the flood vpon those that dwelme in the worlde, and destroyedst them.
- 10 So that by the flood, that came to ouer one of them, which came by death vnto Adam.
- 11 Per thou leftest one, euen * Noe, with his housholde, of whome came all righteous men.
- 12 And when they that dwell vpon the earth, began to multiplie, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.
- 13 Now when they lined wickedly besoye thee, * thou diddest choole thee a man from among them, whose name was * Abraham.
- 14 Whome thou louedst, and vnto who onely thou shewedst thy will.
- 15 And madest an euerlasting couenauent with him, promising him that thou wouldest neuer forsake his seede.
- 16 * And vnto him thou gauest Isaac vnto Isaac also thou gauest Jacob & Esau, * and diddest choole Jacob, and cast of Esau, & so Jacob became a great multitude.
- 17 And when thou leddest his seede out of Egypt, * thou broughtest them by to mount Sina,
- 18 And inclinedst the heauens and bowedst downe the earth, and diddest moue the grounde, and cause the depthes to shake, and diddest astonishe the worlde.
- 19 And thy glorie went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the lawe vnto the seede of Jacob, and that which the generation of Israel shoulde diligently obserue.
- 20 Per tookest thou not away from them the wicked hearte, that thy lawe might bring forth fruite in them.
- 21 For * Adam firste hauing a wicked heart, was ouercome & vanquished, and all they that are borne of him.
- 22 Thus remained weaknesse toynd with the lawe in the hartes of the people, with wickednes of the roote: so that i the god be parted away, and the euill as bothe still.
- 23 So the times passed alwaye, and the prayes were brought to an end, * till thou diddest raise thee by a seruant called Dauid.
- 24 * Whome thou commaundest to enlde a Citie vnto thy Name, to call vpon thee therein with incense & sacrifice.
- 25 When this was done many yeares, the inhabitantes forsooke thee,
- 26 Following the wapes of Adam and all his generation: so they also had a

- wicked heart.
- 27 Therefore thou gauest thy Citie ouer into the handes of thine enemies.
- 28 But doe they that dwell at Babylon, any better, that they shoulde haue the dominion of Zion?
- 29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeare that I see manie trespassing) I was discouraged.
- 30 For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.
- 31 I can not perceiue howe this cometh to passe. Are the deedes of Babylon better then they of Zion?
- 32 Or is there any other people that knoweth thee besides Israel? or what generation hath so belaued thy testimonies, as Jacob?
- 33 And per their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorow out the heathen, and I see them flourish, and thinke not vpon thy commaundements.
- 34 Weigh thou therefore our wickednes nowe in the balance, and thyets also that dwell in the worlde, and no mention of thee shall be found but in Israel.
- 35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commaundements?
- 36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

- 2 The Angel reproveth Esdras, by cause he seemed to enter into the profound iudgements of God.
- 1 And the Angel that was sent vnto me, whose name was Ariel, answered,
- 2 And saide, thine hearte hath taken too much vpo it in this world, & thou thinkest to comprehend the wapes of the world.
- 3 Then saide I, Pea, my I O A D. And he answered me, and saide, I am sente to shewe thee thre wapes, and to set forth thre similitudes before thee.
- 4 Wherof if thou canst declare me one, I will shewe thee also the wape, that thou desirest to see, and I will shewe thee from whence the wicked hearte cometh.
- 5 And I saide, Tell on, my Lord. Then sayde he vnto me, See thy wape: weigh me the weight of the fire, or measure me the blast of the winde, or callme againe the day that is past.
- 6 Then answered I, and said, What man is boier, that can doe that, which thou requirest

requirement me, concerning these things?

7 And he saide vnto me, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paraclete,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and winde, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said more ouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How should thy vessel then be able to comprehend the wapes of the hyst, and now outwardly in the corrupt worlde, to vnderstand the corruption, that is eminent in my flesh?

12 Then said I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and said, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewise the houses of the sea tooke counsell & said, Come, let vs go by & fight against the trees of the worlde, that we may get another countrie for vs.

16 But the purpose of the wood was vain: for the fire came and consumed it.

17 Likewise also the purpose of the floodes of the sea: for the sand stood up and stopped them.

18 If thou were iudge betwixen these two, whome wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verily it is a foolish purpose, that they both haue devised: for the ground is appointed for the worlde, & the sea hath his place to beare his floodes.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floodes, so * they that dwell vpon the earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hid things, but of such as we daily meddle with all, namely wherefore Israel is made a reproofe to the heathen,

& for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tolled too And so through the world as the grasshoppers, and our life is a verie feare, & we are not thought worthy to obteine mercie.

25 But what will he doe to his shame, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and saide, The more thou searchest, the more thou shalt maruell: for the worlde hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnsighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne, be not turned vpside downe, and if the place where the euill is sowne, passe not away, then cannot the thing come, that is sowne with good.

30 For the come of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And how much shall he bring forth until the harvest come?

31 Wonder with thy selfe, how much fruit of wickednesse the come of euill seed bringeth forth,

32 And when the stalkes shall be cutte downe, which are without number, how great an harvest must be prepared.

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeares sowe and euil?

34 And he answered me, saying, Hast not to be about the most High: for thou labourst in vain to be about him, though thou in deuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? and when cometh the fruite of my barne and my wages?

36 And vpon this Jeremie the Merchant answered, and saide, When the number of the seedes is filled in pou: for he hath weighed the worlde in the balance.

37 The measure of the times is measured: the ages are counted by number, & they shal not be moued or shaken, til the measure thereof be fulfilled.

38 Then answered I, and saide, O Lord, we are all euil full of sinne,

39 And for our sake peraduenture the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, So, and aske a woman with child, when she hath fulfilled

Iude. 9. 8.
2. Cro. 25.
28.

I. sai. 55. 8. 9
Job. 3. 31. 60
2. Cor. 2. 13.
14.

filled her nine monthes, if her wombe may keepe the birth any longer without her.

- 41 Then said I, No, Lord, she cannot. And he said vnto me, In the grave the places of soules are like the wombe.
- 42 For as the that is with childe, hasteth to escape the necessitie of the trauel, so do these places haste to deliuer those things that are committed vnto them.
- 43 That which thou desirest to see, shall be shewed thee from the beginning.
- 44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be merited therefore,
- 45 Shewe me whether there be more to come then is past, or more thinges past, then are to come.
- 46 What is past, I know, but what is to come, I know not.
- 47 And he saide vnto me, Stand on the right side, and I will expound thee this by example.
- 48 So I stood, & behold, a hote burning onen passed before me: & when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.
- 49 After this there passed before me a wastrie slowde, and sent downe much rapine with a storme: & when the stormie rapine was past, the droppes came after.
- 50 Then said he vnto me, Consider with thy selfe, as the rapine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the droppes and the smoke were much.
- 51 Then I prayed, and said, May I line, thinkest thou vntill that time? Or what shall come to passe in those dayes?
- 52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not know it.

CHAP. V.

1 In the latter times truerh shall be hid, 6 Vnrighteousnesse and all wickednesse shall reigne in the worlde. 23 Israel is reiected, & God deliuereth them. 35 God doeth all things in season.

N Euertheless concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith,

2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Psea, if God graunt thee to line, thou shalt see after the thirde trumpet, that the sunne shall suddenly thyme againe in the night, and the Moon three times adap.

5 Blood shall droppe out of the wood, and the stone shall giue his voice, and the peo-

ple shall be moved.

6 And he shall rule, of whome they hope not that dwell vpon earth, and the soules shall change place.

7 And the sea of Sodom shall cast out filth, and make a noise in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweete, and all friendes shall fight one against another: then shall woe hide it self, and vnderstanding departe into his secreete chamber.

10 It shall be sought of many, and yet not be found: then shall vnrightheousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and wepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my bodie, & my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted me, and set me vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? And why is thy countenance so beaue?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 By then and eate, and forsake vs not, as the sheepeheard that leaueth his flock in the handes of the cruel wolues.

19 Then saide I vnto him, So thy wayes from me, and come not nere me: & when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as what the Angel had commanded me.

21 And after seuen dayes the thoughtes of mine heart were verie gracious vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe,

23 And saide, O Lord, O Lord: of euerie forest of the earth, & of all the trees thereof thou hast chosen thee one such vnesparde.

24 And of all landes of the worlde thou hast chosen thee one pitte, and of all the flowers of the ground thou hast chosen thee one lillie.

25 And of all the depths of the sea thou hast filled thee one riuier, and of all builded

- bed cities: thou hast sanctified Zion vnto thy selfe.
- 26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one heape.
- 27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou lovest, thou gauest a lawe, that is proued of all.
- 28 And nowe O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thy onely people among many.
- 29 They tread them downe, which haue withstand the promises, and beleue not thy testimonies.
- 30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne handes.
- 31 I knowe when I had spoken these wordes, The Angel that came to me the night afore, was sent vnto me.
- 32 And saide vnto me, Heare me, and I will teach thee, and shewen that I may instruct thee further.
- 33 And I said, Speake on, my Lord. The saide he vnto me, Thou arte sore vered & troubled for Israels sake. Louest thou them better, then he doeth that made them?
- 34 And I saide, No Lord: but of verie sorowe haue I spoken: for my raimes paine me euery houre, while I labour to comprehend the wap of the most high, and to seeke out parte of his iudgement.
- 35 And he said vnto me, thou canst not. And I saide, Wherefore, Lord, wherefore was I borne? or why was not my mother wombe then my graue? so had I not scene the trouble of Jacob, & the griefe of the stocke of Israel.
- 36 And he saide vnto me, Number vnto me the thinges that are not yet come, or gather me the drops that are scattered, or make me þ withered flowers greene againe.
- 37 Open me the places that are closed, and bring me forth the windes that are shut vp therein: shewe me the image of a voyce, and then will I declare thee the thing, that thou askest and labourst to knowe.
- 38 And I sayde, O Lord, Lord, who can knowe these thinges, but he that hath not his dwelling with men?
- 39 But I that am ignorant, howe can I speake of these thinges, wherof thou askest me?
- 40 Then saide he vnto me, Like as thou canst doe none of these thinges, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.
- 41 Then I saide, Behold, O Lord, the last thinges are present vnto thee, & what

- shall they doe that haue bene before me, or we that be nowe, or they that shall come after vs?
- 42 And he saide vnto me, I will compare my iudgement vnto a ring: as there is no lackenes of the last, so is there no swiftnesse of the first.
- 43 Then I answered, and said, Coudest thou not make at once those that haue bene, those that are nowe, and those that shall come, that thou mightest shew thy iudgement the sooner?
- 44 Then answered he me. The creature, saide he, can not preuent the creator, neither can the worlde hold them at once, that shall be created therein.
- 45 And I said as thou hast taught thy seruant, that thou, which giueth strength to all, hast giuen life at once to all the worke created by thee, and hast susteyned it, so might it nowe also contene all men at once.
- 46 And he said, vnto me, Like the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth time at once,
- 47 And I saide, Surely she can not, but by distance of time.
- 48 Then saide he vnto me, So haue I deuised þ number of the earth by times when seede is sowne vpon it.
- 49 For as a pong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.
- 50 I asked againe, and saide, Seeing thou hast nowe shewed me the way, I will proceede to speake before thee: for our mother whome thou hast told me is pong, draweth the neere vnto age?
- 51 He answered mee, and saide, Like a woman that traucteth, and she will tell thee.
- 52 Say vnto her, Wherefore are not they (who thou hast now brought forth) like those that were before thee, but lesse of stature?
- 53 And she shall answer thee, Some were borne in the floure of youth, or others were borne in the time of age, why the wombe faileth.
- 54 Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you,
- 55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.
- 56 Then saide I, Lord I beseech thee, if I haue founde fauour in thy sight, shew thy seruant, by whome doest thou gouerne thy worke manshipp?

CHAP. VI.

God hath foreseene all thinges in his secreete counsell, and is author thereof, and hath created them for his children. 25. The felicitie of idle age to come.

- A**ND he saide vnto me, In the beginning whē the round world was made, and before the boyders of the world were set and before the windes blew one against an other :
- 2 Before the noyse of thunders sounded, before the bright lightening did shine forth, before the foundations of Paradise were laped :
- 3 Before the faire flowres did appere, before the moueable powers were stablished, before the innumerable armies of Angels were gathered :
- 4 Before the heights of the aires were lifted vp, before the measures of the heauens were named, before the chunnies in Zion were hote :
- 5 Before the present peares were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue laied vp the treasure of faith, were sealed,
- 6 Then I did purpose these thinges, and they were made by me alone, and by none other : by me also they shall be ended, and by none other.
- 7 Then answered I, and saide, What shall be the diuision of times : or when shall be the ende of the first, and the beginning of it that followeth ?
- 8 And he saide vnto me, From Abrahā vnto Isaac, when Jacob & Esau were borne of him, * Jacobs hand helde first the hēle of Esau.
- 9 For Esau is the ende of this world, & Jacob is the beginning of it that followeth.
- 10 The hand of man is betwix the hēle and the hand. Other thing, Esayas, aske thou not.
- 11 I answered then, and said, O Lord, loyde, if I haue founde fauour in thy sight,
- 12 I beseech thee, make an end to shewe thy seruauit the tokens, whereof thou shewedst me parte the last night.
- 13 So he answered me, and said, Stand vp vpon the fete, and heare a mighty sounding voyce.
- 14 There shall come as an earthquake, but the place where thou standest, shall not be moued.
- 15 And therefore when he speaketh, bee not afraid : for of the ende shall be the word, and of the foundation of the earth shall it be vnderstand.
- 16 Therefore whiē one speaketh of them, it trembleth and is moued : for it knoweth that it muste bee changed at the ende.
- 17 And when I had heard it, I stood by vpon my fete, & harkened, and behold, there was a voyce that spake, and the sounde of it was like the sounde of many waters.
- 18 And it said, Beholde, the days come, that I will come & inquire of them, that dwell vpon the earth,
- 19 And when I begin to inquire of them who by their vnrightheousnesse haue hurt others, and when the affliction of Zion shall be fulfilled,
- 20 And the world that shall vanishe away, shall be sealed, then will I shewe these signes : the bookes shall be opened before the heauen, and they shall see all is together.
- 21 And the children of a peare olde shall speake with their voyces : the women with child shall bring forth vntimely children of thre or foure monethes old, and they shall lue that are rapsed by.
- 22 Then soudenly shall the lowen places appeare as the vnswollen, and the full store-houses shall soudenly bee founde emptye.
- 23 And the trumpete shall sounde, and all they that heare it, shall be soudenly asfaped.
- 24 At that times shall friendes fight with friendes, as with enemies, & the earth shall feare with them : the springes of the welles shall stand still, and in thre houres they shall not runne.
- 25 Whosoener remaineth from all these thinges that I haue tolde thee, shall be saued and see his saluation, and the end of our world.
- 26 And the men that are reclined, shall see it : they that haue not tasted death from their birth, and the heart of the inhabitantes shall be changed, and turned to an other meaning.
- 27 For euill shall be put out, and deceipt shall be quenched,
- 28 But faith shall flourish : corruption shall be overcome, and the truth which hath bene so long without fruit, shall come forth.
- 29 I And when he talked with me, behold, I looked a little vpon him before whome I stood.
- 30 And these wordes saide he vnto me, I am come to shewe thee the time of the night to come.
- 31 If thou wilt pray againe, and fast seuen days more, I wil tel thee more thinges, and greater then these, whiche I haue hearde in the day.
- 32 For thy voyce is hearde before the highest : surely the mightie hath seene the righteous dealing : he hath seene also thy chastitie, which thou hast kepte since thy youth.
- 33 Therefore hath he sent me to shewe thee all these thinges, and to say vnto thee, Be of good comfort, and feare not,
- 34 And hast not in the balne consideration of the first times, nor make hast to the latter times.
- 35 And after this I wept againe & fasted seuen days in like manner, that I might fulfil the thre weekes, which he had appointed me.
- 36 And in the eight night was mine hart bered within me againe, and I began to speake before the most high.
- 37 For my spirit was greatly set on fire, and my soule was in distress,

Gen. 25. 26.

38 And I said, *Q* Lord, thou hast created the world in the first creation (even the first day) and commandedst * that the heavens and the earth should be made, and the works followe the woordes.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy works.

41 Vpon the second day thou createdst the heauens aye, and commandedst it, that going betwene, it should make a diuision betwene the waters, that the one part might remaine above, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seventh parte of the earth: the partes diddest thou dye, and kept them to the intent þ of these there should be that should serue thee, being sowne of God and filled.

43 As soone as thy woordes went forth, the work was instantly made.

44 For immediately great & innumerable fruite did spring up, & many diuerse pleasures for the tast, and howe of vnschaungeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the Moone, and the order of the starres,

46 And gauest them a charge, to do * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidst vnto the seventh part * where the waters were gathered, that it should bring forth beastes, as foules & fishes: and it was so.

48 For the donne waters, and without life brought forth liuing things at the commaundement of God, that the nations might praise thy wonderous workes.

49 Then diddest thou prepare two lining things: the one thou calledst Behemoth, and the other thou calledst Leviathan,

50 And diddest separate the one from the other: for the seventh part, where the water was gathered, could not hold e them.

51 Vnto Behemoth thou gauest one part, which was dyed vp the thirde day, that he should dwell in the same place, where were a thousand hills.

52 But vnto Leviathan thou gauest the seventh parte, that is wet: & hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixte day thou gauest commaundement vnto the earth, that before thee it should bring forth beastes, cattel and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the works whiche

thou hast created, of him come we all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, *Q* Lord, because thou hast created the world for our sakes.

56 As for the other people, whiche also come of Adam, thou hast declared them that they are nothing before thee, but he like vnto spittle, and hast compared their riches vnto a droppe that falleth from a vessel.

57 And now, *Q* Lord, behold these heathen, which haue bene reputed as nothing, haue begun to be loydes ouer vs, and to deuour vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, & thy seruent loue) are giuen into their handes.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 13 God aduerteth all in time. 18 The coming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall ceasse. 48 All felt in Adam. 59 The true life. 62 The mercies and goodnesse of God.

1 **A**nd whē I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nightes afore.

2 And he saide vnto me, *W*y, Elias, and heare the wordes that I am come to tell thee.

3 And I saide, speake on, my God. Then saide he vnto me, The sea is set in a wyde place: that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could go into the sea to looke vpon it, and to rule it? If he went not thowow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a bioade felde, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt the, euen betwene the fire and the water, so that there could but one man go there.

9 If this citie were giuen to a man for an inheritance, if he neuer went thowowe the perill before it, how could he receiue his inheritance?

10 And I saide, It is so, *L*orde, Then saide he, So is the position of Israel.

11 Surely for their sakes haue I made the world: & when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow & trouble: they

they are but felo and euill, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide and sure, and brought many tall fruite.

14 If then they that are living, labour not to enter by these straight and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? And why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut. 8. 1.

17 Then said I, O Lord, Lord, * seeing thou hast ordeined in thy law, that the righteous should inherite these things, and that the vngodly should perishe,

18 Should the righteous suffer straightnesse in hoping for large things? yet they that have liued vngodly & suffered straightnesse, shall not see the large things.

19 Then he saide vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perishe in this life, because they despise the lawe of God that is appointed.

21 For God hath diligentely admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoide punishment.

22 Nevertheless, they were not obedient vnto him, but spake against him, & imagined vaine things.

23 And deceiued them selues by their wicked dedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue unfaithfully broken his ordinaunces, & haue not persecuted him by his workes.

25 And therefore, Elias, vnto the empirie are empirie things, and to the full, full things.

26 Beholde the time shall come, that these tokens which I haue told thee, shall come to passe, and the byrde shall appeare, and she shall come forth, and be seene that now is vnder the earth.

27 And whosoever shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeres.

29 After these same yeres shall my sonne Christ dye, and all men that haue life,

30 And the worlde shall be turned into the olde silence for seven dayes, as in the fore iudgementes, so that no man shall remaine.

31 But after seven dayes, the worlde that is yet a sleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, & the se-

crete places shall define the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and iudexies shall vanishe away, & long suffering shall haue an end.

34 Justice onely shall continue: the truethy shall remaine, and faith shall be strong.

35 The worke that follow, and the reward shall be thewed: the good dedes shall be of force, and vnrightheousnesse shall beare no more rule.

36 Then saide I, * Abraham prayed first for the Sodomitues, and for the fathers that sinned in the wilderness,

Gen. 18. 23.

Exod. 32. 3.

11.

37 And they that came after him, for Israel in the time of Achaz, and Samuell,

38 And * David for the destruction, * and Salomon for them that came into the Sanctuarie,

2. Sam. 24.

17.

39 * And Elias for those that receiued raine, and for the dead that he might liue,

2. Chro. 6. 14

1. King. 17.

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many.

1. Chro. 18. 42

45.

2. Kin. 19. 15

41 Euen so now, seeing vice is increased, and wickednes aboundeth, & the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also now?

42 Then he answered me, and saide, This present life is not the end: oftentimes honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, & the beginning of the immortallitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: insidelitie shall be cutte off: righteousnes shall growe vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and said, this is my first & last saying, that it had bene better not to haue giuen the earth to Adam, or when it was giue him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauynesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

Rom. 5. 18.

49 For what profite is it vnto vs, if there be promised an immortal life, when we doe the workes that bring death?

50 And that an euertlasting hope should be promised vs, seeing that we becom our selues to deadly vauitie?

51 And that there should be appointed vs dwellings of health & safetie, if we haue liued wickedly?

52 And that the glorie of the most High should be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise should be thewed,

shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue abstained, should shine more then starres, if our faces be blacker then darkness?

56 For while we liued, we did not remember when we did unrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the manner of the battel, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said.

Deu. 30. 19 59 For this is the life, whereof I prophesie spake vnto the people, while he liued, saying, *Chuse thee life that thou maist liue.

60 Nevertheless, they belaued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauens should not so be to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered then and said, I know, Lord, that the most high is called mercifull, in that he hath mercie vpon them, which are not yet come to that world,

63 And that he hath pittie on those that walke in his lawe,

Rom. 2. 4. 64 And that *he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, & them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieved from their wickednes, the ten thousand part of men should not remaine aliae.

69 And if he, being iudge, forgave not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peraduenture be verie fewe left in an vnumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayes for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniust.

1 **A**nd he answered mee, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras.

20 When thou askest the earth, it shall say vnto thee: that it giueth much earth by matter to make pores, but little dust that gold cometh of, so is it with the worke of this world.

3 *There be many created, but fewe shall be saued.

Math. 20. 16

4 Then answered I, & saide, Then shall I know by the wit, O my soule, & deuour vnderstanding.

5 For thou hast promised to heare, & thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that wee may entreate thee, that thou maist giue seede vnto our heart, & prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can see him selfe for man?

7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, & thou hast giuen it members, thy creature is preferred by fire & water, and the worke, created by thee, both suffer nine monethes the creature, which is facioned in it.

9 But the thing that containeth, & that which is contained, shall both be preferred, and when time is come, the wombe, being preferred, delivereth the things that growe in it.

10 For thou hast commanded the members, euen the breasts to giue milke vnto the fruit appointed to the breasts.

11 That the thing that is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it by with thy righteousness, mixturest it in thy lawe, & reforest it with thy iudgement.

13 Thou sleapest it as thy creature, & givest it life as thy worke.

14 Being then that thou destroapest him, which with so great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as touching men in generalI thou shalt rather proude) but concerning thy people, for whose sake I am soze.

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am woeful, and for Iacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faultes that dwell in the laud.

18 But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voice, & vnderstand my words, which I will speake before thee. The beginning of the words of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which be holdest from aboue that which is aboue and in the ayre,

23 b b v. whose

31 Whose thyme is inestimable, and his
gloie incomprehensible, before whome
the host of the Angels stand with trem-
bling.

32 Whose keeping is turned in winde &
fire, whose word is true, & sayings sted-
fast, whose commandement is strong, &
gouernement terrible.

33 Whose looke drieth vp the depths, and
wraath maketh the mounteines to melt
away as the thing beareth witness.

34 Heare the prayer of thy seruant, & re-
ceiue into thine eares the petition of
thy creature.

35 For while I liue, I will speake, and so
long as I haue understanding, I will
answere.

36 Looke not vpon the finnes of thy peo-
ple, rather then thy faithfull seruants.

37 Haue not respect vnto þ wicked deedes
of men, rather then to them that haue
thy testimonies in afflictions.

38 Thinke not vpon those that haue wal-
ked fainedly before thee, but remember
them that reuerence thy will.

39 Let it not be thy will to destroy them,
which haue liued like beasts, but looke
vpon them that haue cleaerly taught
thy lawe.

40 Take not displeasure with them, which
appeare worse then beasts, but lone the,
that alway put their trust in thy right-
eousnes and gloie.

41 For we and our fathers haue all the
saue sickness: but because of vs that are
sinners, thou shalt be called mercifull.

42 If therefore thou wilt haue mercie
vpon vs, thou shalt be called mercifull
towards vs which haue no workes of
righteousnes.

43 For the righteous, which haue laid vp
many good workes, let them receiue the
reward of their owne deedes.

44 But what is man, that thou shouldest
take displeasure at him: or what is this
inortal generation, that thou shouldest
be so grieved towards it?

45 * For verily there is no man among
them that be boiue, but he hath done
wickedly, nor any that doeth confesse
thee, which hath not done amisse.

46 For in this, O Lord, thy righteousness
& thy goodnes shall be praued, if thou be
mercifull vnto them, which haue not
the substance of good workes.

47 ¶ Then answered he in x, & said, Some
things hast thou spoken aright, & accor-
ding vnto thy wordes it shalbe.

48 For I wil not verily consider þ workes
of them, before the death, before the iudg-
ment, before destruction:

49 But * I will reioyce in þ ways of the
righteous, & I will remember the pil-
grimage, the saluation & the reward
that they shall haue.

40 Like as I haue spoken now, so shall
it come to passe.

41 For as the husbandman soweth much
seed vpon the ground, & planteth ma-
ny trees, and yet alway the thing that

is sowed, commeth not vp in time, nepe-
ther yett both all that is planted, take
roote: so neyther shall they all that are
brought into the world, be saued.

42 I answered then and said, if I haue
found grace, let mee speake.

43 Like as the husbandmans seede peris-
heth, if it come not vp, and receiue not
raime in due season, or if it be destroyed
with too much raine:

44 So perissheth man, which is created
with thine hands, and thou art called
his paternie, because he is created to
thine image, for whose sake thou hast
made all things, and likened him vnto
the husbandmans seede.

45 We not worch with vs, O Lord, but
spare thy people, and haue mercie vpon
thine inheritance: for thou wilt be merr-
cifull vnto thy creature.

46 Then answered he in x, and said, The
things present are for the present, and
the things to come for such as bee to
come.

47 For thou art farre of that thou shouldest
best lone thy creature about in x: but
I haue oft times drawn nere vnto
thee and vnto it, but neuer to the vns-
righteous.

48 In this also thou art mercifull bes-
foze the Highest,

49 In that thou hast humbled thy selfe,
as it becommeth thee, and hast not
iudged thy selfe worthe to boast thy
selfe greatly among the righteous.

50 For many miseries and calamities re-
maine for them that shall liue in the late-
ster tyme, because they shall walke in
great pride.

51 But learne thou for thy selfe, and seeke
out the gloie for such as be like thee.

52 For vnto you is Paradise opened: the
tree of life is planted: the time to come
is prepared, plenteousnesse made reade-
die: the citie is builded, and rest is
prepared, perfect goodnes and absolute
wisdom.

53 The roote of evil is sealed by fro pons
the weakenes and moth is destroyed
from you, and into hell fieth corruptio-
n to be forgotten.

54 Sorowes are vanished away, and in
the end is shewed the treasure of immor-
talitie.

55 Therefore aske thou no more questio-
ns concerning the multitude of them
that perish.

56 For when they had libertie, they des-
pised the most High: they contemned
his lawe & forsooke his wapes.

57 Moreover, they haue troden downe
his righteous,

58 * Saying in their heart, that there was
no God, though they knewe that they
should dye.

59 For as the thing that I haue spoken
of, is made readie for you: so is thirst
and paine prepared for them: for
God would not that man should per-
ishe:

2. King. 8. 46
2. Chr. 6. 36

Orn. 4.

Ps. 14. 1. 8.
51. 16.

13 But they after they were created, haue defiled the name of him that made the, and are vnthankfull vnto him, which prepared life for them.
 14 Therefore my iudgement is nowre at hand.
 15 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and saide,
 16 Behold nowre, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

7 All things in this world haue a beginning, and end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The leues ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, & saide, I beseeure the time with it selfe, and when thou seest that one part of the towne come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will beginne to visite the world which he made.

3 Therefore when there shall be seene * an earthquake in the world, and an vproye of the people;

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen fro the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his woymes, and by the faith wherein ye haue beleueed,

8 Shall be preferred from the said perils and shall see my saluation in my lande, & within my borders: for I haue kept me holp from the world.

9 Then shalt thou haue pitie of them selues, which now haue abused my wayes: and they that haue cast them out despitously, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowne me,

11 But haue abhoyred my lawe, while they were yet in libertie, and when they had yet leasure of amendment, & would not vnderstand but despised it,

12 They must be caught if after death by paine.

13 And therefore be thou no more careful, to knowehow the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, and for whome it is, and when.

14 Then answered I, and saide,

15 I haue afore said that which I say now and will speake hereafter, that there be many moe of them which perish, then of them that shall be saued,

16 As the flood is greater then a drop.
 17 And he answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that nowre liue, no man spake against me.

19 For then euery one obeyed, but nowre the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a lawe, whereout they can not rid them selues.

20 So I considered the world, and beheld, there was perill, because of the deuils, that were spying vs into it.

21 Yet when I saue it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.

22 Let therefore the multitude perish, while they are borne in vaine: and let my grape be kept, & my plant, which I haue discesed with great labour.

23 I shewethes, if thou wilt cease seuen days moe (but þ shalt not fast in the,

24 But shalt goe into a faire field, where no house is builded, & shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers only,

25 And pray vnto the most High continually) then will I come, & talke with thee.

26 So I went my way, as he had commaunded me, into the field, which is called Mesdath, & there I late among the flowers, & did eate of the hearbs of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I late vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy self vnto vs, * thou declaredst thy self vnto our fathers in þ wilderness, in a place where no mā dwelleth, in a barren place, when they came out of Egypt.

30 And expressly spakest vnto them, saying, Heare me, O Israel, and make my woymes, thou seide of Jacob.

31 For beholde, I sowe my lawe in you, that it may bring forth fruite in you, & that ye may be honoured by it for euer.

32 But our fathers, which receiued the lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the lawe appeare, neither could it, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them.

34 And so, it is a custome when the ground receiueth seede, or the sea a ship, or a vessel meate & drinke, if that ariseth wherein a thing is sown, or wherein any thing is put.

35 Likewise the thing that is sown, or is put therein, and the thinges that are reeueled,

Exod. 19. 9
 & 24. 12
 Deut. 4. 15

Exod. 32. 35

Chap. 9. 1
 16

- received, must perish : so the things that are received, doe not remaine with vs : but in vs it commeth not so to passe.
- 36 For we that haue received the Lawe, perish in sinne, and our heart also which receiued it.
- 37 But the Lawe perisheth not, but remaineth in his force.
- 38 ¶ And when I spake these things in mine heart, I looked about me, and by on the right side I sawe a woman, which the mournerd sore, and lamented with a loude voyce, and was greened in heart, and rent her clothes, and she had ashes upon her head.
- 39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,
- 40 And saide vnto her, Wherefore weepest thou : why art thou so sorie in minde ?
- 41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe : for I am sore vexed in my mind, and brought verp lowe.
- 42 Then I saide vnto her, What aplethly thee : tell me.
- 43 And she saide vnto me, I thy seruant haue bene baren, and haue had no childe, hauing an hus band thirtie yeres.
- 44 And euery youre, and euery day these thirtie yeres I pray to the most High day and night.
- 45 And after thirtie yeres, God heard me thine handmaide, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him : so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightye.
- 46 And I nourished him with great travail.
- 47 So when he grewe up, and came to take a wife, I made a feast.

CHAP. X.

Est as and the woman that appeareth vnto him, commune together.

- 1 **B**ut when my sonne went into his chamber, he fell downe, and dyed.
- 2 Then we all ouerthrew the lightes, and all my neighbours rose vp to comfort me : so I rested vntill the second day at night.
- 3 And when they had all left of to comfort me, and that I should be quiet, then I rose vp by night, & fled, and am come into this field as thou seest.
- 4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntill I dye.
- 5 Then left I my purpose wherein I was, and spake to her angrily, and saide,
- 6 Thou foolish woman aboute all other, seest thou not our heauines, and what commeth vnto vs ?
- 7 For Sion our mother is all wooful and is sore afflicted, & mourneth extremely.
- 8 Seeing we be all now in heauines, and make our moine (for we be all sorrowfull) art thou sorie for one sonne ?

- 9 Demanda the earth, and she shall tell thee & it is the which ought to mourne for the fall of so many & grow vpon her.
- 10 For from the beginning all men are boine of her, & other that come, & behold, they walke almost all into destruction, & the multitude of them shalbe destroyed.
- 11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one ?
- 12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauines, and bare with sorowes,
- 13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)
- 14 Then say I vnto thee, As thou hast boine with travail, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.
- 15 Nowe therefore withhold thy sorowe in thy selfe, and beare constantly that which commeth vnto thee :
- 16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.
- 17 So thy way then into the citie to thine hus band.
- 18 ¶ Then she said vnto me, I will not, I wil not go into þ citie, but here wil I dy.
- 19 So I continued to speake more with her, and said,
- 20 Do not so, but be counselled : for howe many fallies hath Sion ? Be of good comfort because of the sorowe of Ierusalem.
- 21 For thou seest that our Sanctuarie is laid waste : our altar is broken downe : our Temple is destroyed :
- 22 Our psalterion fainteth, and the song ceaseth, & our mirth is vanishes away, and the light of our candlestick is quenched, and the Ark of our covenant is taken away, and our holy things are defiled, and the flame that is called vpon ouer vs, is almost dishonoured, and our childe are put to shame, and our Priestes are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our womes rauished, and our righteous men spoiled, and our childe destroyed, & our pong men are brought in bondage, and our strong men are become weake,
- 23 And which is the greatest of all, Sion the scale hath lost her worship : for she is deliuered into the handes of them that hate vs.
- 24 And therefore shake off thy great heauines, and put away the multitude of sorowes, that the Almightye may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.
- 25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraide of her and niled what it might be.

26 And behold, immediately the east out a great voice, verie fearfull, so that þ earth shooke at the noise of the woman.

27 And I looked, and beheld, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewen from the ground and foundation. Then was I afrayd, and cryed with a loud voice, and said,

28 Where is Ariel þ Angel *which came to mee at the first? for he hath caused mee to come into many and deepe considerations, & mine ende is turned into corruption, & my prayer to reinke.

29 And as I was speaking these words, behold, he came vnto mee, and looked vpon mee.

30 And lo, I lay as one dead, and mine vnderstanding was altered, & he tooke mee by the right hand and comforted mee, and set mee vpon my feete, and said vnto mee,

31 What apleth thee? and why is thy vnderstanding bereft? and the vnderstanding of thine heart? and wherefore art thou sorie?

32 And I said, Because thou hast forgotten me, and I haue done according vnto thy wordes: I went into the field, and there haue I sene things, & see that I am not able to expresse.

33 Then said he vnto me, Stand by mans lip, and I will giue thee exhortation.

34 Then said I, Speake vnto mee, my lord, and forsake mee not, lest I dye through rashnesse.

35 For I haue sene that I knowe not, & heare that I do not know.

36 What is my vnderstanding deuiued, or doth my minde, being hauntie, erre?

37 Now therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then he answered me, & said, Heare mee, and I will informe thee, & tell thee wherefore thou art afrayd: for the most High hath reueiled many secreete things vnto thee.

39 We hath sene thy good purpose, that thou art soie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared vnto thee a citie builded.

43 And where as shee tolde thee of þ death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen thee which thou seest now as a citie builded)

45 And as touching that shee said vnto thee, that shee was barren thirtie yeres, this was concerning that, there was ruen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeres, Salomon builded the citie, and offered offerings: then bare the barren a sonne.

47 And where as shee tolde thee, that shee nourished him, with labour, that was þ inhabiting of Jerusalem.

48 But where as shee tolde thee that her sonne, as his chaunce was, dyed when shee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most high seeth that thou art soie in thy minde, and because thou suffrest with all thine heart for her, hee shewed thee the clerenies of her glorie, & the fairenes of her beautie.

51 And therefore I bad thee remaine in the field where no house was builded.

52 For I knew that the most high would shewe these things vnto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans buildung can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morowe at night thou shalt remaine here,

59 And the most High shall shewe thee visions of high things, which the most High will do vnto them that dwell vpon earth, in the last daies. So I slept the same night and another, as he had commanded mee.

CHAP. XI.

1 The vision of an eagle comming forth of the Sea, and of her feathers, 37 Of a lyon comming out of the forest.

1 When sawe I a dreame, and beholde, there came by from the sea an eagle, which had twelue feathered wings and thre heads.

2 And I sawe, and behold, shee spied her wings ouer all the earth, and all the winde of the ayre blew on her, & gathered them selues.

3 And I beheld, and out of her feathers grew out other contrarie feathers, and they became litle feathers and small.

4 But her heads remained still, & the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I sawe that the eagle flew with his feathers & reigned vpon earth, and

and ouer them that dwelt therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no nor one creature vpon earth.

7 I sawe also that the eagle stood by vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, & watch by course.

9 But let the heads be preferred for the last.

10 Nevertheless, I sawe that the voice went not out of her heads, but from the middes of her bodie.

11 Then I numbred her contrarie feathers, and behold, there were eight of them.

12 And I looked, and behold vpon the right side there arose one feather, & reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, & it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & behold in processe of time the feathers that followed, stood vpon the right side, that they might rule also, and some of them ruled, but without a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles bodie, but two heads that rested, & fixe wings.

24 Then sawe I also that two wings descended them selues from the fire, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, & behold, the underwings thought to set vp them selues, & to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes:

for that was greater then the two.

30 And then I sawe, that the two heads were topped therewith.

31 And behold, the head was turned with them, that were with it, & did eat by the two underwings: it would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, & behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and lo the head vpon the right side deuoured that was vpon the left side.

36 Then I heard a voyce which said vnto mee, looke before thee, and consider the thing that thou seest.

37 So I sawe, & behold as it were a vpon that roareth, running hastily out of the wood: & I sawe that he sent out a mans voyce vnto the eagle, & spake, & said,

38 Heare thou, I will talke with thee, & the most High shall say vnto thee,

39 Art not thou that that of the foure beasts reamest, whome I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, & hath ouercome al the beasts that were past, & hath power ouer the world with great fearfulness, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit:

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued spars, & destroyed the dwellings of them that brought forth fruite, and hast cast downe the wallles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proude times, and behold, they are ended, and their abhominations are fulfilled.

45 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that thee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

1 And when the Ipon spake these words to the eagle, I sawe,

- 2 And beholde, the head that had the byp-
per hand, appeared no more, neither did
the foure wings appeare any more, that
came to it, and set by them selues to
reigne, whose kingdome was small and
full of vyppes.
- 3 And I sawe, and beholde, they appea-
red no more, and the whole bodie of the
egle was burnt, so that the earth was in
great feare. Then I awaked out of the
trouble and traunce of my mind, & from
the great feare, and saide vnto my spirit,
- 4 Io, this hast thou done vnto me in that
thou searchest out the waps of the most
high.
- 5 Io, yet am I wearie in my minde, and
very weake in my spirit, & little strength
is there in me, for the great feare that I
received this night.
- 6 Therefore now I will beseech the most
high that he will comfort me vnto the
end.
- 7 And I said, O lord, lord, If I haue
found grace before thy light, and if I am
iustified with thee before many other,
and if my prayer in dede be come by be-
fore thy face,
- 8 Comfort me, and shewe me thy servant,
the interpretation and difference of this
horrible light, that thou maist perfectly
comfort my soule,
- 9 Seeing thou hast iudged me worthy to
shewe me the last times.
- 10 I Then he saide vnto me, This is the
interpretation of this vision,
- 11 The egle, whome thou sawest come by
fro the sea, is the * kingdome which was
scene in the vision of thy brother Daniel.
- 12 But it was not expounded vnto him :
therefore now I declare it vnto thee.
- 13 Behold, the dapes come, that there shal
rise by a kingdome vpon the earth, and
it shall be feared aboue all kingdomes
that were before it.
- 14 In it shall twelue kings reigne one af-
ter an other.
- 15 Whereof þ second shall begin to reigne,
and shal haue more time then the twelue.
- 16 And this do the twelue wings signifie,
which thou sawest.
- 17 As for the voyce that thou heardest
speake, & that thou sawest not go out fro
the heabes, but from the middes of the
body thereof, this is the interpretation,
- 18 That after the time of that kingdome
there shall arise great strife, and it shall
be in dangerto fall, but it shall not then
fall, but shal be restored againe to his be-
gunning.
- 19 Concerning the eight underwings,
which þ sawest hang vnto her wings,
this is the interpretation,
- 20 In him shall arise eight kings, whose
time shall be but small, and their peres
swift, and two of them shall perish.
- 21 But woe in the middle time cometh,
there shall be foure kept a time, whiles
his time beginneth to come. þ it may be
ended, but two shall be kept vnto þ end.
- 22 And whereas thou sawest three heads

- resting, this is the interpretation,
- 23 In his last dapes shall the moste
high raise by three kingdomes, & shall
call againe many things into them, and
they shall haue the dominion of þ earth,
- 24 And of those that dwell therein, with
much griefe aboue al those that were be-
fore them : therefore are they called the
heads of the egle.
- 25 For they shall accomplish his wicked-
nes, and shall finish his last end.
- 26 And whereas thou sawest that þ great
head appeared no more, it signifieth that
one of them shall die vpon his bed, & yet
with paine.
- 27 For the two that remaine, the sword
shall denoure them.
- 28 For the sword of the one shall denoure
the other : but at the last shall he fall by
the sword him selfe.
- 29 And whereas thou sawest two under-
wings, that went off toward the head,
which was on the right side, this is the
interpretation,
- 30 These are they whome the most high
hath preferred for their end, whose king-
dome is litle, and full of trouble as thou
sawest.
- 31 And the yron whome thou sawest rising
by out of the wood and roaring, & spea-
king vnto the egle, and rebuking her for
her vnrightheousnesse with all the wordes
that thou hast heard,
- 32 This is the wind which the most high
hath kept for them, and for their wicked-
nes vnto the end, and he shal reprove
them, and cast before them their spoules.
- 33 For he shal set them aloue in the iudge-
ment, and shall rebuke them and correct
them.
- 34 For he will deliuer the residue of my
people by affliction, which are preferred
byon my borders, and he shal make them
iorfull, untill the coming of the day of
iudgement, whereof I haue spoken vnto
thee from the beginning.
- 35 This is the dream that thou sawest,
and these are the interpretations.
- 36 Thou onely hast bene meete to knowe
this secret of the most high.
- 37 Therefore write all these things that
thou hast seene, in a booke & hide them,
- 38 And teach them the wise of the people,
whose hearts thou knowest may com-
prehend and keepe these secrets.
- 39 But waite thou here yet seven dapes
more, that it may be shewed thee what so
euer it pleaseth the most high to declare
vnto thee : and with þ he went his way.
- 40 And when al the people peremied that
the seven dapes were past, & I not come
againe into the cite, they gathered them
altogether, from the least vnto the most,
and came vnto me, and spake vnto me,
saying,
- 41 What haue we offended thee? or what
evil haue we don against thee, that thou
souldest vs. a littell in this place?
- 42 For of all the people thou onely art left
vs as a grape of the vine, and as a cane
ble

dle in a darke place, and as an haen of
ship preferred from the tempest.

- 43 Are not the evils which are come vnto
vs sufficient ?
- 44 If thou then forsake vs, howe much
better had it ben for vs, that we had ben
burnt also as Sion was burnt ?
- 45 For we are no better then they that dis-
ed there : and they wept with a loude
voice. Then answered I them, and saide,
- 46 Be of good comfort, O Israel, and be
not heauie, thou house of Jacob.
- 47 For the most High hath pou in remis-
sion, and the Allmightie hath not for-
gotten pou in temptation.
- 48 As for me I haue not forsaken pou,
neither am I departed from pou, but am
come into this place to pray for the des-
solatio of Sion, that I might seeke mers-
cie for the low estate of your Sanctuarie.
- 49 And nowe goe your way home euerie
man, and after these dayes will I come
vnto pou.
- 50 So the people went their way into the
cite, as I commaunded them :
- 51 But I remained still in the felde seuen
dayes, as he had commaunded me, and
did eate onely of the flowers of the field,
and had in meate of the hearbs in those
dayes,

CHAP. XIII.

*The vision of a winde comming forth of the sea,
3 Which became a man. 5 His propertie &
power against his enemies. 21 The declara-
tion of this vision.*

- 1 **A**fter the seuen dayes I dream-
ed a dreame by night.
- 2 And beholde, there arose a winde
from the sea, and it moued all the waues
thereof.
- 3 And I looked, and beholde, there was a
mightie man with the thousandes of
heauen : and when he turned his coun-
tenance to looke, all the things trembled
that were scene vnder him.
- 4 And when the voyce went out of his
mouth, all they burned that heard his
voice, as the earth faileth when it feelerh
the fire.
- 5 After these things I sawe, and behold,
there was gathered together a multi-
tude of men out of number, from the
four winds of heauen, to fight against
the man that came out from the sea.
- 6 And I looked, and beholde, he graued
him selfe a great mountaine, and siewe
vp vpon it.
- 7 But I would haue scene the countrey
or place whereout the hill was grauen,
and I could not.
- 8 I sawe after these things, and behold,
all they which came to fight against him,
were sore afraid, & yet they durst fight.
- 9 Neuertheles, when he sawe the fierces-
nes of the multitude that came, he lifted
not vp his hand : for he helde no sword
nor any instrument of warre,
- 10 But only as I sawe, he sent out of his
mouth, as it had bene a blast of fire, and

out of his lips the winde of the flame, &
out of his tong he cast out sparkes and
flouies.

- 11 And they were all mixt together, euen
this blast of fire, the winde of the flame,
and the great flouie, and fell with vio-
lence vpon the multitude, which was
prepared to fight, and burnt them by al,
so that of the innumerable multitude
there was nothing scene, but onely dust,
and smell of smoke. When I sawe this,
I was afraide.
- 12 I Afterwarde sawe I the same man
come downe from the mountaine, and
calling vnto him an other peaceable
multitude.
- 13 And there came many vnto him, some
with ioyful countenance, and some with
sad : some of them were bound, and some
brought of them that were offered : and
I was sicke through great feare, and as
waked, and said,
- 14 Thou hast shewed thy seruant these
wonders from the beginning, and hast
coited me worthy to receiue my prayer.
- 15 Shewe me now therefore the interpre-
tation of this dreame.
- 16 For thus I consider in mine under-
standing, wo vnto them that shall be left
in those dayes, and much more wo vnto
them that are not left behinde.
- 17 For they that were not left, were in
heauines.
- 18 Howe vnderstand I the things that
are laide vp in the latter dayes, which
shall come both vnto them, and to those
that are left behinde.
- 19 Therefore are they come into great pe-
rils and many necessities, as these dream-
es declare.
- 20 Yet is it easer, that he that is in dan-
ger, should fall into these, and forseeke the
things to come hereafter, then to passe
away as a cloud out of the world.
- 21 I Then answered he me, and said, The
interpretation of the vision will I shew
thee, and I will open to thee the thing
that thou hast required.
- 22 Whereas thou hast spoken of them
that are left behind, this is the interpre-
tation.
- 23 He that shall beare the danger in that
time, he shall keepe him selfe. They that
be fallen into danger, are such as haue
works & faith toward the most mightie.
- 24 Knowe therefore, that they which be
left behinde, are more blessed then they
that be dead.
- 25 These are the meanings of the vision,
Whereas thou sawest a man comming
vp from the middes of the sea,
- 26 The same is he whom the most High
hath kept a great season, who by his
owne selfe shall deliuer his creature, and
he shall order them that are left behinde.
- 27 I And whereas thou sawest, that out
of his mouth there came a blast with fire
and flouie,
- 28 And that he neither helde sword nor
weapon, but that by his fierces he de-
stroyed

despoyred the whole multitude, & came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most high will beginne to deliuer them that are vpon the earth:

30 And he shall astonishe the heartes of them that dwell vpon the earth.

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation, against nation, and realme against realme.

Mat. 24. 7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne bee reuealed, whome thou sawest goe by as a man.

33 And when all the people heare his voyce, euery man shall in their own land leaue the battell that they haue ouer against an other.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But hee shall stande vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared & builded, as thou sawest the hill grauen forth without any handes.

37 And thus my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into p tempest.

38 And into tormentes like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the lawe, which is compared vnto the fire.

39 And whereas thou sawest that he gathered an other peaceable people vnto him,

40 Those are p ten tribes which were carried away captiues out of their owne lande, * in the time of Oseas the King, whome Salmanasar the King of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into an other land.

41 But they tooke their counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further countrie, where neuer man kinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most high then shewed them signes, and slaped the springes of the founteyne till they were passed ouer.

45 For thorow the countrie there was a great iourney, euen of a peare and an halfe, and the same region is called Arabia.

46 Then dwelt they there untill the latter time: and when they come forth againe,

47 The most High shall hold still p syons

ges of the riuer againe, that they maye goe thorow: therefore sawest thou the multitude peaceable.

48 But they that bee left behind of thy people, are those that be found with in my borders.

49 Nowe when he despoyred the multitude of the nations that were gathered together, he shall defende the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then saide I, O Lord, Lord, shewe me this, wherefore haue I seene the man comming vp from the middes of the sea?

52 And he saide vnto me, As thou canst neither seeke out, nor know these things, that are in the depth of the sea, so can no man vpon earth see my Sonne, nor those that be with him, but in the time of that day.

53 This is the interpretation of p dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne laboe, and applied thy diligence vnto mine, and sought it.

55 Thy life hath thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewardes with the most high: and after these other dayes I will speake other things vnto thee, and will declare the great and wonderous things.

57 Then went I forth vnto the felde, glorifying and praising the most High for the wonders which he did in time.

58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XLIII.

3 Howe God appeared to Moyses in the bush.
10. All things decline to age. 15. The latter times worse then the former. 29. The multitude of Israel. 35. The resurrection & iudgement.

1 Vpon the thirde day I sat vnder an oke, and beholde, there came forth a voyce vnto me out of the bulke, & said, Elias, Elias.

2 And I saide, Here am I, Lord, & stood vpon my feete.

3 Then saide he vnto me, * In the bush Exod. 3. 2, 8, I reueiled my selfe, & spake vnto Moyses, when my people sinned in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long season.

5 And I told him many wonders, and shewed him the secretes of the times, & the end, & commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And nowe I say vnto thee, that thou lap vp in thine heart the signes p I haue

etc, shewed

Exod. 14. 21
to Ihu. 3. 15.

* Or, Arabia.

thelwed, and the dreames that thou hast
sene, and the interpretations which thou
hast hearde.

- 8 For thou shalt be taken away from all,
and thou shalt remaine hence forth with
my counsell, and with suche as be like
thee, untill the times be ended.
- 9 For the worlde hath lost his youth,
and the times beginne to wane olde.
- 10 For the worlde is diuided into twelue
partes, and tyme partes. of it are gone
alreadie, and halfe of the tenth parte.
- 11 And there remaineth that which is af-
ter the halfe of the tenth parte.
- 12 Therefore let thine house in order, and
reforme thy people, and comfort such of
them as be in trouble, and now re-
noue the corruption.
- 13 Let goe from thee the burdens of me,
and put off now the weake nature,
- 14 And let aside thy most greuous thou-
ghtes, and halt thee to departe from
these times.
- 15 For greater euill then those, whiche
thou hast sene nowe, shall they com-
munte.
- 16 For the weaker that the worlde is by
reason of age, the more shall the euils
be increased vpon them that dwell there-
in.
- 17 For the trueth is fledde farre away,
& lies are at hand: for now halseth the
vision to come, that thou hast sene.
- 18 ¶ Then answered I, and saide before
thee,
- 19 Behold, O Lord, I will goe as thou
hast commaunded me, and reforme the
people, which are present: but they that
shall be borne afterwarde, who shall ad-
monishe them?
- 20 Thus the worlde is set in darkenesse,
and they that dwell therein, are without
light.
- 21 For thy lawe is burnt, therefore no
man knoweth the thinges that are done
of thee, or the workes that shall be done.
- 22 But if I haue founde grace before
thee, sende the holy Ghost vnto me, and
I will write all that hath bene done in
the worlde, since the beginning, whiche
was written in thy lawe, that men may
finde the path, and that they which will
liue in the lasteres daies, may liue.
- 23 And he answered me, saying, Go, and
gather the people, and say vnto them,
that they seeke thee not for fourtie days,
- 24 But prepare thy many bore tables,
and take with thee these fue, Sarea, Da-
brya, Selemia, Ecanus, and Aziel, which
are ready to write swiftly,
- 25 And come hither and I will light a
candle of vnderstanding in thine heart,
which shall not be put out till the things
be performed which thou shalt begin
to write.
- 26 And then shalt thou declare some
thinges openly vnto the perfecte men,
and some thinges shalt thou helwe se-
cretly vnto the wise: to morrow this

houre shalt thou beginne to write.

- 27 Then went I forth, as he commaun-
ded me, and gathered all the people to-
gether, and saide,
- 28 Heare these wordes, O Israel,
- 29 * Our fathers at the beginning were
strangers in Egypt, from whence they
were deliuered,
- 30 And receiued the lawe of life, * whi-
che they kepte not, which ye also haue
transgressed after them.
- 31 Then was the land, euen the lande of
Sion, parted among you by lot: but your
fathers and ye also haue done vnrightes
only, and haue not kepte the wayes
which the most high commaunded you.
- 32 And for so much as he is a righteous
Iudge, he tooke from you in tyme the thing
that he had giuen you.
- 33 And nowe are ye here, and your byg-
ges then among you,
- 34 Therefore, if so be that ye will subdue
your owne vnderstanding, and reforme
your hearte, ye shall be kepte aloue, and
after death shall ye obtaine mercie.
- 35 For after death, shall the iudgement
come, when we shall liue againe: and
then shall the names of the righteous be
manifest, and the workes of the vngods
ly shall be declared.
- 36 Let no man therefore come nowe vnto
me: nor sake me these fourtie daies.
- 37 So I tooke the fue men, as he com-
maunded me, & we went into the field,
and remained there.
- 38 The next day, beholde, a voyce called
me, saying, Elias, * open thy mouth, &
drinke that I giue thee to drinke.
- 39 Then opened I my mouth, and beholde
he reached me a full cuppe, which was
full as it were with water: but the co-
lour of it was like fire.
- 40 And I tooke it, and dranke, and when
I had dronke it, mine heart had vnder-
standing, and wisdom grewe in my
breast: for my spirit was strengthened in
memoire.
- 41 And my mouth was opened, & shutte
no more.
- 42 The most high gaue vnderstanding
vnto the fue men, that they wrote the
high thinges of the night, whiche they
vnderstood not.
- 43 But in the night, they did eate bread,
but I spake by day, and helde not my
tongue by night.
- 44 In fourtie daies they wrote two
hundredeth and foure booke.
- 45 And when the fourtie daies were full
filled, the moste High spake, saying,
The first that thou hast written, publicly
openly, that the worthy & unworthy
may reade it.
- 46 But keepe the seuentie last, that thou
maist giue them to the wise among thy
people.
- 47 For in them is the viuent of vnderstan-
ding, and the fountaine of wisdomde,
and the ruer of knowledge: and I did
so.

Gen. 47.4.

As. 7. 13.

Ex. 3. 3.

The prophesie of Ezechias is certene. 5 The ewls that shall come on the worlde. 9 The Lord will aduenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and wars vpon the whole earth. 33 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, saith the Lord,

2 And cause them to be written in a letter: for they are faithful and true.

3 Feare not the imaginations against thee: let not the unfaithfulness of the speakers trouble thee, that speake against thee.

4 For euerie unfaithful shall die in his unfaithfulness.

5 Beholde, saith the Lord, I will bring plagues vpon all the worlde, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickedness: (they doe vngodly, neither will I suffer them in the things, þ they do wickedly.

8 Beholde, * the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.

9 I wil surely auenge them, saith the Lord, & reuenge vnto me all the innocent blood from among them,

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring the out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall smite with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile thorough the blasting and haile, and by an horrible starre.

14 Woe to the worlde, and to them that dwell therein.

15 For the sword, and their destruction diueth nere, and one people shall stand by to fight against another with swords in their handes.

16 For there shall sedition among men, & one shall inuade another: they shall not regarde their king, and the Princes shall miserie their doings by their power.

17 A man shall desire to go into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraide, and men shall feare.

19 A man shall haue no pittie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be

spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God. I call together all the Kings of the earth to reuence me, which are from the East, and from the South, from the East, & from Libanus, to take vpon them, and to repare the things that they haue done to them.

21 As they do yet this day vnto my chosen, so will I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare the: depart, O childe, from the power: defile not my sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereyth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanis raging in wrath shall go forth as the boies of the forest, & shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the upper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, & keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enimie besiege them, and consume some of them, and in their holle shall be feare and dread, and strife among their Kinges.

34 Beholde cloudes from the East, and from the North, vnto the South, and they are verie horrible to looke vpon, full of wrath and frowne.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their own starre, & the blood shall be from the sword vnto the bellie,

36 And the dongue of man vnto the Camels litter.

37 And there shall be great fearefulness, and trembling vpon earth, and they that see the wrath, shall be afraid, and a trembling shall come vpon them.

38 And then there shall come greates

flomies from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloude, which he raised by in wrath, and the starre, raised to feare the East & West winde, shall be destroyed.

40 And the great and mightie cloudes shall be lift hye, full of wrath, and the starre, that they may make all the earth afraide, and them that dwel therein, and that they may powre out ouer euerie hye place, and lifted up, an horrible constellation.

41 As fire and hyle, and flying swordes, and many waters, that all fields may be full, & all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountynes, and hilles, and the trees of the wood, and the grasse of the meadowes, and their come.

43 And they shal go with a streight course vnto Babylon, and make it afraide.

44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp into the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall be seruce vnto them, that haue put her in feare.

46 And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Who vnto thee, O wretch, because thou hast made thy selfe like vnto her, & hast deckt thy daughters in whoyedom, that they might please & glorie in thy louers, which haue alway desired to committe whoyedom vnto thee.

48 Thou hast followed her that is hated in all her woikes, and in her inventions: therefore saith God,

49 I will send plagues vpon thee, widow head, pouertie, and famine, & the sword, & pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy powder shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a yecore wife that is plagued and bearen of women, so that the mightie & the louers shall not be able to recure thee.

52 Would I thus hate thee, saith y Lord,

53 If thou haddest not alway slauie my chosen, exalting the stroke of thine hands and laide ouer their deatch, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The rewarde of thy whoyedom shall be in thy bosome: therefore shalt thou recure a rewarde.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, & will driue thee vnto the plague.

57 And thy children shall die of hunger, &

thou shalt fall by the sword, & thy cities shall be broken downe, & all thy men shall fall by the sword in the field.

58 And they that be in the mountins shall dye of hunger, & eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the sea, and recure plagues againe.

60 In the passage they shall cast downe the same citie, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, & thy cities, thy land, and thy mountins: all thy woodes and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carrie away captiue, and shall spoyle thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Baby'ons, Asia, and Egypt and Syria.
18. 38 Of the euils that shall come vpon the worlde, with admonition how to gouerne themselves in afflictions. 54 To acknowledge their finnes, and to commit themselves to the Lord.
55 Whose mightie prouidence and iustice is to be reuerenced.

WO to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Sirde you: selues with sacke & haire clothe, and mourne your children, & be soie for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, & who can drine them away?

5 May any man drine away an hungrie lyon in the woode? or quench the fire in stubble when it hath once begonne to burne? may one turne againe the arrow that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can drine them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightenings, and who shall not feare? he shall thunder, and who shall not be afraide?

8 The Lord shall threaten, and who shall not utterly be broken in pieces at his presence? the earth quakeh and the foundation thereof: the seas ariseth by with waues from the deepe, and the waters thereof are troubled, and the fishes thereof, before the Lord and the glorie of his power.

9 For strong is his right hand that bendeth the bow: his arrows that he shooteth, are sharpe, and shall not misse, when they beginne to be shot into the endes of the worlde.

10 Beholde, the plagues are sent, and shall

- not turne againe untill they come vpon earth.
- 11 The fire is kindled and shall not be put out, till it consume the foundations of the earth.
- 12 As an arrow, which is that of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.
- 13 Who is me: who is me: who will deliuer me in those dayes?
- 14 The beginning of sorowles and greate mourning: the beginning of famine, and great death: the beginning of warres, & the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?
- 15 Behold, famine and plague, and trouble, and anguish are sente as scourges for amendment.
- 16 But for all these things they will not turne from their wickednesse, nor be alwayes muddfull of the scourges.
- 17 Behold, vntailes shalbe so good cheape vpon earth, that they shall thinke them selues to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine and greate confusion.
- 18 For many of them that dwell vpon earth, shall perishe with famine, and the other that escape the famine, shall the sword destroye.
- 19 And the deade shall bee cast out as dung, & there shall be no man to comfort them: for the earth shall be walled, and the cities shall be cast downe.
- 20 There shall be no man left to till the earth, and to sow it: there shall giue fruit, but who shall gather them?
- 21 The grape shall be ripe, but who shall tread them: for all places shall be desolate, so that one man shall desire to see another, or heare his voyce.
- 22 For of one Citie there shall be ten left, and two of the feldes, which shall hide themselves in the thicke woodes, and in cleftes of rocks.
- 23 As when there remaine three or foure olmes in the place where olmes growe, or among other trees,
- 24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought the olme the vineyard:
- 25 So in those dayes there shall be three or foure left by them that searce their houses with the sword.
- 26 And the earth shall be left waste, and the feldest thereof shall waxe side, & her wapes and all her patches shall growe full of thornes, because no man shall tread there through.
- 27 The virgines shall mourne, hauing no bidegones: the women shall make lamentation, hauing no husbands: their daughters shall mourne hauing no husbands.
- 28 In the warres shall their bidegones be destroyed, and their husbandes shall perishe with famine.
- 29 But, ye seruantes of the Lord, heare these things and marke them.
- 30 Beholde the worde of the Lord, receiue it: beleeue not the gods of whom the Lord speaketh: beholde the plagues drawe naxe, and are not slacke.
- 31 As a travelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her bodie, and when the child commeth to the birth, they tari not a whit.
- 32 So shall not the plagues be slacke to come vpon the earth, & the worde shall mourne, and sorowle shall come vpon it on euery side.
- 33 O my people heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he that seeth his wap: and he that buyeth, as one that will lose.
- 35 Who so occupieth marchandise, as he that winneth not: and he that buildeth, as he that shall not dwell therein:
- 36 He that soweth as one that shall not reape: he that cutteth the vine, as hee that shall not gather the grapes:
- 37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shall reape their fruits, and people their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they ge: their children.
- 40 And they that occupie their marchandise with countreulnes, the more they decke their cities, their houses, their possessions, and their owne persons,
- 41 So much more, will I be angrie against them for their sinnes, saith the Lord.
- 42 As a whose enuierly an honest and vertuous woman,
- 43 So shall righteousness hate iniquitie, when she decketh her selfe, and shall accuse her openlie, when he shall come that shall bidde the author of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor the workes thereof, for or euer it be long, iniquitie shall be taken away out of the earth, and righteousness shall reigne among you.
- 45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord knoweth all the workes of men, their imaginations, their thoughts and their heartes.
- 47 * For as lone as he saide. Let the earth bee made, it was made, let the Heauen bee made, and it was created.
- 48 As his words were the starres created.

Link. 16. 15.

Genes. 1. 1.

Eccl. 1. 1.

blisshe, and he knoweth the number of them.

- 49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.
- 51 He spreadeth out the heauen like a bawte: vpon the waters hath he founded it.
- 52 In the deserte hath he made springes of water, and pooles vpon the toppe of the mountaines, to poure out flouds from the high rockes to water the earth.
- 53 He made man, and put his hearte in the middes of the bodie, and gaue him breath, life, and vnderstanding.
- 54 And the spirit of the Almightie God, which made all thinges, and hath searched all the hid thinges, in the secretes of the earth,
- 55 He knoweth your inuentions, and what ye imagine in your hearte when ye sinne and woulde hide your sinnes.
- 56 Therefore hath the Lorde searched and sought out all your workes, and wil put you all to shame.
- 57 And when your sinnes are brought forth before men, ye shal be confounded, and your owne sinnes shal stande as your accusers in the day.
- 58 What wil ye doe, O holwe will ye hide your sinnes before God and his Angels?
- 59 Beholde, God him selfe is the Judge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shal

God leade you forth, & deliuer you from all trouble.

- 60 For behold, the heat of a great multitude is kindled against you, and they shal take away certene of you, and shal slay you for inuete to the idols.
- 61 And they that consent vnto them, shal be had in derision, and in reproch, and troden under fote.
- 62 For in euerie place and Citie that are nere, there shal be greates insurrection against those that feare the Lorde.
- 63 They shal be like madde men: they shal spare none: they shal spoyle, and waste such as yet feare the Lorde.
- 64 For they then shal waste and spoyle their goods, and cast them out of their houses.
- 65 Then shal the triall of my chosen appeare, as the golde is tried by the fire.
- 66 Heare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afraide: doubt not, for God is your captaine.
- 67 Whoso keepeth my commandementes and precepts saith the Lorde God, let not your sinnes weigh you downe, & let not your iniquities liue them selues vnye.
- 68 Doe vnto them that are bound with their sins & couered with their iniquities as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appoynted to be denoured with fire.

TOBIT.

CHAP. I.

- 2 Tobits parentage. 3. His 22 lines 6. His equiries. 8. His charite and pr. spiritus. 23. He fleeth. 24. his goods are conf. cate. 25. And after, restored.

1



He brooke of 2 words of Tobit sonne of Tobiel, the sonne of Ananias, the sonne of Abael, the sonne of Sabael, of the seede of Israel, and of the tribe

of Nephtalim.

- 2 Who in the time of Sennacherib, king of the Assyrians was ledde away captiue out of Chalde, which is at the right hande of that citie, which is called prosperie Nephtalim, in Galilee about Nine.
- 3 I Tobit haue walked all my life long in the way of truerth and iustice, and I did many thinges liberally to the blesshed, which were of my nation, & came with me to Nineue into the land of the

Assyrians.

- 4 And when I was in mine owne countie in the land of Israel, being but young, all the tribe of Iephthaleim my father sell from the house of Jerusalem, whiche was chosen out of all the tribes of Israel, that all the tribes shoulde sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.
- 5 Nowe all the tribes, which sell from God, yea, and my father Iephthaleim house offered to the heifer called Baal.
- 6 But I (as it was ordained to all Israel by an euertasting decree) went alone often to Jerusalem, at the feastes bringing the first fruits, and 2 tenth of He fled first house, with that whiche was first idols. shone, & offered them at the altar to the Lordes the children of Aaron.
- 7 The first tenth parte I gaue to 2 Priests the sonnes of Aaron, which ministered in Jerusalem: the other tenth part I sold, and came and bestowed it euerie peate at Jerusalem.
- 8 The thirde tenth part I gaue vnto them

1. Kin. 12. 30

Exo. 12. 29. deu. 12. 6.

to

Tobias being captaine amongst the Assyrians, did not leaue the way of truth.

Or, Salmanaasar.

2. King. 17. 3

Tobias was mercifull.

to whom it was more, as Debora my fathers mother had commended me: for my father left me as a pupill.

He marieth to wife Anna, which beareth him Tobiah. Nom. 36. 7 Gen. 43. 32

9 I furthermore when I was come to the age of a man, I married Anna of mine owne kindred, & of her I begate Tobias. 10 I But when I was ledde captiue to Minue, all my brethren and thole which were of my kindred, did care of the bread of the Gentiles. 11 But I kept my selfe from eating, 12 Because I remembred God with all mine heart. 13 Therefore the most high gaue me grace and fauour before Enemessar, so that I was his puruoper.

He found grace in the sight of Salmanaſar.

Or, sonne: Or, in Rages, a citie of Media.

14 I And I went into Media, and I desired mine talents of silver to Sabaſet the brother of Gabrias in the lande of Media. 15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state, because it was troubled, I could not go into Media.

Or, Salmanaſar. The charitie of Tobia.

16 I But in the tyme of Enemessar, I gaue many almes to my brethren, & gaue my bread to them which were hungry, 17 And my clothes to the naked: and if I sawe any of my kindred dead, or cast about the walles of Minue, I buried him.

3. King. 19. 35. 36. 1. ſai. 37. 36. 37. eccl. 48. 14 1. mac. 7. 41 2. mac. 8. 19 Tobit fleeth from the face of Sennacherib.

18 And if the King Sennacherib had ſawe any, when he was come and fledde from Judea, I buried them pryncely (for in his wrath he killed many) but the bodies were not found when they were sought for of the King. 19 Therefore when a certaine Minuite had accused me to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be ſlaine, I withdrew my selfe for feare.

2. Kin. 19. 37. 2. ebr. 32. 21

20 Then all my goodes were ſpoiled, neither was there any thing left me beſides my wife Anna, and my ſonne Tobias. 21 Nevertheless within ſixe and ſittie daies, two of his ſonnes killed him, and they fledde into the mounteines of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed our his fathers accompres, and ouer all his domesticall affaires Achiacharus my brothers Anaks ſonne.

Tobit returneth.

22 And when Achiacharus had made a request for me, I came againe to Minue: now Achiacharus was cupbearer and keeper of the ſigner, and ſeward, and oversawe the accompres: so Sarchedonus appointed him next unto him, and he was my brothers ſonne.

CHAP. II.

1 Tobit calleth the faithfull to his table. 3 He leaueſh the feaſt to burie the dead. 10 How he became blinde. 13 His wife labourerſh for her liuing. 14 She reprocheſh him bitterly.

Now when I was come home againe, and my wife Anna was res

noyed unto me with my ſonne Tobias, in the feaſt of the ſenten weekes, there was a great dinner prepared me, in the which I late downe to eate.

2 And when I ſaw abundance of meate, I ſaid to my ſonne, So, and bring what poore man ſo euer thou ſhalt finde of our biethien which doeth remember God, & ſee I will carrie for the. 3 But he came againe, and ſaide, father, one of our nation is ſtrangled, and is caſt out in the market place.

Tobit doeth bid to dinner thole which feare God.

4 Then beſore I had taſted any meate, I ſtart vp, & brought him into mine houſe untill the going downe of the ſunne.

Tobit, leaueing his gheſtes, takeſh vp the dead bodie into his houſe to burie it.

5 Then I returned and waſhed, and ate my meate in haumelle.

6 Remembryng that propheteſſe of Amos, which had ſaide, Pour ſolenne ſeaſles ſhalbe turned into mourning, and pour loyes into waiting.

Amos 8. 10 1. mac. 1. 41

7 Wherefore I wept, and after the going downe of the ſunne I went and made a graue and buried him.

8 But my neighbours mocked me, and ſaid, Doeth he not feare, to dye for this cauſe, who ſtied away and yet, loe, he burieſh the dead againe.

Tobit is rebuked of his neighbours. Chap. 1. 19.

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing my face uncovered,

10 And I knew not that ſparrowes were in the wall, and as mine eyes were open, the ſparrowes caſt downe warme dongue into mine eyes, and a whitenelle came in mine eyes, and I went to the Phyſicians, but they helped me not. ſo I dyed ouer Achiacharus did nourish me, untill I went vnto Iſelemais.

He is made blinde for an example of patience to his poſteritie. The wife of Tobit labourerſh for her liuing.

11 And my wife Anna did take wommens wooges to doe.

12 And when they had ſent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine houſe, & began to bleat, I ſaide vnto her. From whence is this kid? is it not ſtollen? remember it to the owners: for it is not lawfull to eate any thing that is ſtollen.

The innocencie of Tobit. Deut. 22. 1

14 But ſhe ſaide, It was giuen to a giſte more then the wages: but I did not beleeue, and bade her to render it to the owners, & I did bluſh becauſe of her. Forthermore ſhe ſaid, Where are thine allies, and thy righteousneſſe? beholde, they all now appeare in thee.

Job. 2. 9.

CHAP. III.

3 The prayer of Tobit, 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard, 19 The Angel Raphael ſent.

Then I, being ſorrowfull, did weepe, & in my ſorrow prayed, ſaying, O Lord, thou art miſt, & alſo thy woorks, and all thy woorks are miſerie and trueth, & thou iudgeſt truſh and juſtly for euer.

3 Remember me, and looke on me, nei-
ther punish me according to my finnes,
or mine ignorances, or my fathers, which
haue sinned before thee.

Deu28.15.
37.

*Or, thy
iudgements
are many, &
true.

4 For they haue not obeyed thy commaun-
dementes: wherefore thou hast deliuered
vs * for a people, and unto captiuitie,
and to death, and for a prouerbe of re-
proche to all them among whom we are
dispersed, and now * thou hast many and
iust causes,

5 To do with me according to my finnes,
& my fathers, because we haue not kept
thy commandements, neither haue wal-
ked in tracth before thee.

6 Now therefore deale with me as seemeth
best unto thee, and commaunde thy
spirite to be taken from me, that I may
be dissolved, and become earth: for it is
better for me to dye than to liue, because
I haue heard false reproches, and am
verie sorrowfull: commaund therefore
that I may be dissolved out of this dis-
tresse, and go into the everlasting place:
turne not thy face away from me.

Sarra is
checked of
her fathers
maides.

7 It came to passe the same day that in
Ecbatane a cite of Media, Sarra the
daughter of Raguel was also reproched
by her fathers maides,

8 Because she had bene married to seven
husbandes, whome Abimelech the euill
spirite had killed, before that they had
been with her. West thou not know, said
they, that thou hast strangled thine hus-
bandes: thou hast had now seven hus-
bandes, neither wast thou named after
any of them.

*Or, when
she beate
them for
their faultes
they iude.

9 Wherefore dost thou * beate vs for thee:
if they be dead, go thy wayes hence to
them, that we may neuer see of thee ei-
ther soune or daughter.

10 When he heard these things, she was
verie sorrowfull. So that she thought to
haue strangled her selfe. And she saide,
I am the onely daughter of my father,
and if I doe this, I shall slander him,
and shal bring his age to the graue with
sorrowe.

Sarra pray-
eth, and sa-
teeth that the
may be deli-
uered from
shame.

11 Then she prayed toward the windowe
and said blessed art thou, O Lord my
God, and thine holie and glorious name
is blessed, and honourable for euer: let
all thy workes praise thee for euer.

12 And now O Lord, I set mine eyes, and
my face towards thee,

13 And say, Take me out of the earth, that
I may heare no more any reproche.

The inno-
cencie of
Sarra.
Her chastitie

14 Thou knowest, O Lord, that I am pure
from all sin with man,

15 And that I haue neuer polluted my
name, nor the name of my father in the
land of my captiuitie: I am the onely
daughter of my father, neither hath he
any manchild to be his heire, neither as
my nere * kinsman or child borne of
him, to whome I may keepe my selfe for
a wife: my seven husbandes are now dead,
and why should I liue? But if it please
not thee that I should die, commaund to
looke on me, and to pittie me that I do no

more heare reyoiche.

16 So the prayers of the both were heard
before the iudgement of the great God.

17 And Raguel was faine to heale them
both, that is, to take away the whoredoms
of Tobits eyes, and to giue Sarra the
daughter of Raguel for a wife to To-
bias the soune of Tobit, and to binde
Abimelech the euill spirit, because he be-
longed to Tobias by right. The selfe
sametime came Tobit home, and en-
tered into his house, & Sarra the daugh-
ter of Raguel came downe from her
chamber.

The pray-
ers of Tobit, &
Sarra are
heard both
at a time.

CHAP. III.

Precepts and exhortations of Tobit to his
sonne.

Chap. 3.14

1 In that day Tobit remembered * the
silver which he had deliuered to Saba-
sell in Ragas a cite of Media,

2 And saide with him selfe, I haue withs-
ted for death: wherefore do I not call for
my sonne Tobias that I may admonish
him before I die?

3 And when he had called him, he saide,
My sonne, after that I am dead burie
me, and despoile not thy mother, but
* honour her all the daies of thy life, and
do that which shall please her, and anger
her not.

Tobits ex-
hortation to
his sonne,
when he
thought he
should dye.
The mother
is to be re-
uerenced,
Exod. 20. 12
eccl. 7. 17
God must
be in our
hearts.

4 Remember, my sonne how many dan-
gers the sustened when thou wast in her
wombe,

5 And when she dieth, burie her by me in
the same graue.

6 I thy sonne, let our Lord God wil-
lages before thine eyes, & let not thy life be set
to finne, or to transgresse the commaun-
dements of God. Do uprightly all thy life
long, and followe not the wayes of un-
righteousness: for if thou deale truly, thy
doings shall prosperously succede to
thee, and to all them which truefully.

7 Give * almes, of thy substance: and
when thou giest almes, let not thine eye
be enuious, neither turne thy face from
any poor, lest that God turne his face
from thee.

Almes.
Pro. 3.9
eccl. 4. 1.
14. 13.
Lke. 14. 13.

8 * Give almes according to thy substance:
if thou haue but a little, be not afraid to
giue a litle almes

9 For thou shalt by a good store for thy
selfe against the day of necessity.

10 * Because that almes doeth deliuer
from death, and suffreth not to come in-
to darkenes.

11 For almes is a good gift before the most
High to all them which use it.

12 Beware of all * whoredome, my sonne,
and cheefly take a wife of the seede of
thy fathers, and take not a strange wo-
man to wife which is not of thy fathers
stock: for we are the children of the Pro-
phets. Doe, Abraham, Isaac and Jacob
are our fathers from the beginning. Re-
member my sonne that they married
wives of their owne kindred, and were
blessed in their children & their seede shall
be

Aduoutrie,
1. Thes. 4. 3

*Or, neere
brother.

inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despaye not in thine heart thy brethren, the sonnes & daughters of thy people in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenes is scarcetie, & great pouertie: for fiercenes is the mocher of famine.

Pride.

For, unprofitable.

wages of an hired seruant.

Leuit. 19. 13.

Deut. 24. 14

15.

Mat. 7. 12.

Luk. 6. 31.

Luk. 14. 13.

The hungrie

Mat. 6. 3.

For, be liberal

to the iust,

euē to their

dear.

Counsell.

God is to

blesed,

Cap. 1. 14.

Pouertie

with the

fear of god

Tobias sent

by his fa-

ther to Ra-

ges, seeketh

a compani-

on, & mee-

teeth with

Raphael,

whome he

bringeth to

his father.

14 Let not the wages of any man, which hath wrought for thee, tarie with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

15 * Do that to no man which thou hast: drinke no wine to make thee drunken, neither let drunkenness go with thee in thy iourney.

16 * Giue of thy bread to the hungrie, and of thy garments to them that are naked, & * of all thine abundance giue almes and let not thine eye be enuious, when thou giuest almes.

17 * Poure out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske the counsell alway of the wise, & despaye not any counsel that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes, and counsels may prosper: for euery nation hath not counsell: but the Lord giueth al good things, and he humbleth whom he will, as he will: now therefore, my sonne, remember my commandments, neither let them at any time be put out of thy mind.

20 * Furthermore I signifie this vnto thee, that I deliuered ten talents to Gabael the sonne of Gabias at Nages in Media.

21 And feare not, my sonne, for as much as we are made poore: for thou hast many things, if thou feare God, & flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. v.

1 Tobias sent to Rages, 5 He meeteth with the Angel Raphael, which did conduct him.

1 Tobias thus answered, & said, Father, I will do all things which thou hast commanded mee.

2 But how can I receive the silver, seeing I know him not?

3 Then he gaue him the handwriting, & said vnto him, Seek the man, which may go with thee, whiles I yet liue, and I will giue him wages, and go and receive the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the land of Media? and knowest thou those places well?

6 To whome the Angel said, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, till I tell my father.

8 Then he said vnto him, So, & tarie not: so he went in and said to his father, Behold, I haue found one which will go with mee. Then he said, Call him vnto mee, that I may knowe of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 Then Tobit said vnto him, Brother, helpe mee of what tribe and familie thou art.

11 To whome he said, Doe st thou seeke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I would knowe, brother, thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias and Ananias the great, & of thy brethren.

13 Then Tobit said, Thou art welcome brother: be not now angry with mee, because I haue inquired to knowe thy kindred, and thy familie: for thou art my brother of an honest and good stock: for I knowe Ananias, & Jonathan, sonnes of that great Samaias: for we went together to Jerusalem to worship, and offered the first borne, and the tenthes of the sheemes, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell mee, What wages shall I giue thee? wilt thou a great aduantage and things necessarie, as to mine owne sonne?

15 Yea, in caseouer if he returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and go on Gods name. And when his sonne had prepared all things for the iourney, his father said, Go thou with this man, and God which dwelleth in heauen, prosper your iourney, & the Angel of God keepe you company. So they went forth both and departed, and the dogge of the young man with them.

17 But Anna his mother wept, & said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not carefull my sister: he shall returne in safetie, & thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then they made an ende of weeping.

For, thou comest happily

Tobias goeth forth, the Angel keeping him company. His mother weepeth. Chap. 10. 4.

9 Tobias deliuered from the fish. 8 Raphael sheweth him certaine medicines. 10 He con- ducleth him toward Sarra.

Tobias in- uaded of a fish, is deli- uered by the Angel.

- 1 **A**ND as they went on their iourney, they came at night to the flood Euphris, and there abode.
- 2 And when the pong man went to walch him selfe, a fish leaped out of the riuer, & would haue deuoured him.
- 3 Then the Angel said vnto him, Take the fish. And the pong man tooke the fish, and diue it to land.
- 4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them by fire.
- 5 So the pong man did as the Angel commaunded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.
- 6 ¶ Then the pong man said to the Angel, Brother Azarias, what anapleth the heart, and the liuer, and the gall of the fish?
- 7 And he said vnto him, Touching the heart and the liuer, if a diuell or an euill spirite trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.
- 8 As for the gall, anoint a man that hath whiteness in his eyes, and he shalbe healed.
- 9 ¶ And when they were come nere to Raages,
- 10 The Angel said to the pong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her, that she may be giuen thee for a wife.
- 11 For to thee doth * the right of her per- tene, seeing thou alone art the remnant of her kinred.
- 12 And the maide is faire and wise: nowe therefore heare mee, and I will speake to her father, that we may make the mar- riage when we are returned from Ra- ges: for I knowe that Raguel cannot marrie her to another according to the lawe of Moses: els he should deserue death, because the right doeth rather appertene to thee then to any other ma.
- 13 Then the pong man answered the An- gel, I haue heard, brother Azarias, that this maide hath bene giuen to les- tien men, who all dyed in the marriage chamber:
- 14 And I am the onely begotten sonne of my father, and I am afraid, least I go into her, and dye as the other before: for a wicked spirite loueth her, which hur- teth no bodie, but those which come in to her: wherefore I also feare, least I dye, and bring my fathers and my mo- thers life because of mee to the graue with sorow: for they haue no other sonne to burie them.
- 15 Then the Angel said vnto him, Doest

thou not remember the precept which thy father gaue thee, that thou shouldst marrie a wife of thine owne kinred? Wherefore heare mee, O my brother: for she shalbe thy wife, neither be thou carefull of the euill spirite: for this same night shal she be giuen thee in marriage.

16 And when thou shalt go into the mar- riage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirite do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pi- tie on you, and saue you: feare not, for she is appointed vnto thee from the be- ginning, and thou shalt keepe her, & she shall go with thee: moreover I suppose that she shall beare thee children: nowe when Tobias had heard these things, he loued her, and his heart was effectu- ally ioyued to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

- 1 **A**ND when they were come to Echa- Raphael & Tobias com- to Raguel. tane, they came to the house of Ra- guel: and Sarra met them, & after they had saluted one another, she brought them into the house.
- 2 Then said Raguel to Echa his wife, How like is this pong man to Tobit my cousin?
- 3 And Raguel asked, Whence are you my brethren? To whome they said, that they were of the tribe of Nephtalim, & of the captiues that dwelt at Nineue.
- 4 Then he said to them, Do ye knowe Tobit our kinsman? and they said, We knowe him. Then said hee, Is hee in good health?
- 5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.
- 6 Then Raguel leaped, and kissed him, and wept.
- 7 And blessed him, & said vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blind, he was sorrowfull and wept.
- 8 And likewise Echa his wife, and Sarra his daughter wept. Moreover they re- Tobias af- keth Raguels ceined them with a readie minde, & after that they had killed a ram of the flocke, daughter they set much meat on the table. Then to wife. said Tobias to Raguel, Brother Azarias, put forth those thinges whereof thou spakest in the way, that this bul- ness may be dispatched.
- 9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eat, and drinke, and make merrie.
- 10 For it is meet that thou shouldst mar- rie my daughter: neuertheless, I will declare vnto thee the truth.
- 11 I haue giuen my daughter in marri- age to giuen men, who dyed that night which

Num. 27. 8.
36. 8.

Which they came in unto her : neuertheless, be thou of a good courage and mercurie. But Tobias said, I will eat nothing here, untill ye bring her hither, and bestow her to me.

12 Raguel said then, I marrie her then according to the custome: for thou art her cousin, and he is thine. God which is mercifull, make this prosperous to point in all good things.

13 Then he called his daughter Sarra, & she came to her father, and heooke her by the hande, and gaue her for wife to Tobias, saying, Beholde, take her after the lawe of Moses, and lead her away to thy father: and he blessed them.

14 And called his wife Edna, and he took a booke, and wrote a contract, and sealed it.

15 Then they began to eat.

16 After, Raguel called his wife Edna, & saide vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when he had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And said vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth giue thee ioy for this thy sorowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blefseth his Lord.

1 **A**ND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembered the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into y^e most partes of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bedde, and saide, Sister, arise and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine help and glorious Name for ever: let the heauens bleesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eve as his wife for an helpe, and say: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto him selfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore graunt me mercy, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of thy maides, and let them see whether he be alieue: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that he was alieue.

15 Then Raguel praised God, and said, O God, thou art worthy to be prayed with all pure, and holy prayse: therefore let thy Saintes prayse thee with all thy creatures, and let all thine Angels and thine elect prayse thee for ever.

16 Thou art to be prayed, O Lorde: for thou hast made me ioyfull, and that is not comie to me which I suspected: but thou hast deale with vs according to great mercy.

17 Thou art to be prayed, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy. O Lorde, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteen daies.

20 For Raguel had saide vnto him by another, that he should not depart, before that the fourteen daies of the marriage were expired.

21 And then he should take the halfe of his goodes, and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabriel to Tobias marriage.

1 **T**HEN Tobias called Raphael, and saide vnto him,

2 Brother Asarias, take with thee a servant and two camels, and go to Rasages of the Tribes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the daies: and if I tarrie long, he will be very sorie.

5 So Raphael went out, and came to Gabael, & gaue him the handwriting, which brought forth bagges which were sealed vp, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobias and his wife thine long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

1 **N**OWE Tobias his father counted euery day, and when the daies of the tour

dead, made a graue for him.

Raguel praised God for Tobias,

Raguel eueneth half of his goods toward the marriage of his daughter to Tobias.

Tobias care for his son. The Angel speaketh on Tobias message.

Tobias care for his son. The Angel speaketh on Tobias message.

Raguel giueth his daughter Sarra to Tobias.

Num. 36.6.

Tobias followeth Raphaels counsel, as Chap. 6.7.

Or, ypmos.

Tobias praiseth.

Gen. 2.7. 18.22.

Raguel, thinking Tobias was

The father
and mother
are in heav-
iness for To-
biastyring.

Chap. 5. 17.

Raguel gi-
veth Tobias,
and his
wife leave
to depart,

Sarra is in-
structed by
her parents,

The Angels
counsell to
Tobias.

new were expired, and they came not,
2 Tobit said, Were they not mocked? or
is not Sabacl dead, and there is no man
to give him the money?
3 Therefore he was very sorie.
4 Then his wife saide vnto him, My
sounne is dead, seeing he tarryeth: and she
began to bewaile him, and said,
5 How? I care for nothing, my sonne,
since I haue lost thee the light of mine
eyes.
6 To whom Tobit said, Hold thy peace:
be not carefull, for he is safe.
7 But she said, I holde thy peace, and de-
ceiue me not: my sonne is dead: and she
went out euery day by the way, which
they went, neither did she eate meate on
the day time, and did consume whole
nights in bewailing her sonne Tobias,
vntill the fourteene daies of the wed-
ding were expired, which Raguel had
sworne, that she should tarry there. Then
Tobias saide to Raguel, Let me goe: for
my father and my mother looke no more
to see me.
8 But his father in lawe said vnto him,
Tarry with me, and I will send to thy
father, and they shall declare him thine
affaires.
9 But Tobias said, No, but let me go to
my father.
10 The Raguel arose, and gaue him Sar-
ra his wife, and halfe his goods, as ser-
uants, and cartell, and money,
11 And he blessed them, and sent them a-
way, saying, The God of heauen make
you, my children, to prosper before.
12 And he saide to his daughter, I com-
mit thy father, and thy mother in lawe whi-
che are now thy parents, that I may
heare good report of thee, and he kissed
them. Edna also saide to Tobias, The
Lorde of heauen restore thee, my deare
brother, and graunt that I may see thy
children of my daughter Sarra, that I
may reioyce before the Lorde. Beholde
nowe, I commit to thee my daughter,
as a pledge: do not intreat her euill.

CHAP. XI.

1 The returne of Tobias to his father, 9 Howe
he was received, 10 His father hath his sight
restored and praiseth the Lord.

1 After these things Tobias went his
way, praising God that he had giue
him a prosperous iourney, and bless-
ed Raguel and Edna his wife, and went
on his way till he drew nere to Aimeue.
2 Then Raphael saide to Tobias, Thou
knowest brother, how thou diddest leaue
thy father.
3 Let vs halte before thy wife, and pre-
pare the house.
4 And take in thy hand the gill of the
fish. So they went their way, and the
dogge followed them.
5 Nowe Anna sat in the way looking
for her sonne,
6 Whome when she sawe coming, she

said to his father, Behold, thy sonne cō-
meth, and the man that went with him.
7 Then said Raphael, I know, Tobias,
that thy father shall receiue his sight.
8 Therefore anoynt his eyes with the
gall, and being pickt therewith, he shall
see, & make the whitenes to fall away,
and shall see thee.
9 I Then Anna ranne forth, and fell on
the neck of her sonne, and said vnto him,
Seeing I haue seen thee my sonne, from
hence forth I am content to dye, & they
wept both.
10 Tobit also went forth toward his
dooie, and stumbled, but his sonne ranne vnto
him,
11 And tooke hold of his father and sprin-
kled of the gall on his fathers eyes, say-
ing, Be of godd hope, my father.
12 And when his eyes began to pickte, he
rubbed them.
13 And the whitenes pilled away from
the corners of his eyes, & when he sawe
his sonne, he fell vpon his necke,
14 And he wept and said, Blessed art thou,
O Lord, and blessed be thy Name for es-
uer, & blessed be all thine holy Angels.
15 For thou hast scourged me, & hast had
pitie on me: for beholde, I see my sonne
Tobias: and his sonne being glad went
in, and tolde his father the great things
that had come to passe in Media.
16 Then Tobit went out to meete his
daughter in lawe, reioycing and pray-
sing God to the gate of Aimeue: & they
which sawe him goe, marueled, because
he had receiued his sight.
17 But Tobit testified before them al that
God had had pitie on him. And when
he came nere to Sarra his daughter in
lawe, he blessed her, saying, Thou art
welcome daughter: God be blessed, whi-
che hath brought thee vnto vs, and bless-
ed be thy father: and there was great
ioy among all his brethren which were
at Aimeue.
18 And Achiacharus and Nabus his
brothers sonne came.
19 And Tobias marriage was kept seuen
daies with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasures
that Raphael had done him, 5 Then which he
would recompense, 11 Raphael declareth
that he is an Angel sent from God.

1 Then Tobit called his sonne Tobias,
& said vnto him, Prouide, my sonne,
wages, for the man, which went with
thee, and thou must giue him more.
2 And he said vnto him, O father, it shall
not grieue me to giue him halfe of those
things which I haue brought.
3 For he hath brought me againe to thee
in safety, and hath made whole my wife,
and hath brought me the money, & hath
likewise healed thee.
4 Then his old mā said, It is due vnto him.
5 So he called the Angel, and saide vnto
him, Take halfe of all ye haue brought,
and

And go away in safetie.

6 But he tooke them both apart, and said vnto them, Praise God, & confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his name, & to shewe forth his euident workes with honour: therefore be not wearie to confesse him.

7 It is good to keepe close the secretes of a king, but it is honourable to reuente his workes of God: do that which is good, & no euill shall touch you.

8 Prayer is good with fasting, & almes, and righteousness. A lite with righteousnes is better then much with vnrigh-
teousnes: it is better to giue almes then to lay by golde.

9 For almes doth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousness, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a king, but that it was honourable to reuente the workes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in lawe, I did bring to me more your prayer before the holie one: and when thou didst burie the dead, I was with thee likewise.

13 And when thou wast not grieved to rise up, & leaue thy dinner to burie the dead, thy god deede was not hid from me: but I was with thee.

14 And now God hath sent me to heale thee, & Sarra thy daughter in lawe.

15 I am Raphael one of the seuen holie Angels, which present the prayers of the Saints, and which go forth before his holie marche.

16 Then they were both troubled, & fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall go well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the goodwill of your God: wherefore praise him in all ages.

19 All these daies I did appeare vnto you, but I did neither eat nor drink, but you sawe it in vision.

20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done in a booke.

21 And when they rose, they laude him no more.

22 Then they confessed the great & wonderfull workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

1 Then Tobit wrote a prayer of reioysing, and said, Blessed be God that

liueth for ever, and blessed be his kings dome.

2 For he doth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyde his hande.

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God and our father for ever.

5 He hath scourged vs for our iniquities, and will haue mercie againe, & will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole mind, and deale vprightly before him, then wil he turne vnto you, and will not hide his face from you, but ye shall see what hee will do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euertlasting king. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and do iustice before him: who can tell if hee will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shal praise the King of heauen, and shall reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteousness.

9 O Ierusalem the holie citie, he will scourge thee for thy childrens workes, but he will haue pitie againe on the sinners of righteous men.

10 Give praise to the Lord duely, and praise the euertlasting king, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for ever those that be miserable.

11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shal praise thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for ever which loue thee.

13 Reioyce and be glad for the children of the iust: for they shalbe gathered, & shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy scourges: for they shal reioyce for thee, when they shall see all thy glorie, and shall reioyce for ever.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe builde by with sapphires, and emeraldes, & thy walles with precious stones, and thy towers,

and

Gen. 18. 8.
Ex. 19. 3.
Judg. 13. 16

Deu 32. 39
1. sam. 1. 6.
wisd. 16. 3.

- and the bulwarke with pure golde.
 17 And the Armeries of Ierusalem shalbe paved with Iseral, & Carbuncle, and stones of Sphir.
 18 And all her Armeries shall say, 'Gallez luvah, and they shall praise him, saying: Blessed be God which hath extolled it for ever.

*or, Souphir.
 'or, praise ye
 the Lord.
 That is, Ie-
 rusalem.*

CHAP. XIII.

- 4 *Lesson of Tobit to his sonne.* 5 He prophesied the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 11 The death of Tobit, and his wife. 14 Tobias age and death.
 1 **S**O Tobit made an ende of praising God.
 2 And he was right and fiftie yere olde, when he lost his sight, which was restored to him after epyght yere, and he gave almes, and he continued to feare p Lord God, and to praise him.
 3 And when he was verie aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy chyliden (for behold, I am aged, and am ready to depart out of this life.)
 4 Go into Media, my sonne: for I beseeche that those things which Jonas the Prophet spake of Nineue, that it shalbe destroyed, and for a tyme peace shall rather be in Media, and that our brethren shalbe scattered in the earth from that good land, and Ierusalem shalbe desolate, & the house of God in it shall be burned, & it shalbe desolate for a tyme.
 5 Yet againe God * will haue pittie on them, & bring them againe into the land where they shall builde a Temple, but not like to the first, untill the tynes of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde by Ierusalem gloriously, & the house of God shall be built in it for ever with a glorious building, as the Prophets haue spoken thereof.
 6 And all nations shall turne, and feare the Lord God truly, and shall burie

*Exa. 3. 8.
 6. 14.*

- their idols.
 7 So shall all nations praise the Lord, and his people shall confesse God, & the Lord shall craite his people, & all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shew mercie to our brethren.
 8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.
 9 But keepe thou the Lawe, & the commandements, and shewe thy selfe merciful & iust, that it may go well with thee.
 10 And burie mee honestly, and thy mother with mee: but take us longer at Nineue. Remember, my sonne, howe Arian handled Achibacharus & brought him by, howe out of light he brought him into darknesse, and how he rewarded him againe: yet Achibacharus was saved, but the other had his reward: for he went downe into darknes. Many nasses gave almes, and escaped the snare of death, which they had set for him, but Arian fell into the snare and perished.
 11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doth deliuer. When he had saide these things, he came by the ghost in the bed, being an hundred and eight & fiftie yere olde, and he buried him honourably.
 12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and chyliden to Ecbatane to Raguel his father in lawe.
 13 Where he became olde with honour, & he buried his father and mother in law honourably, and he inherited their substance, & Tobias his father.
 14 And he dyed at Ecbatane in Media, being an hundredeth and seuen and twentie yere olde.
 15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor & Belucrus, & before his death he reioyced for Nineue.

*'or, his soule
 failed him
 in the bed.*

IVDETH.

CHAP. I.

- 2 The building of Ecbatane. 3 Nabuchodonosor made warre against Arphaxad, and ouer came him. 11 He threatened them that would not help him.
 1 **I**N the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie in the dapes of Arphaxad, which reigned ouer the Medes in Ecbatane.
 2 And builde in Ecbatane the walles round about, of hewen stone, three cubites broad, & fixe cubites long, & made p



- bright of the wall seuentie cubites, & the breadth thereof fiftie cubites,
 3 And made the towres thereof in the gates of it, of an hundredeth cubites, & the breadth thereof in the foundation thre score cubites,
 4 And made the gates therof, euen gates that were lifted by on high, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in aray of his footemen.)
 5 Euen in those dapes, King Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coastes of Ragau,
 6 Then

6 Then came unto him al thar that dwelt in the mountaynes, and all that dwelt by Euphrates, and Tigris, and Libanus, and the countree of Arrioch, the king of the Elimeans, and verp many nations ascended them flues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast.

8 And to the people, that are in Carmel, and Galad, and the hier Salile, and the great field of Esdrelain.

9 And to all that were in Samaria, and the cities thereof, and beyowd Jordan unto Jerusalem, and Betane, and Chelus, and Cades, and the ruer of Egypt, and Caphnes, and Hamesse, and all the land of Seseu,

10 Unto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, & to one come to the mountaynes of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundements of Nabuchodonosor king of the Assyrians, neither would they come to him to the battell: for they did not feare him: for he was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all his countrey, and sware by his throne and kingdome that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, & all Iudea, and all that were in Egypt, till one come to the borders of the two seas,

13 Then he marched in battell aray with his powre against King Arphaxad in the seuenteenth pere, and he prevailed in his battell: for he ouerthrew all the powre of Arphaxad, and all his hoysmen, and all his chariots.

14 And he wan his cities, and came unto Ebatane, and toke the towers, & spoiled the treasures thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaynes of Agagan, & smote him throughe with his dartes, and destroyed him betwixt that day.

16 So he returned afterward to Ninue, both he and all his companie with a very great multitude of men of warre, and there he passed the tyme, and banqueted, both he and his armie, an hundred and twentie daies.

CHAP. II.

3 Nabuchodonosor commended presumpuously that al people should be brought in subjection.

6 And to destroy those that disobeyed him, &

The preparation of Olofernes samie, 23 The conquest of his enemies.

1 And in the eighteenth pere, the two and twentieth day of the first moneth, there was take in the house of Nabuchodonosor king of the Assyrians that he should auenge him self on all the earth, as he had spoken.

2 So he called unto him all his officers & all his nobles, and communicated with them his secret counsell, and let serue them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, & which was next unto him and said vnto him,

5 Thus saith the great king, the loyde of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men y trust in their owne strengthe, of footemen, an hundred and twentie thousand, & the number of hoeses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundment.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my warre against them, & will coner the whole face of the earth with the feet of mine armie, and I will giue them as a spoile vnto thee,

8 So that their wounded shall fill their halles, and their riuers, and the flood shall overflowe, being filled with their dead.

9 And I will bring their captinitie to the vtmost partes of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and of thyr selde vnto thee, thou shalt reserve them for me until the day that I rebuke them.

11 But concerning them that rebell, let not thine eyes spare them, but put them to death, and spoyle them where so euer thou goest.

12 For as I liue, and the power of my kingdome, what so euer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commaundements of thy lord, but accompysh them fully, as I haue commaunded thee, and deferre not to do them.

14 Then Olofernes went forth from the presence of his lord, & called all the gouernours, and captaynes, and officers of the armie of Assus.

15 And he mustred the chosen men for the battell, as his lord had commaunded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke,

16 And he set them in aray according to the manner of setting a great army in aray.

17 And

- 17 And he tooke camels and asses for their burdens, a very great number, & sheepe, and oxen, and goates without number for their provision.
- 18 And vitale for every man of the army, and very much gold and silver out of the kings house.
- 19 Then he went forth and al his power, to go before in the vopage of King Nabuchodonosor, and to cover all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.
- 20 A great multitude also of sundrie sorts came with them like grasshoppers, and like the grauell of the earth: for the multitude was without number.
- 21 And they went forth of Simeue three dayes iourney toward the countrey of Bectierly, and pitched from Bectierly nere the mountaine which is at the left hand of the upper Cilicia.
- 22 Then he tooke all his armie, his footmen and horsemen, and charrets, & went from thence into the mountaines,
- 23 And he destroyed Phin and Lud, and spoiled al the children of Haffes, and the children of Simael, which were toward the wilbernes at the South of the Chelians.
- 24 Then he went ouer Euphrates, and went throug Mesopotaunia, and destroyed all the hie cities that were vpon the riuier of Arbonai, vntill one come to the sea.
- 25 And he tooke the borders of Cilicia, & destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Asralia.
- 26 He compassed also all the children of Madian, & burnt vp their tabernacles, and spoiled their lodges.
- 27 Then he went downe into the countrey of Damascus, in the tyme of wheat harvest and burnt vp all their fieldes, and destroyed their flocks and their hearbs: he robbed their cities, and spoiled their countrey, and smore all their pong men with the edge of the sword.
- 28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyus, and them that dwelt in Sin and Ocina, and all that dwelt in Iennaan: and they that dwelt in Hecorus, and Acalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

- 7 So they sent ambassadoys to him with messages of peace, saying,
- 2 Behoide, we are the seruants of Nabuchodonosor the great king: we lye downe before thee: vse vs as shal be good in thy sight.
- 3 Behold, our houses and all our places, and all our fieldes of wheate, and our

flockes, and our hearbs, and all our lodges and tabernacles lye before thy face: vse them as it pleaseth thee.

- 4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.
- 5 ¶ So the men came to Olofernes, and declared vnto them after this maner.
- 6 Then came he downe toward the sea coast, both he and his armie, and set garrisons in the hie cities, and tooke out of them chosen men for the warre.
- 7 So they and all the countrey round about receiued them, with crownes, with dances, and with timbrels.
- 8 Yet he brake downe all their borders, and cut downe their woods: for it was inopined him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.
- 9 Also he came against Edraelon, nere vnto Judea, ouer against the great strait of Judea.
- 10 And he pitched betwene Seba, and a citie of the Seythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie them selues. 9 They cried to the Lord, and humbled them selues before him.

- 1 Nowe the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and howe he had spoiled all their temples, and brought them to naught.
- 2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the lord their God.
- 3 For they were newly returned from captivity, and of late all the people was assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.
- 4 Therefore they sent vnto all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Jericho, and to Choba, and Elora, and to the valley of Salem,
- 5 And tooke all the tops of the hie mountains, and walled the villages that were in them, and put in vitailles for the provision of warre: for their fieldes were of late reaped.
- 6 Also Ioacim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Bethomestham, which is ouer against Edraelon toward the open countrey nere to Dothaim,
- 7 Ertyng them to keepe the passages of

of the mountaineers: for by them there was an entrie into Iudea, and it was easie to let them that woulde come by, because the passage was streite for two men at the most.

8 And the children of Israel did as Joshua the hie Priest had commaunded them with the Ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then cried euerie man of Israel to God with great frequencie, & their soules with greates affection.

10 Both they and their wives, and their children, and their cattell, and euerie stranger, and hireling, and their bought seruantes put sackcloth vppon their topes.

11 Thus euerie man and woman, & the children, and the inhabitants of Jerusalem fell before the Temple, & spinned althes vppon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wives for a spoyle, and their cities of their inheritance to destruction, and the Sanctuary to pollution and reproche, and vnto derision to the heathen.

13 So God hearde their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Jerusalem before the Sanctuary of the Lord almightie.

14 And Joacin the hie Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loines girt with sackcloth, and offered the continuall burnt offering, with prayers and the free giftes of the people,

15 And had althes on their mpters, and cried vnto the Lord with all their power for grace, and that he woulde looke vppon all the house of Israel.

CHAP. V.

As for the Ammonite doeth declare to Olofemes of the manner of the Israelites.

1 **T**hen was it declared to Olofemes the cheefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had hunte the passages of the mountaines, and had walled all the toppes of the hie hills, & had laped impediments in the champion countrie.

2 Wherewith he was verie angrie, and called all the Princes of Moab, and the captaines of Ammon, and al the gouernours of the Sea coast.

3 And he saide vnto them, Helweme, O pe sonnes of Canaan, who is this people that dwelleth in the mountaines: & what are the cities that they inhabit: and what is the multitude of their ar-

mies: and wherein is their strength and their power? and what king or captaine is rased among them ouer their armie.

4 And why haue they determined not to come to meete me more then all the inhabitants of the West?

5 Then saide Hichon the captaine of all the sonnes of Ammon, let my Lorde heare the word of the mouth of his seruant, and I will declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they woulde not folowe the Gods of their fathers, whiche were in the land of Chabdea.

8 But they went out of the way of their ancessors, and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their Gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then their God commaunded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelte, and were increased with golde and siluer, and with verie much cattell.

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their Image.

11 Therefore the King of Egypt rose vp against them, and bled deceiue against them, and brought them towe with labouring in bycke, & made them slaves.

12 Then they cried vnto their God, and he smote all the lande of Egypt with incurable plagues: so the Egyptians call them out of their sight.

13 And God dyed the red sea in their presence,

14 And brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the lande of the Amorites, and they destroyed by their strength al them of Esobon, and passing ouer Jordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrie many dayes.

17 And whyles they lived not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But when they departed from the war which hee appointed them, they were destroyed in many batels after a wonderfull sorte, and were ledde capti-

And thus

Cha. ii. 7. 9.

Gene. xi. 13.

Gene. 12. 10.

Exo. 1. 8.

Exo. 12. 37.

Exo. 14. 21.

Exod. 19. 1.

Iohn. 12.

Iud. 2. 11.

2. King. 25. 1.

71.

times into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enimies.

Ezra. 1. 1. 3.

19 But * nowe they are turned to their God, and are come by from the scattering wherem they were scattered and haue possessed Ierusalem, where their Temple is, and dwell in the mounteines whiche were desolate.

20 Nowe therefore, my Lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe by, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, leaue their Lord defende them, and their God bee for them, and we become a reproch because of all the world.

22 ¶ And when Achioz had finished these sayings, al the people standing round about the tent murmured: and the cheife men of Olofernes, & all they that dwelt by the sea side and in Moab, spake that they shoulde kill him.

23 For, say they, we feare not to meete the children of Israel: for loe it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe by, O lord Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God, whome Achioz confessed. 14. Achioz is deliuered into the handes of them of Bethulia, 18 The Bethulians crie vnto the Lord.

2 And when the tumult of men that were about the counsell, was ceased, Olofernes, the cheife captaine of the armie of Assur, saide vnto Achioz before al the people of the strangers, & before all the children of Moab, and of them that were hired, of Ephraim,

2 Because thou hast prophesied among vs to daye, and haste saide that the people of Ierusalem is able to fight, because their God will defende them: and who is God but Nabuchodonosor?

3 He will sende his powder, and will destroy them from the face of the earth, & their God shall not deliuer them: but we his seruantes will destroye them as one man: for they are not able to susteine the power of our horses.

4 For we will tread them vnder fete with them, and their mountains shall be dyenken with their bloude, and their feldees shall be filled with their deade bodies, and their footsteppes shall not bee able to stande before vs: but they shall verily perishe.

5 The king Nabuchodonosor, lord of all the earth hath saide, euen he hath

saide, None of my wordes shall bee in vaine.

6 And thou Achioz an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the prync of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their saine when I shall put them to flight.

8 And my seruantes shall carrie thee into the mounteines, and they shall leaue thee at one of the hie cities: but thou shalt not perishe, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shall be in vaine.

10 Then commaunded Olofernes them concerning Achioz, that they shoulde bring him to Bethulia, and deliuer him into the handes of the children of Israel.

11 So his seruantes tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mounteines, and came into the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppes of the mountaine, they tooke their armour, and went forth of the citie vnto the toppes of the mountaine, euen all the throbbers with slings, and kept them from coming by, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achioz, and left him lying at the fote of the hill, and returned to their lord.

14 Then the Israelites came down from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernour of their citie.

15 Which were in those dayes, Ozias the sonne of Michai, of the tribe of Simeon, and Elabius the sonne of Gethoniell, and Charimis the sonne of Melchiel.

16 And they called together all the Ancientes of the citie. And all their youth ranne together, and their women to the assemblee: and they set Achioz in the middes of all the people. Then Ozias asked him of that whiche was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the Princes of Assur, and what seuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and wor-

shipped

Chs. 55. 21.

Shipped God, & cried vnto God, saying,
19 O Lord God of heauen, behold the
pride, and haue mercie on the basenesse
of our people, and behold this day the
face of those that are sanctified vnto
thee.

20 Then they comforted Achioz, & pray-
sed him greatly.

21 And Ozi as tooke out of the assembly
into his house, and made a feast to the
elders, and they called on the God of Is-
rael all that night for helpe.

CHAP. VII.

1 Olofernes doth besiege Bethulia, 8 The coun-
sel of the Idumeans and other against the Isra-
elites. 23 The Bethulians murmur against
their gouernours for lacke of water.

THe next day, Olofernes commaun-
ded all his armie, and all his people,
which were come to take his parte,
that they should remoue their campes
against Bethulia, and that they should
take all the streets of the hill, and to
make warre against the children of Is-
rael.

2 Then their strong men remoued their
campes in that day, and the armie of the
men of warre was an hundred thousand
& seuentie footemen, & twelue thousand
horsmen, beside the baggage and other
men that were a foote among them, a ve-
ry great multitude.

3 And they camped in the plaine nere
vnto Bethulia, by the founteine, & they
spied abroade toward Dothan vnto
Belbaim, and in length from Bethulia
vnto Giamon, which is ouer against Es-
dracloin.

4 Now the children of Israel, when they
sawe the multitude, were greatly trou-
bled, and saide euery one to his neigh-
bour, Now will they shut vpp all the
whole earth: for neither the hie moun-
taines nor the vallies, nor the hilles are
able to abide their burden.

5 Then euery one tooke his weapons of
warre, and burning fiers in their rowles,
they remained & watched all that night.

6 But in the seconde day, Olofernes
brought forth all his horsmen in the
sight of the childre of Israel, which were
in Bethulia.

7 And viewed the passages by to their ci-
tie, and came to the fountaines of their
waters, and tooke them, and set garri-
sons of men of warre ouer them, and remo-
ued toward his people.

8 Then came vnto him all the cheefe of the
children of Esau, and all the gouernours
of the people of J Doab, and all the cap-
taines of the sea coast, and saide,

9 Let our captiues now heare a word, least
an incommence come in thine armie.

10 For this people of the children of Isra-
el do not trust in their speakes, but in the
height of the mountaines, wherein they
dwell, because it is not easie to come by

to the toppes of their mountaines.

11 Now therefore, my Lord, fight not a-
gainst them in battell array, and there
shall not so much as one man of thy peo-
ple perishe.

12 Remaine in thy campe, and keepe all
the men of thine armie, and let thy men
keepe still the water of the countie, that
commerth forth at the scoote of the moun-
taine.

13 For all the inhabitantes of Bethulia
haue their water thereof: so shall thirst
kill them, & they shall gine by their ci-
ties: and we and our people will go by to the
toppes of the mountaines that are nere,
and will campe vpon them, and watche,
that none go out of the citie.

14 So they and their wiues, & their chil-
dren shalbe consumed with famine, and
beside the sword come against them, they
shalbe ouerthrow in the streets where
they dwell.

15 Thus shalt thou render them an euill
rewarde, because they rebelled and ope-
ned not thy person peaceably.

16 And these wordes pleased Olofernes
and all his souldiers, and he appointed
to doe as they had spoken.

17 So the campe of the children of Am-
mon departed, and with them five thou-
sand of the Assyrians, and they pitched
in the valley, and tooke the waters, and
the fountaines of the waters of the chil-
dren of Israel.

18 Then the children of Esau went by
with the children of Ammon, and cam-
ped in the mountaines ouer against Do-
than, and they sent some of their selues
toward the South, & toward the East,
ouer against Hebel, which is nere vnto
Chusi, that is vpon the riuer J Doab:
murmur: and the rest of the armie of the As-
syrians camped in the feldes, and con-
uered the whole land: for their tentes and
their baggage were pitched in a wondrous
full great place.

19 Then the children of Israel cried vnto
the Lord their God, because their heart
sapped: for all their enemies had compas-
sed them about, and there was no way
to escape out from among them.

20 Thus all the companie of Am-
mon remained about them, bothe their foot-
men, chariots and horsmen, foure and
thirtie daies: so that euen all the pla-
ces of their waters sapped all the inha-
bitants of Bethulia.

21 And the cisternes were emptie, and
they had not water enough to drinke for
one day: for they gaue them to drinke by
measure.

22 Therefore their children swooned, and
their wiues & yong men failed for thirst,
and fell downe in the streets of the citie,
and by the passages of the gates, & there
was no strenght in them.

23 Then all the people assembled to Ozi-
as, and to the cheefe of the citie, bothe
yong men and women, and children, and
cried with a lowd voyce, and saide before
Odd. ij. all

all the elders.

- 24 The Lord iudge betwene vs and you: for you haue done vs great iniurie, in that ye haue not required in peace of the children of Aſſur.
- 25 For now we haue no helper: but God hath ſolde vs into their handes, that we ſhould be thowen downe before them with thirt and great deſtruction.
- 26 Now therefore call them together, and deliuer the whole citie for a ſpoile to the people of Gloſernes, and to all his armie.
- 27 For it is better for vs to be made a ſpoile vnto them, then to dye for thirt: for we will be ſeruaunts that we may liue, and not ſee the death of our infants before our eyes, nor our wiues, nor our children to dye.
- 28 We take to witneſſe againſt you the heauen and the earth, and our God and Lord of our fathers, which puniſheth vs, according to our finnes, and the finnes of our fathers, he lay not theſe thinges to our charge.
- 29 Then there was a great crye of all with one conſent in the nuddes of the aſſembly, and they cried vnto the Lord God with a lowde voyce.
- 30 Then ſaide Oſias to them, Brethren, be of good courage: let vs waite yet ſixe dayes, in the whiche ſpace the Lord our God may turne his mercie toward vs: for he will not forſake vs in the end.
- 31 And if theſe dayes paſſe, and there come not helpe vnto vs, I will do according to your worde.
- 32 So he ſeparated the people, euerie one vnto their charge, and they went vnto the walles and towres of their citie, and ſent their wiues and their children into their houſes, and they were verie lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuerſation of Iudeth.
11 She rebuketh the ſainneſſe of the gouernours. 12 She ſheweth that they ſhould not tempt God, but waite vpon him for ſuccour. 33 Her enterpriſe againſt the enemies.

- 2 **N**OW at that time, Iudeth heard thereof, which was the daughter of Merari the ſonne of Or, the ſonne of Joſeph, the ſonne of Giel, the ſonne of Elia, the ſonne of Ananias, the ſonne of Gedeon, the ſonne of Naphtai, the ſonne of Aſto, the ſonne of Eli, the ſonne of Eliah, the ſonne of Nathanael, the ſonne of Samael, the ſonne of Salafadai, the ſonne of Iſrael.
- 2 And Manalleſs was her husband, of her ſtocke and kindred, who died in the barly harueſt.
- 3 For as he was diligent over them that bound theaues in the ſielde, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the field betwene Dothaim & Balano,

4 So Iudeth was in her houſe a widowe three yeares and foure moneths.

- 5 And the made her a tent vpon her houſe, and put on ſackcloth on her loynes, and and ware her widowes apparell.
- 6 And the ſailed all the dayes of her widowhoode, ſaue the day before the Sabbath and the Sabbathes, and the day before the newe Moones, and in the feaſtes and ſolemne dayes of the houſe of Iſrael.
- 7 She was alſo of a goodly countenance and verie beautifull to beholde: and her husband Manalleſs had left her golde & ſiluer, and men ſervants, and made ſervants, and cattell, & poſſeſſions, where ſhe remained.
- 8 And there was none that could bring an euill repoyte of her: for the feared God greatly.
- 9 Now when ſhe heard the euill wordes of the people againſt her gouernour, becauſe they ſained for lacke of waters (for Iudeth had heard all the wordes that Oſias had ſpoken vnto them, and that he had ſwoorne vnto theſe to deliuer the citie vnto the Aſſyrians within ſixe dayes)
- 10 Then ſhe ſent her maide, that had the gouernment of all thinges that he had, to call Oſias and Chabris and Charinis the Aſſyrians of the citie.
- 11 And they came vnto her, and ſhe ſaide vnto them, Heare me O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue ſpoken before the people this day, are not right, touching this oth which ye made and pronounced betwene God and you, and hath promiſed to deliuer the citie to the enemies, unleſſe within theſe daies the Lord turne to helpe you.
- 12 And now who are you that haue tempted God this day, & ſet your ſlues in the place of God among the children of men?
- 13 So now you ſeek the Lord almighty, but you ſhall neuer know any thing.
- 14 For you cannot ſide out the deapth of the heart of man, neither can ye perceiue the thinges that he thinketh: then how can you ſearch our God, that hath made all theſe thinges, and know his minde, or comprehend his purpoſe? May my brethren, provoke not the Lord our God to anger.
- 15 For if he will not helpe vs within theſe ſixe dayes, he hath power to defend vs when he will, euen euerie day, or to deſtroy vs before our enemies.
- 16 Do not you therefore binde the counſels of the Lord our God: for God is not as man, that he may be threatened, neither as the ſonne of man, to be brought to indgement.
- 17 Therefore let vs waite for ſaluation of him, and call vpon him to helpe vs, and he will heare our voyce, if it pleaſe him.
- 18 For there appeareth none in our age, neither is there any now in theſe dayes, neyther tribe, nor familie, nor people,

Chap. 7. 26.

30

no citie among vs whiche worship the Gods made with handes, as hath bene aforētyme.

19 For the whiche cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we knowe none other God: therefore we trust that he will not despise vs, nor any of our sinage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuarie shall be spoiled, and he will require the profanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrie, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, wheresoeuer we shall be in bondage, and we shal be an offence and a reproch to all them that possesse vs.

23 For our seruente shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, by cause their heartes depende vpon vs, and the Sanctuarie, and the house, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which crieth vs euen as he did our fathers.

26 Remember what thinges he did to Abraham, and howe he tried Isaac, & all the did, to Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he tried them to the examination of their heartes, neither doth he take vengeance on vs, but the Lord punisheth vs instruction them that come nere to him.

28 ¶ Then said Oras to her, All that thou hast spoken, hast thou spoken with a good hearte, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowen, but from the beginning of thy life all the people haue knowen thy wisdom: for the deuce of thine hearte is good.

30 But the people were verie thirslie, and compelled vs to doe vnto them, as we haue spoken, and haue brought vs to all other which we may not transgresse.

31 Therefore nowe pray for vs, because thou arte an holie woman, that the Lord may sende vs raine to fill our cisternes, and that we may faint no more.

32 Then saide Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations, to þ children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine hande made: and within the dayes that ye haue promised to deliuer þ citie to our enemies, the Lord will visite Israel by nunehande.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the

thinges be finished that I doe.

35 Then saide Oras and the Princes vnto her, Go in peace, and the Lord God be before thee: to take vengeance on our enemies.

36 So they returned from the teute, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. *Against the pride of the Assyrians, 11. God is the helpe of the humble.*

1 Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the tyme that the incense of that evening was offered in Ierusalem in the house of the Lord, Iudeth cried with a lowde voyce, and said,

2 O Lord God of my father Simeon, to whome thou gauest a word to take vengeance of the strangers which opened the wombe of the maide, and desiled her, and discovered the thigh with shame, and polluted þ wound to reproch, (for thou haddest commaunded that it shoulde not be so,

3 Per they did thinges for the which thou gauest their Princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruantes with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to be captiues, and all their spoiles for a boote to the children that thou lovest: which were moued with thy zeale, and abhorred the pollution of their bloude, and called vpon thee for aide, O God, O my God, heare me also a widowe.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the thinges which thou doest purpose, are present, and say, Beholde, we are here: for all thy wyes are reade, and thy iudgements are foeknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glorie in the strength of their footemen: they trust in shelde, and speare, and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to desile thy Sanctuarie, and to pollute the Tabernacle where thy glorious name resteth, and to cast downe with weapons the homes of the altar.

9 Beholde their pride, and sende thy wrath vpon their heates, giue into nunehande, which am a widowe, the

strength

God. xij.

Ge. 34. 25

Gen. 22. 1.

Gen. 23. 7

strength that I haue conceined.

Judg. 4. 21.
Ex 5. 26.

10 * Sinite þe deſeipt of my ſhippes the ſeruaunt with the Prince, and the Prince with the ſeruaunte: abate their height by the haunde of a woman.

Judg. 7. 2.
2. chro. 14. 11
Ex 16. 8.
20. 6.

11 * For thy powder ſtandeth not in the multitude, nor thy might in ſtrong men: but thou, O Iord, arte the helpe of the humble and little ones, the defender of the weake, & the protector of them that are forſaken, and the Saviour of them that are without hope.

12 Surely thou art the G O D of my father, and the God of the inheritance of Iſrael, the Iord of Heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me words and craft, and a wound, and a ſtroke againſt them that enterpriſe cruel thinges againſt thy cōſervant, and againſt thine hoſp Houſe, and againſt the toppes of Zion, and againſt the houſe of the poſſeſſion of thy children.

14 Shew evidently among all thy people, and all thy tribes, that they may knowe that thou arte the G O D of all powder and ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 Iudeth decketh her ſelf, and goeth forth of the citie. 11. She is taken of the watch of the Aſſyrians and brought to Olofernes.

1 **N**O W after ſhe had ceaſed to crie unto the God of Iſrael, and had made an ende of all theſe wordes,

2 She roſe where ſhe had fallen downe, and called her maide, and went downe into the houſe, in the whiche ſhee abode in the Sabbath dayes and in the feaſt dayes,

3 And putting alway þ ſackcloth where: with ſhe was clad, & putting off þ garments of her widowhoo, ſhe waſhed her bodie with water, and anoynted it with much oynment, and decked the haire of her heade, and put attire vppon it, and put on her garners of gladneſſe, wherewith ſhe was clad during þ life of Iudas: ſheſſes her husband,

4 And ſhe put ſhippers on her ſeete, and put on bracelets, and ſleeues, and rings, & earringes, and all her ornaments, and ſhe decked her ſelfe branely to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gaue her maide a bottell of wine, and a porre of oyle, and filled a ſcrippe with flowre, & with drie figges, and with fine breade: ſo ſhe lapped vp all theſe thinges to gether and layed them vppon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found ſtanding there Oſias, and the Ancientes of the citie, Chabris and Charnis.

7 And when they ſaw her, that her face was chaunged, and that her garment was chaunged, they marvelled greatly at her wonderfull beaultie, and ſaide vnto her,

8 The God, the God of our fathers giue thee fauour, and accompliſhe thine enterpriſes to the glorie of the children of Iſrael, and to the exaltation of Ieruſalem. Then they worſhipped G O D.

9 And ſhe ſaide vnto them, Come maunde the gates of the Citie to bee opened vnto me, that I may go forth to accompliſhe the thinges whiche you haue ſpoken to me. So they commaunded the young men to open vnto her, as ſhe had ſpoken.

10 And when they had done ſo, Iudeth went out, ſhe and her maide with her, and the men of the Citie looked after her, untill ſhee was gone downe the mountaine, and till ſhe had paſſed the valley, and coulde ſee her no more.

11 Thus they went ſtreight forth in the valley, and the fiſt watch of the Aſſyrians met her,

12 And tooke her, and aſked her, Of what people arte thou? and whence commeſt thou? and whither goeſt thou? And ſhe ſaide, I am a woman of the Hebræwes, and am fledde from them, for they ſhall be giuen you to bee conſumed.

13 And I come before Olofernes, the cheefe captaine of your armie, to declare him true thinges, and I will ſhew before him the way wherewith he ſhall go and winne al the mountaines, without looſing the bodie or life of any of his men.

14 Now when the men heard her wordes, and beheld her countenance, they wondered greatly at her beaultie, and ſaid vnto her,

15 Thou haſt ſaued thy life, in that thou haſt haſted to come downe to the preſence of our Iord: now therefore come to his tent, and ſome of vs ſhall conduct thee vntill they haue deliuered thee into his handes.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhewe vnto him according as thou haſt ſayd, and he will intreate thee well.

17 Then they choſe out of them an hundred men, & prepared a chariot for her and her maide, and brought her to the tent of Olofernes.

18 Then there was running to and fro, throughout the campe: for her coming was hinted among the tentes: & they came and ſtoode rounde about her: for ſhe ſtoode without the tent of Olofernes, untill they had declared vnto him concerning her.

19 And they marvelled at her beaultie, & wondered at the children of Iſrael becauſe of her: and euery one ſaid vnto his neighe

neighbone, Who would despise this people, that haue among them suche women? surely it is not god that one man of them be left: for if they should remaine, they might deceiue the whole earth.

- 20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tent.
- 21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, & precious stones.
- 22 So they shewed him of her, & he came forth vnto the entrie of his tent, & they carried lampes of silver before him.
- 23 And when Iudeth was come before him and his seruantes, they all marvelled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruantes tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her coming, 5 She deceiueth him by her faire wordes,

- 1 **T**hen saide Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.
- 2 Now therefore if thy people that dwel-
leth in the mountaines, had not despised me, I wold not haue lifted vp my speare against them: but they haue procured these things to themselves.
- 3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt liue from this night, and hereafter.
- 4 For none shall hurt thee, but intreate thee well, as they doe the seruantes of King Nabuchodonosor my lord.
- 5 Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.
- 6 And if thou wilt followe the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.
- 7 As Nabuchodonosor King of all the earth liueth, & as his powder is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beastes of the fieldes & the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.
- 8 For we haue heard of thy wisdom & of thy prudent spirit, & it is declared thorough the whole earth, that thou onely art excellent in all the kingdom, and of a wonderful knowledge, and in feares of waere maruelous.
- 9 Now as concerning the matter which

Ichior did speake in thy counsell, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

- 10 Therefore, O lord and gouernour, respect not his word, but let it in mine hart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.
- 11 Now therefore least my lord should be frustrate, and void of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, wyles they prouoke their God to anger, which is so oft times as they doe that which is not becoming,
- 12 (For because their vittrailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all thinges & God had forbidden them to eate by his lawes:
- 13 Yea, they haue purposed to consume the first frutes of the wheate, and the tithes of the wine, and of the ople, which they had reserved & sanctified for the Priests that serue in Jerusalem before the face of our God: the which thinges it is not lawfull for any of the people to touche with their handes.
- 14 Forsoeuer they haue sent to Ierusalem, because they also that dwell there, haue done the like, suche as should byng them licence from the Senate)
- 15 Now when they shal bring them word, they will doe it, & they shal be giuen thee to be destroyed the same day.
- 16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof al the earth shall wonder, and whosoener shall heare it.
- 17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me knowe with thee, my lord, and let thy seruant go out in the night into the balley, and I will pray vnto God, that he may reueale vnto me when they shall commit their sinnes,
- 18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.
- 19 And I will leade thee through the middes of Iudea, vntil thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt drine them as thape that haue no sheps heard, and a dogge shall not bark with his mouth against thee: for these thinges haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.
- 20 ¶ Then her wordes pleased Olofernes, and all his seruantes, and they maruelled at her wisdom, and saide,
- 21 There is not such a woman in all the world, both for beautie of face, and wiles

God, my,
doing

*Or, hath
done well.

- 22 Likewise Olofernes saide vnto her, God hath done this, to send thee before the people that strength might be in our handes, and destruction vpon them that despise my lord.
- 23 And now thou art both beautifull in thy countenance, and vertue in thy wordes: surely if thou do as thou haile spoken, thy God shalbe my God, & thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned through out the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 3 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then he commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

Gen. 43. 32.
dan. 1. 8.
Job. 1. 11.

2 But Iudeth saide, * I may not eate of them, least there should be an offence, but I can suffice my selfe with the thinges that I haue brought.

3 Then Olofernes saide vnto her, If the thinges that thou hast, should faile, how should we giue thee the like: for there is none with vs of thy nation.

4 Then saide Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those thinges that I haue, before the Lord worke by mine hand the thinges that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill mid- night, and rose at the morning watch.

6 And sent to Olofernes, saying, Let my lord commaunde that thine handmaide may go forth vnto prayer.

7 Then Olofernes commaunded his garde that they should not stay her: thus she abode in the campe three daies, and went out in the night into the valley of Berhulha, & washed her selfe in a fontaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the redemption of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at evening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then saide he to Bagoas the Eunuche who had charge ouer all that he had, Go & persuade this Hebrew woman, which is with thee, that she come vnto vs, & eat, and drinke with vs.

12 For if were a shame for vs, if we should let such a woman alone, & not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be increased as one of the daughters of the children of Assur, which remain in the house of Nabuchodonosor.

14 Then saide Iudeth vnto him, Who am I now, that I should game say my lord? Surely what soeuer please him, I will doe speedily, and it shalbe my ioy vnto the day of my death.

15 So she arose and trimmed her with garmentes, and with all the ornaments of women, and her maide went, and spread forth her skinnies on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily use, that the night sit and eate, on them.

16 Nowe when Iudeth came and sat downe, Olofernes heart was rancid with her, and his spirit was moured, and he desired greatly her companie: for he had waited for the time to desceme her, from the day that he had seene her.

17 Then saide Olofernes vnto her, Drinke now, and be merrie with vs.

18 So Iudeth saide, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the thinges, that her maide had prepared.

20 And Olofernes reioiced because of her, and dranke much more wine then he had drunken at any time in one day since he was boye.

CHAP. XIII.

1 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia, and reioiceth her people.

Now when the evening was come, his seruantes made halle to despart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: * for they were all wearie, because the feast had bene long. Eccle. 31. 20. 15.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bedde: for he was filled with wine.

3 ¶ Now Iudeth had commaunded her maide to stand without her chamber, & to waite for her coming forth, as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, saide in her heart, O Lord God of all power, behold at this present the

workes

works of mine hands for the exaltation of Jerusalem.

- 5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.
- 6 Then shee came to the post of the bedde which was at Olofernes head, & tooke downe his hauberk from thence,
- 7 And approached to the bed, & tooke holde of the haire of his head, & said. Strengthen mee, O Lord God of Israel this day.
- 8 And shee smote twise vpon his necke with all her might, and shee tooke away his head from him,
- 9 And rolled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after shee went forth, and gaue Olofernes head to her iude,
- 10 And shee put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, & praising through the tentes, went about by that balke, and went by the mountaine of Bethulia, & came to the gates thereof.
- 11 Then said Iudeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Jerusalem, and his force against his enemies, as he hath euen done this day.
- 12 Now when the men of her citie heard her voyce, they made haste to go down to the gate of their citie, and they called the Elders of the citie.
- 13 And they ran all together both small & great: for it was aboute their expectation, that shee should come. So they opened the gate, and receiued her, and made a fire for a light, and stode round about them twaine.
- 14 Then shee said to them with a lowde voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.
- 15 So shee tooke the head out of the scripp & shewed it, & said vnto them, Behold the head of Olofernes, the chiefe captaine of the arme of Assur, & behold the canopie, wherein he did lie in his drunkenesse, & the Lord hath smitten him by the hand of a woman.
- 16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath decreed him to his destruction, & he hath not committed sinne with mee by any pollution or vilanie.
- 17 Then all the people were wonderfully astonied, and bowed them selues, and worshipped God, and said with one accorde, Blessed be thou, O our God, which hast this day brought to naught the enemies of thy people.
- 18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God above all the women of the earth, & blessed be the Lord God, which hath created

the heauens & the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

- 19 Surely this thine hope shall neuer be parte out of the hearts of men: for they shall remember the power of God for euer.
- 20 And God turne these things to thee for a perpetuall praise, and visite thee wth good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, So be it.

CHAP. XIII.

Iudeth causeth to hang vp the head of Olofernes. 10 Achior renorth him selfe to the people of God. 11 The Israelites go out against the Assyrians.

- 1 Then said Iudeth vnto them. Heare mee also, my brethren, and take this head, & hang it vpon the highest place of your walles.
- 2 And so soone as the morning shall appeare, & the sunne shal come forth vpon the earth, take you euery one his weapons, and go forth euery valiant man out of the citie, and set you a captaine ouer the, as though you would go down into the felde, toward the watche of the Assyrians, but go not downe.
- 3 Then they shall take their armour, and shall go into their campe, and take vp the captiues of the arme of Assur, & they shall ruine to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.
- 4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrow them as they go.
- 5 But before you do these things, call mee Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.
- 6 Then they called Achior out of his house of Ozias, and when he was come and sawe the head of Olofernes in a certaine mans hand in the assemble of the people, he fell downe on his face, & his spirit failed.
- 7 But when they had taken him by, hee fell at Iudeths feete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe also iudged.
- 8 Now therefore tell mee all the things, that thou hast done in these days. Then Iudeth declared vnto him in the eardes of the people all that shee had done, from the day that shee went forth, vntill that houre shee spake vnto them.
- 9 And when shee had left off speaking, the people reioiced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achioz, seeing al things that God had done for Israel, beleued in God busynedly, and circumcised the foreskin of his fleshy, and was ioyned vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man tooke his weapons, & they went forth by handes vnto the straights of the mounteine.

12 But when the Assyrians sawe them, they sent to their captains, which went to the gouernours and chiefe captains, and so all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of al his things, Waken our Lord: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for ever.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, & founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loud voyce, with weeping and mourning, and a mightie cry, and rent his garments.

17 After, he went into the tent of Iudeth wher she vsed to remaine, and found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaiues of the Assyrians arme heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye, and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flee. 3 The Israelites pursue them. 8 Iocaim the hie Priest cometh to Bethulia to see Iudeth, and to praise God for her.

1 And when they that were in the tents, heard, they were astonied at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine & of the mounteines.

3 They also that had camped in the mounteines round about Bethulia, were put to flight: then the children of Israel, eschew one that was a warrior among them, rushed out vpon them.

4 Then sent Oyas to Bethonasthem, & to Sebai, and Chobai, and Chola, and to all the coastes of Israel, suche as should declare vnto them the things

that were done, and that all should rush forth vpon their enemies to destroye them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Jerusalem, and from all the mounteines: for men had tolde them what thinges were don in the campe of their enemies, and they that were in Galaad & in Gazile chased them with a great slaughter untill they came to Damascus, & to the coastes thereof.

6 And the residu that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, & were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mounteines and in the plaine, had a great bootie: for the abundance was verie great.

8 Then Iocaim the hie Priest, & the ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benedictes that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these thinges by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes rent, and all his siluer and bedes, and basins, and all his stuffe, and shee tooke it, and laid it on her mules, and made readie her charers, & laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and shee tooke banches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, and her that was with her, & shee went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour with crowns, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth to the Lord Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

1 Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth said, Begunne vnto my God with timbels, sing vnto my Lord with

with cymbals: tune vnto him a psalme: crall his praise, and call vpon his name.

3 For God breaketh the battels, & pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

4 As he came from the mountaines forth of the North: he came with thousands in his armie, * Whose multitude hath shut vp the riuers, and their horsemen haue covered the valleys.

5 He saide that he would burne by my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, & my virgins a spoyle.

6 But the almightie Lorde hath brought them to naught by the hand of a woman.

7 For the mightie did not fall by yong men, neither did the somes of Titan smite him, nor the hye grants made him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put off the garment of her wisdom, for the exaltation of those that were oppressed in Israel, and annointed her face with ornament, and bound by her haire in a coife, & toke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and ysaiahs passed through his necke.

10 The Persians were astonied at her boldnes, and the Medes were troubled with her hardnesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted by their voyces, and turned backe.

12 The children of maidens perced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song and playe, for I looe, thou art great and glorious, maruelous & invincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and he made them by: and there is none that can resist thy voyce.

15 For the mountaines leape by from

their foundations with the waters: the rockes melt at thy presence like waue: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Who to the nations that rise by against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire and woornes vpon their flesh, and they shall feele them and weep for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped y^e Lord, & as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their giftes.

19 Iudeth also offered al the stuffe of Ornaments, which the people had giuen her, and gaue the canopy which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre monethes, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrie.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and wared old in her husbands house, being an hundred and sixe yeere olde, and made her maide free: so the dyed in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seven dayes, and before she dyed, she did distribute her goods to all them that were nearest of kinred to Manasses her husband, and to them that were the nearest of her kinred.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which followe the tenth Chapter.

4 **W**hen Mordecheus saide, God hath done these things.
5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted,

6 A little fountaine which became a flood, and was a light, and as the Sonne, and as much water, this flood was Esther whom y^e King married, & made Queene.
7 And the two dragons are J & Antai.
8 And the people are they that are assailed to destroy the name of the Jewes.
9 And my people is Israel, which cried to God,

Chap. x. 15

Gen. i. 24.
Psal. 33. 9.

* Or, her people.

Gen. 50. 10

God, and are saved: for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signes, and great wonders, which have not bene done among the Gentiles.

- 10 Therefore hath he made two lots, one for the people of God, and an other for all the Gentiles.
- 11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.
- 12 So God remembered his owne people, and iustificd his inheritance.
- 13 Therefore those dayes shal be vnto them in the moneth Nisan the fourteenth, and fifteenth day of the same moneth, with an assenbly and ioy, and with gladnes before God, according to the generations for ever among his people.

CHAP. XI.

- 1 **I**n the fourth yere of the reigne of Ptolomens and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomens his sonne, that brought the former letters of Phylax, which they said by Sinachus the sonne of Ptolomens, which was at Jerusalem interpreted,
- 2 In the second yere of the reigne of great Artaxerxes in the first day of the month Nisan, Mardocheus the sonne of Sarius, the sonne of Senti, the sonne of Cis of the tribe of Benjamin had a dreame,
- 3 A Jewe dwelling in the cite of Susis, a noble man, that bare office in the Kings court.
- 4 He was also one of the captivitie which Nabuchodonosor the King of Babylon brought from Jerusalem by Zechomas.
- 5 And this was his dreame, Beholde a noise of a tempest with thunders, and earthquakes, and vppoye in the land.
- 6 Behold two great dragons came forth readie to fight one against another.
- 7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.
- 8 And the same day was full of darknes and obscuritie, and trouble, and anguish: pea, aduersitie, and great affliction was vpon the earth.
- 9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cryed vnto God.
- 10 And while they were crying, the little well grew into a great river, and flowed ouer with great waters.
- 11 The light and the Sunne rose vp, and the lowly were exalted, and deuoured þ glorious.
- 12 Howe when Mardocheus had scene this dreame, he awoke and rose vp and thought in his heart vntill the night, what God would do, and so he desired to knowe all the matter.

CHAP. XII.

- 1 **A**t the same time dwelt Mardocheus in the Kings court with Bagas

thas, and Thara, the Kings Eunuches & keepers of the palace.

- 2 * But when he heard their purpose, & their imaginacions, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.
- 3 Then caused the King to examine the two Eunuches with torment, & when they had confessed it, they were put to death.
- 4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.
- 5 So the King commanded that Mardocheus should remain in the court, and for the aduertisement, he gaue him a reward.
- 6 But Aman the sonne of Amadathus the Agagite, which was in great honoz and reputation with the king, went about to hurt Mardocheus and his people, because of the two Eunuches of the king that were put to death.

CHAP. XIII.

- 1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

- 1 **T**he copie of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.
- 2 When I was made loyde ouer many people, and had subdued the whole earth vnto my dominion, I would not erale my selfe by the reason of my power, but purposed with equite alway and gentlenesse to gouerne my subiectes, & wholy to let them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorowe on euery side, and to come peace againe, which all men desire.
- 3 Howe when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good will, and shewed him selfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,
- 4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrarie to all people, and haue alwayes despised the commandements of kings, and so that this generall empire, that we haue begonne, can not be gouerned without of fence.
- 5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euery man, bling strange and other manner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined

Esdr. 2. 218
E 6. 2.

Ioseph. antiq. li. xi. chap. 6.

* Or, lottes.

ouer

- ouer the affaires, and is as our secunde father shall all with their wives & children be destroyed and rooted out with the sword of their enemies without all mercie, and that none be spared þ fourteenth day of the twelfth moneth What of this peere,
- 7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hel, to the intent that after this tunc our affaires may be without troubles, & well governed in all pointes.
- 8 Then Mardocheus thought vpon all the workes, and of the Lorde, and made his prayer vnto him,
- 9 Saying, O Lorde, Lorde, the King almightie (for al things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.
- 10 For thou hast made heauen & earth, and al the wondrous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bolue downe to prouide Amans.
- 13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his fete.
- 14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, & would not worship any but onely thee, my Lord, and this haue I not done of pride.
- 15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to naught, yea, they would destroy the inheritance, that hath bene thine from þ beginning.
- 16 Despise not the position, which thou hast deliuered out of Egypt for thine owne selfe.
- 17 Heare my prayer, and be merciful vnto thy position: turne our sorrowe into ioy, that we may lue, O Lord, & praise thy name: thus not þ mouthes of them that praise thee.
- 18 All Israel in like manner cryed moste earnestly vnto the Lord, because þ death was before their eyes.

CHAP. XLIII.

The prayer of Esther for the deliuerance of her, and her people.

- 1 **Q**ueene Esther also, being in danger of death, resorted vnto the Lord,
- 2 And laid away her glorious apparell, and put on the garmentes of sighing, and mourning. In the steede of precious ornament, she scattered alhes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioy filled the

- with the haire that she pluckt of.
- 3 And she prayed vnto the Lord God of Israel, saying, O my Lorde, thou onely art our King: help mee desolate woman, which haue no helper but thee.
- 4 For my danger is at hand.
- 5 From my pouth vp I haue heard in þ kinred of my father, that thou, O Lord, tookest Israel from among all people, & our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.
- 6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into þ hands of our enemies.
- 7 Because we worshipped their gods, O Lord, thou art righteous.
- 8 Peruertethesse it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idols,
- 9 That they will abolishe the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glorie of thy temple, and of thine altar,
- 10 And to open the mouthes of the heathen, that they may praise the power of the idoles, & to magnifie a fleshly King for euer.
- 11 O Lorde, giue not thy Scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon them selues, and make him an example, that hath begone the same against vs.
- 12 Thinke vpon vs, O Lord, & shewe thy selfe vnto vs in the time of our distress, and strengthen mee, O King of gods, & Lord of all power.
- 13 Giue mee an eloquent speeche in my mouth before the Lpon: turne his heart to hate our enemies, to destroy him, & all such as consene vnto him.
- 14 But deliuer vs with thine hande, and helpe mee that am solitary, which haue no defence but onely thee.
- 15 Thou knowest all thing, O Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of vncircumcised, & of all the heathen.
- 16 Thou knowest my necessity: for I hate this robe of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.
- 17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor dronke the wine of the drunk offerings,
- 18 And that I thine handmaide haue no ioy since the day that I was brought hither, vntill this day, but in thee, O Lorde God of Abraham.
- 19 O thou mightie God aboue all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of

the wicked, and deliuer me out of my feare.

CHAP. XV.

- 1 *Mardocheus moueth Esther to go in to the king, and make intercession for her people.*
2 *And shee performeth his request.*

- 1 **M**ardocheus also bade Esther to go in vnto the king, & pray for her people and for her countrey.
2 Remember, saith he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for vnto the king, hath giuen sentence of death against vs.
3 Call thou therefore vpon the Lord, and speake for vs vnto the king, and deliuer vs from death.
4 And vpon the third day, when shee had ended her prayer, shee layd away the mourning garments, and put on her glorious apparel,
5 And deckt her selfe goodly, after that she had called vpon God, which is the be- holder and fauourer of all things, & tooke two handmaidens with her.
6 Vpon the one shee leaued her selfe, as one that was tender.
7 And the other followed her, & bare the traine of her vesture.
8 The shine of her beautie made her face roie coloured: and her face was cheere- full and amiable, but her heart was soe rowfull for great feare.
9 Then she went in thorow all the doores, and stode before the king, and the king sat vpon his royal throne, and was clothed in his goodly array, all glittering wth gold and precious stones, and he was verie terrible.
10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, & was pale and faint, and leaued her selfe vpon the head of the maide, that went with her.
11 Nevertheless, God turned the Kings minde, that he was gentle, who beeing careful, leaped out of his throne, & tooke her in his armes, till she came to her selfe againe: and comforted her with so- ming words, and said,
12 Either, what is the matter? I am thy brother, be of good cheare,
13 Thou shalt not dye: for our common- dement toucheth the commons, and not thee: Come nere.
14 And so he held vp his golden scepter, & laid it vpon her necke,
15 And kissed her, and said, Talke with mee.
16 Then said shee, I sawe thee, O Lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.
17 For wonderfull art thou, O Lord, and thy face is full of grace.
18 And as thou was thus speaking vnto him, she fel downe againe for faimnes.
19 Then the king was troubled, and all

his seruants comforted her.

CHAP. XVI.

The copie of the letters of Ariaxerxes, where- by he reuoketh those which he first sent forth.

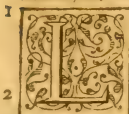
- 1 **T**he great King Ariaxerxes, which Ioseph an-
reigneth from India vnto Ethiopia, ouer an hundred & seuen & twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.
2 There be many, that through the goodnes of Princes, and honour giuen vnto them, become verie proude,
3 And indouour not only to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,
4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefices, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.
5 And oft times many, which be set in office, and vnto whome their friends causes are committed, by vaine entisementes do wrapp them in calamities, that can not be remedied: for they make them partakers of innocent blood,
6 And deceitfully abuse the simplicitie, and gentleness of Princes with lying tales.
7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such pestilences as are not worthe to beare rule.
8 Therefore we must take heede hereafter that we may make the kingdome peaceable for all men, what change so euer that come,
9 And discerne the thinges that are before our eyes, to withstand them with gentleness.
10 For vnto a Macedonian, the sonne of Anabathus, being in deed a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
11 And hath proued the friendship that we beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the king.
12 But he could not vse him selfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.
13 With manifold deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all thinges, and innocent Esther the partaker of our kingdome, with all her nation.
14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia,

- 15 But we finde that the Jewes (which were accented of this most wicked man that they might be destroyed) are no evil doers, but vse most iust lawes,
- 16 And that they be the children of the most high and almightie and euermourning God, by whom the kingdome hath bene preferred vnto vs, and our progenitors in very good order.
- 17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hangeth at Sulis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserving.
- 19 Therefore ye shall publish the copie of this letter in all places, that the Jewes may freely liue after their owne lawes.
- 20 And now shall we thinke them, that vpon the thirteenth day of the twelfth moneth Mada that they may be auenged of them, which in the time of their trouble would haue oppressed them.
- 21 For almightie God hath turned to ioy the day, wherein the chosen people shuld haue perished.
- 22 Moreover, among other solenne days ye shall keepe this day with all gladnes.
- 23 That both now and in time to come, this day may be a remembrance of deliverance for vs, and all such as looe the prosperitie of the Iherusians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore at cities & countries that do not this, shall horribly be destroyed with sword & fire, and shall not only not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

- 1 How we ought to search and inquire after God, 2 Who be those that find him, 3 The holy Ghoste, 8 11 We ought to flee from backbiting and murmuring, 12 Whereof death cometh. 15 Righteousnes and vnrightheousnes.



Our * righteousnes, pe that be Iudges of the earth: thinke reuerently of the Lord, and sake him in simplicitie of heart.

- 2 * For he will be found of them that tempt him not, and appeareth vnto such as be not unfaithfull vnto him.
- 3 For wicked thoughtes separate from God: and his power, when it is tried, reprooveth the unwise.
- 4 Because wisdome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.
- 5 For the holy * Spirit of discipline fleeth from deceit, and withholdeth him selfe from the thoughtes that are without understanding, and is rebuked when wickednes cometh.
- 6 For the Spirit of wisdome * is louing, and will not absolutely him that blasphemeth with his lippes: for God is a witnesse of his reines, & a true beholder of his heart, & an hearer of the tongue.
- 7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all thinges, hath knowledge of the hope.
- 8 Therefore he that speaketh vnrightheous things, can not be hid: neither shall the iudgement of reproch let him escape.
- 9 For inquisition shall be made for the thoughtes of the vngodly, and the found of his wordes shall come vnto God for the correction of his iniquities.

- 10 For the care of gealouse heareth all things, and the nose of the grudging shall not be hid.
- 11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from flander: for there is no word so secret, that shall goe for naught, and the mouth that speaketh lyes, slappeth the soule.
- 12 Seeke not death in the error of your life: * destroy not your selues, though ye the workes of your owne hands.
- 13 * For God hath not made death, neither hath he pleasure in the destruction of the living.
- 14 For he created all thinges, that they might haue their being: and the generations of the world are preserved, and there is no person of destruction in them, and the kingdome of hell is not vpon earth.
- 15 For righteousnes is innocent, but vnrightheousnes bringeth death.
- 16 And the vngodly call a it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

- 1 For the vngodly say, as they fallowly imagine with the selues, * Our life is short and tedious: and in the death of a man there is no reuerencie, neither was any knowne that hath returned from the graue.
- 2 For we are boine at all aduenture, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the wordes as a sparkes rayled out of our heart,

- 3 Which being extinguished, the body is turned into ashes, and the spirit vanishes as the soft ayre.
- 4 Our life shall passe away as the trace of a cloud, and come to naught as the mist that is driven away with þe beames of the Sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and no man shal haue our workes in remembrance.
- 5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.
- 6 * Come therefore, and let vs enjoy the pleasures, that are present, & let vs cherishe fully þe creatures as in youth.
- 7 Let vs fill our selues with colly wine and opuntments, and let not the floure of life passe by vs.
- 8 Let vs crowne our selues with rose buds afore they be withered.
- 9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in every place: for that is our portion, and this is our lot.
- 10 Let vs oppresse the poore, that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged, that haue lined many yeares.
- 11 Let our strength be the law of unrighteousnesse: for the thing that is feeble, is rejoyced as unprofitable.
- 12 Therefore let vs defraud the righteous: for he is not for our profite, and he is contrary to our doings: he checketh vs for offending against the lawe, and blameth vs as transgressours of discipline.
- 13 He maketh his boall to haue the knowledge of God: and he calleth him self the sonne of the Lord.
- 14 He is made * to reprove our thoughts.
- 15 If grieveth vs also to looke vpon him: for his life is not like other mens: his wayes are of an other fashion.
- 16 He counteth vs as bastardes, and he withdraweth him selfe from our wayes as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.
- 17 Let vs see then if his wordes be true: let vs proue what end he shall haue.
- 18 For if the righteous man be the * sonne of God, he wil helpe him, and deliuer him from the hands of his enemies.
- 19 Let vs * examine him with rebukes & toynments, that we may know his meeknes, and proue his patience.
- 20 Let vs condemne him vnto a shamefull death: for he shall be persecuted as he him selfe saith.
- 21 Such things do they imagine, and goe astray: for their owne wickednes hath blinded them.
- 22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultles.
- 23 For God created man without corruption, and made him after the * image of

his owne likeness.

24 * Therefore, the thoroowe enuie of the diuel came deth into the world: and they that hold of his side, proue it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 Thereward of the faithfull. 11 Who are miserable.

- 1 **B**ut the * soules of the righteous are in the hand of God, and no toynment shall touch them.
- 2 * In the sight of the vnwise they appeared to dye, and their end was thought grievous,
- 3 And their departing from vs, destruction, but they are in peace.
- 4 And though they suffer paine before men, yet is * their hope full of immortalitye.
- 5 They are punished, but in fewe things, yet in many things shall they be well rewarded: * for God prometh them, and findeth them merite for him selfe.
- 6 He trieth them as þe gold in the fornaice, and receiveth them as a perfect fruit of sfering.
- 7 * And in the time of their visitation they shall shine, and rume theyowe as the sparkes among the stubble.
- 8 * They shal iudge the nations and haue dominion ouer the people, and their Lord shall reigne for euer.
- 9 They that trust in him, shall vnderstand the trueth, and the faithfull shal remaine with him in loue: for grace and mercie is among his Saints, and he regardeth his elect.
- 10 * But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.
- 11 Who fo despiseth wisdom and discipline, is miserable, & their hope is vaine, and their labours are foolish, and their workes unprofitable:
- 12 Their wines are undiscrete, and their children wicked: their offering is cursed.
- 13 Therefore the barren is blessed which is undesired, and knoweth not the insull bed: * she shall haue fruit in the visitation of the soules,
- 14 And þe Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
- 15 For glorious is the fruite of good labours, and the roote of wisdom shall neuer vade away.
- 16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shal be rooted out.
- 17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.
- 18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue & the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaithfull.

1 Better is barrennesse with vertue: for the memoriall thereof is immortall: for it is knowne with God & with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and þ vnchafed rewardes.

3 But þ multitude of the vngodly which the abound in children, is vnpromisable: and the bastarde plantes shall take no deepe roote, nor lay any fast foundation.

4 For though they budde forth in the braunches for a time, * yet they shall be shaken with the winde: for they stande not fast, and though the vehemencie of the winde they shall be rooted out.

5 For the vnperfecte braunches shall be broken, and their fruit shall be vnprofitable & folwe to eare, and meete for nothing.

6 For all the children that are borne of þ wicked bed, shall be witness of the wickednes against their parents when they be asked.

7 But though the righteous be persecuted with death, yet shall he be in rest.

8 For þ honorable age is not that which is of long time, neither that which is measured by the number of yeres.

9 But wisdom is the gray haire, and an vnchafed life is the old age.

10 * He pleases God, and was beloued of him, so that where as he liued among sinners, he translated him.

11 He was taken awaye, lest wickednesse shoulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, & the vnsteadfastnesse of concupiscence peruerteth the simple minde.

13 Though he was sone dead, yet fulfilled he much tyme.

14 For his soule pleased God: therefore hastened he to take him awaye from wickednes.

15 Yet the people see & vnderstande it not, and consider no such things in their hartes, howe that grace and mercie is by þon his Samtes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, commendeth the vngodly which are liuing: and the poult that is sone brought to an end, the long life of the vnrightheous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath persecuted him in sufferie.

18 They see him and despise him, but the Lord will laugh them to scorn,

19 So that they shall fall hereafter with a out honour, and shall haue a shame among the dead for euermore: for without any voyce shall he burst them & cast them downe, and shake them from the foundations, so that they shall be better in walled, and they shall be in sorowe, & their memoriall shall perishe.

20 So they being afraine, shall remember their finnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 The constanmes of the righteous, before their persecuters. 14. The hope of the vnfaithfull is vaine. 15. The blessednes of the Samtes and godlie.

1 Then shall the righteous stande in great boldnes before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderfull deliuerance.

3 And shal change their minds, and sigh for greefe of minde, and say within their selues, This is he whome we sometime had in derision, and in a parable of reproch.

4 * We scotes thought his life madnesse, and his end without honour.

5 How is he counted among the children of God, and his portion is among the Samtes.

6 Therefore we haue erred from the way of truely, and the light of righteounesse hath not shined vnto vs, and the sunne of vnderstanding rose nor vpon vs.

7 We haue wearied our selues in þ way of wickednesse and destruction, and we haue gone through dangerous waues: but we haue not knowen the way of the lorde.

8 What hath ynde profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are passed away like a shadow, and as a post that passeth by:

10 As a ship that passeth ouer þ waues of the water, which when it is gone by, the trace thereof can not be found, neither the path of it: in the fountes.

11 As a bird that fleeth thorow in the aire, & no man can see any token of her passage, but onely heare the noise of her winges, hearing the light winde, parting the aire & resolve the vehemencie of her going, & fleeth on shaking her winges, whereas afterwarde no token of her way can be founde.

12 As when an arrow is shot at a mark, it parteth the aire, which immediately cometh together againe, so that a man can not knowe whither it went thorow.

13 Euen so we, as those as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

14 For the hope of þ vngodly is like the dust that is blown away with the wind, & see, and

Chap. 3. 2.

1. Cho. 29. 15
chap. 2. 5.

Pro. 30. 19.

Iob. 8. 9.
Psal. 4. 6.
143. 4. pro.
10. 25. 6.
11. 7. lum. 1.
10. 11.

Mat. 7. 19.

Gene. 1. 24.
Deb. 11. 5.

and like a thyme some that is scattered as
bydowe the soyme, and as the smoke
which is dispersed with the winde, and
as the remembrance of him passeth,
that tarieth but for a day.

15 But the righteous shall live for ever:
their reward also is with the Lord, and
the most high hath care of them.

16 Therefore shall they receive a glorious
kingdome, and a beautifull crowne of
the Lordes hande: for with his righte
hande shall he cover them, and with his
arme shall he defende them.

17 He shall take his relovie for armour,
and shall arme the creatures to be revenged
of the enemies.

18 He shall put on righteousness for a
breastplate, and take true iudgement in
steede of an helmet.

19 He will take holinesse for an invincible
shilde.

20 He will sharpen his fierce wrath for a
sword, and the world shall fight with
him against the unwise.

21 Then shall thunderboltes go streight
out of the lightnings, and shall flee to
the marke as out of the bent bowe of the
cloudes, & out of his anger that throweth
stones, shall thicke hable bee
cast, and the water of the sea shall bee
wooth against them, and the fouds shall
mightily overflowe.

22 And a mightie winde shall stande by
against them, & like a storme shall scatter
them abroade. Thus iniquitie shall
bring all the earth to a wilderness, and
wickednesse shall overthrow the thrones
of the mightie.

CHAP. VI.

*The calling of Kings, Princes, and Iudges,
which are also exhorted to search wisedome.*

1 **H**Eare therefore, O ye Kings, and
understande: learne, ye that be iudges
of the endes of the earth.

2 Give eare, ye that rule the multitudes
and glorie in the multitude of people.

3 For the rule is given you of the Lord,
and power by the most high, which will
trie your workes, and search out your
imaginationes.

4 Because that ye bring officers of his
kingdome haue not iudged aright, I
kept the lawe, nor walked after the will
of God,

5 Horribly and suddenly wil he appeare
unto you: for an harde iudgement shall
they haue that beare rule.

6 For he that is most lowe, is worthie
mercie, but the mightie shall be mightily
tormented.

7 For he that is Loyde over all, will spare
no person, neither shall he feare any
greatnesse: for he hath made the small &
greate, and careth for all alike,

8 But for the mightie abideth the sojer
triall.

9 Unto you therefore, O ye tyrantes, do
I speake, that ye may learne wisedome,

And not goe amisse.

10 For they that keepe holinesse holily,
shall be help, and they that are learned
there, shall finde a defence.

11 Wherefore set your delight vpon my
wordes and desire them, and ye shall be
instructed.

12 Wisedome shineth and neuer fadeth as
way, & is easily seene of them that loue
her, and sounde of such as seeke her,

13 She preuenteth them that desire her,
that the may find her: shee her selfe vnto
them.

14 Who so awaketh vnto her betimes,
shall haue no greater trauell: for he shall
finde her sitting at his doores.

15 To thinke vpon her then is perfecte
understanding: and who so watcheth for
her, shall be soone without care.

16 For the goeth about, seekinge suche as
are meete for her, and shee woth her selfe
cheerfully vnto them in the wayes, and
metteth them in euery thought.

17 For the most true desire of discipline
is her beginning: and the care of disci-
pline is loue.

18 And loue is keeping of her lawes: and
the keeping of the lawes the assurance
of immortallitie.

19 And immortallitie maketh vs neere
vnto God.

20 Therefore the desire of wisedome leas-
deth to the kingdome.

21 If your delight be then in thrones, and
scepters, O Kinges of the people, ho-
nour wisedom, & ye may reigne for ever.

22 Now I will tell you what wisedome
is, and whence it cometh, and will not
hide the mysteries from you, but will
seeke her out from the beginning of her
natiuitie, and bring the knowledge of
her into light, and will not keepe backe
the trueth.

23 Neither will I haue to doe with con-
summing enuie: for suche a man shall not
be partaker of wisedome.

24 But the multitude of the wise is the
perfection of the world, and a wise
king is the stay of the people.

25 Be therefore instructed by my wordes;
and ye shall haue profite.

CHAP. VII.

*Wisedome ought to be preferred aboue all
things.*

1 **I** My selfe am also mortall and a man
like al other, and am come of hum that
was first made of the earth.

2 And in my mothers wombe was I
fashioned to be flesh in teime monethes:
I was brought together into bloud of
the seed of man, and by the pleasure that
cometh with sleepe.

3 And when I was borne, I receiued
the common aire, and fell vpon the
earth, which is of like nature, creping
and weeping at the first as all the other
doe.

4 I was nourished in swaddling clothes,
and with cares.

Rom. 13. 2.

Deu. 10. 17.
2. Cor. 19. 7.
Job. 34. 19.
eccl. 35. 12
10. act. 10.
34. rom. 2. 11.
gal. 2. 6. ep.
6. 9. colof. 3.
25. 1. Pet. 1.
17.

Job. 10. 10. 11.

5 For there is no thing that had any other beginning of birth.
 6 All men then haue one entrance vnto life, and a like going out.
 7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisdome came vnto me.
 8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
 9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall be counted but clay before her.
 10 I loued her above health and beautie, & purposed to take her for my light: for her light cannot be quenched.
 11 All good things therefore came to me together with her, & innumerable riches thorow her handes.
 12 So I was glad in all: for wisdome was the author thereof, and I knew not that she was the mother of these things.
 13 And I learned vnsigneiblp, and communicated without enuie, and I do not hide her riches.
 14 For there is an infinite treasure vnto men, which who so vie, become partakers of the loue of God, and are accepted for the giftes of knowledge.
 15 God hath granted me to speake according to my minde, and to iudge worthilie of the things, that are giuen me: for he is the leader vnto wisdome, and the director of the wise.
 16 For in his hand are both we and our words, and all wisdome, and the knowledge of the workes.
 17 For he hath giuen me the true knowledge of the things that are, so þ I know how the world was made, and the powers of the elements,
 18 The beginning and the end, and the middes of the tines: how the times alter, and the change of the seasons,
 19 The course of the yeare, the situation of the starres,
 20 The nature of liuing things, and the furtiounesse of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.
 21 And all things both secrete and known do I know: for wisdome the worker of all things, hath taught me it.
 22 For in her is the spirit of vnderstanding, which is hoile, the ony begotten, manifold, subtil, moueable, cleare, vnde filed, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
 23 Euerous, stable, sure, without care, having al power, in circumspect in all things, & passing through all intellectuall, pure and subtil spirits.
 24 For wisdome is number then all mixe ble things: the goeth thorow and attei neth to al things, because of her purenes.
 25 For there is the breath of the power of God, and a pure influence that sloweth

foe in the glorie of the Almighty: there fore can no desied thing come vnto her.
 26 For she is the brightnesse of the euers lasting light, the vndeiled mirror of the maiestie of God, and the image of his goodnesse.
 27 And being one, she can do all thinges, and remaining in her selfe, renneth all, & according to the ages she cureth into the holie soules, and maketh then the friendes of God and propheetes.
 28 For God loneth none, if he dwell not with wisdome.
 29 For she is moze beautiful then þ sunne, and is aboute all the order of the starres, and the light is not to be compared vnto her.
 30 For night couereth vpon it, but wickednesse can not ouercome wisdome.

Heb. 12.

CHAP. VIII.
 The effectes of wisdome.

1 She also reacheth from one end to another mightily, and comely doth she order all thinges.
 2 I haue loued her, & sought her from my youth: I desired to marry her, such love had I vnto her beautie.
 3 In that she is conuerfant with God, it commendeth her nobilitie: pea, the Lord of all thinges loueth her.
 4 For she is the schoolmistres of al knowledge of God, and the schooler out of his workes.
 5 If riches be a possession to be desired in this life, what is richer then wisdome, that worketh all thinges?
 6 For if prudence worketh, what is it among all thinges, that worketh better then she?
 7 If a man loue righteousnes, her labours are vertuous: for the reacheth sobernes and prudence, righteousnesse & strength, which are the mozte profitable thinges that men can haue in this life.
 8 If a man desire great experience, she can tell the thinges that are past, and discerne thinges to come: she knoweth the subtilties of wordes, and the solutions of dark sentences: she soileteeth the signes and wonders, or euer they come to passe, & the successe of seasons and tines.
 9 Therefore I purposed to take her vnto my coupaie, knowing that she would counsell me good thinges, and comfort me in cares and griefes.
 10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be young.
 11 I shall be found of sharpe iudgement, so that I shall be maruelous in the sight of great men.
 12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, & if I talke much, they shall lap their handes vpon their mouth.
 13 Moreover, by her I shall obtene immortallitie, and leane an euerlasting memorie all among them that come after me.

Iob. 2. 21.
 2. Tim. 6. 7.

Iob. 28. 15

1. Kin. 3. 13.
 Mat. 6. 33.

- 14 *I shall governe the people, and the nations shall be subdued unto me.*
- 15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, & mighty in battell.
- 16 When I come home, I shall rest with her: for her compaignie hath no bitterness, and her fellowship hath no tediousnesse, but mirth and ioy.
- 17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioynd vnto wisdom is immortallitie,
- 18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communicating with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Plea, rather being good, I came to an undefiled bodie.
- 21 Nevertheless, when I perceived that I could not win her, except God gaue her (and that was a point of wisdom also, to know whose gift it was) I went vnto the Lord, and besought him, & with my whole heart I saide,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

- O** God of fathers, and Lord of mercie, which hast made all things with thy worde,
- 2 And ordeined man through thy wisdom, that he should haue * dominion ouer the creatures which thou hast made,
- 3 And governe the world according to equitie & righteousness, and execute iudgement with an vpright heart,
- 4 Give * me that wisdom, which sitteth by thy throne, and put me not out from among thy children.
- 5 For I thy * seruant, and sonne of thine handmaide, am a feeble person, and of a short tyme, and yet lesse in the vnderstanding of iudgement and the lawes.
- 6 And though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.
- 7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.
- 8 Thou hast commaunded me to builde a temple vpon thine holie * Mount, and an altar in the cite, wherein thou dwellest, a likeness of thine holie Tabernacle, which thou hast prepared from the beginning,
- 9 And thy * wisdom with thee, which knoweth thy workes, which also was when thou madest the worlde, & which knew what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holie heauens, & send her from the throne of thy maiestie that she may be with me, & labour, that

- I may know what is acceptable in thy sight.*
- 11 For she knoweth and vnderstandeth all things, and she shall leade me soberly in my workes, & preserve me by her glorie.
- 12 So shall my workes be acceptable, and then shall I governe thy people righteously, & be made for my fathers throne.
- 13 For * what man is he that can knowe the counsell of God? or who can thinke what the will of God is?
- 14 For the thoughts of mortall men are fearful, & our forecalles are vncertaine.
- 15 Because a corruptible bodie is heaue vnto the soule, and the earthy mansion keepeth down the mind & is full of cares.
- 16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?
- 17 Who can knowe thy counsell, except thou giue him wisdom, & send thine holie Spirit from aboue?
- 18 For so the ways of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, & are preserved through wisdom.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies commeth through wisdom.

- S**he preserved the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,
- 2 And * gaue him power to rule all things,
- 3 * But the vniuersall in his wrath departed from her, and perished by killing his brother in his furie.
- 4 For whose cause the * earth was ouerslowen, but wisdom preserved it againe, governing the iust man by a little wood.
- 5 For * Doue, * where the nations were ioynd in their malicious confederacies, she knew the righteous, and preserved him faultlesse vnto God, & kept him sure, because she loued him tenderly as a sonne.
- 6 She preserved the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the fine cities.
- 7 Of whose wickednes the wast land that smoketh, yet quietly testimony, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the vnfaythfull soule, there standeth a pillar of salte.
- 8 For all such as regarded not wisdom, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they can not be hid.
- 9 But wisdom deliuered them, that sinned her.
- 10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdom of God, gaue him knowledge of holie things,

*I sai. 40. 13.
rom. 11. 34.
1. Cor. 2. 16*

*Gen. 2. 20
Gen. 4. 8.*

Gen. 7. 21

*Gen. 11. 13.
& 12. 1.*

** Or, kept him strong in his tender love toward his sonne.
Gen. 19. 16*

Gen. 28. 5

Gen.

Gen. 11. 28

1. King. 3. 9

1. sal. 116. 16.

*1. Chro. 28. 5
2. Chro. 1. 9.*

*Prou. 8. 22
Job. 1. 1. 2. 3.
30.*

ges, made him rich in his labours, and made his paines profitable.

11 Against the courtesie of such as defrauded him, the scoode by him and made him rich.

12 She saved him from the enmities, and defended him from them, that lay in waite, & the gaue him p pice in a rough batrell, that he might knowe that p feare of God is stronger the at things.

Gene. 37. 28

Exo. 39. 7.

Exo. 7. 10.

13 * When the righteous was sold, shee forsooke him not, but deliuered him from sinne: the went downe with him into the dongeon,

14 And failed him not in the bandes, till he had brought him the scepter of the realme, & power against those that oppressed him, and them that had accused him. the declared to be kers, and gaue him perpetuall glorie.

Exo. 10. 6

Exo. 12. 42.

15 * She deliuered the righteous people and faultles seed from the nations that oppressed them.

Exo. 5. 1.

16 She entred into the soule of the seruauant of the lorde, and scoode by him in wondrous and signes against the terrible kings.

17 She gaue the Saintes the reward of their labours, and led them forth a merueous way: on the day time she was a shadow vnto them, and a light of starres in the night.

Exo. 14. 21

Exo. 32.

2 Psal. 78. 13.

18 * She brought the thorow the red sea, & carried them through the great water:

19 But the downed their enmities, and brought the out of the bottome of p deep.

Exo. 15. 1.

20 So the righteous tooke the spoiles of the vngodly, * and prayed thine holy name, O Lorde, and magnified thy victorious hande with one accord.

21 For wisdom openeth the mouth of the dumme, and maketh the tongues of babes eloquent.

C H A P. XI.

1 The miracles done for Israel. 13. The vengeance of sinners. 28. The greates power & mercie of God.

1 He prospered their works in the handes of thine holy Prophet.

Exo. 16. 1.

2 * They went through the wilderness that was not inhabited, & pitched their tents in places where there lay no way.

Exo. 17. 10.

Exo. 11.

Num. 20. 11.

3 * They stood against their enemies, and were auenged of their aduersaries.

4 * When they were thirde, they called vpon thee, and water was given them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in steede of a fountaine of running water, the enemies were troubled at the corrupt bloode, which was to rebuke the commaundement of the killing of the children, but thou gauest vnto thine own abondance of water vntooked for,

7 Declaring by p thirst that was at that time * how thou haddest punished thine aduersaries.

Exo. 7. 20.

8 For when they were tried and chastised with merce, they knewe howe the vngodly were iudged & punished in wrath.

9 For these hast thou exhorted as a father, & proued them: but thou hast condemned p other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For why they perceived that through their finnes good came vnto them, they felt the lorde.

12 And seeing the things that came to passe, at the last they wondered at him who afore they had cast out, denied and decided: for they had another thirst then the first.

13 Because of the foolish deuices of their wickednes wherewith they were deceived, & worshipped * serpentes, that had not the vse of reason, & vile beastes, thou sendest a multitudo of unreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by p same also shall he be punished.

Chap. 12. 34

rom. 1. 23.

14 For vnto thine almightie hande, that made the world of naught, it was not impossible to sende among them a multitudo of beares, or ferce lions,

Gene. 1. 1.

hebr. 11. 3.

Leu. 26. 22.

17.

chap. 16 I.

15 Furious beastes newly created, and unknowen, which should breath out blasts of fire, and cast out smoke as a tempest, or shote horrible sparkes like lighteninges out of their eyes.

16 Which might not onely deltrope them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through p power of thy spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine armie?

19 For as the small thing that the balance weigheth, so is the world before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpo all: for thou hast power of all things, and makest as though thou sawest not the sins of men, because they should auerit.

21 For thou louest all things that are, & hatest none of them: because thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And how might any thing endure, if it were not thy will? or howe could any thing be preserved, except it were called of thee?

23 But thou sparest al: for they are thine, O Lord, which art the louer of soules.

C H A P. XII.

2 The mercie of God toward sinners. 14. The works of God are vnreproueable, 19. God giueth lease to repent.

Ecc. iij.

for

1 **F**or thine inextinguishable spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that learning wickednesse, they may belauce in thee, O Lord.

Deu. 9. 3. 22 3 *As for those old inhabitantes of the holy lande, thou diddest hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their own children with out mercie, and eating of the bowels of mans flesh in banquetting, where the raging Whirlles shed abominable bloods.

6 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whome thou wouldest destroy by the handes of our fathers,

7 That the lande whiche thou louest as boue all other, might be a mans dwelling for the children of God.

Exo. 33. 2. deu. 2. 22. 8 * Neuertheless thou sparedst them also, as men, & sendest them forerunners of thine hoste, euen homers to destroy them by little and little,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough worde to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vrighteous nation & wicked of nature, and that their thought could neuer be altered

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

Rom. 9. 22. 12 For who dare say, * What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stande against thee to reuenge the wicked men?

13 For there is none other God but thou, * that carest for all things, that thou maist declare howe that thy iudgement is not vnrigh.

1 Pet. 5. 7. 14 There dare neither King nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much thou as thou art righteous thy selfe, thou orderest all things rightously, * thinking it not agreeable to thy power to condemne him, þ haty not deserued to be punished.

Isa. 10. 3. 16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reuolunt the boldnes of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou maist shewe thy power when thou wilt.

19 Wp such works now hast thou taught

thy people, that a man shoulde bee iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children, that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With howe great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne & made covenantes of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intente that when we iudge, we shoulde diligently consider thy goodnesse, and when we are subget, we shoulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

24 * For they went altrap verie farre in the wapes of errour, and esteemed the beastes, which their enemies desired, for gods, being abused after the manner of children, that haue none vnderstanding. Chap. 11. 26. rom. 1. 23.

25 Therefore hast thou sent this punishment that they shoulde be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shall see the worthie punishment of God.

27 For in those things whiche they suffered, they disordained: but in these whome they counted godlie, when they sawe themselves punished by thee, they all acknowledged the true God who afore they had dreamed to knowe: therefore came extreme damnation vpon them.

CHAP. XLII.

1 All things be vaine except the knowledge of God. 10. Idolaters and idols are mocked.

2 Wherep all men are vaine by nature, and scarce ignorant of God, and coude not knowe him that is, by the good things that are seene, neither consider by the workes, the worke master. Rom. 1. 19.

3 But they thought the fire, or þ wind, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods. Deu. 4. 19. & 17. 3.

4 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knownen, howe much more excellent he is that made them: for the first author of beautie hath created these things.

5 Or if they meruelled at the power, and operation of them, yet shoulde they haue perceiued thereby, howe much he that made these things, is mightier.

6 For by the greatnesse of their beautie, & of

of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure do erre.

Rom. 7. 12.

7 For they go about by his woorkes to seeke him, and are perswaded by the sight, because the thinges are beautifull that are sene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the woorkes of mens handes, gold, and silver, & the thing that is invented by arte, and the similitude of beastes, for any vaine stone that hath bene made by the hand of antiquitie.

Isai. 44. 13
Iere. 10. 5

11 * As when a carpenter cutteth down a tree moere for the woike, and parvty of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the thinges that are cut off fro his woike, he bestoweth to dyesse his meate to fill him selfe.

13 And that which is left of these thinges, which is profitable for nothing (for it is a crooked peece of wood & full of knobs) he carveth it diligently at his leasure, & according as he is expert in cunning, he giveth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, & stracketh it over with reds, and painteth it, & covereth it euerie spot that is in it.

15 And when he hath made a convenient tabernacle for it, he setteth it in a wall, & maketh it fast with yron.

16 Doubting so for it, least it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe & hath no experience at all.

19 And for his iourney, him & is not able to go, & for game, and woike, & successe of his affaires he requireth furtheraunce of him that hath no maner of power.

CHAP. XIII.

1 The detestation and abomination of images, & A curse of them, & of him that maketh them, 14 Whereof idolatrie proceeded, 23 What evils come of idolatrie.

1 **A**aine, another man purposing to saile, & intending to passe thorow the raging waues, calleth vpon a stocke moie rotten then the ship & carrieth him.

2 For as for that covetousnesse of money hath found it out, & the craftsman made at by cunning.

Or, the
shippe.

3 But thy prouidence O Father, governeth it* for thou hast made a way, euery in the sea, and a sure path among the waues, 4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

Exod. 14. 22

5 Nevertheless thou wouldest not, that the woorkes of thy wisdom should be baine, and therefore do men commit their lutes to a small peece of wood, and passe ouer the stormie sea in a ship, & are saued.

6* For in the old time also when the proud gianter perished, he hope of the worlde went into a ship which was gouerned by thine hand, and so left seede of generation vnto the worlde.

Gen. 6. 4.
& 7. 10.

7 For blessed is the tree wherebp rightesousnes commeth.

8 But that is cursed that is made with hands, both it, & he p made it: he because he made it, & it being a corruptible thing, because it was called god.

psal. 115. 8.
baruc. 6. 3.

9* For the vngodly, and his vngodlines are both like hated of God: so truly the woike and he that made it, shalbe punished together.

Psal. 7. 5

10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abominacion,* and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

Ierem. 10. 8.
habak. 2. 18.

11 For the intending of idols was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned greivously for his sonne p was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by pces of time this wicked custome prevailed, & was kept as a law, and idols were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfet the visage that was farre of, and made a gorgeous image of a king, whome they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beautie of the woike the multitude was allured, and soooke him now for a god, which a litle afore was but honoured as a man.

20 And this was p deceiving of mans life, Ere my, when

When men, being in seruitude, through calamitie and tizanie ascribed vnto stones & stoccks the name, which ought not to be communicate vnto any.

21 Moreover, this was not mough for the that they erred in þ knowledge of God: but whereas they lined in great warres of ignorance, those fo great plagues called they peace.

22 For either * they slew their owne childre in sacrifice, or bled secret ceremonies, or raging dissolutes by strange rites,

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or else beryed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceipt, corruption, vnfaithfullnesse, tumults, perurie,

25 Disquieting of good men, vnhankfullnesse, defiling of soules, chaunging of birth, disorder in marriage, adulterie and vncleannesse.

26 For the worshipping of idols þ ought not to be named, is the beginning & the cause and the end of all euill.

27 For epyther they be mad when they bo merie, or prophesie lyes, or lye vngodly, or else lightly forswear themselves.

28 For in so much as their trust is in the idols, which haue no life, though they swear falselp, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punishen, because they haue an euill opinion of God, adding them selves vnto idols, & because they swear vniuilly to deceiue, and despiſe holinesse.

30 For it is not the power of them by whom they swear, but the vengeance of them þ sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercie of God, by whose grace they serue not idols.

1 **B**ut thou, O our God, art gracions and true, long suffering, and gouernest all thinges by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power is the roote of immortallitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the foynne that hath no life, of a dead image.

6 They that loue such wicked thinges, are worthy to haue such thinges to trust to, and they that make them, and they that desire them, & they that worship them.

7 The * potter also tempereth soft earth, & facioneth euery vessel with labour to our vse: but of the same clay he maketh both

the vessels, that serue to cleane vses, & the contrarie likewise: but wherto euery vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, whiche a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for the lone of his life.

9 Notwithstanding he careth not for the labour he taketh, nor þ his life is short, but he striueth with the goldsmiths, and siluer smithes, & counterfeiteth the copersmithes, and taketh it for an honour to make deceiuable thinges.

10 His heart is ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the beath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offend aboue all other.

14 All the enuies of thy people, þ holde them in subiection, are most vniuse, and more miserable then the very fooles.

15 For they iudge all the idols of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of handes to grope, and their feete are slow to go.

16 For man made them, and he that hath but a borrowed spirit, facioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vni righteous handes: he himselfe is better then they whome he worshippeth: for he liueth, but they neuer liue.

18 Yea, they worshipped beasts also, which are their most enuies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

1 **T**herefore by such thinges they are worshiped punished and * tormenten by the multitude of beasts.

2 In stead of the which punishment thou hast ben fauourable to thy people, and to satiate their appetite, hast prepared a meate of a strange taste, euen quaples.

3 To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessaie desire, & that they, which

*Chap. 11. 18.
nom. 11. 31.*

Deut. 18. 10

1ere. 7. 9.

E. 19. 4.

Rom. 9. 20.

had suffered penurie for a space, should also seele a newe ralle.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, and that to these only it should be shewed, how their enemies were tormented.

Nomb. 21. 6
1. cor. 10. 6.

5 For when the cruell fiercenes of the beastes came vpon them, & they were hurt with the stings of cruel serpents,

6 The wrath indured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a signe of saluation, to remember & com- mandement of thy lawe.

*The signe of
the brazen
serpens.

7 For he that turned toward it, was not healed by the thing that he sawe, but by thee, O Saviour of all.

8 So in this thou thewest our enemies, that it is thou, which deliuerest from all euill.

Exod. 8. 24.
1. cor. 10. 4.
reuelat. 9. 7.

9 For the byting of grasshoppers and flies killed them, and there was no remedie found for their life: for they were worthy to be punished by such.

10 But the teary of the venomous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall in- to decaye forgetfulness, that they coude not be called back by thy benefite.

12 For neither herbe nor plaister healed them, but thy worde, O Lord, which healeth all things.

13 For thou hast the powe of life & death, and leadest down vnto the gates of hel, and bringest vp againe.

Deu. 32. 39
1. sam. 2. 6.
Job. 13. 2.

14 A man in decaye by his wickednesse maye scape another: but when the spirite is gone forth, it turneth not againe, nei- ther can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

Exod. 9. 23.

16 For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were purshed with tempest, that they coude not auoide, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencherh all things: but the worde is the auenger of the righteous.

18 For sometime was the fire to tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the middes of the water above the power of fire that it might destroy the generation of the vniuersall land.

Exod. 16. 14
Nomb. 11. 7.
psal. 78. 25.

20 In the steade whereof thou hast fed thine owne people with Angels foode, & sent them breade readie from heauen

without their labour, which had as boundance of all pleasures in it and was meete for all tastes.

Iohn 6. 37.

21 For thy sustenance declared thy sweet- nesse vnto thy children, which serued to the appetite of him, that tooke it, and was meete to that that euerie man would.

22 Moreover the snowe and ice abode the fire and melted not, that they might knowe, that the fire burning in the haile, and sparkeling in the raine, destroyed the fruite of the enemies.

Exod. 9. 23.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is ferce in punish- ing the vnrighorous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto al salshions to serue thy grace, which nourisherh all things, according to the desire of them that had neede thereof.

26 That thy children whom thou louest, O Lord, might knowe, * that it is not the increase of frutes that sedeth men, but that it is thy word, which pre- serueth them that trust in thee.

Deut 8. 3.
mat. 4. 4.

27 For that which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted,

28 That it might bee knowne that wee ought to puenient the sunne rising to give thanks vnto thee, and to salute thee be- fore the day spring.

29 For the hope of the vnrighorous shall melt as the winter ice, and flowe away as vngospitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 For thy iudgements are great, & can- not be expulled: therefore men do erre, that will not be reformed.

2 For when the vnrighorous thought to haue thine holy people in subiection, they were bounde with the bandes of darkenesse, and long night, and being shut vp vnder the rooffe, did lie there to escape the euerslasting prouidence.

3 And while they thought to bee hid in their darke sinnes, they were scattered as broade in the darke conering of forget- fulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions & sorrowfull sightes did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the flaxes lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, verie dreadfull: so that be- ing afraide of this vision, which they could not see, they thought the thinges, which they sawe, to be worse.

*That is, the
mightie vi-
sion.

7 And the illusions of the magicall

Exod. 7. 12.
artes & 8. 7.

writes were brought downe, and it was a most shamefull repoyche for the boasting of their knowledge.

8 For they that promised to drine away feare and trouble from the sicke person, were sicke for feare, and worthe to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and saide, they sawe not the aire, which by no meanes can be asuapde.

10 For it is a fearefull thing, when malice is condemned by her owne testimony: & a conscience that is touched, doth ever forecall cruell things.

11 For feare is nothing els, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing that tormenteth him, great.

13 But they that did endure þ might that was intollerable, and that came out of þ dungeon of hel, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swoned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chaires.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he coulde not auopde:

17 (For with one chaine of darknes were they all bound) whether it were an hissing winde, or a sweete song of þ birdes among the thicke branches of the trees, or the beheruencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noise of cruell beastes, that roared, or the found that answereth againe in the howle mountaines: these fearefull things made them to swoone.

19 For all the worlde shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fell an heauie night, an image of that darknesse that was to come vpo them: yea, they were vnto them selues more grievous then darknesse.

CHAP. XVIII.

2 The fyrie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stood betweene the liuing and the dead with his censer.

1 **B**et the Saintes had a very great light, whose voyce because they heard, & sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 Therefore thou gavest them a burning pillar of fire to leade them in the unknown way, and madest the sunne that it hurted not them in their honourable iourney. *Exod. 13. 21. 14. 24. psal. 78. 14. 105. 39.*

4 But they were worthe to be deppriued of the light, and to be kept in darknesse, which had kept the children shut vp, by whome the incorrupt light of the lawe should be given to the worlde.

5 Where as they thought to slay the babes of the Saintes, by one child that was cast out, and preferred to reproue them, thou hast taken away the multitude of their children and destropt them all together in the mightie water.

6 Of that night were our fathers certified afore, that the knowing vnto what othes they had giuen credite, might bee of good chere.

7 Thus the people receiued the healeth of the righteous, but the enemies were destropt. *Exod. 14. 24*

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offered secretly, and made a lawe of righteounesse by one consent, that the Saintes shoulde receiue god and euil in like maner, and that the fathers shoulde first sing praises.

10 But a disagreeing price was hearde of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the maister and the seruant were punished with like punishment, and the common people suffered alike with the king. *Exod. 11. 5.*

12 So they altogether had innumerable that died with one kinde of death: nept they were the liuing sufficient to burie them: for in the twinkling of an eye þ noblest offspring of them was destropt.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne.

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie worde leapt downe from heauen out of thy roial throne, as a fierce man of warre in the middes of þ land that was destropt.

16 And brought thine vnsieged commandement as a sharpe sworde, & stode by, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

- 17 Then the sight of the fearefull dreames
bered them suddenly, & fearefulness came
vpon them vnawares.
- 18 Then lap there one here, another there
halfe dead, and shewed the cause of his
death.
- 19 For the visions that bered them, shewed
them these things afoze: so that they
were not ignorant, wherofe they ye-
rished.
- 20 How temptation of death touched the
righteous also, and * among the multi-
tude in y^e wilderness there was a plague,
but the wrath indured not long.
- 21 For the blamelesse man made halt, and
defended them, and took the weapons
of his ministracion, even prayer, and the
reconciliation by the perfume, & let him-
selfe against the wrath, and so brought
the miserie to an end, declaring that he
was th^e servant.
- 22 For he overcame not the multitude
with bodily power, nor with force of
weapons, but with the word he subdued
him that punished, alleadging the othes
and covenant made vnto the fathers.
- 23 For when the dead were fallen downe
by heapes one vpon another, he stode
in the middes, and cut of the wrath, and
parted it from conuining to the liuing.
- 24 * For in the long garment was all the
ornament, and in the foure robes of the
stones was y^e glorie of the fathers graue
in the mantle in y^e diademe of his head.
- 25 Vnto these the destroyer gaue place, &
was afraide of the: for it was sufficient,
that they had tailed the wrath.

CHAP. XIX.

1 The death of the Egyptians, & the great ioy of
the Hebrews. 11 The meate that was giuen
at the desire of the people. 17 All the ele-
mentis serue to the will of God.

- 1 **A**S for the lingoddie, the wrath came
vpon them without mercie vnto the
end: for he knew wh at should come
vnto them,
- 2 That they when they had consented to
let them go, and had sent them out with
diligence would repent, & pursue them.
- 3 For while yet sorrow was before them,
and they lamented by the graues of the
dead, they deuised another foolishnes, so
that they persecuted them in their flee-
ing, whom they had cast out afoze with
prayer.
- 4 For the destinie, wherof they were wor-
thy, brought them to this end, and cau-
sed them to forget the things that had
come to passe, that they might accom-
plish the punishment, which remained
by tomentes,
- 5 Both that the people might trie a mar-
tious passage, & that these might finde
a strange death.
- 6 For euery creature in his kind was fas-
tioned of newe, & serued in their owne
offices insynned them, that the children
might be kept without hurt.

7 For the cloud ouershadowed their tents,
and the drie earth appeared, where as
foze was warre: so that in the red sea
there was a way without impediment,
and the great deepe became a greene
felde.

8 Through the which all the people went
that were defended with thine hand, see-
ing the wonderous miraculs.

9 For they nept like horses, and leaped
like lambs, prapling the, & Lord, which fedde.
haddelt deliuered them.

10 For they were yet mindefull of those
things which were done in the lande
where they dwelt, how the grounds
brought forth sapes in Steele of cartell, &
how the ruer frauled with the multi-
tude of frogges in Steele of fishes.

11 * But at the last they sawe a newe ge-
neration of birdes, when they were
mised with lust, and desired delicate
meates.

12 * For the quaples came forth of the
sea vnto them for comfort, but punish-
ments came vpo the sinners not with-
out signes y^e were giuen by great thun-
dringes: for they suffered worthily accor-
ding to their wickednesse, because they
shewed a cruell hatred towards stran-
gers.

13 For the one sorte would not receiue
them when they were present, because
they knewe them not: the other sorte
brought the strangers into bondage,
that had done them good.

14 Beside all these things some would not
suffer, that any regarde should be had of
them: for they handled the strangers
despitfull.

15 Others that had receiued them with
great banketting, and admitted them to
be partakers of the same lawes, did as-
sist them with great labours.

16 Therefore they were stricke with blind-
nesse, as in old time certene were at the
doores of the * righteous, so that euery
one being compassed with darkenesse,
sought the entrance of his doore.

17 Thus the elementes agreed among
them selues in this change, as when one
time is changed vpon an instrument of
musicke, and the melodie sturmeneth,
which may easly be perceived by the
sight of the things y^e are come to passe.

18 For the things of the earth were chan-
ged into things of the water, and the
thing that did swimme, went vpon the
ground.

19 The fire had power in the water con-
trarie vnto his owne vertue, & the was-
ter forgoate his owne kinde to quench.

20 Again, the same as did not hurt the flesh
of the corruptible beastes that walked
therin, neither melted thep that which
seemed to be a pee, & was of a nature y^e
would melt, & yet was an immortal meate.

21 For in all things, & Lord, thou hast
magnified and glorified the people, and
hast not despised to assist them in euery
time and place,

4 He mea-
neth Man
looke. Exo.
16, 4, 15.
Num, 13.
7

THE WISDOME OF IESVS THE sonne of Sirach, called *Ecclesiasticus*.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe him selfe witnesseth, was a man of great diligence, and wisdom among the Hebrues, who did not only gather the graue sentences of wise men, that had bene before him, but he him selfe also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it **WISDOME**, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences; and similitudes with certaine diuine histories which are notable and auncient, euen of men that were approued of God, and certaine prayers, and songs of the authour him selfe: moreover, what benefites the Lorde had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisdom of Iesus the sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Law, and the Prophetes, & by others that haue followed them. (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereb the readers ought not onely to become leaured themselves, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe, and the Prophetes, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, & would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, & to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be exprest: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Law it selfe, & the Prophetes, and other books haue no final difference when they are spoken in their owne language. Therefore in the eight and thirtieth pere, when I came into Egypt vnder King Energetes, & continued there, I found a copie full of great learning, & I thought it necessarie, to bestowe my diligence, and traualle to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might

be published, that they which remaine in banishment, & are desirous to learne, might applie themselves vnto good manners, and liue according to the lawe.

CHAP. I.

1 Wisdom commeth of God, **11** A prayse of the feare of God, **23** The meanes to come by wisdom.



I Wisdom commeth of the Lord, [and hath bene euer with him] and is with him for euer. **1** Kin. 3. 9
4. 29
That which is marked with these two markes [] is read in the Latin copies and not in the Greeke.

2 Who can number the sand of the sea, and the dropes of the raine, & the dayes of the world? [who can measure] the height of heauen, the bredth of the earth, & the depth? **3** Who can finde the wisdom [of God which hath bene before all things?]
4 Wisdom hath bene created before all things, & the vnderstanding of prudence from everlasting.
5 [The worde of God most high is the fountaine of wisdom, and the everlasting commandmentes are the entrance vnto her.]
6 * Vnto whome hath the roote of wisdom bene declared? or who hath known her wise counsels? **Rom. 11. 34**
7 [Vnto whome hath the doctrine of wisdom bene discovered and shewed? and who hath vnderstande the manifold entrance vnto her?]
8 There is one wise, [euen the most high creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.
9 He is the Lord & hath created her [thorow the holie Ghost:] he hath seene her, numbered her, [and measured her.]

IO He

works, and vpon all felthe, according to his gift, and gueth her abundantly vnto them that loue him.

11 The feare of the Lorde is glorie, and gladnesse, and reioyng and a ioyfull crowne.

12 The feare of the Lorde maketh a meere heart, and gueth gladnesse, and ioy and long life.

13 Who so feareth the Lorde, it shal go well with him at the last, and he shal find fauour in the day of his death.

14 The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.

Ps. 111. 10. 15 The feare of the Lorde is the beginning of wisdom, and was made with the faithfull in the worlde: [she goeth with the chosen women, and is known with the righteous and faithfull.

16 The feare of the Lorde is an holpe knowledge.

17 Holinesse shal preserue, and iustifie the heart, and gueth mirth and gladnesse.

18 Who so feareth the Lorde, shal prosper, and in the day of his ende, hee shal bee blessed.]

19 She hath built her euermolde foundations with men, and is giuen to be with their seede.

20 To feare God is the fulnesse of wisdom, and filleth men with her fruites.

21 She filleth their whole house with [all] things desirable, and the garners with [all] the things, that she bringeth forth, and both twaine are giftes of God.

22 The feare of the Lorde is the crown of wisdom, and gueth peace and perfect health: he hath seene her and numbred her.

23 She rayneth downe knowledge, and vnderstanding of wisdom, and hath brought vnto honor, them that possessed her.

24 The feare of the Lorde is the roote of wisdom, & her branches are long life.

25 [In the treasures of wisdom is vnderstanding, a holpe knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lorde diueth out sinne: and when thee is present, thee diueth away anger.

27 For wicked anger cannot be iustified: for his rashnes in his anger shal be his destruction.

28 A patient man will suffer for a time, & then shall he haue the rewarde of ioy.

29 He will hide his wordes for a time, and many enemies shal speake of his wisdom.

30 In the treasures of wisdom are the secretes of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandments, and the Lorde shal giue her vnto thee, [& will fill her treasures.]

32 For the feare of the Lorde is wisdom

and meekenes.

33 Be not dishonoured to the feare of the Lorde, and come not vnto him with a double heart.

34 The not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secretes, and cast thee down in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceipt.

CHAP. II.

I He exhorteth the seruants of God to righteousness, loue, vnderstanding, & patience. II To trust in the Lorde. 13 A curse vpon them that are fainthearted and impatient.

1 M^Y some, if thou wilt come into the seruice of God, [stand fast in righteousness and feare, &] prepare thy soule to temptation.

2 Settle thine heart, and be patient: [bold downe thine care, and receiue the wordes of vnderstanding,] and thinke not away when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and departe not away, that thou mayst be increased at thy last ende.

4 What soeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5 For as gold [and siluer are] tryed in the fire, euen so are men acceptable in the patience of aduersitie.

6 Beloue in God, and he will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and growe olde therein.]

7 Be that feare the Lorde, waite for his mercie: thinke not away from him, that ye fall not.

8 He that feare the Lorde, beloue him, and your rewarde shal not faile.

9 O ye that feare the Lorde, trust in good things, and in the euermolde ioy and mercie.

10 [He that feare the Lorde, loue him, and your hearts shal be lightened.]

11 Consider the olde generations [of men, ye children,] and marke them well: was there euer any confounded, that put his trust in the Lorde? or who hath continued in his feare, & was forsaken? or whome did he euer despise, that called vpon him?

12 For God is gracious and mercifull, and forgiveth sinnes, and saureth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Add vnto them, that haue a fearefull heart, [and to the wicked lippes] and to the saint hands, and to the sinner that goeth two manner of wayes.

14 Add vnto him that is faint hearted, for he belaueth not: therefore shal he not be

Wisdom.
3.6.
Pro. 17. 3.

Ps. 38. 29

or, double,

1. King. 18.

21.

Be defended.

- 15 Woe vnto you that haue lost pacience, [and haue forsaken the right wayes, & are turned backe into froward wayes:] for what will ye do when the Lord shall visite you?
- 16 They that feare the Lord, will not disobey his worde: & they that loue him, will keepe his wayes.
- 17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his lawe.
- 18 They that feare the Lord, will prepare their heartes, and humble their soules in his sight.
- 19 They that feare the Lord, keepe his commandementes, and will be patient till he see them.
- 20 Saying, If we do not repent, we shall fall into the hands of the Lord, and not into the hands of men.
- 21 Yet as his greatnesse is, so is his mercie.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

1 **T**he children of wisdom are the Church of the righteous, and their offspring is obedience & loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Why so honoureth his father, his sinnes shall be forgiven him, [and he shall absteme from them, and shall haue his desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Why so honoureth his father, shall haue hope of his owne children, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doth seruice vnto his parents, as vnto lordes.

9 * Honour thy father & mother in deede and in worde [and in all pacience,] that thou maist haue * Gods blessing, [and that his blessing may abide with thee in eternitie.]

10 For the blessing of the father stablisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Repoyne not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glorie commeth by

his fathers honour, and the rejoyche of the mother is dishonour to the children,

13 I praye some, helpe thy father in his age, and graue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, & despise him not when thou art in thy full strength.

15 For if good entreatie of thy father shall not be forgotten, but it shall be a fortress for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnes.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the pee in the faire weather.

17 He that forsaketh his father, shall come to shame, & he that angreth his mother, is cursed of God.

18 I praye some, perfourme thy doyngs with meekenes, so that thou be beloued of them that are approued.

19 The * greater thou art, the more humble thy self [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renoume: but the secretes are reuealed vnto the meek.

21 For the power of the Lord is great, & he is honoured of the lowly.

22 * Seeke not out the things that are too harde for thee, neither seache the things rashly which are too mightie for thee. *Pro. 25. 27. Rom. 12. 3.*

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his wordes:] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee as boue the capacite of men.

25 The meddling with such hath beguiled manie, and an euill opinion hath deceived their iudgement.

26 Thou canst not see without eyes: prouesse not the knowledge therefore that thou hast not.

27 A stubborne heart shall face euil at the last: and he that loueth daunger, shall perishe therein.

28 An heart that goeth two wayes, shall not prosper: and he that is frowarde of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedie, and his steeppes shall be plucked by: for the plant of sinne hath taken roote in him, [and he shall not be eschewed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, & an attentive care is the desire of a wise man.

32 An heart that is wise & vnderstanding, will absteme from sinne, & shall prosper in the workes of righteousnes.]

33 Water quenchereth burning fire, * and almes *Dan. 4. 24.*

Almes taken away sinnes.

- 34 And he that rewarded good deeds, will remember it after ward, and in the tunc of the fall, he shall finde a nap.

CHAP. IIII.

I Almes must be done with gentlenes. 12 The studie of wisdom and her fruit. 20 An exhortation to eschue euill, and to do good.

I **M**en some, defraude not the poore of his liuing, and make not the needy eyes to waite long.

2 Make not an hungrie soule sorrowfull, neither bere a man in his necessitie.

3 Trouble not the heart that is grieved, & deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble : turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and gine him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Be courteous vnto the compante [of poore, and humble thy soul vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieve thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and gine him a friendly answere.

9 Deliver him þat suffereth wrong, from the hand of the oppressour, and be not faint hearted when thou iudgest.

10 Be as a father vnto the fatherles, and as an husband vnto their mother : so shalt thou be as the sonne of the most High : and he shall loue thee more then thy mother doth.

11 Wisdom eualteth her children, and receiveth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glorie: for vnto whom she entereth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Lord one, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, & bring him vnto feare, and dread, and torment him with her discipline untill she haue tried his soule, & haue proued him by her iudgements.

18 Then will she returne the streight way vnto him, and comfort him, and shewe him her secretes, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]

19 But if he goe wrong, she will forsake him, and gine him ouer into the handes of his destruction.

20 [If I sayd some,] make much of time, & eschue the thing that is euill,

21 And be not ashamed to say the truth for thy life : for there is a shame that bringeth sinne, and asham that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the words of the tong, [and counsell, wisdom and learning by the talking of the wise, and stedfastnes in the workes of righteousness.]

25 In no wise speake against the worde of truth, but be ashamed of the lyes of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the truth vnto death, [and defende multie for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lpon in thine owne house, neither beate thy seruants for thy familie, [nor oppress them that are vnder thee.]

31 Let not thine hande be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

I **T**rust not vnto thy riches, and say not, I haue enough for my life : [for it shall not helpe in the time of vengeance and indignation.]

2 Follow not thine owne minde and thy strenght to walke in the wayes of thine heart:

3 Neither say thou, [I haue strength I haue strenght :] [or who will bring me vnder for my works : for God the auenger will reuenge the wrong done by thee.]

4 And say not, I haue sinned, and what euil hath come vnto me: for the Almightie is a patient rewarder, but he will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great : he will forgive me manifold sinnes : for mercy and wrath come from him, & his indignation cometh downe vpon sinners.

7 Make no tarrying to turne vnto the Lord, & put not of fro day to day: for suddenly

Rom. 12, 9.

1. thes. 5, 22.

a To be a-

shamed to

confesse thy

God, thy

faith, to re-

sist the tru-

eth, and to

reproue sin,

doth bring

sinne vnto

thee: the con-

trarie shame

bringeth

worship.

1. thes. 5,

Or, to de-
send him.

Act. 20, 37

denly shal the wrath of the Lorde breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perily in tyme of vengeance.

- 8 Trust not in wicked riches : for they shall not helpe thee in the day of punishment [and vengeance.]
- 9 Be not caried about with euery wind, and go not into ererie way : for so dorh the sinner that hath a double tongue.
- 10 Stand fast in thy sure vnderstanding [and in the waye and knowledg of the Lorde] and haue but one maner of worde, [and followe the worde of peace and righteousness.]
- 11 Be humble to heare the word of God, that thou maist vnderstand it, and make a true answer with wisdom.
- 12 Be swift to heare good thinges, and let thy life bee pure, and giue a patient answer.
- 13 If thou hast vnderstanding, answer thy neighbour: if not, lap thy hand vpon thy mouth, [lest thou be trapped in an vnderste worde, and so be blamed.]
- 14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.
- 15 Be not counted a talebearer, and he not in waite with thy tongue: for shame [and repentance] followe the theefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter, shal be hated, enuied and confounded.]
- 16 Do not rashly, neither in small thinges nor in great.

CHAP. VI.

It is the propertie of a sinner to be euill taught. 6 Off friendship. 33 Desire to be taught.

- 4 For that is against the rule of charitie, whiche ought to loue all, and hate nothing but onely sinne.
- 6 For as a bull teareth in peeces a yong tree with his hornes: so thou trusting in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.
- 1 Be not of a friend [thy neighbours] a Beninie : for such shall haue an euill name, shame and reproche, & he shall be in infamie as the wicked that hath a double tongue.
 - 2 Be not proude in the deuice of thine owne minde, least thy soule rent thee as a bull.
 - 3 And eate by thy leaues, and destroy thy fruite, and so thou be left as a drie tree [in the wilderness.]
 - 4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scoone of his enemies, [and bringeth him to the position of the vngodlie.]
 - 5 A sweete talke multiplieth the friendes [and pacifieth them that be at variance,] & a sweete tongue increaseth much good talke.
 - 6 Holde friendship with many, neuertheless haue but one counseler of a thousand.
 - 7 If thou gettest a friend, proue him first, & be not haile to credite him.
 - 8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.
 - 9 And there is some friend that turneth to enimitie, & taketh parte against thee, and in contention he will declare thy shame.

- 10 Again some * friend is but a companion on at the table, and in the day of thine affliction he continueth not.
- 11 But in thy prosperitie he wilbe as thou thy selfe, and wil be libertie ouer thy seruants.
- 12 If thou be brought lowe, he will be against thee, and will hide him selfe from thy face.
- 13 Depart from thine enimitie; & beware of thy friends.
- 14 A faithful friend is a strong defence, and he that findeth such one, findeth a treasure.
- 15 A faithful friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]
- 16 A faithfull friend is the medicine of life [and immortallitie,] & they that feare the Lorde, shall finde him.
- 17 Who so feareth the Lorde, shall direct his friend by right, and as his owne selfe, so shall his friend be.
- 18 If thy sonne, receiue doctrine from thy youth by: so shalt thou finde wisdom [which shall indure] till thine olde age.
- 19 Go to her as one that ploweth, and soweth, and waite for her good frutes: for thou shalt haue but litle labour in her worke: but thou shalt eate of her frutes right soone.
- 20 How exceeding sharpe is she to the vnlerned: he that is without iudgement, will not remaine with her.
- 21 Vnto such one she is as a fine touchestone, and he casteth her from him without delay.
- 22 For they haue the name of wisdom, but there be but few that haue the knowledge of her.
- 23 [For with them that know her, she abideth vnto the appearing of God.]
- 24 Take care my sonne: receiue my doctrine, and refuse not my counsell.
- 25 And put thy feete into her linkes, and thy necke into her chaine.
- 26 Bow downe thy shoulder vnto her, & beare her, & be not wearie of her bandes.
- 27 Come vnto her with thy whole heart, & keepe her wayes with all thy power.
- 28 Seeke after her, and search her, and she shalbe shewed thee: and when thou shalt gotten her, forsake her not.
- 29 For at the last thou shalt finde rest in her, & that shalbe turned to thy ioy.
- 30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.
- 31 For there is a golden gounement in her, and her bandes are the laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be wittie.
- 34 If thou loue to heare, thou shalt receiue doctrine, [& if thou delight in hearing, thou

thou shalt be wise.

35 Stande with the multitude of the elders, which are wise, & ioyne with him that is wile.

Chap. 8. 9.

36 *Desire to heare al godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee some vnto him, and let thy foote weare the stappes of his doores.

38 Let thy minde be vpon the ordinaunces of the Lorde, and be continually occupied in his commandementes: so shall he stably thine hearte, and giue thee wile doine at thine owne desire.

*Or, earme fly.
Psal. 1. 2. 3.

CHAP. VII.

1 We must forsake euill, and yet not iustifie our selues. 2. The behaviour of the wise towards his wife, his friends, his children, his seruants, his father and mother.

1 **D**O no euill: so shall no haue come vnto thee.

2 Depart from the thing that is wicked, & sinne shall turne away from thee.

3 If thy sonne, lowe not vpon the forowes of vnrightheousnesse, least that thou reape them seuen folde.

4 Aske not of the Lorde preeminence, neither of the King the seate of honour.

5 *Iustitie not thy selfe before the Lorde: [for he knoweth thine heart,] and boast not thy wile doine in the presence of the King.

6 Seeke not to be made a Iudge, least thou be not able to take away iniquitie, and least thou, fearing þe perion of the mightie, shouldest commit an offence against thine vnrightheis.

7 Offende not against the multitude of a cite, and cast not thy selfe among the people.

8 *Wilde not two sinnes together: for in one sinne shalt thou not be unpunished.

9 Say not: God wil looke vpon the multitude of mine oblations, and when I offer to þe most high God, he wil accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scope in the heauynesse of his soule: for [God which seeth all thinges] is he that can bring down, and set vp againe.

12 Solv not a lie against thy brother, neither doe the same against thy friend.

13 Wee not to make any manner of lie: for the custome thereof is not good.

14 Make not many wordes when thou arte among the Elders, neither repeate a thing in thy prayer.

15 Hate not laborious *worke, neither the husbandrie, which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and

women.

18 Gue not ouer thy friend for any good, nor thy true brother for the golde of Egypt.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lorde:] for her grace is aboute golde.

20 *Whereas thy seruant bookeeth truly, increat him not euill, nor the hireling þe beloued himselfe wholp for thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee.

23 *If thou haue sonnes, instructe them, and holde their necke from their youth.

24 If thou haue daughters, keepe their bodie, and thewe not thy face cherefull towards them.

25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but committe not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the forowes of thy mother.

28 Remember that thou walste boyme of them, and how causeth thou recompence them the thinges that they haue done for thee?

29 I feare the Lord with all thy soule, and honour his ministers.

30 Lone him that made thee, with all thy strength, *and forsake not his seruants.

31 Feare the Lorde with all thy soule, & honour þe priests, *and giue them their portion, as it is commaunded thee, the first frutes, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holie thinges.

32 Stretch thine hande vnto the poore that thy blessing, [and reconciliation] may be accomplished.

33 Liberaltie pleasest all men liuing, and *from the deade retriapne it not.

34 *Let not them that wepe, be without [comforte:] but mourne with such as mourne.

35 *Wee not soloe to visite the sicke: for that shall make thee to be beloved.

36 What soeuer thou takest in hande, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whome we haue to doe.

1 **S**ERUE not with a mightie man, leaste thou fall in to his handes.

2 *Make not variance with a rich man least he on þe other side weigh down thy weight: *for golde [and silver] hath destroyed many, & hath subuerted þe hartes

Leut. 19. 13.
chap. 33. 32.
34. 7.

Deut. 15. 4.

Chap. 30. 11.

Chap. 3. 9.
10. 4. 3.

Deut. 12. 18.

Leut. 2. 30.
num. 18. 15.

*Or, liberaltie.

Tob. 2. 21.
4. 17.

Rom. 12. 15.

Mat. 25. 36.

Mat. 5. 25.

Chap. 31. 6.

ff. of

of Kinges.

3 **S**erue not with a man that is full of
woydes, and lay no stickes vppon his
fye.

4 **P**lay not with a man that is bntaught,
least thy name be dishonoured.

Gal. 6. 7.

5 * **D**espise not a man that eneneth him-
selfe away from thine, nor cast him not
in the teeth withall, but remember
that we are all woeghie blame.

Ieru. 19. 32.

6 * **D**ishonour not a man in his old age:
for they were as wee whiche are not
olde.

7 **B**e not glad of the death of thine ene-
mie, but remember that we must die all, [&
so enter into ioye.]

Chap. 6. 35.

8 * **D**espise not the exhortation of p[re-]
[achers] that be wise, but acquaint thy selfe
with their wise sentences: for of them
thou shalt learne wisdom, [& the doc-
trine of vnderstanding,] and howe to
serue great men [without complaint.]

9 **S**ee not from the doctrine of the El-
ders: for they haue learned it of their fa-
thers, and of them thou shalt leaue vnder-
standing, and to make answere in the
time of neede.

10 **K**inde not the coles of sinners, [when
thou rebuketh them,] least thou be burnt
in the fire flames [of their finnes.]

11 **G**ife not vp againe him that doeth
wrong, that he lay not waite as a spie
for thy mouth.

Chap. 29. 4.

12 * **L**end not vnto him that is mightier
then thy selfe: for if thou lendest him,
count it but lost.

13 **B**e not suretie about thy p[er]-
[son]: for if thou be suretie thinke to pay it.

14 **S**ee not to lawe with the Iudge: for
they will giue sentence accordyng to his
owne honour.

Gene. 17. 8.

15 * **T**rauell not by p[ro]-
[p[ri]etie] way with him that
is rash, least he vse thee minie: for he
followeth his owne wilfulnesse, and so
halt thou perishe through his folie.

Ieru. 22. 14

16 * **S**erue not with him that is angrie,
and goe not with him into the wilder-
nes: for blood is as nothing in his sight,
and where there is no helpe, he will o-
uerthrow thee.

17 **T**ake no counsell at a foole: for he can
not keepe a thing close.

18 **D**o no secret thing before a stranger:
for thou canst not tell what he goeth a-
bout.

19 **O**pen not thine hart vnto euery man,
least he be vnthankfull to thee, [and put
thee to reproofe.]

CHAP. IX.

Of ielousie. 1. 2. An olde friend is to be perferred
before a newe. 28. Righteous men should be bi-
den to thy table.

1 **B**e not ielous ouer thy wife of thy
bosome, neither teache her by thy
meanes an euill lesson.

Let her not
haue rule o-
uer thee, for

2 **S**erue not thy life vnto a woman,
least she ouercome thy strength, [and so
thou be confounded.]

3 **D**et not an harlot, least thou fall in: then wil she
to her snare.

4 **B**e not the companie of a woman vnto thee,
that is a singer, [and a dancier, neither take away
heare her,] least thou be taken by her thy heart &
craftinesse.

5 **S**e not on a maide, that thou fall not
by that that is precious in her.

6 * **C**ast not thy minde vpon harlots [in any
manner of thing,] least thou des-
troyst both thy selfe and] thine heritage, did Heuah
bring thee to confusion

7 **S**ee not about gazing in the streets of to Adam,
the cite, neither wander thou in the streets of
Delilah to Samson, and
crete places thereof.

8 * **T**urne away thine eyes from a bean-
tiful woman, and looke not vpon o-
thers beautie: for many * haue perished
by the beautie of women: for through it
loue is kindled as a fire.

9 [**E**uerie woman that is an harlot, shall
be troden vnder foote as dungue, of eue-
rie one that goeth by the way.

10 **M**any wondering at the beautie of
a strange woman, haue bene cast out:
for her woysd burne as a fire.]

11 **S**it not at al with another mans wife,
[neither lie with her vpon the bed,] nor
banquet with her, lest thine heart incline
vnto her, and so through thy desire fall
into destruction.

12 **F**orsake not an olde friend: for the
newe shall not be like him: a new friend
is as new wine: whē it is old, thou shalt
drinke it with pleasure.

13 * **D**esire not the honour [and riches]
of a sinner: for thou knowest not what
shall be his ende.

14 **D**e not in the thing that the vni-
uersitie haue pleasure in, but remember
that they shall not bee founde iust vnto
their graue.

15 **K**epe thee from the man that hath
power to slep: so shalt thou not doubte
the feare of death: and if thou come vnto
him, make no fault, least he take away
thy life: remember that thou goest in the
middest of snares, and that thou walkest
vpon the rowles of the cite.

16 **T**rye thy neighbour as nere as thou
canst, * and aske counsell of the wife.

17 * **L**et thy talke be with the wise, and all
thy communication in the lawe of the
most High.

18 **L**et not men eate and drinke with thee,
and let thy reioycing be in the feare of
the Lorde.

19 **I**n the handes of the craftinen shall
the workes be commended, and the wise
Prince of the people by his woysd, [and
the woysd by the wisdom of the El-
ders.]

20 **A** man full of words, is dangerous
in his cite, and he that is rash in his tal-
king, shall be hated.

CHAP. X.

1 **O**f Kinges and Iudges. 7. Pride and coue-
rousesse are to be abhorred. 28. Labour is
praised.

I. 20. wife.

- A** Wise king will instruct his people with discretion: the gouernance of a prudent man is well ordered.
- 2 No iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.
- 3 An unwise king destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.
- 4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when times is, he will set vp a profitable ruler ouer it.
- 5 In the hand of God is the prosperitie of man, and vpon the scribes will he lay his honour.
- 6 * Be not angrie for any wrong, with thy neighbour, and do nothing by vnriuous practises.
- 7 Pride is hatefull before God and man, & by both doeth one commit iniquitie.
- 8 * Becaus of vnrightheous dealing and wronges and riches gotten by deceit, the kingdome is translated from one people to another.
- 9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes: there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euerie one is compelled to pull out his owne bowels.
- 10 [All tyrannie is of small durance, and the discafe that is hard to heale, is greuous to the Physitian.]
- 11 The Physitian cutteth off the soze discafe, & he that is to day a king, to morrow is dead.
- 12 Why is earth and ashes proud, seeing that when a man dieth, he is the hire of serpents, beastes and wormes?
- 13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.
- 14 For pride is the original of sinne, and he that hath it, shall poure out abomination, till at last he be ouerthrowne: therefore the Lord bringeth the persuasions [of the wicked] to dishonour, & destroyeth them in the end.
- 15 The Lord hath cast downe the thrones of the [proude] princes, and set vp the meke in their steede.
- 16 The Lord plucketh by the rootes of the [proude] nations, and planteth the lowly with glorie among them.
- 17 The Lord ouerthroweth the landes of the heathen, & destroyeth them vnto the foundaion: of the earth: he causeth them to wither away, and destroyeth them, & maketh their memoriall to cease out of the earth.
- 18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]
- 19 Pride was not created in men, neither was it in the generation of women,

1. Kin. 12. 1.
23. 14.

Eccle. 19. 27

Iere. 27. 6.
Dan. 4. 14.

Luke. 1. 52.
Eccl. 14. 18.
Eccl. 18. 14.
1. Sam. 2. 7, 8

- 20 There is a seede of man, which is a honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they þat transgresse the commandementes of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a breecable seede that breake the commandementes.
- 21 He that is the chiefe among brethren, is honourable: so are they þat feare the Lord in his sight.
- 22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.
- 23 The feare of the Lord is the glorie alswel of the riche and the noble, as of the poore.
- 24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is a wicked man.
- 25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.
- 26 * Vnto the seruant that is wise, shall they þat are free doe seruice: * he that hath knowledge, will not grudge when he is reformed, [& the ignorant shall not come to honour.]
- 27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.
- 28 * Better is he that laboureth & hath plentyfullnesse of all thinges, then he that is gorgeous, and wanteth bread.
- 29 Why somer, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deservest.
- 30 Who will count him ill þat sinneth against himselfe: or honour him, that dishonoureth his owne soule?
- 31 The poore is honoured for his knowledge [and his feare,] but the riche is had in reputation becaufe of his goodes.
- 32 He that is honourable in pouertie, how much more shall he be when he is riche: and he that is vnrich being riche, how much more will he be so when he is in pouertie?

Pro. 17. 2.
2. Sam. 12.
13.

Pro. 12. 9. 11

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of tralle iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

- W**isdomme * lifteth vp the head of him that is low, and maketh him to sit among great men.
- 2 Commend not a man for his beautie, neither despise a man in his better appearance.
- 3 The Bee is but small among the fowles, yet doeth her fruite passe in sweetnesse.
- 4 Be not proude of cloyng and rapement,

Gen. 41. 40.
Dan. 6. 3.

18.12.28
23.

8.Sam.15.
28.
eſter.6.10.

Deu.13.24.
17.4.6
10/h.7.2.2.
Pro.18.13.

Mat.19.22
1.Sim.6.9.

Pro.10.3.

Iob.42.10

Eob.1.21.
zech.28.4

Luke.12.19.

ment, * and eralt notthy ſelfe in the day
of honour: for the workes of the Lord are
wonderfull, [and glorious,] ſecrete [and
unknowen] are his workes among men.
5 Many tyrants haue ſit downe vpon the
earth,* and the vnlukely hath woyne the
crowne.
6 Many mightie men haue bene brought
to diſhonour, and the honourable haue
bene deliuered into other mens handes.
7 ¶ * Blame (no man) before thou haue
inquired the matter: vnderſtand fiſt, and
then reſorme [righteouſly].
8 ¶ * Give no ſentence, before þ haſt heard
the cauſe, neither interrupt men in the
middles of their tales.
9 Striue not for a matter that thou haſt
not to do with, & ſit not in the iudgement
of ſinners.
10 ¶ Thy ſonne, weddle not to many mat-
ters: for if thou game much, thou ſhalt
not be blameſſe, & if thou followe after
it, yet ſhalt þ not attene it, neither ſhalt
thou eſcape, though thou ſie from it.
11 ¶ There is ſome man that laboureth and
taketh paine, and the moze he haſteth,
the moze he wanteth.
12 Againē there is ſome that is ſlothfull,
and * hath neede of helpe: for he want-
eth ſtrength, and hath great pouertie,
yet the eye of the Lord looketh vpon him
to good, and ſetteth him vpon his lowe
eſtate,
13 And he liſteth vpon his head: ſo that ma-
ny men marueile at him, [and giue ho-
nour vnto God.]
14 ¶ * Proſperitie and aduerſitie, life, & death,
pouertie and riches come of the Lords.
15 Wiſdome and knowledge, & vnderſtan-
ding of the Law are of the Lords: lone and
good workes come of him,
16 Error & darkeneſſe are appointed for
ſinners, and they that eralt themſelues in
euill, waye elde in euill.
17 The gift of the Lord remaineth for the
godlie, and his good will giueth proſperity
for euer.
18 ¶ Some man is riche by his care and
mgardſhip, and this is the portion of his
wages,
19 In that he ſaith, * I haue gotten reſt, &
now wil I eate continually of my goods,
yet he conſidereth not, þ the tyme draw-
eth nere, þ he muſt leaue all theſe things
vnto other men, and dye himſelfe.
20 Stand thou in thy feare, and exerciſe
thy ſelfe therein, & remaine in thy worke
vnto thine age.
21 ¶ Marueile not at the workes of ſinners,
but truit in the Lord, and abide in thy la-
bour: for it is an ealie thing in the ſight
of the Lords, ſuddenly to make a poore
man riche.
22 The bleſſing of the Lord is in the wages
of the goodie, & he maketh his proſperitie
ſoone to ſlowly.
23 ¶ I ſay not, What proſite and pleaſure
ſhall I haue? and what good things ſhal
I haue hereafter?
24 Againē ſay not, I haue enough, & poſ-

ſeſſe many things, and what euill can
come to me hereafter?
25 ¶ In thy good ſtate remember aduerſitie, Chap.18.24
& in aduerſitie forget not proſperitie.
26 For it is an ealie thing vnto the Lord in
the day of death to reward a man accord-
ing to his wapes.
27 The aduerſitie of an houre maketh one
to forget pleaſure: and in a mans end, his
workes are diſcouered.
28 Iudge none bleſſed before his death: for
a man ſhalbe known by his children.
29 Bring not euery man into thine houſe:
for the deſeytfull haue many traines,
[and are like ſtomackes that delche ſtincs
kingly.]
30 As a Dartrich is taken vnder a baſket,
[& the Hinde is taken in the ſnare,] ſo is
the heart of the proude man, which like a
ſpye watcheth for thy fall.
31 For he ſpeth in waite and turneth good
vnto euill, & in thinges worthy praile he
will finde ſome faulte.
32 Of one little ſpark is made a great fire,
[and of one deſeytfull man is blood in-
creaſed:] for a ſinfull man layeth waite
for blood.
33 Beware of a wicked man: for he inua-
gineth worked thinges to bring thee into
a perpetuall ſhame.
34 Lodge a ſtranger, and he will deſtroy
thee with vnguietnes, and dye thee fro
thine owne.

CHAP. XII.

Vnto whom we ought to doe good. 10 Enimies
ought not to be truſted.

1 W Hen thou wilt do good, knowe to
whome thou doeſt it, ſo ſhalt thou
be thanked for thy benefices.
2 ¶ Do good vnto the righteous, and thou Gala.6.10.
ſhalt finde [great] reward, though not of 1.Tim.5.8.
him, yet of the moſte High.
3 He can not haue good that continueth in
euill, and giueth no almes: (for the moſt
High hateth the ſinners, and hath mer-
cie vpon them that repent.)
4 ¶ Give vnto ſuch as feare God, & receiue
not a ſinner.
5 Do wel vnto him that is lowly, but giue
not to the vngodlie: hold back thy bread,
& giue it not vnto him, leaſt he overcome
thee thereby: eſe thou ſhalt receiue twice
as much euill for all the good that thou
doeſt vnto him.
6 For the moſt High hateth the wicked, &
will repay vengeance vnto the vngodly,
and keepeth them againſt the day of
horrible vengeance.
7 ¶ Give vnto the good, and receiue not the
ſinner.
8 ¶ Friend can not be knownen in proſper-
tie, neither can an enimie be vnknewen
in aduerſitie.
9 When a man is in wealth, it greeneth
his enimies, but in heauineſſe & trouble a
mans verie friend will depart from him.
10 Truſt neuer thine enimie: for like as an
eygon muſteth, ſo dooth his wickedneſſe.
11 And

12 And though he make much crouching and kneeling, yet abuse thy selfe, and beware of him, and thou shalt be to him, as he that wyperth a glasse, & thou shalt knowe that all his rust hath not bene well wiped away.

13 Set him not by thee, least he destrope thee, and stand in thy place.

14 Scatter let him at thy right hand, least he take thy rowme, and thou at the last remember my wordes, and be pricked with my sayings.

15 *Binde not two sinnes together: for there shall not one be unpunished.

16 Who will haue pitie of the charmer, that is stung of the serpent? or of all such as come nere the beastes? so is it with him that keepeth companie with a wicked man, & wyppeth himselfe in his sinnes.

17 For a season will he hide with thee: but if thou stumbe, he tarieth not.

18 *Thy enemy is waite in his lippes: hee can make many good wordes, and speake many good thinges: yea, he can wepe with his eyes, but in his heart he imaginerh howe to throwe thee into the pit: and if he may finde opportunitie, he will not be satisfied with bloud.

19 If aduersitie come vpo thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he undermine thee: he will shake his head, and clasp his handes, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to be eschewed, 15. The loue of God, 17. Like doe companie with their like.

1 **H**E that toucheth pitch, shall be defiled with it: and he that is familiar with the proud, shall be like vnto him.

2 But then not thy selfe about thy power, whilst thou liuest, and companie not with one that is mightier, and richer the thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth unrighteously, and threateneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, he must per be intreated: but if the poore haue done it, he shall straight wayes be threatened.

4 If thou be for his profite, he bleth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, he will liue with thee: but he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraud thee, and will laughe at thee, and put thee in hope, and gine thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, until he haue sapt thee cleane vpon dwile

in thine, and at the last he will laugh thee to scorn: afterwarde, when hee seeth thee, he will forsake thee, and shake his heade at thee.

8 [Subiune thy selfe vnto God, & waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceits & brought downe by thy simplices: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Pleeas not thou vnto him, that thou be not shut out, but goe not thou farre off, least he forget thee.

12 Withdraw not thy selfe fro his speech, but beleue not his many wordes: for with much commendation will he teypte thee, and laughingly will he grope thee.

13 He is vnnmerciful, and keepeth not promise: he will not spare to doe thee hurte, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleape.

15 Loue the worde all thy life, and call vpon him for thy saluation.

16 ¶ Cuerie beast loneth his like, and euerie man loneth his neighbour.

17 All fleshe will reioyce to their like, and euerie man will keepe companie with such as he is himselfe.

18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowshipe hath hyena with a hogge? and what peace is betwene the rich and the poore?

20 As the wilde asse is the Lyons pray in the wilderness, so are poore men praye of the riche.

21 As the proude hate humilitie, so doe the rich abhorre the poore.

22 If a rich man fall, his friends, sette him vp againe: but when the poore falleth, his friends dyne him away.

23 If a riche man offende, he hath many helpers: he speaketh proude wordes, and yet men iustifie him, but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the riche man speaketh, euerie man holdeth his tongue: & looke what he saith, they praye it vnto the cloudes, but if the poore man speake, they say, what fellowe is this? and if he doe as much, they will destrope him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and povertie is euill in the mouth of the vngodly.

26 The hearte of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hart thing to knowe the secrets of the thought.

Which is a wilde beast that counsers with the voyce of men, and so enticeth them out of their houses and deuoures them.

- 1 The offence of the tongue. 17. Man is but a vaine thing. 21. Happie is he, that continueth in wisdom.

Chap. 19. 6.
16.
Iohn 3. 26.

- 1 Blessed is the man * that hath not fallen by [h] word of his mouth, and is not tormented with the sorrowe of sinne.
- 2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lorde.
- 3 Riches are not comely for a nigard, and what should an enuious man doe with monie?
- 4 He that gathereth together from his owne soule, heaperth together for others, that will make good chere with his goods.
- 5 He that is wicked vnto him selfe, to whome will he be good: for such one can haue no pleasure in his goods.
- 6 There is nothing worse, then when one enuieeth himselfe: and this is a rewarde of his wickednesse.
- 7 And if he doe any good, he doeth it, not knowing thereof, and against his wil, and at the laste he declareth his wickednes.
- 8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.
- 9 A couetous mans eye hath neuer enough of a portion, and his wicked machinereth his owne soule.
- 10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.
- 11 I My soune, doe good to thy selfe of that thou hast, and giue the Lorde his due offerings.
- 12 Remember that death carrieth not, & that the a couenaunt of the graue is not helped vnto thee.
- 13 * Doe good vnto thy friend before thou dye, and according to thine habilitie breache out thine hande, and giue him.
- 14 Desfraude not thy selfe of the good day, and set not the portion of the good desires vnterpasse thee.
- 15 Shalt thou not leaue thy trauels vnto an other, and thy labours for the desending of the heritage?
- 16 Sine and take and sanctifie thy soule: [woe] he thout righteousness before thy death: for in the hell there is no meat to finde.
- 17 * If thou ware thy old, as a garment, and this is the condition of all times, Thou shalt die the death.
- 18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of fleshe and blouds: one cometh to an ende, and another is borne.
- 19 All corruptible thinges shall faile, and the worker thereof shall goe vnto hell.
- 20 [Curie excellent worker shall be iustified, and he that worketh it, shall haue honour thereby.]
- 21 * Blessed is the man that doeth iudis

tate honest things by wisdom, [and exerciseth him selfe in iustice,] and hee that reioyseth of help thinges by his vnderstanding.

- 22 Which considereth in his hearte her wayes, and vnderstandeth her secretes.
- 23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.
- 24 He shall looke in at her windowes, & harken at her doores.
- 25 He shall abide beside her house, and fasten a stake in her wallles: he shall pierce his tent besides her.
- 26 And he shall remaine in the lodging of good men, and shall see his children vnder her couering, and shall dwell vnder her branches.
- 27 Vp her he shall be couered from the heate, and in her glorie shall he dwell.

CHAP. XV.

- 1 The goodnes that followeth him which feareth God. 8. God reiecteth and casteth off the sinner. 11. GOD is not the author of euill.

- 1 He that feareth the Lorde, will doe good: and he that hath the knowledge of the Lawe, will keep it sure.
- 2 As an [honourable] mother shall she mete him, and she, as his wife married of a virgine, shall receive him.
- 3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * water of [wholesome] wisdom to drinke.
- 4 He shall assure himselfe in her, and shall not be moued, and holde him selfe fast by her, and shall not bee confounded.
- 5 She shall exalte him aboue his neighbours, and in the mides of the congregation shall he open his mouth: [with the spirit of wisdom, and vnderstanding shall he fill him, & clothe him with the garment of glorie.]
- 6 She shall cause him to inherite ioye, and the crowne of gladnes, and an euers lasting name.
- 7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will mete her:] the sinners shall not see her.
- 8 For she is farre from pride [and deceit] and men charlie, cannot remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.]
- 9 Praise is not seemly in the mouth of the sinner: for that is not sente of the Lorde.
- 10 But if praise come of wisdom, [and be plentious in a faithfull mouth] then the Lorde will prosper it.
- 11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to do the thinges that he hateth.
- 12 Say not thou, He hath caused me to erre.

a As a pure virgine newly married, doeth frendly intreat her husband: so shall iustice pure & vndecified, gently entertain her louers. Iohn. 4. 10.

a That is, the day of death.
Chap. 4. 1.
Job. 4. 7.
Iake. 14. 13.

2 Sa. 40. 6.
1. Pet. 1. 24.
Iohn. 3. 10.

2 Sa. 1. 2.

erre : for he hath no rede of the sinful man.

23 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

Gen. 1. 27.

24 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commaundementes and pceptes.]

25 If thou wilt, thou shalt obserue the commaundements, and testifie thy good will.

26 He hath set water and fire before thee : stretch out thine hand vnto which thou wilt.

Ser. 21. 8

27 * Before man is life and death, [good and euill:] what him liketh, shall be giuen him.

28 For the wilddome of the Lord is great, and he is mightie in power, and beholdeth all thinges [continually.]

Psal. 34. 15.

29 * And the eyes [of the Lord] are vppon them that feare him, and he knoweth all the workes of man.

16.

Job. 4. 13

30 He hath commaunded no man to doe vngodlie, neither hath he giuen any man licence to sinne : [for he desireth not a multitude of infidels, and vnpitiable children.]

CHAP. XVI.

1 Of vnpittie, and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiving of instruction.

1 **D**esire not the multitude of vnpitiable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better than a thousand such, and better it is to dye without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the cure be sought: out the stocke of the wicked shall be wasted incontinently.

5 Many such thinges haue I seene with mine eyes, & mine eare hath heard greater thinges than these.

Chap. 11. 9, 10

6 * In the congregation of the vngodly shall a fire be kindled, & among vnfaithfull people shall the wrath be set on fire.

Gen. 6. 4.

7 * He spared not the olde giants, which were rebellious, trusting to their owne strength,

Gen. 19. 21.

8 * Neither spared he wheras Lot dwelt, those whom he abhorred for their pride.

25.

9 He had no pitty vppon the people that were destroyed, and pulled vp in their sinnes.

Num. 14. 15.

16. 20.

26. 51.

10 * And so he preserved the six hundred thousand footmen, that were gathered in the hardnes of their heart, in afflicting them and purging them, in smiting them and healing them, with mercie, & with chastisement.

Therefore if there be one stiffnecked among the people, it is maruell if he scape unpunished: for mercie and wrath are with him: he is mightie to forgive, and to purge out displeasure.

Chap. 5. 6.

12 As his mercie is great, so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shall not escape with his people, & the patience of the godly shall not be delayed.

14 He will giue place to all good deeds, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that he should not know him, & that his workes should be known vpon the earth vnder the heauen.

16 His mercie is known to all creatures: he hath separated his light from the darknesses with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vppon me from aboue? I shall not be known in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Behold, the heauen, and the * heauen of 2. Pet. 3. 10. heauens, which are for God, the depth, & 1. kin. 8. 27. the earth, and all that therein is, shall be 2. chro. 6. 28. moued when he shall visite.

19 All the world which is created & made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These thinges doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? & the stronge that no man can see: for the most part of his workes are hid.

22 Who can declare his workes of his righteousness? or who can abide them? for his ordinance is farre of, and the trying out of all things sapiently.

23 He that is humble of heart, will consider these thinges: but an vnwise and common man casteth his mind vpon foolish thinges.

24 I pray sonne, hearken vnto me, & learne knowledge, and marke my words with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and parte of them hath he sundred from the other when he first made them.

27 He hath garnished his works for ever, their beginnings so long as they shall endure, they are not hungry nor weare in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

ff. iiij.

30 With

30 With all manner of living beastes hath he couered the face thereof, & they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of almes. 26 And repentance.

Gen. 1. 27.
Ex. 5. 2.
Wis. 2. 23.
Ex. 7. 1. 6.
1. cor. 11. 7.
Col. 3. 10.

1 **T**he * Lorde hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & certeyne times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them accordyng to his image.

4 He made all flesh to feare him so that he had the dominion ouer the beastes, and foules.

Gen. 2. 22.
1. cor. 1. 1. 9

5 [* He created out of him an helper like vnto him selfe, & gaue them discretiō & tongue, and eyes, eares, & an heart to vnderstand, and first he gaue them a spirite, & then he gaue them speeche to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetuallly in his miracles, that they should vnderstand his workes, and that the electe should praise his holie Name together.

9 Beside this, he gaue them knowlesge, and gaue them the Law of life for an heritage, that they might now know that they were immortal.

Through
their owne
transgression.

10 He made an euertlasting covenant with them, & shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, & their eares heard his glorious voyce.

Exo. 20. 16.
17. Ex. 22.
23.

12 And he saide vnto them, Beware of all vniust things. * He gaue euerie man also a commandement concerning his neighbour.

13 Their wapes are euer before him, & are not hid from his eyes.

14 Euerie man from his youth is giuen to euill, and their some hearts can not become fleshly.

That is
soft & gentle,
for the
holie Ghost
to write his
lawes in,
Deu. 4. 20.
Ex. 10. 15

15 He appointed a ruler vpon euerie people, when he deuised the nations of the whole earth.

16 * And he did choise Israel, as a peculiar people to himselfe, whom he nourished with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their workes are as the sinne before him, and his eyes are continually vpon their wapes.

18 None of their vniustnesse is hid from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them,

20 * The almes of a man is as a thing lea-
led vp before him, & he keepeth the good
deedes of man as the apple of the eye,
and giueth repentance to their sinnes &
daughters.

21 * At the last shall he arise, and rewarde
them, and shall repay their reward vpon
their heades.

Matt. 25. 35

22 * But vnto them that will repent, he
giueth them grace to returne, and exhor-
teth such as faile, with patience, [and sen-
deth them the portion of the vertue.]

23 * Returne then vnto the Lord, & forsake
thy sinnes: make thy prayer before his
face, and take away the offence.

Iere. 3. 12

24 Turne againe to the most High: for he
will bring thee from darkness to wholsome
light: forsake thine vniustnes-
ses, and hate greatly all abomination.

25 [Know the righteousnes & iudgements
of God: stande in the portion that is set
forth for thee, and in the prayer of the
most high God, and go in the partes of
the holy world with such as be liuing &
confesse God.]

26 * Who can praise the most High in the
hell, as do all they that liue and confesse
him?

Psal. 6. 9
Isa. 38. 18.

27 [Abide not thou in the errour of the
vniustly, but praise the Lord before
death.]

19.

28 Thankfulness perisheth from the dead,
as though he were not: but the liuing, &
he that is sound of heart, prayeth the
Lord, [and reioyceth in his mercie.]

29 How great is the louing kindnes of the
Lord our God, and his compassion vnto
such as turne vnto him in holinesse!

30 For all things can not be in men, be-
cause the sinne of man is not immortall,
[and they take pleasure in the vanitie of
wickednesse.]

31 What is more cleare then the sinne? yet
shall it faile.

32 So flesh and blood that thinketh euill,
[shall be reioyned.]

33 He seeth the power of the high heauen,
and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous workes of God. 6. 7 The mis-
erie and wretchednes of man. 9 Against God
ought we not to complaine. 21 The performing
of vowes.

1 **H**e that liueth for euill, * made all
things together: the Lord who
is iust, and there is none other but
he, [and he remaineth a victorious King
for euill.]

Gen. 1. 26

2 He ordereth the world with the power
of his hand, and all things obey his wil:
for he governeth all things by his power,
and deuiderh the holie things from the
profane.

3 To who hath he giuen power to expresse
his workes? who will take out the ground
of his noble actes?

4 Who shall declare the power of his
greatnes? or who will take vpon him to
tell

tell out his mercie?

5 As for the wonderous workes of the
 Lorde, there may nothing be taken from
 them, neither can any thing be put vnto
 them, neither may the ground of them
 be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he?
what good or euil can he do?

¶ 4. 99. 10. 8 * If the number of a mannes dayes be
an hundredth yeere, it is much: and no
man hath certene knowledge of his
death.

10 Therefore is [GOD] patient with
them, and poureth out his mercie vpon
them.

31 He sawe and perceived, that [the arrogancie of their heart, and their unbelief was cuil: therefore heaped he by his mercie vpon them, and shewed them the way of righteousness.]

22 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, & nurturerh, and teacheth, and byngeth backe, as a sheepeherd his flocke.

13 He hath mercie of them that receiue
discipline, and that diligently seeke after
his iudgements.

14 My sonne, when thou doest good
reynoue not : and whatsoeuer thou gi

15 Shall not the dewe allwage the heat
so is a worde better then a gift.

16 Io, is not a worde better then a good
gifte: but a gracious man giueth them
both.

17 A foole will reprove churlishly, and
gift of the envious putteth out the
fire.

18 [Set thee righteousnesse before thee
come to iudgement:] learne before thou
speake, and vse phyplicke or euer thou v
speake

1. Co. II. 31. 19 * Examine thy selfe, before thou be iudged, and in the day of the visitatiō thou shalt finde mercie.

20 Humble thy selfe before thou be sick
and whiles thou maist yet sinne, shew
thy conversion.

21 Let nothing let thee to pay thy vow
intime, and deferre not unto death
be reformed: [for the reward of God
endureth for ever.]

22 Before thou prayest, prepare thy
selfe, and bee not as one that tempteth
the Lord.

23 Thinke vpon the *wrath, that shall
17. at the end, and the houre of vengeance
when he shall turne away his face.

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vppon pouertie and neede.

25 From the morning untill the evening
the time is changed, and all such things
are soone done before the Lord.

26 A wise man feareth in all things, and
in the dayes of transgression he keepeth
himselfe from sinne: but the foole doeth
not obserue the time.

27 ¶ Euerie wise man knoweth wisdom,
and knowledge, and praiseth him that
findeth her.

28 They that haue vnderstanding, deale
wisely in wordes: they vnderstande the
truth and righteousnes, and powre out
with modestie graue sentences for mans
life.

29 The chiefe authoritie of speaking is of
the Lorde alone: for a mortall man hath
but a dead heart.

30 ¶ Followe not thy lustes, but turne
tho from thine owne appetites.

31 For if thou giueſt thy ſoule her deſires,
it ſhall make thine enemies that enue
thee to laugh thee to ſcorne.

32 Take not thy pleasure in great voluptu-
ousness, and intangle not thy self with
such company.

33 Become not a begger by making ban-
kets of that that thou hast bestowed, &
so leaue nothing in thy purse: els thou
shouldest slanderously lie in waite for
thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to povertie.
6 In thy wordes use discretion. 22 The difference of the wisdome of God and man. 27.
whereby thou maist knowe what is in man.

A Labouring man that is given to
drunkennes, shall not be rich : and
he that contemneth small things,
shall fall by little and little.

2 * Wine and women leade wise men out
of the way, [and put men of vnderstand-
ing to remoche.]

3 And he that companieth adulterers
shall become impudent: rottenness and
twinnes shall haue him to heritage, and
he that is too bolde, shall be taken away
and he made a vnblike example

4 * He that is hasty to give credite, is
light minded, and he that erreth, smiteth
against his owne soule.

5 Who foreseeth in wickednes, Halbe
punished: [he that hateth to be refo:
med, his life shalbe shortened, & he that
abhorreth babbling of wordes, quen:
cheth wickednes:] but he that resisteth
pleasures, croppeth his owne soule.

6 He that refraineeth his tongue, may hurt
with a troublesome man, & he that ha-
reth abling, shall haue lesse euill.

7 He heare not to another, that which is tolde vnto thee : so thou shalt not be hindered.

8 Declare not other mens maners, nei-
ther to friend nor foe: & if the same ap-
pertains not unto thee, reveale it not

9 For he will hearken unto thee, & mark

Def. 2. n. b.

he will hate thee.

CHAP. XX.

Chap. 12. 21
27. 17.

10 * If thou hast heard a worde [against the neighbour, let it dye with thee, and be sure it will not burke thee.

11 A foole traunsaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

Leuit. 19. 17
Mat. 18. 15

13 * Reproue a friend lest he do euill, and if he haue done it, that he do it no more.

14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to enery worde.

1am. 3. 2.

16 A man falleth with his tongue, but not with his will: * and who is he, þ haty not offended in his tongue?

17 Reproue thy neighbour before thou chideateu him, and being without anger, giue place vnto the Lawe of þ most High.

18 The feare of the Lord is the first degre to be receiued of him, and wisdome obserueth his loue.

19 The knowledge of the commaundments of the Lord is the doctrine of life, and they that obey him, shall receiue the fruite of immortallitie.

20 The feare of the Lord is all wisdome, and the performing of the Lawe is perfect wisdome, and the knowledge of his almightie power.

21 If a seruante say vnto his maister, I wil not do as it pleaseth thee, though afterward he do it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdome, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is vopde of wisdome.

23 Ye that hath small vnderstanding, & feareth God, is better then one that hath much wisdome, and transgresseth the Lawe of the most High.

24 There is a certen subtiltie that is fine, but it is vnrighorous: and there is that wiselyeth the open and manifest Law: yet there is that is wise and indgeth righteousness.

25 There is some that being about wicked purposes, doe boiue downe them selues, and are sad, whose inuarde partes burne altogether with deceit: he looketh downe with his face, and faimeth him selfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weaketh that he can do thee no harme, yet when he may find opportunitie, he will do euill.

27 * A man may be knowne by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

Chap. 21. 20
21.

28 * A mans garment, & his excellencie laugheth, & going, declare what person he is.

Of correction and repentance. 6. To speake & keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murderer. 28 Giftes blind the eyes of the wise.

1 There is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare euill will: and he that acknowledgeth his faulte, shall be preferred fro herte.

3 As * when a gelded man through lust Chap. 30. 20 would defile a maide, so is he that useth violence in iudgement.

4 How good a thing is it, when thou art reprovied, to shewe repentance: for so shalt thou escape without sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becometh hatefull.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient time.

7 * A wise man will hold his tongue till he see oportunitie: but a triker & a foole will regard no time.

8 He that useth many wordes, shall be abused, and he that taketh authoritie to him selfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humblith him selfe for glories sake, and some by humblenes lifteth by the head.

12 Some man buyeth much for a little price: for the which he payeth seven times more.

13 * A wise man with his wordes maketh Chap. 6. 5. him selfe to be loued, but the merie tales of foolles shall be powred out.

14 The gift receiued of a foole, shall do thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many thinges for one: he giueth litle, and he vnpredicteth much: he openeth his mouth like a towne crier: to day he lendeth, to morrowe asketh hee againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall he be laughed to scorn: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very suddē: so shall the fall of þ wicked come hastily.

18 A man without grace is as a foolishhe tale which is oft tolde by the mouth of the ignorant.

19 A wise

- 19 *A* wife sentence losetheth grace when it cometh out of a fooles mouth : for he speaketh not in due season.
- 20 Some man sinneth not because of porsnerie, and yet is not grieved when he is alone.
- 21 Some man there is that destrotheth his owne soule, because he is ashamed, and for the regard of persons loseth it.
- 22 Some man promisseth vnto his friend for shame, and getteth an enuie of him for naught.

Chap. 23. 4.

- 23 * *A* lpe is a wicked shame in a man: yet is it oft in the mouth of the vnwise.
- 24 *A* theefe is better, then a man that is accustomed to lpe : but thep both shall haue destruction to heritage.
- 25 The condicions of lypars are vnihonest, and their shame is euer with them.
- 26 *A* wise man shall bring him selfe to honour with his wordes, and he that hath vnderstanding shall please great men.
- 27 * *H*e that tilleth his land, shall increase his heape : [he that worketh righteousness, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

Prov. 12. 11.

Eccl. 28. 19.

- 28 * *S*ewardes and giftes blind the eyes of the wise, and make them domine, that they can not reprove faultes.
- 29 Wisdome that is hid, and treasure that is hoarded vpon, what profite is in them both?
- 30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdome.
- 31 The necessarie patience of him, þ foloweth the loide, is better then he that gouerneth his life without the loide.

Exod. 23. 8.

Leuit. 16. 19.

C H A P. XXI.

- 1 *N*ot to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprovied. 17 The mouth of the wise man. 26 The thought of the foole.

- 1 *M* þ sonne, hast thou sinned? do so no more,* but pray for the fore sinnes [that they may be forgiven thee.]
- 2 Flee from sinne, as from a serpent: for if thou connect too nere it, it will bite thee : the teeth thereof are as the teeth of a serpent, to slay the soules of men.
- 3 All iniquitie is as a two edged sword, the woundes wherof can not be healed.
- 4 Strife and murders waste riches: so the house of the proud shall be desolate.
- 5 * *T*he prayer of the proud going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.
- 6 Who so hateth to be reformed, is in the way of sinners : but he that feareth the Lord, conuertieth in heart.
- 7 An eloquent talker is knowne a farre off: but he that is wise, perceiueth when he falleth.
- 8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his grane.

Chap. 5. 9.

psal. 41. 5.

luke. 15. 21.

Exod. 3. 9.

Eccl. 22. 23.

- 9 * *T*he congregation of the wicked is like towne wrapped together : their end is a flame of fire to destroy them.
- 10 The way of sinners is made plaine with stones, but at the end thereof is hel, [darknesse and paines.]
- 11 *H*e that keepeth the Lawe of the Loide, ruleth his owne affections thereby: and the increase of wisdome is the end of the feare of God.
- 12 *H*e that is not wise, will not suffer him selfe to be taught : but there is some wit that increaseth bitterness.
- 13 The knowlege of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.
- 14 * *T*he inner partes of a scole are like a broken vessel: he can kepe no knowlege whyles he liueth.
- 15 *W*hen a man of vnderstanding heareth a wise word, he will commend it, and increate it: but if an ignorant man heare it, he will disallowe it, and cast it behind his backe.
- 16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.
- 17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wordes in their heart.
- 18 *I*t is an house that is destroied, so is wisdome vnto a foole, and the knowlege of the vnwise is as wordes without order.
- 19 Doctrine vnto foolles is as fetters on the feet, and like manacles vpon the right hand.
- 20 * *A* foole listeth vpon his voyce with laughter, but a wise man doth scarce smile secretly.
- 21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.
- 22 *A* foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.
- 23 *A* foole will peep in at the doore into the house : but he that is well nurtured, will stand without.
- 24 *I*t is the point of a foolish man to haue been at the doore : for he that is wise, will be grieved with such dishonour.
- 25 The lips of talkers will be telling such thinges as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.
- 26 The heart of foolles is in their mouth : but the mouth of þ wise is in their hart.
- 27 *W*hen the vngodly curseth Satan, he curseth his owne soule.
- 28 * *A* backbiter defileth his owne soule, and is hated whereso euer he is: but he that keepeth his tongue, and is discrete, shall come to honour.]

Chap. 16. 6.

Or, keepeth the vnderstanding them of.

Chap. 33. 9.

chap. 19. 27.

Chap. 23. 19.

C H A P. XXI.

- 1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

4 For like as the idle stone gathereth moss and filth: so doth the slouthfull, both sickness of body, & corruption of minde.
6 For as euery man doth aspyd the filthines of doing, & shaketh it off: so cought he to auoyd the company of idle Ioyterers, least he be accounted like vnto them.

- 1 **A** Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.
2 A slouthfull man is to be compared to the b dunge of ore, & euery one that taketh it vp, will shake it out of his hand.
3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.
4 A wife daughter is an heritage vnto her husband: but she that lutch dishonourably, is her fathers heauinesse.
5 She that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.
6 A tale out of time is as musike in mourning: but wisdome knoweth the seasons of correction and doctrine.
7 Who lo teacheth a foole, is as one that gleweth a postheard together, and as he that waketh one that slepeth, from a sound sleepe.
8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.
9 But if children be proude, with hautesse and foolishnesse they desile the nobilitie of their kindred.
10 Who so telleth a foole of wisdome, is as a man, which speaketh to one that is asleepe: when he hath tolde his tale, he saith, What is the matter?

Eccl. 3. 16

- 11 * Weep for the dead, for he hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.
12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.
13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, least it turne thee to paine, and least thou be desiled when he shaketh him selfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrowe by his foolishnesse.
14 What is heauer then lead? and what other name should a foole haue?

Eccl. 12. 12.

- 15 * Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish & vngodly man.]
16 As a frame of wood ioynd together in a building can not be loosed with shaking, so the heart that is stablished by abound counsell, shall feare at no time.
17 The hart that is confirmed by discrete wisdome, is as a faire plaitering on a plaine wall.
18 As reedes that are set by on hie, can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.
19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.
20 Who lo catcheth a stone at the birdes, frayeth them away: and he that vphay-

beth his friend, breaketh friendship.

- 21 Though thou drwest a sword at thy friend, yet despaire not: for there may be a returning to fauour.
22 If thou haue opened thy mouth as gainst thy friend, feare not: for there may be a reconciliation, so that vphaying or pride or disclosing of secrets of a treacherous wound doe not let: for by these things euery friend will depart.
23 Be faithfull vnto thy friend in his poverterie, that thou maiest reioyce in his prosperitie. Abide steadfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for poverterie is not alwayes to be contented, nor the rich that is foolish, to be had in admiration.
24 As the vapour, & smoke of the chinnie goeth before the fire, so euill wordes, rebukes and threatings go before bloodshedding.
25 I will not be ashamed to defende a friend: neither will I hide my selfe from him, though he should doe me harme: who so euer heareth it, shall beware of him.
26 Who shall set * a watch before my mouth, & a seale of wisdome before my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Psal. 141. 3.

CHAP. XXIII.

- 1 A prayer of the author. 13 Of other, blasphemie, and vnwise communication. 16 Of three kindes of sinnes; 23 Many sinnes proceede of adulterie. 27 Of the feare of God.

- 1 **O** Lord, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.
2 Who wil correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorance, neither let a ther faults passe? * Or, my lips
3 Least mine ignorances increase, and my sinnes abound to my destruction, & least I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is faue from thy mercie.
4 O Lord, father and God of my life, leaue me not in their imagination: let them giue me a proude looke, but turne away from thy seruants a shoute minde.
5 Take from me vaine hope, and conceit, pisenke, and reteine him in obedience, that desireth continually to serue thee.
6 Let not the greedinesse of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.
7 O Yeare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perill through his lips, [nor be hurt by wicked wordes.]
8 The snare shall be taken by his owne lips: for the euill speaker and the proude do offend by them.
9 * Accoutne not thy mouth to sweate ring: [for in it there are many fallies,] neither take by for a custome b naming

Exod. 20. 7.
chap. 27. 15.
nat. 5. 33.
of 34.

of the Holie one: [for thou shalt not be unpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some sharre, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledg not his sinne, hee maketh a double offence: & if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a woide which is clothed in death: God graunt that it be not found in the heritage of Iacob: but they that feare God, eschewe all such, and are not wrapp'd in sinne.

13 Use not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and with that thou haddest not bene bozne, and curse the day of thy natiuitie.

15 * The man that is accustomed to vnpious wordes, will neuer be reformed all the dayes of his life.

16 There are two foryes [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his bodie no rest, till he haue kindled a fire.

17 [All bread is sweete to a whoremonger: he will not leaue it till he perishe.]

Isa. 29. 15

18 A man that breaketh wedlock, & thinketh thus in his heart, * Who seeth mee? I am compassed about with darknesse: the walles couer mee: no bodie seeth me: whome neede I to feare? the most High will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousand times brighter then the Sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secrete partes.

20 He knelwe all things on euer they were made, and after they be brought to passe also he looketh vpon them all.

Lewit. 20. 10

Leuit. 22. 22

21 * The same man shall be punished in the streets of the citie, [and shall be chased like a pong horsefoale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstande the feare of the Lord.]

22 And thus shall it go also with euery wife, that leaueth her husband, and getteth inheritance by another.

Exo. 20. 14.

23 * For first she hath disobeyed the Lawe of the most High, and secondly, she hath trespassed against her owne husband, & thirdly, she hath played the whore in

adulterie. And gotten her childen by another man.

24 Shee shall be brought out into the congregation and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall the leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then to feare of the Lorde, and that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glorie to follow the Lord, & to be reuered of him is long life.

CHAP. XXIIII.

1 A praise of wisdom proceeding forth of the mouth of God. 6 Of her workes and place where shee resteth. 20 Shee is giuen to the children of God.

1 **W**isdom shall praise her selfe, [& be honoured in God,] & reioyce in the muddes of her people.

2 In the congregation of the most High shall shee open her mouth, & triumphe before his power.

3 [In the muddes of her people shall shee be exalted, and wondered at in the holie assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first bozne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloude.

8 I haue haue gone round about the compasses of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, & all the earth, & all people, & nations, [& with my power haue I troden downe the heartes of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue mee a commandement, and he that made mee, appointed mee a tabernacle, and saide, Let thy dwelling be in Iacob, and take thine inheritance in Israel, & roote thy selfe among my chosen.

12 * I created mee from the beginning, & before the worlde, and I shall neuer faile: * In the holie habitation haue I serued before him, and so was I stablished in Zion. Pren. 8. 23. Exod. 31. 3.

13 * In the welbeloued citie gaue he mee rest, and in Ierusalem was my power. Isa. 13. 28.

14 I tooke roote in an honourable people, quen in the portion of the Lordes inheritance.

15 I am set by on hie like a Cedar in Libanus.

- banus, and as a cypres tree byon the mountanes of Hermon.
- 16 I am exalted like a palme tree about the bankes, and as a rose plant in Iericho, as a faire olive tree in a pleasaunt field, and am exalted as a plane tree by the water.
- 17 I smelled as the cinnamon, and as a bagge of spices: I gave a sweete odour as the best myrrh, as galbanum, & onir, and sweet storax, and perfume of incense in an house.
- 18 As the a terebinth, haue I stretcht out my branches, and my branches are the branches of honour and grace.
- 19 As the vine haue I brought forth fruit of sweete fauour, & my flowres are the fruite of honour & riches.
- 20 I am the mother of beautiful loue, & of feare, and of knowledge, and of holy hope: I giue eternall thyngs to all my children to whome I haue com-
manded.
- 21 In mee is all grace of life and trueth: in mee is all hope of life & vertue.
- 22 Come vnto mee all ye that be desirous of mee, and fill your selues with my frutes.
- 23 For the remembrance of mee is sweeter then home, and mine inheritance [sweeter] then any home combe: [the remembrance of mee endureth for euermore.]
- 24 They that eat mee, shall haue no more hunger, and they that drinke mee, shall thirst no more.
- 25 Who so hearkeneth vnto mee, shall not come to confusion, and they that worke by mee, shall not offende: [they that make mee to be knownen, shall haue euers-
lasting life.]
- 26 All these thyngs are the booke [of life,] and the covenant of the most high God, [and the knowledge of the trueth,] as the lawe that Moyses [in the precepts of righteousnes] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]
- 27 Be not wearie to behaue your selues valiantly with the Lord, that he may also conferre you: cleaue vnto him: for the Lord almighty is but one God, & besides him there is none other Saviour.
- 28 [But of Dauid his seruant he ordeyned to raise vp a most mightie king that should sit in the throne of honour for euers-
more.]
- 29 He filleth all thyngs with his wis-
dome, as Phylson, and as Epgenis, in the time of the newe frutes.
- 30 He maketh the understanding to as-
bomis like Cuphates, and as Jordan in the time of the harvest.
- 31 He maketh the doctrine of knowledge to appeare as the light, & ouersloweth as Gon in the time of the vintage.
- 32 The first man hath not knowen her perfectly: no more shall the last seeke her out.
- 33 For her considerations are more abundant then the sea, and her counsell

is profounder then the great deepe.

- 34 I wisdom (haue cast out floods:) I am as an arie of the river: I runne into Barabie as a water conduit.
- 35 I said, I will water my faire garden, and will water my pleasaunt ground: & lo, my ditch became a flood, & my flood became a sea.
- 36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.
- 37 I will pearce thorough all the lower partes of the earth: I will looke vpon all such as be a slope, & lighten all them that trust in the Lord.
- 38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.
- 39 Behold that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

Chap. 33. 16

CHAP. XXV.

- 1 Of three thyngs that please God, and of three which he hateth. 7 Of nine thyngs that be not to be suspect. 12 Of the malice of a woman.
- 1 These thyngs reioyce mee, & by them I am beautified before God & men: the vnitie of bishopen, the loue of neighbours, a man and wife that agree together.
- 2 These sortes of men my soule hateth, and I utterly abhorre the life of them: a poyse man that is proude: a rich man that is a liar, and an olde adulterer that doeth.
- 3 If thou hast gathered nothing in thy pouth, what canst thou finde in thine age?
- 4 Oh, how pleasaunt a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!
- 5 Oh, howe comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!
- 6 The crowne of old men is to haue much experience, & feare of God is their glorie.
- 7 There be nine thyngs, which I haue ridged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.
- 8 Well is him that dwelleth with a wise of vnderstanding, & that hath not fallen with his tongue, & that hath not serued such as are unworthy of him.
- 9 Well is him that findeth prudence, & he that cannot speake in the eares of them that will heare.
- 10 Oh, how great is he that findeth wisdom: yet is there none aboue him, that seareth the Lord.
- 11 The feare of the Lord passeth all thyngs in cleauens.
- 12 Blessed is he that, vnto whome it is granted to haue the feare of God. Vnto whom shall he be likened that hath attained it?
- 13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyed vnto him.

Gen. 13. 1. 5.
Rom. 12. 10.

Chap. 14. 1.
19. 16.
Iam. 3. 2.

Gen. 2. 11.

Ios. 3. 13.

- 24 [The greatest heaviness is the heaviness of the heart, and the greatest malice is the malice of a woman.]
- 25 *Or, woman.* *Prov. 21. 19.* *Or, a beave.* *Chap. 42. 12.* *2. sam. 11. 2.* *Or, 13. 2.* *Gene. 3. 6.* *1. tim. 2. 14.*
- 26 *Or, woman.* *Prov. 21. 19.* *Or, a beave.* *Chap. 42. 12.* *2. sam. 11. 2.* *Or, 13. 2.* *Gene. 3. 6.* *1. tim. 2. 14.*
- 27 *Or, woman.* *Prov. 21. 19.* *Or, a beave.* *Chap. 42. 12.* *2. sam. 11. 2.* *Or, 13. 2.* *Gene. 3. 6.* *1. tim. 2. 14.*
- 28 *Or, woman.* *Prov. 21. 19.* *Or, a beave.* *Chap. 42. 12.* *2. sam. 11. 2.* *Or, 13. 2.* *Gene. 3. 6.* *1. tim. 2. 14.*

- ther: and she that commureth with all, is a scourge of the tongue.
- 7 An evil wife is as a poke of oren that draweth wapes: he that hath her, is as though he held a scorpion.
- 8 A drunken woman and such as can not be tamed, is a great plague: for she can not couer her owne shame.
- 9 The whoredome of a woman may be knowne in the pride of her eyes, and eye liddes.
- 10 ¶ If thy daughter be not shamefast, holde her straight, least she abuse her selfe through overmuch libertie.
- 11 Take heed of her þy hath an unshamefast eye: and marvell not if she respasse against thee.
- 12 As one that goeth by the way, and is thirstie, so shall he open her mouth, and drinke of every next water: by every hedge shall he sit downe, and open her quiver against every arrowe.
- 13 The grace of a wife reioyceth her husband, and feedeth his bones with her understanding.
- 14 A peacable woman and of a good hart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.
- 15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared unto her content minde.
- 16 As the sunne when it ariseth in the places of the Loide, so is the beaute of a good wife the ornament of her house.
- 17 As the cleare light is upon the holie candlesticke, so is the beaute of the face in a ripe age.
- 18 As the golden pillars are upon the sockets of silver: so are faire feet with a constant minde.
- 19 [Perpetuall are the foundations that be laide upon a strong rocke: so are the commandements of God in the heart of an holy woman.]
- 20 If thou keepe the strength of thine age stable, and give not thy strength to strangers.
- 21 When thou hast gotten a fruitfull possession through all the fields, sew it with thine owne seed, trusting in thy nobilitie.
- 22 So thy stocke that shall live after thee, shall growe, trusting in the great liberallitie of their nobilitie.
- 23 An harlot is compared to a sow: but the wife that is married, is counted as a towne against death to her husband.
- 24 A wicked woman is given as a reward to a wicked man: but a goodly woman is given to him that feareth the Lord.
- 25 A shamelesse woman contemnerth shame: but a shamefast woman will reuerence her husband.
- 26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.
- 27 A woman þy honoureth her husbande, shall be ridged wife of al: but the that despiseth him, shall be blased for her pride.
- 28 A loud crying woman and a babler

Chap. 42. 12.

Or, woman.
Prov. 21. 19.

Or, a beave.

Chap. 42. 12.
2. sam. 11. 2.
Or, 13. 2.

Gene. 3. 6.
1. tim. 2. 14.

a To wit,
the bill of
divorcement.

CHAP. XXVI.

- 1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the zealous and drunken woman. 28 Of two things that cause sorrowe, and of the third which mooveth wrath.
- 1 Blessed is the man that hath a vertuous wife: for the number of his peres shall be double.
- 2 An honest woman reioyceth her husband, and she shall fill the peres of his life with peace.
- 3 A vertuous woman is a good portion, which shall be given for a gift unto such as feare the Loide.
- 4 Whether a man be rich or poore, he hath a good heart toward the Loide, and they shall at all times have a chearefull countenance.
- 5 ¶ There be three things that mine hart feareth, and my face is afrayde of the fourth: treason in a citie: the assemblie of the people, & false accusation: all these are heavier then death.
- 6 ¶ But the sorrowe & griefe of the hart is a woman that is zealous quer an o

Let her be sought out to baine Alowp the
enimies : the minde of euery man that
liueth with such, shall be conuertant as
among the troubles of warre.

29 There be two things that griene mine
heart, and the third maketh me angrie :
a man of warre that suffereth pouertie :
and men of understanding that are not
set by : and when one departeth from
righteousnes vnto sinne : the loyde ap-
pointeth such to the sword.

30 [There be two things, which me think
to be hard and perillous.] A marchant
can not lightli keepe him from wiong,
and a vitailer is not without sinne.

CHAP. XXVII.

3 Of the poore that would be rich. 5 The pro-
batione of the man that feareth God. 13 The
vncoustantnesse of a foole. 16 The secrettes
of friends are not to be videred. 26 The
wicked imagineth euill which turneth vpon
him selfe.

1. Tim. 6. 9.
pro. 23. 40.

1 Because of pouertie haue many sin-
ned : and * he that seeketh to be rich,
turneth his eyes aside.

2 As a nagle in the wall sticketh fast be-
twene the ioynts of the stones, so doeth
sin sticke between the selling & buying.

3 If he hold him not diligently in the feare
of the Lord, his house shall soone be ouer-
throwne.

4 As when one listeth, the filchinesse re-
maineth in the siene, to the filth of man
remaineth in his thought.

From, 27. 21

5 The foynace pouerth the potters ves-
sell : * so doeth [temptation] reue mens
thoughtes.

Mat. 7. 17.

6 * The fenite declareth if the tree haue
bene trimmed : so the woorde [declareth]
what man hath in his heart.

7 Braile no man except thou haue heard
his talke : for this is the triall of men.

8 ¶ If thou followest righteousness, thou
shalt get her, and put her on as a faire
garment, [and shalt dwell with her, and
she shall defend thee for ever : and in the
day of knowledge thou shalt finde sted-
fastnesse.]

9 The birdes resort vnto their like : so doeth
the crueth turne vnto them, that are
practised in her.

10 As the lyon wapteth for the beast, so
doth sinne vpon them that do euill.

11 The talking of him that feareth God,
is all wisdom : as for a foole, he chan-
geth as the ydnone.

12 If thou be among the indiscrete, ob-
serue the time, but haue still the assen-
sible of them that are wise.

13 The talking of fooles is grienous, and
their sport is in the pleasure of sinne.

Chap. 23. 9.
10.

14 * The talk of him that sweareth much,
maketh the haire to stand by : & to strue
with such, hoppeth the eares.

15 The strife of the proude is bloodsheds-
ding, and their soundings are grienous
to heare.

Chap. 19. 10.
C. 2. 22.

16 * Who so discouereth secrets, loseth his

credite, & findeth no friend after his will.
17 Loue thy friend, and be faithfull vnto
him : but if thou bewapeth his secrettes,
thou shalt not get him againe.

18 For as a man dectropeth his eniute, so
doest thou destroy the friendship of thy
neighbour.

19 As one that letteth a birde goe out of
his hand, so if thou giue out thy friend,
thou canst not get him againe.

20 Follow after him no more for he is too
farre off : he is as a roe escaped out of the
snare : [for his soule is wounded.]

21 As for woundes, they may be bound
vp againe, and an euill word may be re-
conciled : but who so bewapeth the se-
crets of a friend, hath lost all his credite.

22 * He that winketh with the eyes, ima-
gineth euill : and he that knoweth him,
will let him alone.

Pro. 10. 12.

23 When thou art present, he will speake
sweetely, and praise thy wordes : but at
the last he will turne his tale, and flams
der thy saying.

24 Many things haue I hated, but no-
thing so euill as such one : for the loyde
also hateth him.

25 Who so casteth a stone on his head, casteth it
vpon his owne head : and he that smiteth
with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall there :
in, [& he that lapeth a stone in his neigh-
bours way, shall stumble thereon,] and
he that lapeth a snare for an other, shall
be taken in it him selfe.

Psal. 7. 15.
pro. 26. 27.
eccle. 10. 2.

27 He that worketh euill, shall be wraps-
ped in euilles, and shall not knowe from
whence they come vnto him.

28 Mockerie and reproch followe the
proude, and vengeance lurketh for them
as a lion.

29 They that reioyce at the fall of the
righteous, shall be taken in the snare, and
angush shall consume them before they
dye.

30 Despise and anger are abhominable
things, and the sinfull man is subiect to
them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to for-
giue the offence. 13 Of the vices of the ioug,
and of the dangers thereof.

1 He * that seeketh vengeance, shall find
vengeance of the loyde, and he will
surely keepe his finnes.

Deut. 32. 35
Rom. 12. 19.

2 a Forgiue thy neighbour the hurt that
he hath done to thee, so shall thy finnes
be forgiven thee also, when thou prayest.

a Ma ought
not to seeke
vengeance.

3 Should a man beare hatred against ma,
and * desire forgiveness of the loyde ?

Mat. 6. 14

4 Ye will shewe no mercy to a man, which
is like him selfe : and will he aske forgive-
nesse of his owne finnes ?

5 If he that is but flesh, nourish hatred,
[and aske pardon of God,] who will in-
treat for his finnes ?

6 Remember the end, & let eniuitie passe :
imagine not death and destruction to an
other

other through anger, but perseuer in the commandementes.

7 Remember the commaundementes: so shall thou not be rigorous against thy neighbour: [consider diligently, the commandment of the most high, and forgive his ignorance.

8 * Beware of strife and thou shalt make thy sinnes fewer: for an angrie man kindeth strife.

9 And the unskillman disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehemement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an halste fighting sheddeth bloude: [a tongue that beareth false witness, bringeth death]

12 If thou spurne the sparke, it shall burne: if thou spurne it, it shall be quenched, and both these come out of the mouth.

13 * A boye for the slaunderser, and double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driven them from nation to nation: strong cities hath it broke down, and overthrowen the houses of grea men: [the strength of the people hath it brought downe, and haue the decaye of mightie nations.]

15 The double tongue hath cast out manye vertuous women, and robbed them of their labours.

16 Whoso breaketh into it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the word, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, & cometh not in the anger thereof, which hath not drawen in that poke, neither hath bene bounde in the bandes thereof.

20 For the poke therof is a poke of prou, and the bandes of it are bands of death.

21 The death thereof is an euill death: yet, were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnte with the flame thereof.

23 Such as forsake the worde, shall fall thereon: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuour them as a leopard.

24 Wedge thy possession with thornes, and make ditches and barres for thy mouth.

25 Wnde by thy silver and golde, and weigh thy wordes in a balance, & make a doore and a barre, and a sure bridle for

thy mouth.

26 Beware that thou slide not by it, & so fall before him that lych in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXXIX.

1 Doe lende monie, and do almes, 15. Of a faithfull man answering for his friend. 24. The poore mans life.

1 He that will shewe mercie, lendeth to his neighbour: and he that hath power ouer him selfe, keepeth the commaundementes.

|| Of well doing.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

Deut. 15. 7. 8.

3 Keepe thy word, and deale faithfully with him, and thou shalt alwayes finde the thing that is necessarie for thee.

mat. 5. 42. luke. 6. 35.

4 I sawe when a thing was lent thee, reckened it to be found, and graced them that had helped them.

5 Till they receiue, they kisse his handes, & for their neighbours good they humble their dooce: but when they shoulde pay againe, they prolonge the terme, and giue a careles answer, and make excuses by reason of the time.

6 And though he be able yet giueth he scarce the halfe againe, and reckoneth the other as a thing founde: els he deceiveth him of his monie, and maketh him an enemye without a cause: he payeth him with cursing and rebuke, & giveth him euill wordes for his good dooe.

7 There be many which refuse to lende because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humblyeth him selfe, & deserre not mercie from him.

9 Helpe the poore for the commaundementes sake, & curie not away, because of his pouertie.

10 Loe thy monie for thy brothers and neighbours sake and let it not eue vnder a stone to thy destruction.

Dani. 4. 24. mat. 6. 20.

11 * Bestow thy treasure after the commaundement of the most high, and it shall bring thee more profite then gold.

luke. 11. 41. & 12. 33.

12 Lay vp thine almes in thy secret chambers, and it shall keepe thee from all affliction.

act. 10. 4. & 1. tim. 6. 18.

13 [Mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterwards shall it arise, and pay euery man his rewarde vpon his heade.]

Or, giue thine almes secretly

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

Tob. 4. 8. 9. 1. 11.

15 An honest man is suretie for his neighbour: but he that is impudent, forsaketh him.

|| Of suertis hippe.

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

a As he is a foole that is suretie for e uery man: so is he vngodly that no wife will be suretie for any man.

17 The wicked is despiely the good dooe of his suretie.

18 The wicked will not become suretie: Egg. and

Eccl. 3. 7.

Pro. 26. 11.

|| The tongue.

Chap. 21

a That is, the tongue which faith and vnfaith, or speaketh one thing, & thinketh another. Or the tongue which speaketh neither out of the newe or old Testament, but of their own braine,

and he that is of an vnthankfull mind,
forlaketh him that deliuered him.

19 [Some man promisseth for his neigh-
bour: and when he hath lost his honestie,
he will forsake him.]

20 Suretishyppe hath desloped manie a
rich man, & remoued them as þe wanes
of the sea: mightie men hath it dūnen a-
way from their houses, and caused them
to wander among strange nations.

21 A wicked man, transgressing the com-
maundementes of the Lord, shall fall in-
to suretishyppe: & he that medleth much
with others mens busines, is intang-
led in controuersies.

22 I helpe thy neighbour according to
thy power, and beware that thou thy
selfe fall not.

23 * The cheefe thing of life is water, and
bread, and clothyng, and lodging to couer
thy shame.

24 || The poore mans life in his owne
lodge is better then delicate fare in an
other mans.

25 Wee it little or much, holde the content-
ment, that the house speake not enill of
thee.

26 For it is a miserable life to goe from
house to house: for where thou arte a
stranger, thou darst not open thy mouth.

27 Thou shalt lodge and feede vnthank-
full men: & after that haue bitter words
for the same, saying,

28 Come, thou stranger & prepare the
table, and feede us of that thou haste
readie.

29 Give place, thou stranger, to an ho-
nourable man: my brother cometh to
be lodged, and I haue neede of myne
house.

30 These things are heauie to a man that
hath vnderstanding, the vpraiding of
the house and the reproche of the lender.

CHAP. XXX.

1 Of the correction of children. 14. Of the com-
moditie of heales. 17. Death is better then a
sorrowfull life. 22. Of the ioye and sorrowe of
the heart.

1 **H**E that loneth his sonne, * causeth
him oft to feele the rodde, that hee
may haue ioye of him in the ende.

2 He that chastiseth his sonne, shall haue
ioye in him, and shall reioyce of him as
among his acquaintance.

3 He that * teacheth his sonne, greueneth
the enemy, and befoze his friends hee shall
reioyce of him.

4 Though his father dye, yet is he as
though he were not deade: for he hath
left one behinde him that is like him.

5 In his life he sawe him, and had ioy in
him, & was not sone in his death, (neer
there was he ashamed befoze his ac-
quaintances.)

6 He left behinde him an auenger against
his enemies, and one that shoulde thereto
laure vnto his friends.

7 Yet hath flattered his sonne, bindeth
vp his woundes, and his heart is grie-
ued at euerie crie.

8 An durtained horse will be stubburne,
and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately,
he shall makethe afraid, and if thou play
with him, hee shall bring thee to heauines.

10 Laugh not with him, lest thou be so-
riue with him, and lest thou gnashe thy
teeth in the end.

11 * Gue him no libertie in his youth, & Chap. 7. 26.
winke not at his follie.

22 Wolue doliue his necke while hee is
young, and beate him on the sides while
he is a childe, lest he ware stubburne, and
be disobedient vnto thee, and so bring
sorrowe to thine heart.

13 * Chastise thy child, & be diligent there-
in, lest his shame greue thee.

14 || Better is the poore, being whole & || The praise
strong, then a rich man that is afflicted of heales.

15 Health and strength is aboue all gold,
and a whole bodie aboue infinite trea-
sure.

16 There is no riches aboue a sound bod-
ie, & no ioye aboue the ioye of the hart.

17 Death is better then a bitter life, [and
long rest, then continuall sicknesses.

18 * The good things that are powred on a
mouth shut vp, are as mellees of meate
set vpon a graue.

19 What good doth the offering vnto an
idole? for he can neither eate nor smel: so
is he that is persecuted of the loyde, [and
beareth the reward of inquite.]

20 He seeth with his eyes, and groneth
like a gelded man, that lieth with a vir-
gin and fighteth.

21 * Gue not ouer thy mind to heauines,
and bere not thy selfe in thine owne
counsell.

22 The ioy of the heart is the life of man
and a mans gladness is the prolonging
of his dayes.

23 Loue thine owne soule and comfote
thine heart: dūne sorrowe farre from thee:
for sorrow hath slaine manie, and there
is no profite therein.

24 Enue and wrath shorten the life,
and carefulnesse bringeth age befoze the
time.

25 A noble and good heart will haue con-
sideration of his meat and diet.

CHAP. XXXI.

Of couetousnes. 2. Of them that take paine to
gather riches. 8. The praise of a rich man without
a fault. 12. Wee ought to flee drunkennes & sola-
cious sobornes.

1 **W**aking after riches pineth away || Couetous-
the bodie, and the care thereof nes.
dimineth away sleepe. 1. Ti. 6. 9. 10.

2 This waking care breaketh the sleepe,
as a great sickness beaketh the sleepe.

3 The rich hath great labour in gathering
riches together, and in his rest he is fil-
led with pleasures.

Chap. 39. 29

|| Sober li-
uing.

Pro. 23. 24.
Chap. 23. 33.

Deut. 6. 7.

a Like as
meate that
is set vpon
the graues
of dead men
is vnprofi-
table, for
that they
eat it not, &
uen so know
ledge in him
that openeth
his mouth
to utter it, is
vnprofitable.

Chap. 41. 24.
Chap. 20. 3.
Pro. 12. 25.
Chap. 15. 13.
Chap. 17. 22.

4 The yecall labourer in sining poorely, & when he leaueth of, he is still poore.

5 He that loneth gold, shall not be iustified, and he that followeth corruption, shall haue moueth thereof.

6 * Many are destroyed by the reason of golde, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them þ sacrifice vnto it, and euery soole is taken therewith.

8 Blessed is the * riche which is found without blame, and hath not gone after golde, [nor hoped in monie and treasures.]

9 Who is he, and we will commend him? for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, & found perfit? let him be an example of gloire, who might offend, & hath not offended, or do euill, and hath not done it.

11 Therefore shall his goodes be established, and the congregation shall declare his almes.

12 If thou sit at a crostip table, || open not thy mouth wide vpon it, and say not, Bes halbe much meate.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye: for it worketh for euery cause.

14 Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy self him that is by thee, and marke euery thing.

16 Eate a modell of that which is set before thee, & deuoure not, least thou be hated.

17 Leane thou of first for nouritures sake, & be not insatiabie least thou offend.

18 Whenthou stretch among many, reache not thine hand out first of all.

19 * How litle is sufficient for a man well taught? & thereby he besicheth not in his chamber, [nor seethen any paine.]

20 A wholesome sleepe cometh of a temperate belly: he repleth up in the morning, and is well at ease in himselfe: but paine in watching and choleric diseases, and pangis of the belly are with an insatiabie man.

21 If thou haste bene forced to eate, arpe, go forth, & vomite, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

22 * Ap sonne, heare me, & despise me not, & at the last thou shalt hide as I haue told thee: in all thy workes be quicke, so shall there no sicknesse come vnto thee.

23 * Who so is || libellal in his meate, men shall blesse him: and the testimony of his honestie shall be beloued.

24 But against him that is a nigard of his meate, the whole cite shall murmur: the testimonies of his nigardnesse shall be sure.

25 Shew not thy baliatnes in wine: for * wine hath destroyed many.

26 The fouace pouerth the edge in the tempering: so doeth wine the heartes of

the proude by drunkenness.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine? Psal. 104. 15 pro 31. 4, 5. 6, 7.

28 Wine was made [from the beginning] to make men glad, [and not for drunkenness.] Wine measurably drunken and in time, bringeth gladnesse, and cheerefulness of the minde.

29 But wine drunken with excess, maketh bitternesse of minde with brawlings and scoldinges.

30 Drunkenness increaseth the courage of a soole, till he offend: it dimmineth his strength, and maketh woundes.

31 * Rebuke not thy neighbour at the wine & despise him not in his mirth: gne him no despitefull wordes, & pisse not vpon him with contrarie wordes.

Chap. 20. 16

CHAP. XXXII.

1 An exhortation to modestie, 14 Let the auncient speak, 14 To give thanks after the repast.

25 Of the feast, faith and confidence in God.

1 If thou be made the master of the feast, || lift not thy selfe vp, but be among thee, as one of the rest: take diligent care to them, and so sit downe.

|| Humbleness.

2 And when thou hast done all thy dutie, sit downe, that thou mayest be merie with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becometh thee, but with sound iudgement, and hinder not musike.

4 Dowe not our wordes, where there is no audience, & shew not forth wisdom out of time.

Eccles. 3. 7. Chap. 20. 7.

5 The consent of musicians at a banquet is as a signet of caruncle set in golde.

6 And as the signet of an emeraude well trimmed with golde, so is the melodie of musike in a pleasant banquet.

7 [Give care, and be still, & for thy good behauiour thou shalt be loued.]

8 Thou that art pong, speake if neede be, & yet scarcely when thou art twice asked.

9 Comprehend much in fewe wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, & yet hold thy tongue.

10 If thou be among great men compare not thy selfe vnto them: and when an elder speaketh babble not much.

11 Before the * thunder goeth lightning, & before a shamefast man goeth fauour.

12 Stand by betimes, & be not the last: but get thee home without delay.

13 And there take thy pastime, & do what thou wilt, so that thou do none euill, or be proude wordes.

14 But aboute at things, give thanks vnto him that hath made thee, & replenished thee with his goods.

15 * Who so seareth the Lord, will receive his doctrine, and they that rise early, shall finde fauour.

16 He that seeketh the lawe, shall be filled therewith: but the hypocrite will be

offens

Chap. 8. 2.

Luke. 6. 14.

Temperance.

Chap. 37. 29

a This counsel only concerning the health of the body, is here alledged, rather for a remedie to helpe digestion vnto a weak stomach, then for an instruction to tolerate intemperance: for suffering is forbidden

vs. Luke. 21.

34.

Pro. 22. 19.

|| Libellalitie

Iude. 13. 2. 8

offended thereat.

- 17 They that feare the Lorde, shall finde þ which is righteous, and shall kindle iustice as a light.
- 18 A vngodly man will not be reformed, but findeth out excules according to his will.
- 19 A man of vnderstanding despiſeth not counſel: but a lewde and proud man is not toucht with feare, euen when he hath done rashly.
- 20 If thy ſonne, do nothing without aduifement: ſo ſhall it not repent thee after the dede.
- 21 Go not in the way where thou mayeſt fall, nor where thou mayeſt ſtumble among the ſtones, neither truſt thou in the way that is plain.
- 22 And beware of thine owne children, [& take heede of them that be thine owne houſholde.]
- 23 In euerie good worke be of a faithfull heart: for this is the keeping of the commandements.
- 24 Who ſo beſeureth in the Lorde, keepeth the commandements: and he that truſteth in the Lorde, ſhall take no hurt.

* Or, the Law.

CHAP. XXXIII.

- 1 The deliuerance of him that feareth God. 4 The answer of the wife. 12 Man is in the bande of God, as the clay is in the hand of the potter, 25 Of euill ſeruants.

¶ The feare of God.

- 1 There ſhall no euill come vnto him that feareth the Lorde: but when he is in temptation, he will deliuer him againe.
- 2 A wiſe man hateth the lawe: but he that is an hypocrite therein, is as a ſp in a ſcorne.
- 3 A man of vnderſtanding walketh faithfully in the Law, and the law is faithfull vnto him.
- 4 As the queſtion is made, prepare the answer, and ſo ſhalt thou be heard: be ſure of the matter, and ſo anſwer.
- 5 The heart of the fooliſhe is like a cartes wheele: and his thoughtes are like a rolling aretre.
- 6 As a wilde hoſe nepeth vnder euerie one that ſitteth vpon him, ſo is a ſcornefull friend.
- 7 Why doeth one day excell another, ſeeing that the light of the dapes of the yere come of the ſunne?
- 8 The knowledge of the Lorde hath parted them a ſunder, and he hath by them diſpoſed the times and ſolemne feaſts.
- 9 Some of them hath he choſen and ſanctified, and ſome of them hath he put among the dapes to number.

- 10 And all men are of the ground, and Adam was created out of the earth: but the Lorde hath diuided them by great knowledge, & made their ways diuerſe.
- 11 Some of them hath he bleſſed & exalted, and ſome of them hath he ſanctified, and appropiated to himſelfe: but ſome of them hath he curſed, and brought them lowe,

Gen. 1. 27.
¶ 2. 7.

- and put them out of their eſtate.
- 12 As the clay is in the porters hand, to order it at his pleaſure, ſo are men alſo in the hand of their creator, ſo that he may reward them as liketh him beſt.
- 13 Againſt euill is good, & againſt death is life: ſo is the godly againſt the ſinner, and the vngodly againſt the faithfull.
- 14 So in all the workes of the moſt High thou may ſee that there are euer two, one againſt another.
- 15 If I am awaked by laſt of all, as one that gathereth after them in the vintage. In the bleſſing of the Lorde I am increaſed, & haue filled my wine preſſe, like a grape gatherer.
- 16 Beholde, how I haue not laboured onely for my ſelfe, but for all them that ſeek knowledge.
- 17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.
- 18 Giue not thy ſonne a wife, thy brother and friend, powder ouer the while thou liueſt, and giue not away thy ſubſtance to another, leaſt it repent thee, and thou inſtreate for the ſame againe.
- 19 As long as thou liueſt, and haſt breath, giue not thy ſelfe ouer to any perſon.
- 20 For better it is that thy children ſhould pray vnto thee, then þ thou ſhouldest looke vnto the handes of thy children.
- 21 In all thy workes be excellent, þ thine honour be neuer ſtained.
- 22 At the time when thou ſhalt end thy dapes, and finiſh thy life, diſtribute thine inheritance.
- 23 The ſodder, the whippe & the burden belong vnto the aſſe: and meate, correction and worke vnto thy ſeruant.
- 24 If thou ſet thy ſeruant to labour, thou ſhalt finde reſt: but if thou let him go idle, he ſhall ſeek libertie.
- 25 The poke and the whippe bow downe the harde necke: ſo tame thine euill ſeruant with the whippes, and correction.
- 26 Send him to labour, that he go not idle: for idleneſſe hungeth much euill.
- 27 Set him to worke, for that belongeth vnto him: if he be not obſedient, put on more heauie fetters.
- 28 But be not exceſſiue toward any, and without diſcretion do nothing.
- 29 If thou haue a faithfull ſeruant, let him be vnto thee as thine owne ſoule: for in blood haſt thou gotten him. If thou haue a ſeruant, intreat him as thy brother: for thou haſt receiued of him, as of thy ſelfe. If thou intreat him euill, and he runnes away, wilt thou ſeek him?

1 Ju. 45. 9.
ro. 9. 20. 21.

Chap. 24. 39

a That is, lee no man vſe thee as his ſeruant, when thou haſt committed all thy goods into his hand.

¶ How ſlaues were ordered in olde time.

Chap. 7. 20.

CHAP. XXXIIII.

- Of dreames. 1 The praife of them that feare God. 18 The offerings of the wicked. 22 The bread of the needy. 27 God doeth not allowe the workes of an vnſubſtanciall man.

- 1 The hope of a fooliſh man is vaine and faile, and dreames make ſoles to hauncyngs.
- 2 Who ſo regardeth dreames, is like him that

¶ Dreames.

for thou shalt come here, and will not
depart till the most High hath respecte
thereunto to iudge righteously, & to ex-
cute iudgement.

- 18 And the lord will not be slacke, nor
the almightie will tarry long from the,
till he hath smitten in funder the topes
of the vnnuerfull, and auenged himselfe
of þe heathen, till he haue taken a way the
multitude of the cruell, and broken the
scepter of the vnbrighteous, till he giue es-
uerie man after his works, and reward
them after their deuites, til he haue iud-
ged the cause of his people, and com-
forted them with his mercie.

- 19 Oh, how saue a thing is mercie in the
time of anguish and trouble! It is like
a cloude of raine, that cometh in the
time of a drought.

CHAP. XXXVI.

- 1 A prayer to God in the person of all faithfull
men, against those that persecute his Church,
22. The praise of a good woman.

- 1 **H**ue mercie vpon vs, O Lord God of
all thinges, and behold vs, & shew
vs the light of thy mercies,]

- 2 And send thy feare among þe nations,
which fecke not after thee, [þe they may
know that there is no God but thou, &
that they may shewe thy wonderous
workes.]

- 3 Lift vp thine * hand vpon the straunge
nations, that they may see thy power.

- 4 As thou art sanctified in vs before the,
so be thou magnified among the before
vs.

- 5 That they may knowe thee, as wee
knowe thee: for there is none other God
but onely thou, O Lord.

- 6 Renew the signes, & chaunge the won-
ders: shew the glorie of thine hand and
thy right arme, that they may shew forth
thy wonderous actes.

- 7 Raise vp thine indignation, & powre
out wyath: take away the aduersarie, &
smite the enemye.

- 8 Make the time shorte: remember thine
othe, that thy wonderous workes may
be praised.

- 9 Let the wyath of the fire consume them
that escape, and let them perishe that op-
presse the people.

- 10 Smite in funder the heads of the prin-
ces that be our enemies, and say, There
is none other but we.

- 11 * Rather all the tribes of Jacob toge-
ther, (that they may knowe that there is
none other God but onely thou, and
that they maye shew thy wonderous
workes) and inherite thou them as from
the beginning.

- 12 O Lord, haue mercie vpon the people,
that is called by thy name, and vpon
Israel: whom thou hast likened to a first
borne sonne.

- 13 Oh, be mercifull vnto Ierusalem the
Cittie of thy Sanctuarie, the citie of thy
rest.

- 14 Fill Zion, that it may magnifie thine
wrackes, and all thy people with thy
glorie.

- 15 Give witness vnto those that thou hast
possessed from the beginning, and raise
vp the prophetes that haue ben shewed
in thy name.

- 16 Rewarde them that waite for thee,
that thy Prophetes may be founde
faithfull.

- 17 O Lord, heare the prayer of thy ser-
uautes according to the * blessing of
Aaron ouer thy people, [and giude thou
vs in the way of righteousnesse] that
all they which dwel vpon the earth, may
knowe that thou arte the Lord the eter-
nall God.

- 18 ¶ The belkie denoureth all meates, yet
is one meate better then an other.

- 19 As the throte tasteth venison, so doth
a wise minde discerne false wordes.

- 20 A forward heart bringeth grace, but
a man of experience will resist it.

- 21 A woman is apt to receive enerie man
yet is one daughter beter then an other.

- 22 The beautie of a woman chereeth
the face, and a man loueth nothing better.

- 23 If there be in her tongue gentlenesse,
meekenesse, and wholesome talke, then is
not her husbände like other men.

- 24 Hee that hath gotten a [vertuous]
woman, hath begun to get a possession:
she is an helpe like vnto himselfe, & a pre-
salar to rest vpon.

- 25 Where no hedge is, there the possession
is spoiled: and he that hath no wife,
wandereth to and fro mourning.

- 26 Who will trust a theefe that is al-
way ready and wandereth from towne
to towne: and likewise him that hath
no rest, and lodgeth, whereforeuer the
night taketh him.

CHAP. XXXVII.

- 1 How a man should knowe friendes & coun-
sellors. 12. To keepe his companie that fea-
reth God.

- 1 **E**uerie friende saith, ¶ I am a friende
vnto him also: but there is some
friende, which is onely a friende in
name.

- 2 Remaineth there not heauinesse vnto
death, when a companion and friend is
turned to an enemye?

- 3 O wicked presumption, from whence
arte thou sprung vp to couer the earth
with deceipt?

- 4 * There is some companion whiche in
prosperitie retoyeth with his friend: but
in the time of trouble he is against him.

- 5 There is some companion that helpeth
his friend for the bellies sake, and taketh
vp the buckler against the enemye.

- 6 Forget not thy friend, in thy mind, &
thinke vpon him in thy riches.

- 7 Seke his counsell at him of whom thou
art suspected, and disciole not thy coun-
sell vnto such as hate thee.

- 8 * Euerie counsellor prayeth his owne
counsell: but there is some that coun-
sell-eth

Num. 6. 23.

¶ The praise
of a good
woman.

¶ Of friend-
shippe.

Chap. 6. 10.

¶ Of whom
we sholde
take coun-
sell.
Chap. 1. 19.
& 9. 16.

¶ Against the
wicked.

Iere. 10. 25.

¶ A prayer for
the godly.

Exo. 4. 22.

**Or, what
needs he
bath.*

leth for him selfe.

9 Beware of the counsellor, and be advised
afore : whereto thou wilt use him: for he
will counsell for himselfe, least he cast the
lot vpon thee.

10 And say vnto thee, Thy way is good,
& afterward he stand against thee, & looke
what shall become of thee.

11 Like no counsell for religion of him, that
is without religion, nor of iustice, of him
that hath no iustice, nor of a woman coun-
selling her of whom she is zealous, nor of a
coward in matters of warre, nor of a
merchant concerning exchange, nor of a
bier for the sale, nor of an enuious man
touching thankfullnesse, nor of the vni-
uersall touching kindnesse, [nor] of an
vnhonest man of honestie, [nor] of the
flouthfull for any labour, nor of an hye-
ling for the flourishing of a worke, nor of an
idle seruant for much busynesse: hearken
not vnto theſe in any matter of counsell.

12 But be continuall with a godlie man
whome thou knowest to keepe the com-
maundementes of the Lord, whose mind
is according to thy mind, and is sozie for
thee when thou stumblest.

13 Take counsell of thine owne heart: for
there is no man more faithfull vnto thee,
then it.

14 For a mans minde is sometime more
accustomed to shewe more then seven
watchmen þ sit aboute in an high towre.

15 And aboute all this pray to the moſte
High, þ he will direct thy way in trueneth.

16 Let reason go before euerie enterpriſe, &
counsell before euerie action.

17 ¶ The changing of the countenance
is a signe of the chaunging of the heart :
four things appeare good and euill, life
and death, but the tongue hath euer more
the gouernement ouer them.

18 ¶ Some man is wittie, & hath instruc-
ted many, and yet is viprofitable vnto
himselfe.

**Or, wisdom* 19 Some man will be wise in wordes, & is
hated, yea, he is desitute of all foode.

20 Because grace is not giuen him of the
Lorde: for he is desitute of all wisdom.

21 An other is wise for him selfe, and the
frutes of vnderſtanding are faithfull in
his mouth.

22 A wise man instructeth his people, and
the frutes of his wisdom faile not.

23 A wise man shall be plentifully blessed,
and all they that see him, shall thinke him
blessed.

24 The life of man standeth in the number
of dayes: but the dayes of Iſrael are nu-
merable.

25 A wise man shall obtaine credite a-
mong his people, and his name shall be
perpetuall.

26 ¶ Thy soune, proue thy soule in thy life,
and see what is euill for it, & permit it not
to do it.

27 For all things are not profitable for all
men, neither hath euerie soule pleasure in
euerie thing.

28 Be not ¶ greedy in all desires, and be
not too hasty vpon all meates.

29 * For excess of meates bringeth sick-
nesse, and gluttonie cometh into cholles
ricke diseases.

30 ¶ Staruet haue many perished: but he
þ dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable, & 6 To burie the
dead. 24. Therewiſe of him that is learned.

1 Honour the ¶ Physician with that
honour that is due vnto him, be-
cause of necessitie: for the Lord hath
created him.

2 For of the moſte High cometh healing,
and he shall reueiue guttes of the ſam.

3 The knowledge of the ¶ Physician lieth
vpon his head, and in the sight of great men
he shall be in admiration.

4 The Lord hath created medicines for the
earth, the that is wise, will not abhorre
them.

5 * Was not the water made ſweete with
woode, that men might know the vertue
thereof? *Exod. 15. 25*

6 So he hath giuen men knowledge, that
he might be glorified in his wondrous
workes.

7 With such doth he heale men, & taketh a-
way their paines.

8 Of such doeth the apothecarie make a
confection, & yet he cannot finish his own
workes: for of the Lord cometh prosper-
ritie and wealth ouer all the earth.

9 ¶ Thy ſoune, ſayle not in thy ſickneſſe, but
¶ pray vnto the Lord, and he will make
thee whole. *Iſai. 38. 2, 5*

10 Learne off from ſinne, and order thine
handes aright, and cleanse thyne heart
from all wickedneſſe.

11 Offer ſweete incenſe, & fine ſauore for a
remembrance: make the offering fat, for
thou art not the ¶ first quier.

12 Then giue place to the ¶ Physician: for
the Lorde hath created him: let him not
go from thee, for thou haſt neede of him.

13 The house may come, þ there enterpri-
ſes may haue good ſucceſſe.

14 For they also shall pray vnto the Lord,
that he would prosper that, which is gi-
uen for ease, & their phyſicke for the pro-
longing of life.

15 ¶ We that ſinneth before his maker, let him
fall into the handes of the ¶ Physician.

16 ¶ Thy ſoune, ¶ poure forth teares ouer þ
dead, and begin to mourne, as if thou
haddest ſuffered great harme thy ſelfe, &
then couer his body according to his ap-
pointment, and neglect not his buriall.

17 ¶ Make a gracious lamentation, and
be earnest in mourning, and beſeech lamen-
tation as he is worthy, and that, a day
or two, least thou be euill ſpoken of, and
then comfort thy ſelfe for thine heauyns.

18 * For of heauyns cometh death, and
the heauynneſſe of the heart breaketh the
ſtrength.

19 ¶ Of the affection of the heart cometh
¶ 39. iij. *ſol.*

¶ Of tempo-
rancie.

¶ Chap. 38. 19.
20.

**Or, take
boode.*

¶ Of phyſi-
cians and
phyſicke.

Exod. 15. 25

Iſai. 38. 2, 5

¶ God be-
toweth firſt
his benefi-
ts. & we muſt
render a
portion
thereof to
ſuch viſes as
he appoint-
eth. *Chap. 22. 11*
¶ Of mour-
ning.

**Or, the
cuſtome.*

*Pro. 15. 13.
¶ 17. 22.*

forrowe, and the life of him that is afflicted is according to his heart.

- 20 Take no heavinesse to heart: bryne it as way and remember the last end.
- 21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.
- 22 Remember his iudgement: thine also shall be likewise, unto me yesterday, and unto thee to day.
- 23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe as gaine for him, when his spirit is departed from him.
- 24 ¶ The wisdom of a learned man cometh by using well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.
- 25 How can he get wisdom that holdeth the plough, & he that hath pleasure in the goade, and in dunning oven, and is occupied in their labours, and talketh but of the breede of bullockes?
- 26 He quietly his mind to make forowes, & is diligent to give the hne fodder.
- 27 So is it of enerie carpenter, and workmaster that laboureth night and day: and they that cut, and graue scales, & make sundrie diuersities, and give themselves to counterfet imagerie, and watche to performe the worke.
- 28 The smith in like maner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, & he must fight with the heate of the furnace: the noise of the hammer is euer in his eares, and his eyes looke ouer vpon the thing he maketh: he setteth his mind to make by his works: therefor he watcheth to polish it perfectly.
- 29 So doeth the potter sit by his worke: he turneth the wheele about with his fete: he is careful alway at his worke, & maketh his worke by number.
- 30 He fashioneth the clay with his arme, and with his fete he tempereth the hardness thereof: his heart imagineth how to couer it with lead, and his diligence is to cleanse the oven.
- 31 All these hope in their handes, and esuerie one bestoweth his wisdom in his worke.
- 32 Without these cannot cities be maintained, nor inhabited, nor occupied.
- 33 And yet they are not asked their iudgement in the counsell of the people, neither are they hee in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the found of the lawe, and they are not meete for hard matters.
- 34 But they mainteine the state of the worlde, & their desire is concerning their worke and occupation.

CHAP. XXXIX.

- 1 A wise man, 16 The works of God, 24 Vnto the good, good things profitt, but vnto the euill, euen good things are euil

- ¶ One that applyeth his minde to the lawe of the moste high, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himselfe in the prophesies.
- 2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.
- 3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.
- 4 He shall serue among great men, and appeare before the prince: he shall trauell through strange countries: for he hath tried the good & the euill among men.
- 5 He will giue his heart to resort early vnto the lord that made him, & to pray before the moste high, and will open his mouth in prayer, & pray for his finnes.
- 6 When the great lord will, he shall be filled with the spirit of vnderstanding, that he may powze out wise sentences, & giue thanks vnto the lord in his prayer.
- 7 He shall direct his counsell, and knowledge: so shall he meditate in his secrets.
- 8 He shall shewe forth his science and learning, and reioyce in the law & covenant of the lord.
- 9 Many shall commend his vnderstanding, and his memoze shall neuer be put out, nor depart away: but his name shall continue from generation to generation.
- 10 * The congregation shall declare his wisdom, and shew it.
- 11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.
- 12 Yet will I speake of no things: for I am full as the ydnone.
- 13 Hearken vnto me, ye holy children, and bring forth sente, as the rose is plucked by the bookes of the field,
- 14 And giue ye a sweete smell as incense, & bring forth flowres as the lile: giue a smell, and sing a song of praise: blese the lord in all his works.
- 15 Giue honour vnto his name, & shewe forth his praise with the longes of pourhippes, and with harpes, and ye shall say after this manner,
- 16 * All the workes of the lord are excelling good, and all his commandementes are done in due season.
- 17 And none may say, What is this? wherefore is that: for at what conuenient they shall all be sought out: at his commandement the water stode as an heape, and at the word of his mouth the waters gathered them selues.
- 18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.
- 19 The workes of all flesh are before him, & nothing can be hid from his eyes.
- 20 He seeth fro everlasting to everlasting, & there is nothing wonderfull vnto him.
- 21 A man neede not to say, What is this? wherefore is that: for he hath made all things for his owne life.

¶ Of true wiledome.

Or, the Lord.

Chap. 44. 3.

Or, Libanus

Gen. 1. 31. mar. 7. 37

- 22 His blessing shall runne ouer as the streame, and mopen the earth like a floud.
- 23 As he hath turned the waters into saltnesse, so shall the heathen sale his wrath.
- 24 As his waies are plaine & right vnto the iust, so are they stumbling blocks to the wicked.
- 25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

Chap. 29. 23

- 26 * The principall things for the whole life of mans life is water, fire, and prou, and salt, & meale, wheat and hony, and milke, the bloud of the grape, & oyle, & clothing.
- 27 All these things are for good to þ godly: but to the sinners they are turned vnto euill.
- 28 There be spiritres that are created for vengeance, which in their rigour lay on fire strokes: in the time of destruction they shewe forth their power, and accomplishe the wrath of him that made them.
- 29 * fyre, and hable, and fannin, & death: all these are created for vengeance.
- 30 The teeth of wilde beastes, & the scorpions, and the serpents, and the swoorde erecte vengeance for the destruction of the wicked.
- 31 They shalbe glad to do his commandments: and when neede is, they shalbe readie vpon earth: and when there hour is come, they shall not ouerpasse the commandement.
- 32 Therefore haue I taken a good courage vnto mee from the beginning, and haue thought on these things, and haue put them in writing.
- 33 * All the woikes of the Lord are good, & he giueth euery one in due season, and when neede is:
- 34 So that a man neede not to say, This is worse then that: for in due season they are all worthe praise.
- 35 And therefore praise the Lord w whole heart and mouth, and blesse the name of the Lord.

CHAP. XL.

1 Many miseries in mans life, 14 Of the blessing of the righteous and prerogative of the feare of God.

¶ The miseries of mans life.

- 1 Great ¶ tranail is created for almen, and an heauie poke vpon the soules of Adam from the day that they go out of their mothers wombe, til the day that they returne to the mother of all things,
- 2 Namely their thoughtes, and feare of the heart, and their imagination of the things they wait for, and the day of death,
- 3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth & ashes:
- 4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him

that is clothed in simple linen.
 5 Wrath and enuie, trouble, and inquietnes, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night bypon his bed, chaunge his knowledge.

- 6 A litle of nothing is his rest, and afterwarde in sleeping he is as in a watchetowne in the day: he is troubled with þ visions of his heart, as one that runneth out of a battell.
- 7 And when all is safe, he awaketh, and marneth that the feare was nothing.
- 8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:
- 9 Doorener, * death and bloud, & strife, & sworde, oppression, famine, destruction, and punishment.
- 10 These things are all created for the wicked, and for their sakes came the * floud also.
- 11 * All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the fra.
- 12 ¶ All bribes and vnrightheousnes shall be put away: but ¶ faithfulness shall endure for euer.
- 13 The substance of the vngodly shall be dyed by like a ruiuer, and they that make a found like a great thunder in the raine.
- 14 When he openeth his hand, he reioyceth: but all þ transgressours shall come to naught.
- 15 The children of the vngodly shall not obtaine many brimiches: for the vncleane rootes are as vpon the high rocks.
- 16 Their tender stalkes by what water soeuer it be or water bankie, it shalbe pulsed by before all other herbes.
- 17 ¶ Friendlines is as a most plentiful garden of pleasure, and mercie endureth for euer.
- 18 * To labour & to be content with that a man hath, is a sweete life: but he that findeth a treasure, is alone them both.

Chap. 39. 29
30

Gen. 7. 11.
Gen. 1. 9
Chap. 41. 10
Eccle. 1. 7.

¶ Faithfulness

Philip. 4. 11
1. Tim 6. 6.

- 20 Wine and musike reioyce the heart: but the loue of wisdome is aboue them both.
- 21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.
- 22 Thine eye desireth fauour and beautie: but a grone said tyme, rather then them both.
- 23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.
- 24 Friends and help are good in the time of trouble, but almes shall deliuer moze then them both.
- 25 Golde and siluer fasten the scete: but counsell is esteemed aboue them both.
- 26 Riches are strength lift by the munde:

¶ g g. v. but

but the feare of the lord is aboue them both: there is no want in the feare of the lord, and it needeth no helpe.

- 27 The feare of the lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.
- 28 If thy soune, lead not a beggers life: for better it were to die then to begge.
- 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after another mens meate: but a wise man and well nourished, will beware thereof.
- 30 Begging is sweete in the mouth of the vnhauisall, and in his belly there burneth a fire.

CHAP. XII.

- 1 Of the remembrance of death. 3. Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdom. 17 Of what things man ought to bee ashamed.

of death,

- 1 **O** Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to bere him, & that hath prosperitie in all things: yea, vnto him that is able to receiue meate.
- 2 O death, how acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vered with all things, and to him that despaireth, and hath lost patience!
- 3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the lord ouer all flesh.
- 4 And why wouldest thou bee against the pleasure of the most High? whether it bee ten or an hundred, or a thousand peres, there is no defence for life against the graue.
- 5 The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.
- 6 The inheritance of vngodlie children shal perish, and their posterity shal haue a perpetual shame.
- 7 The children complaine of an vngodlie father, because they are reproched for his sake.
- 8 Wo be vnto you, O ye vngodlie, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.
- 9 If ye be boyne, ye shal be boyne to cursing: if ye die, the curse shal be your portion.
- 10 * All that is of the earth, shal turne to earth againe: so the vngodlie go from the curse to destruction.
- 11 Though men moeue for their bodie, yet the wicked name of the vngodlie shal be put out.
- 12 Haue regard to thy name: for that shal

continue with thee aboue a thousand treasures of golde.

- 13 A good life hath the dapes numbered: but a good name endureth euer.
- 14 * Thy children, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not seene, what profit is in them both?
- 15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.
- 16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neyther are all things allowed as faithfull in all men.
- 17 Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie.
- 18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightheousnes before a compassion and friend.
- 19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, & to leane with thine elbows vpon the bread, or to be repoyred for giuing or taking.
- 20 And of silence vnto them that salute thee, and to looke vpon an harlot.
- 22 And to turne away thy face from thy kinsman: or to take awaye a portion of a gift, or to be euill minded toward another mans wife.
- 22 Or to sollicite any mans maide, or to stand by her bed, or to reproch thy friends with wordes.
- 23 Or to vphayde when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret wordes.
- 24 Thus maiest thou well be shamefull, and shalt find fauour with all men.

CHAP. XLII.

- 1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things: yea, euen the secrets of thine heart.

- 1 **O** If these things be not thou ashamed, neither haue regarde to offend for any person.
- 2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godlie.
- 3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends.
- 4 To be diligent to keepe true balans, and weight, whether thou haue muche or little.
- 5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood.
- 6 To set a good locke where an euill wife is, and to locke where many hands are.
- 7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out and that that is receiued againe.
- 8 To teach the vnlearned, and the vnwise, & the aged, that contend against thee.

|| A good name, Chap. 20, 29
|| Of shame-fallnes.

|| In what things we ought not to be ashamed.

Chap. 40, 11

the wong: thus shall thou be wel instructed, and appoyned of all men liuing.

Or, is a secret watch to the father

9 ¶ The daughter 'maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleep in the pouth, least she should passe þ flower of her age: & when she hath an husband, least she should be hated:

Chap. 26. 10

10 In her virginie, least she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least she misbehaue her selfe: and when she is married, least she continue vnfruitfull.

Chap. 25. 23

11 * If thy daughter be vnshamefast, keep her secretly, least she cause thine enemies to laugh thee to scoyne, and make thee a common talke in the citie, and drifame thee among the people, and bring thee to publicke shame.

Gen. 3. 6.

12 * Beholde not euery bodies beautie, & compare not among womenn.

13 For as the moth cometh out of garments: so doth wickednes of þ woman.

14 The wickednes of a man is better then the good increatie of a woman, to wit, of a woman that is in shame, and reioych.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the worde of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Yath not the Lord appoynted that his Sauntres should declare all his wonderful workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?

18 We seeketh out the depth, and the hart, and he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 We declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

*Job. 41. 4.
Isa. 29. 15.*

20 * No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wise dome, and he is from euerslasting to euerslasting, and for euer: vnto him may nothing be added, neither can he be diminished: he hath no neede of any counseller.

22 Oh, howe delectable are al his workes, & to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and when so euer neede is, they are all obedient.

24 They are all double, one against an other: he hath made nothing that hath any fault.

Or, stablisheth.

25 The one 'commendeth the goodnesse of the other: and who can be satisfied with beholding Gods glory.

CHAP. XLIII.

The summe of the creation of the workes of God.

1 The high ornament || the cleare firmament, the beantie of the heauen so glorious to behold.

The wonderful workes of God.

2 The same also, a marvellous instrument when it appeareth, declareth, at his going out, the worke of the most high.

3 It mooueth burneth the countree, and who may abide for the heate thereof?

4 The sunne burneth þ mountaines threë times more then he that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commaundement he causeth it to run hastily.

6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Gen. 1. 6.

7 * The seales are appointed by the moone: the light thereof dimmureth vnto the end.

Exod. 12. 2.

8 The moone is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beantie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the holie one they continue in their order, and faile not in their watch.

11 ¶ I looke vpon the rainebowe, & praise him that made it: very beautifull is it in the brightnesse thereof.

*Gen. 9. 13.
14.*

12 * It compasseth the heauen about with a glorious circle, and the handes of the most high haue benided it.

Isa. 40. 12.

13 ¶ Though his commaundement he maketh the snowe to haste, and sendeth swiftly the lightening of his iudgement.

14 Therefore he openeth his treasures, & the cloudes flie forth as the foules.

15 In his power hath he strengthened þ clouds, and broken the haille stones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the noyse of the North: the whirle winde also, as birdes that fly, scattereth the snowe, & the falling downe thereof is as the grasshoppers that light downe.

18 The eye maruelleth at the beantie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 He also potozeth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the toppes of pales.

20 When the cold North wind bloweth, an ice is frozen of the water, it abideth vpon all the gatherings together of water, and closeth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the wilderuesse, and despoyleth that that is greene, like fire.

- 22 The remedie of all these is when a
cloudie cometh hastily, & when a dewe
cometh vpon the heate, it refresheth it.
- 23 [Wp his word he stillet h wynde:] by
his counsell he appeaseth the deepe, and
planteth plaides therein.
- 24 They that faile ouer the sea, tell of the
perills thereof, & when we heare it with
our eares, we maruell thereat.
- 25 foz there be strange, and wonderous
works, diuers maner of beastes, and the
creation of whales.
- 26 Through him are all thinges directed
to a good end, and are stablished by his
word.
- 27 And when we haue spoken much, we
can not attaine vnto them: but this is
the summe of all, that he is all.
- 28 What power haue we to praise him:
foz he is aboue all his workes?
- 29 The Lord is terrible, and verp* great,
and maruellous is his power.
- 30 Praise the Lord, and magnifie him as
much as pe can, yet doth he farre exceed:
exalt him with all your power, and be
not weauey, yet can pe not attaine vnto
it.
- 31 * Who hath seene him, that he might
tell vs? and who can magnifie him as
he is?
- 32 foz there are hid yet greater thinges
than these be, & we haue seene but a fewe
of his workes.
- 33 foz the Lord hath made all thinges,
and giuen wisdom to such as feare God,
- 10 But the former were mercifull men,
whose righteousness hath not bene foz
gotten.
- 11 foz whose posteritie a good inheritance
is reserved, and their seed is contained
in the covenant.
- 12 Their stocke is contained in the cove-
nant, and their posteritie after them.
- 13 Their seed shall remaine foz euer, and
their praise shall neuer be taken away.
- 14 Their bodies are buried in peace, but
their name liueth foz evermore.
- 15 * The people speake of their wisdom, Chap. 39. 10
& the congregation talke of their praise.
- 16 || * Enoch praised the Lord God: there- || Enoch.
foze was he translated foz an example of || Gen. 5. 24.
repentance to the generations. || bebr. 11. 5.
- 17 || * Noe was found perfect, and in the || Noe.
time of wrath he had a reward: therefore || Gen. 6. 9.
was he left as a remnant vnto p earth, || 7. 1.
when the flood came. || bebr. 11. 7.
- 18 An euerlasting covenant was made
with him, that al felly should *perily no
more by the flood.
- 19 || Abraham was a *great father of ma- || Abraham.
ny people: in glozy was there none like || Gen. 12. 3.
vnto him. || 15. 5. &
17. 4.
- 20 He kept the Lawe of the most high, and
was in covenant with him, and he set p
covenant* in his flesh, and in tentation
he was found faithful.
- 21 Therefore he assured him by an *othe, || Gen. 22. 16.
that he would blesse the nations in his || 17. 18.
seed, and that he would multiplie him || gal. 3. 8.
as the dust of p earth, and exalt his seed

- 1 **A**nd // **M**oyses, the * beloued of God // **M**oyses,
and men, brought he forth, whose re- // **Exod.** 11. 3.
membrance is blessed. // **actes.** 7. 23.
- 2 **H**e made him like to his glorious Saints,
and magnified him by the feare of his es-
timationes.
- 3 **B**y his wordes he caused the wonders
to cease, and he made him * glorious in
the sight of Kinges, and gaue him com- // **Exo.** 6. 7. 8. 9
mandement for his people, and shewed // **chapters.**
him his glorie.
- 4 * **H**e sanctified him with faithfulness, // **Nom.** 12. 3.
and meekenesse, and chose him out of all
men.
- 5 **H**e caused him to heare his voyce, and
brought him into the darke cloude,
* and there he gaue him the command-
mentes // **Exod.** 19. 7.

ments before his face, even the Lawe of life, and knowledge, that he might teache Jacob the covenant, and Israel his iudgements.

|| Aaron,
Exo. 4. 28.

6 He exalted || Aaron an holy man like unto him, euen his *brother of the tribe of Leui.

7 An euerlasting coneuant made he with him, & gaue him the priesthood among the people, & made him blessed through his comely ornament, & clothed him with the garment of honour.

8 He put perfitie top vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of gold, & with many belles round about, * that when he went in, the sound might be heard, & might make a rope in the sanctuary, for a remembrance to the children of Israel his people,

Exod. 28. 35

10 And with an holie garment, with gold also, and blew like, and purpie, & diuers kindes of workes, and with a breastplate of iudgement, and with the || signes of truely,

|| Vrim and
Thummim.

11 And with the worke of Scharlet cunningly wrought, & with precious stones grauen like scales, & set in gold by golde smithes worke for a memorall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasaunt to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euer day twice continually.

15 * || Moyses filled a his handes, & * anointed him with holie oyle: this was appointed vnto him by an euerlasting coneuant, and to his seide, so long as the heauens should remaine that he should minister before him, and also to execute the office of the priesthood, and blesse his people in his name.

16 Before all men liuing the Lord chose him, that he should present offerings before him, and a sweet saour for a remembrance to make reconciliation for his people.

17 * He gaue him also his commandments and authoritie according to the Lawes appointed, that he should teache Jacob the testimonies, & giue light vnto Israel by his Lawe.

18 * Strangers stood by against him, & envied him in the wilderness, euen the men that were Sathans and Abrahams part, and the compaign of Core in fure and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders

vpon them, and consumed them with the fire flame.

20 * But he made Aaron more honourable, & gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

Num. 17. 9

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him & to his seide.

22 * He had he none heritage in the land Deut. 10. 12 of his people, neyther had he any portion among the people: for the Lord is the portion of his inheritance.

Ex. 18. 10

23 The third in glorie is || * Whines the soune of Eleazar, because he had scale in the feare of the Lord, and stood by with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

|| Phinees.

Num. 25. 13

1. Mac. 2. 54

24 Therefore was there a coneuant of peace made with him, that he should be the chiefe of the Sanctuary and of his people, and that he & his posteritie should haue the dignitie of the Priesthood for euer,

25 And according to the coneuant made with Dauid, that the inheritance of the kingdome should remaine to his soune of the tribe of Iuda: so the heritage of Aaron should be to the only soune of his soune, & to his seide. God giue vs wisdom in our heart to iudge his people in righteousnes, that the good thinges that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

1 || Eas || the soune of Iane was valiant in the warres, and was the successor of Moyses in prophetes, who according vnto his name, was a great saourer of the elect of God, to take vengeance of the enimies that rose by against them, and to let Israel in their inheritance.

|| Iosue.

Num. 27. 18

Deut. 34. 9

Ios. 1. 2. Ex. 12. 7

2 * What glorie gate he, when he lift by his hande, and drew out his sword against the cities?

Ios. 8. 20

3 Who was there before him, like to him? for he fought the battels of the Iode.

4 * Stood not the Sunne still by his meanes, a one day was as long as two?

Ios. 10. 12

5 He called vnto the most high generall when the enimies pressed vpon him on euery side, & the mightie Lord heard him by the haile stones, & by mightie power.

Ios. 10. 11

6 He rushed in vpon the nations in battell, & in the going down of Bethoron he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he followed the mightie man.

|| Or, then the Lord fauour.

|| a his battel.

|| rel.

|| Or, spr ned

|| followed the mightie

man.

7 * In the time of Moyses also he did a good worke: he & Caleb the soune of Iephum stood against the enimie, and withheld the people from sinne, & appeared

Num. 14. 6

|| Caleb.

|| Id.

a That was either put into his had the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto god for their offences.

Leuit. 8. 12

Deut. 17. 10

Ex. 21. 5

Num. 16. 1. 1

- sed the wicked murmuring.
- Nam. 26. 65** 8 * And of five hundred thousand people
Deut. 1. 35. of foote, they two were preferred to
36. bring them into the heritage, euen into
the lande that floweth with milke and
hewe.
- Isa. 14. 11.** 9 * The Lord gaue strength also vnto E-
leah, which remained with him vnto his
old age, so that he went vp into the high
places of the lande and his seede obtai-
ned it for an heritage,
- Judges.** 10 That all the children of Israel might
see, that it is good to followe the Lord.
- 11 Concerning the Iudges, euery one by
name, whose heart went not a whooring,
nor departed from the Lord, their me-
morie be blessed.
- Eccl. 49. 10.** 12 Let * their bones flourish out of their
place, and their names by succession re-
maine to them that are most famous of
their children.
- Samuel.** 13 ¶ Samuel the Prophet of the Lord,
1. Sam. 10. 1. beloued of his Lord, * ordered kings, &
16. 13. anointed the princes ouer his people.
- 14 By the lawe of the Lord he iudged the
congregation, and the Lord had respect
vnto Jacob.
- 15 This Prophet was approued for his
faithfulness, & he was knowne faithfull
in his wordes & visions.
- 1. Sam. 7. 9.** 16 * He called vpon the Lord almighty,
40. 11. when his enemies preyed vpon him
on euery side, when he offered the sac-
rificing lambe.
- 17 And the Lord thundred from heauen,
and made his voyce to be heard with a
great noise.
- 18 So he discouised the princes of the
Philistines, & all the rulers of the Philistines.
- 1. Sam. 12. 3.** 19 * And before his long sleepe he made
proclamation in the sight of the Lord, and
his anointed, that he took no sub-
stance of any man, no, not so much as a shoe,
& no man could accuse him.
- 1. Sam. 28. 18** 20 * After his sleepe alle he told of Kings
29. death, and from the earth lift he vp his
voyce, & prophesied that the wickednesse
of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon,

- Nathan.** 1 After him rose vp * Nathan a pro-
2. Sam. 1. 2. 1. phetie in the time of Dauid.
- 2 For as the far is taken away from
the peace offering, so was Dauid chosen
out of the children of Israel.
- 1. Sam. 17.** 3 * He played with the lions, as he kiddes,
34. and with beares, as with lambes.
- 1. Sam. 17.** 4 * Slew he not a giant when he was yet
49. 50. 51. but young, & took away the rebuke from
the people, when he lift up his hand with
the stone in the sling, to beat downe the
pride of Goliath.
- 5 For he called vpon the most high Lord,
which gaue him strength in his right
hand, to slay that mightie warrior, &
that he might set vp the home of his
people againe.
- 2. Sam. 18. 7.** 6 * So he gaue him the praise of ten
10. the people
- thousand and honoured him with great
praises, and gaue him a crowne of
glorie.
- 7 * For he destroyed the enemies on euery
side, and rooted out the Philistines his
aduersaries, & brake their hope in sin-
der vnto this day.
- 8 In all his workes he prayed the most
high, and the most high with honourable
wordes, and with his whole heart
he sung songs, and loued him that made
him.
- 9 * He set fingers also before the altar, and
according to their tune he made sweete
songs, that they might praise God day
ly with their songs.
- 10 He ordeined to keepe the feast dayes
comely, and appointed the times perfit-
ly, that they might praise the holy name
of God, and make the temple to sounde
in the morning.
- 11 * The Lord took away his sinnes, and
2. Sam. 12. 13. exalted his home for euer: he gaue
him the covenant of the kingdom, and
the throne of glorie in Israel.
- 12 After him rose by a wife sonne, who
by him dwelt in a large possession.
- 13 * Salomon reigned in a peaceable
time, and was glorious: for God made
all quiet round about, that he might
build an house in his name, and prepare
the Sanctuary for euer,
- 14 * Howe wise wast thou in thy youth, &
1. King. 4. 29 wast filled with vnderstanding as with
30. a flood.
- 15 Thy minde couered the whole earth,
and hath filled it with graue and darke
sentences.
- 16 Thy name went abroad in the ples, &
for thy peace thou wast beloued.
- 17 * The counteris marvelled at thee for
thy songs, and prouerbes, and similis
tudes, and interpretations.
- 18 By the name of the Lord God, which
is called the God of Israel, thou hast
gathered gold as tinne, and hast had as
much siluer as lead.
- 19 * Thou didst bolden thy loynes to war-
men, and wast overcome by thy bodie.
- 20 Thou didst staine thine honour, & hast
defiled thy posteritie, and hast brought
wrath vpon thy children, and hast felt
griouous for thy follie.
- 21 * So the kingdom was deuised, &
1. King. 12. 15 phiaim began to be a rebellious kingdome.
16. 17.
- 22 * Nevertheless the Lord left not off his
mercie, neither was he destroyed for his
workes, neither did he abolish the pos-
teritie of his elect, nor took away the
seed of him that loued him, but he left
a remnant vnto Jacob, and a roote of
him vnto Dauid.
- 23 Thus rested Salomon with his fa-
thers, & of his seede he left behind him
Roboam, euen the foolishnes of the
people, & one that had no vnderstanding,
who turned away the people through
his counsel, & Jeroboam the sonne of
Nabat, which caused Israel to sinne, &
bewitched Ephraim the way of sinne,
- 1. King. 12.** **28. 50.**

24 So that their sinnes were so much increased, that they were driven out of the land.
25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Iosias.

1 **T**hen stood vp **E**lias the Prophet as a fire, and his woide burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commaundes mens of the Lord.]

3 **W**hen the woide of the Lorde he shut the heaven, * and thre times brought he the fire from heauen.

4 **O** Elias, howe honourable art thou by thy wondrous deedes: who may make his boate to be like thee!

5 * Which hast raised by the dead from death, and by the word of the most high out of the graue:

6 Which hast brought Kinges vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 * Which diddest anoint Kinges that they might recompense, and Prophets to be thy successours:

9 * Which wast take vp in a whirle wind of fire, and in a charret of fire horses:

10 Which wast appointed * to reprove in due season, and to pacifie the wrath of the Lordes iudgement before it kindled, & to turne the hearts of the fathers vnto the children, and to set vp the tribes of Jacob.

11 Blessed were they that saue thee, and slept in loue: for we shall liue.

12 * When Elias was couered with the storme, **E**liseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * & after his death his body prophesied.

14 He did wonders in his life, & in death were his workes maruellous.

15 For all this the people repented not, neither departed they from their sinnes: till they were carried away prisoners out of their landes, & were scattered thorough all the earth, so that there remained but a very few people with prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 * **E**zekias made his citie strong, and conueied water into the middes thereof: he digged thorough the rocke with prison, and made fountaines for waters.

18 * In his time came Sennacherib vp, & sent challenges, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts & hands,

so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the holie one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hande of Sair.

22 * He smote the hoast of the Assyrians, and his Angel destroyed them.

23 For **E**zekias had done the thing that pleased the Lord, and remained stedfast in the wayes of Dauid his father, as **E**saie the great Prophet, and faithfull in his vision had commanded him.

24 * In his time the Sunne went backward, and he lengthened the Kinges liue.

25 He saue by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 He shewed what should come to passe for euer, and secrete things, of euer they came to passe.

CHAP. XLIX.

Of Iosias, Heresiah, Dauid, Ieremie, Ezekiah, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

1 **T**he remembrance of **I**osias is like **I**osias. the composition of the perfume that is made by the art of the apothecarie: it is swete as honie in all mouthes, and as muske at a bankers of wine.

2 He behaued him selfe dynghtly in the reformation of the people, and tooke as way all abominations of iniquitie:

3 He * directed his heart vnto the Lorde, and in the time of the bugodly he established religion.

4 He reuert Dauid and **E**zekias, and **I**osias, committred wickednesse: for euen Kinges of Iuda forsooke the lawe of the most high, and failed.

5 Therefore he gaue their home vnto **Or**, power, ther, and their honor to a strange nation.

6 He burnt the elect cite of the **Samaritanes**, * and destroyed the strates thereof according to the prophesie of **I**eremie.

7 For they * intreated him euill, which neuertheless was a prophete, sanctified from his mothers womb, that he might roote out, and afflict, and destroy, & that he might also build vp, and plant.

8 * **E**zekiel saue the glorious vision, which was shewed him vpon the charret of the Cherubims.

9 * For he made mention of the enemies vnder the hegne of the raine, and directed them that went right.

10 * And let his bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Jacob, and deliuered them by assured hope.

11 * Howe shall we praise **Zorobabel**, which

Elias.
1. King. 17. v.

1. Kin. 18. 38
2. King. 1
10. 12.

1. King. 17.
21. 22.

1. King. 19. 15

1. King. 19.
26. 17.

|| The wickednesse of
Achao and
Iezabel.

1. King. 2. 11
2. Mala. 4. 5.

|| That is,
they that
are such.

2. King. 2. 11.
15.

|| Eliseus.

2. Kin. 13. 21

2. King. 18.
31. 12.

|| **E**zekias.
2. King. 18. 2

2. Kin. 18. 13

2. Kin 19. 35
1sa 37. 36.

1. rob. 1. 21.

1. mac. 7. 41.
2. mac. 8. 190.

|| Iosias.

2. King. 20.
10 11.
1sa. 38. 8.

2. King. 22. 4
23. 2.

2. chro. 34. 3

2. Kin. 23. 4.

2. Kin. 25. 9

|| **O**r, power.
|| **O**r, hand.
|| **I**eremias.

|| **I**erem. 38. 60.

|| **I**erem. 45.

|| **E**zekiel.

|| **E**zek. 1. 31.

|| **E**zek. 13. 90.

|| **E**zek. 37. 16.

|| **E**zek. 37. 16.

|| **E**zek. 37. 16.

|| **E**zek. 37. 16.

|| **E**zek. 37. 16.

Which was as a ring on the right hand!

- ¶ Iesus. 12 So was || * Iesus also the sonne of Josedebe: these men in their time builded the house, and set up the sanctuarie of p Lord againe, which was prepared for an everlasting worship.
- ¶ Nebe. 7. 1. 23 ¶ * And among the elect was || Sæmis as whose renoume is great, which set up for vs the walles that were fallen, & set up the gates and the barres, and laide the foundations of our houses.
- ¶ Ioseph. 14 ¶ But upon the earth was no man created like || * Enoch: for he was taken up from the earth.
- ¶ Sem. 15 Neither was there a like man unto || * Ioseph the gouernour of his brethren, and the upholder of his people, whose boons were kept.
- ¶ Adam. 16 ¶ * Sem and || Seth were in great honour among men: and so was || Adam aboue euery living thing in the creation,

CHAP. L.

¶ Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The author of this booke.

- ¶ Simon. 1 ¶ Simon * the sonne of Onias the hye Priest, which in his life set up the house againe, and in his dayes establisht the Temple,
- 2 Under him was the foundation of the double bright laide, and the hye wals that compasseth the Temple.
- 3 In his dayes the places to receiue water, that were decayed, were restored, and the brasie was about in measure as the sea.
- 4 He tooke care for his people, that they should not fall, and fortified the citie against the sieg.
- 5 Howe honourable was his conuersation among the people, and when he came out of the house couered with the baile!
- 6 He was as the morning starre in the middes of a cloude, and as the Moone when it is full,
- 7 And as the Sunne shining vpon the Temple of the most High, and as the rainbow that is bright in p faire clouds,
- 8 And as the flowre of the roses in the spring of the pearre, and as lilies by the springes of waters, and as the branches of the frankincense tree in the time of Sommer,
- 9 As a fire and incense in the censur, and as a vessell of masse golde, set with all manner of precious stones,
- 10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the clouds.
- 11 When he put on the garment of honor & was clothed with all beaurie, he went vp to the holy altar, and made the garment of holinesse honourable.
- 12 When he tooke the portions out of the Priestes handes, he him selfe stood by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and

they compassed him as the branches of the aluue trees.

- 13 So were all p sonnes of Aaron in their glorie, and the oblations of the loyde in their handes before all the congregation of Israel.
- 14 And that he might accomplish his misterie vpon the altar, and garnish the offering of the most High, and almightie,
- 15 He stretched out his hand to the dunke offering, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.
- 16 Then shouted the sonnes of Aaron, & blowed with brasen trumpets, & made a great noise to be heard, for a remembrance before the most high.
- 17 Then all the people together halted, & fell downe to the earth vpon their faces to worship their loyde God almightie, & most high.
- 18 The singers also sang with their voyces, so that the sound was great, and the melodie sweete.
- 19 And the people prayed vnto the loyde most high with prayer before him that is mercifull, till the honour of the loyde were performed, and they had accomplished his seruice.
- 20 Then went he downe, & stretched out his handes ouer the whole congregation of the children of Israel, that they should giue praye with their lippes vnto the Lord, and reioyce in his Name.
- 21 He beganne againe to worship, that he might receiue the blessing of the most High.
- 22 Nowe therefore giue prayse all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercie,
- 23 That he would giue vs ioyfullnesse of heart, and peace in our dayes in Israel, as in olde time,
- 24 That he would confirme his mercie with vs, and deliuer vs at his time.
- 25 ¶ There be two manner of people, that more hart abhorreth, and the thirde is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in * Sircem,
- 27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.
- 28 Blessed is he that exerciseth him selfe therein: and he that tapeth vp these in his heart, shall be wise.
- 29 For if he doe these things, he shall be strong in all things: for he seeth his steps in the light of the loyde, which giueth wisdom to the godly. The loyde be praised for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

- 1 I will confesse thy *O* Lorde and Kinge,
and praise thee. *O* God my Saviour:
I gine thanks vnto thy Name.
- 2 For thou art my defender and helper,
and hast preserved my bodie from de-
struction, and from the snare of the dan-
gerous tongue, & from the lippes that
are occupied with lies: thou hast holpen
me againt mine aduersaries,
- 3 And hast deliuered me according to the
multitude of thy mercie, and for thy na-
mes sake, from the roaring of them that
were readie to deuoure me, and out of
the handes of such as sought after my
life, and from the manifold afflictions,
which I had,
- 4 And from the fire that choked me round
about, and from the needles of the fire
that I burned nor,
- 5 And from the bottome of the bellie of
hel, from an vncleane tongue, from ly-
ing wyddes, from false accusation to
the king, and from the slander of an
vnighteous tongue.
- 6 [My soule shall praise the Lorde vnto
death:] for my soule drew nere to death,
my life was nere vnto the hell beneath.
- 7 They compassed me on euery side, and
there was no man to helpe me: I looked
for p succour of me, but there was none.
- 8 They thought I vpo thy mercie, *O* lord,
and vpon thine actes of olde, howe thou
deliuerest such as waue for thee, and sa-
ueth them out of the handes of the e-
nemies.
- 9 Then lifted I vp my prayer from the
earth, and prayed for deliuerance from
death.
- 10 I called vppon the Lorde the father
of my lorde, that he woude not leaue
me in the day of my trouble, and in the
time of the proude without helpe.
- 11 I wil praise thy name continually, and
will sing praise with thanksgiving: and
my prayer was heard.
- 12 Thou laudest me from destruction,
and deliuerest me from the euill time:
therefore will I gine thankes, and praise
thee, and bleste the Name of the Lord.
- 13 When I was yet young, *O* Lord, I
went abrad, I desired wisdom open-
ly in my prayer.

- 14 I prayed for her before the Temple, &
and sought after her into far countries,
& she was as a grape that waxyeth ripe
out of the flower.
- 15 Mine heart reioyced in her: my foote
walked in the right way, and from my
pouch vp sought I after her.
- 16 I bowed somewhat down myne eare,
and receiued her, and gat me much wis-
dome:
- 17 And I profited by her: therefore will
I ascribe the glorie vnto him, p gueth
me wisdom.
- 18 For I am aduised to doe thereafter:
I will be ielous of that that is good: so
shall I not be confounded.
- 19 My soule hath welteled with her, &
I haue examined my wykes: I lifted
vp myne handes on he, and considered
the ignorances thereof.
- 20 I directed my soule vnto her, and I
founde her in purenes: I haue had mine
he xte ioynd with her from the begin-
ning: therefore shall I not be forsaken.
- 21 My bowelles are troubled in seeking
her: therefore haue I gotten a good pos-
session.
- 22 The Lorde hath giuen me a tongue
for my rewarde, wherewith I will praise
him.
- 23 Dwale nere vnto me, ye vnlearned,
and dwell in the house of learning.
- 24 Wherefore are ye slowe: and what say
you of these things, seeing you soules are
verie thirle?
- 25 I opened my mouth and sayde, * *Wye* *I say. 55. 1.*
her for you without monney.
- 26 Bowe downe your necke vnder the
poke, and pour soule shal receiue instruc-
tion: the is readie that ye may finde her.
- 27 Beholde with your eyes, * howe that *Chap. 6. 20.*
I haue had but litle labour, & haue got- *18.*
ten vnto me much rest.
- 28 Get learning with a great summe of mo-
ney: for by her ye shall possesse muche
golde.
- 29 Let your soule reioyce in the mercie of
the Lorde, and bee not ashamed of his
praise.
- 30 Doe your duetie betimes, and he will
gine you a rewarde at his time.

BARVCH.

CHAP. I.

- 1 Baruch wrote a booke during the captiuitie of
Babylon, which he read before Iechonias &
all the people. 10. The leues sent the booke
with money vnto Ierusalem to their other bres-
thren, to the intent that they should praye
for them.



And these are the words
of the booke which Bar-
uch the sonne of Ne-
chias, the son of Ma-
chias, the sonne of Ne-
chias, the sonne of
Machias the sonne of

Yelcias wrote in at Babilon.

- 2 In the fifth yeare, and in the seuenth day
of the moneth, what time as the Chalde-
ans tooke Ierusalem, and burnt it
with fire.
- 3 And Baruch did reade the wordes of
this booke, that Iechonias the sonne of
Ioachim king of Iuda was heare, and
all the people that were come to heare
the booke.
- 4 And in the audience of the gouernour,
and of the kings sonnes, and before the
Elders, & before the whole peopl, from
the lowest to the highest, before all them
that

that dwelt at Babylon by p rince' Snd.

Or, Sodi.

5 Which when they heard it, wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euerie mans power.

7 And sent it to Jerusalem vnto Joacim the sonne of Helcias, the sonne of Salom priest, and vnto the other Priests, and to all the people which were with him at Jerusalem,

8 When he had received the vessels of the Temple of the Lord, that were taken as way out of the Temple, to bring them againe into the lande of Iuda, the tenth day of the moneth Sivan, to wit, thirte vessels, which Seberias the sounne of Josias King of Iuda had made.

9 After that Nabuchodonosor King of Babylon had led away Jerhomias from Jerusalem, and his Princes, and his nobles, prisoners, and the people, and carried them to Babylon.

10 And they saide, Beholde, we haue sent you money, wherewith ye shal be burnt offerings for sinne, and incense, and prepare a meate offering, and offer vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes maye bee vpon earth, as the dayes of heauen,

12 And that God would giue vs strength, and lighten our eyes, that we maye liue vnder the shadow of Nabuchodonosor King of Babylon, & vnder the shadowe of Baltasar his sonne, that we maye long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto p Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wraoth is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes mid at times conuenient.

15 Thus shall ye say, * To the Lord our God belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda and to the inhabitants of Jerusalem,

16 And to our Kinges, and to our Princes, and to our Priests, and to our fathers,

17 Because we haue * sinned before the Lord our God,

18 And haue not obeyed him neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the lande of Egypt, even vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come vpon vs, and the curse which p Lord

appointed by Moses his seruant at the time that he brought our fathers out of the lande of Egypt, to giue vs a land that floweth with milke and home, as appeareth this day.

21 Nevertheless we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophets, whome he sent vnto vs.

22 But euery one of vs folowed p wicked imaginations of his owne heart, to serue strange Gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians 11, The Iewes desire to haue the wrath of God turned from them, 32. He promisetb that he will call againe the people from captiuitie, and giue them a newe everlasting Testament.

1 Therefore the Lord our God hath pronounced his worde, whiche he pronounced against vs, & against our Iudges that gouerned Israel, & against our Kinges, and against our Princes, & against the men of Israel and Iuda.

2 To bring vpon vs greates plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Jerusalem, according to things that were written in the lawe of Moses,

3 That some among vs shoulde * eate the flesh of his owne sonne, & some the fleshe of his owne daughter. Deu. 28. 53

4 Moreover, he hath deliuered them to be in subiection to all the kingdomes, & are rounde about vs, to be as a reproche and desolation among al p people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 * To the Lord our God appertaineth righteousness, but vnto vs and to our fathers open shame, as appeareth this day. Chap. 1. 15.

7 For all these plagues are come vpon vs which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that we might turne euerie one from the unaginations of their owne wicked hearte.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the lande of Egypt with a mightie hand, & an hie arme, and with signes, and wonders, and with greates power, and hast gotten thy selfe a name, as appeareth this day. Dan. 9. 15.

Or, Manna for minbab, which was the evening and morning sacrifice.

Chap. 2. 6.

Dan. 9. 5.

Deu. 28. 35.

11 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

12 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

13 Weare our prayes, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away.

14 That all the earth may know that thou art the Lord our God, & that thy name is called vpon Israel and vpon their posteritie.

15 Therefore looke downe from thine holie Temple, & thinke vpon vs: incline thine eare, O Lord, and heare vs.

16 * Open thine eyes, and beholde: for the dead that are in the graues, & whose soules are out of their bodies, * giue vnto the Lord neither praye, nor righteousnes.

17 But the soule is bereft for the greatness of sinne, and he that goeth crookedly, and weake, and the eyes that faile, & the hungrie soule will giue thee praye and righteousnesse, O Lord.

18 For we doe not require mercie in thy sight, O Lord our God, for the righteousness of our fathers, or of our kings.

19 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

20 * Thus saith the Lord, Wolve downe your shoulders, & serue the King of Babylon: so shall ye remaine in the land, that I gaue vnto your fathers.

21 But if ye will not heare the voyce of the Lord, to serue the King of Babylon,

22 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bidegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

23 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruantes the Prophets: namely, that the bones of our kings, & the bones of our fathers should be carried out of their places.

24 And so, they are cast out to the heate of the day, & to the colde of the night, & are dead in great miserie with famine, and with the sword, and in banishment.

25 And the Temple wherem thy name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, & the house of Iuda.

26 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

27 As thou spakest by thy seruant Moses, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

28 * If ye will not obey my voyce, then

shall this great swarime and multitude be turned into a fewe few among the nations where I will scatter them.

29 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember them selues.

30 And knowe that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

31 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon my name.

32 Then shall they turne them from their hard backs, and from their owne works, for they shall remember the workes of their fathers, which sinned before the Lord.

33 And I will bring them againe vnto the land, which I promised vnto an othe vnto their fathers, Abraham, Isaac and Jacob, and they shall be Lordes of it: and I will increase them, and they shall not be diminited.

34 And I will make an euermaking covenant with them: I will be their God, & they shall be my people: & I will no more dye my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He prayeth wisdom vnto the people, shewing that so great adversities came vnto them for the despising thereof. 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.

1 O Lord almighty, O God of Israel, the soule that is in trouble, & the spirit that is bereft, crieth vnto thee.

2 Heare, O Lord, & haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, and we utterly perish.

4 O Lord almighty, O God of Israel, heare now the prayer of the dead Israelites, & of their childre, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy name at this time.

6 For thou art the Lord our God, & thee, O Lord will we praise.

7 And for this cause hast thou put thy feare in our heartes, that we should call vpon thy name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch & a curse, and subiect to payements, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandments of life: hearken vnto them, that thou mayest

Ysa. 9.

ieerne

Or, by the band of thy seruants.
Iere. 27. 7.

Leuit. 26. 14
Eccl.
Deut. 18. 15
Eccl.

le arne wisdome.

- 10 What is the cause, O Israel, that thou art in thine enemies land, and art wakened in a strange countrie?
- 11 And art defiled with the dead? and art counted with them, that go downe to the graues?
- 12 Thou hast forsaken the fountaine of wisdom.
- 13 For if thou hadst walked in the way of God, thou shouldst haue remained safe for euer.
- 14 Learne where is wisdom, where is strength, where is understanding, & thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.
- 15 Who hath found out her place? or who hath come into her treasures?
- 16 Where are the princes of the heathen, & such as ruled the beastes upon the earth?
- 17 They that had their pasture with the fowles of the heauen, that hoarded by silver, & golde, wherein men trust, & made none end of their gathering?
- 18 For they that copied silver, and were so careful of their worke, & whose inuention had none end,
- 19 Are come to naught, and gone downe to hell, & other men are come by in their steads.
- 20 When they were strong, they sawe the light, and dwelt upon the earth: but they understood not the way of knowledge,
- 21 Neither perceived the pathes thereof, neither haue their children receiued it: but they were farrre of from that way.
- 22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theman,
- 23 For the Agarines that sought after wisdom vpon the earth, nor the merchants of Serran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knowne the way of wisdom, neither do they thinke vpon the pathes thereof.
- 24 O Israel, how great is his house of God! & how large is the place of his possession!
- 25 It is great, and hath none end: it is his, and vniuersally.
- 26 There were the grantees, famous from the beginning, that were of so great stature, and so expert in warre,
- 27 Those did not the Lord choose, neither gaue he the way of knowledge vnto the.
- 28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.
- 29 Who hath gone by into heauen, to take her, and brought her downe from the cloudes?
- 30 Who hath gone over the sea, to finde her, and hath brought her, rather then fine golde?
- 31 No man knoweth her wayes, neither conceiveth her pathes.
- 32 But he that knoweth all things, knoweth her, and he hath found her out with his understanding: this same is he which

hath prepared the earth for euermore, & hath filled it with foure scored beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him & made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all the way of knowledge, & hath giuen it vnto Jacob his seruant, and to Israel his beloved.

37 Afterward he was seene vpon earth: & dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

- 1 This is the booke of the commandments of God, and the law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall dye.
- 2 Turne the, O Jacob, and take holde of it: walke by this brightnesse before the light thereof.
- 3 Give not thine honour to another, nor the thinges that are profitable vnto the, to a strange nation.
- 4 O Israel, we are blessed: for the thinges that are acceptable vnto God, are declared vnto vs.
- 5 Be of good comfort, O my people, which art the memoriall of Israel.
- 6 Pe are solde to the nations, not for your destruction: but because ye prouoked God to wrath, pe were deliuered vnto the enemies.
- 7 For ye haue displeased him that made you, offering vnto diuels and not to God.
- 8 Pe haue forgotten him that created you, euen the euerlasting God, and pe haue grieved Ierusalem, that nourished you.
- 9 When he sawe the wrath coming by vpon you from God, he saide, Hearken, ye that dwell about Zion: for God hath brought me into great heavinesse.
- 10 I see the captiuitie of my sonnes and daughters, which the euerlasting will bring vpon them.
- 11 With ioy did I nourish them, but I must leaue them with weeping & mourning.
- 12 Let no man reioyce over me a widowe, & forsaken of many, which for the times of my children am desolate, because they departed from the law of God.
- 13 They would not know his righteousnes, nor walke in the wayes of his commandments: neither did they enter into

pathes of discipline, through his righteousness.

- 14 Come, ye that dwell about Zion, and call to remembrance the captiuitie of yong ones and daughters, which the euerslasting hath brought vpon them.
- 15 For he hath brought vpon them a nation from farre, an impudent nation and of a strange language.
- 16 Which neither reuerence the aged, nor pittie the yong: these haue carried away the deare beloved of the widowes, leauing me alone, and destitute of my daughters.
- 17 But what can I helpe you?
- 18 Surely he that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.
- 19 Goe your way, O children, goe your way: for I am left desolate.
- 20 I haue put off the clothing of peace, & put vpon me the sackcloth of praiſe, and so long as I liue, I will call vpon the Euerlasting.
- 21 We of good comfort O children: crie vnto God and he will deliuer you from the power, and hande of the enemies.
- 22 For I haue hope of your saluation, through the euerlasting a ioy is com vpon me from the holy one, because of the mercy, which shal quickly come vnto you from our euerlasting Saviour.
- 23 For I sent you away with weeping, & mourning: but with ioye and perpetuall gladnes will God bring you againe vnto me.
- 24 Like as now the neighbours of Zion sawe your captiuitie, so shall they also see shortly your saluation from God.
- 25 My children, suffer patiently wth wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shall treade vpon his necke.
- 26 My darlings haue gone by rough wayes, & were led away as a flocke that is scattered by the enemies.
- 27 We of good comfort, my children, and crie vnto God: for he hath led you away hath you in remembrance.
- 28 And as it came into your mind, to goe astray from your God, so endeauour your selues tenne times moze, to turne againe and to saue him.
- 29 For he hath brought these plagues vpon you, will bring you euerlasting ioye againe, with your saluation.
- 30 Take a good hart, O Ierusalem: for he which gaue thee that name, will comfort thee.
- 31 They are miserable that afflict thee, & such as reioyce at thy fall.
- 32 The cities are miserable whome thy children serue: miserable is she that hath taken thy sonnes.
- 33 For as she reioyced at thy decay, and was glad of thy fall, so shall she be woe

- for her owne desolation.
- 34 For I will take away the reioycing of her great multitude, and her ioye shall be turned into mourning.
- 35 For a fire shall come vpon her, from the Euerlasting, long to endure, and she shall be inhabited of diuels for a greater season.
- 36 O Ierusalem looke towards the East, and beholde the ioy that cometh vnto thee from thy God.
- 37 Doe thy sonnes (whome thou hast let goe) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnes for the returne of her people, & vnder the figure thereof the Church.

- 1 Put off thy mourning clothes, O Ierusalem, and thine affliction, & decke thee with the worshipp and honour that cometh vnto thee from God for euermore.
- 2 Put on the garment of righteousness, that cometh from God, & let a crown vpon thine head of the glorie of the Euerlasting.
- 3 For God will declare thy brightness to euery countrey vnder the heauen.
- 4 And God will name thee by this name for euer, The peace of righteousness, and the glorie of the worshipp of God.
- 5 Arise, O Ierusalem, and stande by on hie, and looke about thee towards the East and beholde thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.
- 6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie as children of the kings dome.
- 7 For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the valleys to make the grounde plaine, that Israel may walke safely vnto the honour of God.
- 8 The woodes & all sweete smelling trees shall overshadowe Israel at the commandement of God.
- 9 For God shall bring Israel with ioye in the light of his maiestie, with the mercie and righteousness that cometh of him.

CHAP. VI.

A COPIE OF THE EPISTLE that Ieremias sent vnto them that were led away captiues into Babilon by the king of the Babilonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers & maintainers of images mightie confuted.

I **B**ecaufe of the times, that we haue committed againſt God, ye ſhall be led away captiues vnto Babilon by Nabuchodonosor, King of the Babilonians.

2 So when ye come into Babilon, ye ſhall remaine there many yeares, and a long ſeaſon, euen a ſeuē generations, and after that will I bring you a way peaceable from thence.

3 * Nowe ſhall ye ſee in Babilon gods of ſiluer, and of gold, and of wood, borne vpon mens ſhoulders, to caſte the people to feare.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them and behind them worshipping them,

5 But ſay ye in your heartes, O Ioyde, we muſt worſhip thee.

6 For mine Angel ſhall be with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the carpenter, and they themſelues are gilted and lapd ouer with ſiluer: yet are they but lyes and can not ſpeake.

8 And as they take gold for a maid that longeth to be decked,

9 So make they crownes for the heades of their gods: ſometimes alſo the Priests themſelues conuey away the golde, and ſiluer from their Gods, and beſtow it vpon themſelues.

10 Pea, they giue of the ſame vnto the harlots, that are in their houſes, againſt they decke theſe gods of ſiluer, and gods of golde, and of wood with garmentes like men.

11 Yet can they not be preferred fro ruſte and wormes.

12 Though they haue covered them with clothing of purple, and wipe their faces becauſe of the duſt of the Temple, whereof there is muche vpon them.

13 One holdeth a ſcepter as though he were a certaine iudge of the countrey: yet can he not ſay ſuch as offende him.

14 An other hath a dagger or an axe in his right hand: yet is he not able to deſende himſelfe from battell, nor from theenes: ſo then it is euident, that they be no gods.

15 Therefore feare them not: for as a veſſell that a man uſeth, is nothing worthy when it is broken,

16 Such are theſe gods: when they be ſet vp in their Temples, their eyes bee full of duſt by reaſon of the feete of thoſe that come in:

17 And as the gates that are ſhut in rounde about vpon him that hath offended the King: or as one that ſhoulde be ledde to be put to death, ſo the Priests keepe their Temple with doores & with lockes, and with barres, leſt their gods ſhoulde be ſpoiled by robbers.

18 They light vp candles before them: yea, more then for themſelues, whereof they can not ſee one: for they are but as

one of the poſtes of the Temple.

19 They confeſſe that euen their heartes are gnawen vpon: but when the things, that crape out of the earth, eate them, and their clothes, they ſeele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, wallowes and birdes ſce vpon their bodies & vpon their heades, yea, and the carres alſo.

22 By this ye may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding the golde, that is about them to make them beautiful, except one wipe of the ruſt, they can not ſhine: neither when they were moſtened, did they ſeele it.

24 The thinges wherein is no beaeth, are bought for a moſt high price.

25 * They are borne vpon mens ſhoulders, becauſe they haue no ſecte, wherby they declare vnto men, that they bee nothing worthy: yea, and they that worſhippe them, are aſhamed.

26 For if they fall to the grounde at anie time, they can not riſe vp againe of themſelues, neither if one ſet them vpright, can they moue of them ſelues, neither if they be bowed downe, can they make the ſelues ſtreight: but they ſet giſtes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Priests ſell them, and abuſe them: likewise alſo the women lay vp of the ſauie, but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe thinges ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: becauſe the women bring giſtes to the gods of ſiluer of gold, and wood.

30 And the Priests ſit in their temples, hauing their clothes rent, whole heades and beards are ſhauen, and being bare headed,

31 They roare, and erie before their gods, as men do at the ſeaſt of one that is dead.

32 The Priests alſo take away of their garmentes, and clothy their wiues and children.

33 Whether it beuill that one doeth vnto them, or good, they are not able to recompence it: they can neither ſet hye a King nor put him downe.

34 In like manner they can neither giue riches, nor money, though a man make a rowe vnto them and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weakes from the mightie.

36 They can not reſtore a blinde man to his ſight, nor helpe any man at his nede.

37 They can ſhewe no mercie to the widow, no: do good to the fatherles.

38 Their gods of wood, golde and ſiluer, are as ſtones, that be hewen out of the mount.

Eſay. 46. 7.

a That is, ſeuētie yeares.

Eſa. 44. 8. 9.

10. & 46. 6.

7. pſa. 115. 4.

wiſe. 13. 10.

* Or, courtes.

mountaine, and they that worſhip them,
ſhalbe confounded.

39 How ſhould a man then thinke or ſay
that they are gods?

40 Discover the Chaldeans themſelves
diſhonour them: for when they ſee a
domine man, that can not ſpeake, they
preſent him to Bel,

41 And deſire that he would make him to
ſpeake, as though he had any feeling:
per they that vnderſtand thoſe things,
can not leaue them: for they alſo haue no
ſenſe.

42 Furthermore the women, girded wth ſcar-
foes, ſit in the ſtreets, and burne
incenſe.

Or, ſcrame.

43 And if one of them be drawen away, &
lie with any ſuch as come by, ſhe calleth
her neighbour in the ſtreets, becauſe the
was not ſo worthily reputed, nor her
coarde broken.

44 Whatſoener is done among them, is
lies: how may it then be thought or ſaid
that they are gods?

45 Carpenters & goldſmithes make them,
neither be they any other thing, but euen
what the workeman will make them.

46 Pea, they that make them, are of no
long continuance: how ſhould then the
things that are made of them be gods?

47 Therefore they leaue y^{es}, and ſhame
for their poſteritie.

48 For when there cometh any warre or
plague vpon them, the Priettes imagine
with themſelves, where they may hide
themſelves with them.

49 How then can men not perceiue, that
they be no gods, which can neither re-
ſend themſelves from warre, nor from
plagues?

Pſal. 135. 4.
wiſd. 13. 10.

50 For ſeeing they be but of wood, and of
ſiluer, and of golde, men ſhal know here-
after that they are but y^{es}, and it ſhall
be manifeſt to all nations and kinges,
that they be no gods, but the workes of
mens handes, & that there is no worke of
God in them.

51 Whereby it may be knowen, that they
are no gods.

52 They can ſet by no king in the land, nor
give raiſe vnto men.

53 They can giue no ſentence of a mar-
tee, neither preſerue from iniurie: they
haue no power, but are as crows be-
tweene the heauen and the earth.

54 When there falleth a fire vpon the houſe
of thoſe gods of wood, and of ſiluer, and
of golde, the Priettes will eſcape & ſaue
themſelves, but they burne as the barks
therem.

55 They can not withſtand any king or e-
nemies: how can it then be thought or
ſaid that they be gods?

56 For ſince theſe gods of wood, of gold,
& of ſiluer can neither defend themſelves
from theues nor robbers.

57 For they that are ſtrongest, take away
their gold and ſiluer, and apparell, wher-
with they be clothed: & when they haue
it, they get them away: per can they not
helpe themſelves.

58 Therefore it is better to be a King, and
ſo to ſhewe his power, or elſe a profitable
veſſel in an houſe. Whereby it that doeth
it might haue profit, then ſuch falſe gods:
or to be a doore in an houſe, to keepe ſuch
things ſafe as be therem, then ſuch falſe
gods: or a pillar of wood in a palace, then
ſuch falſe Gods.

59 For the ſunne & the moone, & the ſtarrs
that ſhine, when they are ſent downe for
neceſſarie vſes, obey.

60 Likewise alſo the lightning when it ſhi-
neth, it is euident: and the winde bloweth
in euerie countrie.

61 And when God commandeth his clouds
to go about the whole worlde, they doe
as they are bidden.

62 When the fire is ſent downe from aboue
to deſtroy ſhilles and woods, it doeth that
which is commanded: but theſe are not
like any of theſe things, neither in ſorme,
nor power.

63 Wherefore men ſhould not thinke, nor
ſay that they be gods, ſeeing they can nei-
ther giue ſentence in iudgement, nor do
men good.

64 For ſo much now as ye are ſure, & they
be no gods, feare them not.

65 For they can neither curſe, nor bleſſe
kinges:

66 Neither can they ſhewe ſignes in the
heauen among the heathen, neither ſhine
as the moone.

67 The beaſts are better then they: for they
can get them vnder a couert, & do them-
ſelves good.

68 So ye may be certified that by no ma-
ner of meanes, they are gods: the reſore
feare them not.

69 For as a ſcarce rove in a garden, of cui-
cumbers keepeth nothing, ſo are theſe
gods of wood, and of ſiluer, and of golde:

70 And likewise their gods of wood, and
golde and ſiluer are like to a white thorne
in an orchard, that euerie birde ſitteth vpon,
& as a dead bodie that is caſt in the
darke.

71 As the purple alſo & brightnes, which
ſaderth vpon them, ye may vnderſtand,
that they be no gods: pea, they them-
ſelves ſhalbe conſumed at the laſt, & they
ſhall be a ſhame to the countrie.

72 Better therefore is the mit man, that
hath none idols: for he ſhall be ſaue from
reproche.

THE SONG OF THE THREE HOLIE
children, which followeth in the thirde Chapter of Da-
niel after this place, They fell downe bound in the
middles of the hote fire forname.

Hhh. iiii.

CHAP.

25 The prayer of Azarias, 46 The crucitie of the King. 48 The flame deuoureth the Chaldeans, 49 The Angel of the Lord was in the furnace. 51 The three children praise the Lord and prouoke all creatures to the same.



And they walked in the mids of the flame, praying God, & magnified the Lord.
Then Azarias scoode by, & prayed on this manner, & opening his mouth in the middes

- of the fire, saide,
26 Blessed be thou, O Lord God of our fathers: thy Name is worthe to be prayed and honoured for euermore.
27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certene.
28 In all the things þ thou hast brought vpon vs, & vpon Ierusalem, the holie cite of our fathers, thou hast executed true iudgements: for by right & equite hast thou brought all these things vpon vs, because of our sinnes.
29 For we haue sinned and done wickedly, departing from thee: in all thynges haue we trespassed,
30 And not obeyed thy commandements, nor kept them, neither done as thou haddest commaunded vs, that we might prosper.
31 Wherefore in all that thou hast brought vpon vs, and in euerie thing that thou hast done to vs, thou hast done them in true iudgement:
32 As in deliuering vs into the handes of our wicked enemies, and moste hateful traitours, and to an unrighteous King, and the moste wicked in all the world.
33 And now we may not open our mouths: we are become a shame and reproof vnto thy seruantes, and to them that worship thee.
34 Yet for thy Names sake, we beseeche thee, giue vs not by for euere, neither breake thy covenant,
35 Neither take away thy mercie from vs, for thy deuoted Abrahams sake, & for thy seruant Isaacs sake, and for thyne holie Israels sake,
36 To whom thou hast spoken and promised, that thou wouldest multiply their seede as the starrs of heauen, and as the sand, that is vpon the sea shore.
37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our sinnes:
38 So that now we haue neither Prince, nor Prophet nor gouernour, nor burnt offering nor sacrifice nor oblation, nor incense, nor place to offer the first fruits before thee: that we might finde mercie,
39 Prouerthelss in a contrite heart, & an humble spirite, let vs be receiued.
40 As in the burnt offering of lambs & bul-

- locks, & as in ten thousand of fat lambs, to let our offering be in thy sight this day, þ it may please thee: for there is no confusion vnto them þ put their trust in thee.
41 And now we followe thee with all our heart, and feare thee & seeke thy face.
42 Put vs not to shame, but deale with vs after thy louing kindnesse, & according to the multitude of thy mercies.
43 Deluer vs also by thy miracles, & giue thy Name the glorie, O Lord,
44 That all they which do thy seruantes euill, may be confounded: euen let them be confounded by thy great force and power, & let their strength be broken,
45 That they may know, that thou onely art the Lord God, and glorious ouer the whole worlde.
46 ¶ Now the Kings seruantes þ had cast them in, ceased not to make the ouen hote with naphtha, & with pitch, and with towne, and with fagots,
47 So that the flame went out of the furnace fouertie and nine cubites.
48 And it brake forth, & burnt those Chaldeans, that it found by the furnace.
49 But the Angel of the Lord went down into the furnace with them þ were with Azarias, & smote the flame of the fire out of the furnace,
50 And made in the middes of the furnace like a map of hilling winde, so that the fire touched them not at all, neither graued, nor troubled them.
51 Then these three (as out of one month) praised, & glorified, and blessed God in the furnace saying,
52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboute all thynges for euere, & blessed be thy glorious & holie Name, & praised aboute all thynges, and magnified for euere.
53 Blessed be thou in the temple of thyne holie glorie, & praised aboute all thynges, & exalted for euere.
54 Blessed be þ that beholdest the depths, and sittest vpon the Cherubims, & praised aboute all thynges, & exalted for euere.
55 Blessed be thou in the glorious Throne of thy kingdome, and praised aboute all thynges, and exalted for euere.
56 Blessed be thou in the firmament of heauen, & praised aboute all thynges, and glorified for euere.
57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalt him aboute all thynges for euere.
58 O heauens, blesse ye the Lord: praise him, and exalte him aboute all thynges for euere. *Psal. 148. 4.*
59 O Angels of the Lord, blesse ye the Lord: praise him, and exalt him aboute all thynges for euere.
60 All ye waters that be aboute the heauen, blesse ye the Lord: praise him, and exalte him aboute all thynges for euere.
61 All ye powers of þ Lord, blesse ye þ Lord: praise him, & exalte him aboute all thynges for euere.
62 O sunne and moone, blesse ye the Lord: praye

Which is a certain kind of fat and chalky clay, as Plinius writech 2. book Chap. 105.

praise him, & exalt him above all things
for euer.

63 O Harres of heauen, blesse ye the Lord:
praise him, and exalt him above all things
for euer.

64 Euerp showie, & dewe, blesse ye the
Lord: praise him, and exalt him above all
things for euer.

65 All ye windes, blesse ye the Lord: praise
him, and exalt him above all things for
euer.

66 O fire and heate, blesse ye the Lord:
praise him, & exalt him above all things
for euer.

67 O winter & sommer, blesse ye the Lord:
praise him, & exalt him above all things
for euer.

68 O dewes and fumes of showe, blesse
ye the Lord: praise him, and exalt him a-
bout all things for euer.

69 O frost & cold, blesse ye the Lord: praise
him, and exalt him above all things for
euer.

70 O ice and showe, blesse ye the Lord:
praise him & exalt him above all things
for euer.

71 O nightes & dayes blesse ye the Lord:
praise him, & exalt him above all things
for euer.

72 O light & darkenes, blesse ye the Lord:
praise him, & exalt him above all things
for euer.

73 O lightnings and cloudes, blesse ye the
Lord: praise him, and exalt him above all
things for euer.

74 Let the earth blesse the Lord: let it praise
him, and exalt him above all things for
euer.

75 O mountaines, and hilles, blesse ye the
Lord: praise him, and exalt him above all
things for euer.

76 All things that grow on the earth, blesse
ye the Lord: praise him, and exalt him a-
bout all things for euer.

67 O fountaines, blesse ye the Lord: praise

him, & exalt him above all things for
euer.

78 O sea, & floodes, blesse ye the Lord: praise
him, & exalt him above all things for euer.

79 O whales and all chatinow in the was-
ters, blesse ye the Lord: praise him and
exalt him above all things for euer.

80 All ye soules of heauen, blesse ye the
Lord: praise him, and exalt him above
all things for euer.

81 All ye bealles and cattell, blesse ye the
Lord: praise him, and exalt him above
all things for euer.

82 O children of men, blesse ye the Lord:
praise him & exalt him above all things
for euer.

83 Let Israel blesse the Lord: praise him
& exalt him above all things for euer.

84 O Priestes of the Lord, blesse ye the
Lord: praise him, and exalt him above
all things for euer.

85 O seruants of the Lord, blesse ye the
Lord: praise him and exalt him above all
things for euer.

86 O spiritues and soules of the righteous,
blesse ye the Lord: praise him, and exalt
him above all things for euer.

87 O Saints and humble of heart, blesse
ye the Lord: praise him, and exalt him a-
bout all things for euer.

88 O Ananias Azarias, & Misael, blesse
ye the Lord: praise him, and exalt him
above all things for euer: for he hath
deliuered vs from the hell, and saued vs
from the hand of death, and deliuered
vs out of the middes of the foyname, and
burning flame: euen out of the middes
of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gra-
cious: for his mercie endureth for euer.

90 All ye that worship the Lord, blesse the
God of gods: praise him, and acknow-
ledge him: for his mercie endureth world
without end.

THE HISTORIE OF SUSANNA, WHICH some ioyned to the ende of Daniel, and make it the thirtieth chapter.

3 The two gouernours are taken with the loue of
Susanna. 19 They take her alone in the gar-
den. 20 They solicite her to wickednes.
23 She chooseth rather to obey God, though it
be to the daunger of her life. 34 She is accus-
sed. 45 Daniel doth deliuer her. 62 The
gouernours are put to death.



1 Here dwelt a man in
Babylon called Joa-
chim.
2 And hee tooke a wife,
whose name was Su-
sanna, the daughter of
Helcias, a verie faire
woman, and one that feared God.
3 Her father and her mother also were

godlie people, and taught their daugh-
ter according to the Law of Moyses.
4 Now Joachim was a greates rich man,
and had a faire garden ioyning vnto
his house, & to him resorted the Jewes,
because he was more honorable then all
others.
5 The same yere were appointed two of
the ancients of the people to bee iudges,
such as the Lord speaketh of, that the ini-
quities came from Babylon, and from the
ancient iudges, which seemed to rule the
people.
6 These haunted Joachims house, and all
such as had any thing to do in the Law,
came thither vnto them.
7 Now when the people departed away
from thence,

at noon, Susanna went into her husbands garden to walke.

8 And the two Elders sawe her that she went in daile & walked, so that their lust went in flamed toward her.

9 Therefore they turned away their mind & cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they bothe were wounded with her lone, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to do with her.

12 Yet they watched diligently from day to day, to see her.

13 And the one said to the other, Let vs go now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, & came into the same place, & after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time, that the wēt in, as her manner was, with two mapdes onely, & thought to with her selfe in the garden (for it was an hot season)

16 And there was no bodie there, saue the two Elders that had hid themselves, & watched for her:

17 Shee said to her maids, Whing me oyle & sope, & shut the garden doores, that I may wash me.

18 And they did as shee bade them, & shut the garden doores: & went out themselves, at a backe doore, to set the thing that shee had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maids were gon forth, the two Elders rose vp & came vnto her saying,

20 Beholde, the garden doores are shut that no man can see vs, & wee burne in loue with thee: therefore consent vnto vs, and be with vs.

21 If thou wilt not, we will beare witness against thee, that a pong man was with thee: & therefore thou biddest send away thy maides from thee.

22 Then Susanna sighed, & said, I am in trouble on euery side: for if I doe this thing, it is death vnto me: if I do it not, I can not escape your handes.

23 It is better for mee to fall into your hands, & not to do it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loud voyce, & the two Elders cried out against her.

25 Then came the one, & opened the garden doore.

26 So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared

their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morow after, came the people to Ioaquin her husband, and the two Elders came also, full of malicious imagination against Susanna, to put her to death,

29 And said before the people, Sende for Susanna the daughter of Ielcaas Ioaquims wife. And immediately they sent.

30 So shee came with her father & mother, her children and all her kined.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was a uirgin) that they might so be satisfied with her beautie.

33 Therefore they that were about her, & all they that knew her, wept.

34 Then the two Elders stoode by in the middes of the people, and layed their handes vpon her head.

35 Which went & looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As we walked in the garden alone, shee came in with two mapdes, whom shee sent away from her & shut the garden doores.

37 Then a pong man, which there was hid, came vnto her, & lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ranne vnto them, & we saw them as they were together.

39 But we could not hold him: for he was stronger then we, & opened the doores and leaped out.

40 Now when we had taken this woman, we asked what pong man this was, but shee would not tel vs: of these things are we witnesses.

41 Then the assemblie beleued them, as those that were the Elders & iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voyce, & saide, O everlasting God, that knowest the secrets, & knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witness against me, & behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against mee.

44 And the Lord heard her voyce.

45 Therefore when shee was led to be put to death, the Lord rayled by the hoile spirit of a pong childe, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, & saide, What meane these wordes that thou hast spoken?

48 Then Daniel stoode in the middes of them, & said, Are pee such fools, O Iraelites, that without examination, or knowledge

knowledge of the truth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness againt her.

50 Wherefore the people turned againe in al hast, and the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Put these two aside, one farre from an other, and I will examine them.

52 So when they were put asunder, one from an other, he called one of them and saide vnto him, O thou that art olde in a wicked life, nowe thy times which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie go free, altho it the Lord saith, * The innocent and righteous shalt thou not slay.

54 Nowe then, if thou hast leane her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then saide Daniel, Verily thou hast lyed againt thine owne head: for so, the Angel of God hath receiued the sentence of God to me thee in two.

56 So put he him aside, and commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath

subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare compassed with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell me, vnder what tree diddest thou take them companying together? Who answered, Vnder a yunne tree.

* Or, mistle tree,

59 Then saide Daniel vnto him, Verily thou hast also lyed againt thine head: for the Angel of God waitech with the sword to cut thee in two, & so to despoyle you both.

60 ¶ With that all the whole assemblie cryed with a loud voice, & praised God, which saucth them that trull in him.

61 And they arose againt þ two Elders, (for Daniel had conuicted them of false witness by their owne mouth)

62 * And according to the Law of Moses they dealt with them, as they dealt wickedly againt their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. prou. 19. 5.*

63 Therefore Helcias, & his wife praised God for their daughter Sufama, with Ioachim her husband, and all the kindred, þ there was no dishonorable found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Assyages was laid with his fathers, and Cyus of Persia reigned in his heade.

Exod. 23. 7.

* Or, life.

The Historie of Bel and of the Dragon, which is the fourth Chapter of Daniel after the Latine.

1 **W**hen king Assyages was laide with his fathers, Cyus the Persian receiued his kingdom.

2 And Daniel did eate at the kings table, and was honoured aboue

all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him every day, twelue great measures of fine floure, and fourtie sheepe, and sixe geese, & pots of wine.

4 And þa, a g woishipped it & went halp to hoie it. But Daniel woishipped his owne conscience. And the king saide vnto him, Why dost not thou woishyp Bel?

5 Who answered, and saide, Because I may not woishyp idoles made with handes, but the living God, which hath created the heauen and the earth, and hath powder vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled and saide, O King, be not deceiued: this is but clay with in, and brasse without, and did neuer eat

any thing.

8 So the king was wroth, and called for his Priestes, and said vnto them, I spe tell me not, who this is that eateth by these expences, ye shall dye:

9 But if ye can certifie me that Beleeateth them, then Daniel shal dye: for he hath spoke blasphemie againt Bel. And Daniel saide vnto the King, Let it be according to thy word.

10 ¶ Nowe the Priestes of Bel were thre score and thine, beside their wives and children: and the king went with Daniel into the temple of Bel.

11 So Bels Priestes laide, Beholde, we will go out, and let thou the meate there, O king, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, we wil suffer death, or else Daniel that hath lyed vpon vs.

13 Nowe they thought them selues sure enough: for vnder a table they had made a yunne entrance, and there went they in meate, and tooke awaie the things.

14 So when they were gone forth, the king let meate before Bel. Now Daniel had commanded his seruants to bring almes,

4 Called Artaba, wherof euerie one contained somewhat more then nine galons, which maketh in al an hundred and eight galons at the least.
6 Called Metreta, & euerie one of these measures conteyned about ten galons, which in all make three score.

- ashes, and these they strawed through-
out all the Temple, in the presence of the
king alone: then went they out, and shut
the doore, and sealed it with the kings
signet, and so departed.
- 15 Nowe in the night came the Priestes,
with their wines and childen, (as they
were wont to do) and did eate and drinke
vp all.
- 16 In the morning betwix, the King a-
rose and Daniel with him.
- 17 And the King said, Daniel, are þe scales
whole? Who answered, Yea, O King,
they be whole.
- 18 And as soone as he had opened the
doore, the King looked vpon the table, &
cried with a loud voyce, Great art thou,
O Well, and with thee is no deceit.
- 19 Then laughed Daniel, and helde the
King that he should not go in, and saide,
Behold nowe the pavement, and marke
well whose footesteps are these.
- 20 And the king saide, I see the footesteps
of men, women, and childen: therefore
the King was angrie,
- 21 And tooke the Priestes, with their wi-
ues, and childen, and they shewed him
the priuite doore, where they came in, and
consumed such things as were vpon the
table.
- 22 Therefore the King sue them, and de-
liuered Bel into Daniels power, who
destroyed him and his Temple.
- 23 I Moeouer in that same place there
was a great dragon, which the Babilo-
nians worshipped.
- 24 And the King laide vnto Daniel, Saie
est thou, that this is of brasse also? Ioe,
he liueth and eateth & drinketh, so that
thou canst not say, that he is no liuing
God: therefore worship him.
- 25 Then said Daniel vnto the king, I wil
worship the Lord my God: for he is the
liuing God.
- 26 But giue me leave, O King, and I wil
slay this drago without sword or staffe.
And the king said, I giue thee leave.
- 27 Then Daniel tooke pitch, and fat, and
haire, and did seeth them together, and
made lumpes thereof: this he put in the
dragons mouth, and so the dragon burst
in sunder. And Daniel saide, Beholde,
whome ye worship.
- 28 When the Babilonians heard it, they
were wonderfull wroth, and gathered

- them together against the King, saying,
The king is become a Jewe: for he hath
destroyed Bel, and hath saue the dra-
gon, and put the Priestes to death.
- 29 So they came to the King, and saide,
Deliver vs Daniel, or else we will des-
troy thee and thine house.
- 30 Nowe when the King saue, that they
praesed soe vpon him, and that neces-
sarie constrained him, he deliuered Dani-
el vnto them:
- 31 Who cast him into the lions denne,
where he was five daies.
- 32 In the denne there were seven lions,
and they had giuen them euery day two
bodies and two sheepe, which they were
not giuen them, to the intent that they
might deuour Daniel.
- 33 I Nowe there was in Ierusalem a Pro-
phet called Abbacuc, which had made
portage, and broken bread into a bowle,
and was going into the field for to bring
it to the reapers.
- 34 But the Angel of the Lord saide vnto
Abbacuc, Go, carrie the meate that thou
hast, into Babilon vnto Daniel, which
is in the lions denne.
- 35 And Abbacuc saide, Lord, I neuer sawe
Babilon, neither do I knowe where the
denne is.
- 36 Then þe Angel tooke him by the crown
of the head, and bare him by the haire
of the head, and through a mightie wind
set him in Babilon vnto the denne.
- 37 And Abbacuc cryed, saying, O Dani-
el, Daniel, take the dinner that God hath
sent thee.
- 38 Then saide Daniel, O God, thou hast
thought vpon me, and thou neuer failest
them that seeke thee and loue thee.
- 39 So Daniel arose, and did eate, and the
angel of the Lord set Abbacuc in his own
place againe immediatly.
- 40 Vpon the seventh day, the King went
to bewaile Daniel: and when he came to
the denne, he looked in, and beholde, Da-
niel sat in the middes of the lions.
- 41 Then cryed the King with a lowde
voyce, saying, Great art thou, O Lord
God of Daniel, and there is none other
besides thee.
- 42 And he drew him out of the denne,
and cast them that were the cause of his
destruction into the denne, & they were
deuoured in a moment be-^h his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

- 1 The death of Alexander the King of Macedo-
nia. 11 Antiochus taketh the kingdome. 12
Many of the children of Israel make covenants
with the Gentiles. 21 Antiochus subuerteth
Egypt and Ierusalem vnto his dominion. 50
Antiochus setteth vp idoles.
- 1 After that Alexander the Macedo-
nian, the sonne of Philippe, went

- forth of the lande of Chittim, and slue
a Darius King of þe Persians and Medes,
and reigned for him, as he had be-
fore in Grecia.
- 2 He tooke great warres in hande, and
wonne strong holdes, and slue the kings
of the earth.
- 3 So went he throughto the endes of the
worlde, and tooke spoiles of many
nations,

- 4 The first
battel with
the Cartha-
ginians, was
fought at
this time.

nations, in so much that the world stood
in awe of him: therefore his heart was
puffed up and was halow.

8 The begin
ning of the
kingdome
of Egypt.

6 And when he had gathered a mighty
strong holte,
7 And had reigned ouer regions, nations,
and kingdomes, they became tributaries
vnto him.

8 After these things he fell sicke, & knewe
that he should dye.

9 Then he called for the chiefe of his ser-
uants, which had been brought vp with
him of children, and parted his king-
dome among them, while he was yet
aloue.

10 So Alexander had reigned twelue yeres
when he died.

11 The begin
ning of the
kingdome
of Syria.

12 And his seruants reigned euerie one in
his royaume.

13 And they all caused themselves to be
crowned after his death, and so did their
children after them manie yeres, and
much wickednesse increased in the
world.

Or noble.

14 For out of these came the wicked roote,
even Antiochus Epiphanes, the sonne
of King Antiochus, which had bene an
hostage at Rome, and he reigned in the
hundredth and seuen and thirtieth yere
of the kingdome of the Greeces.

15 The begin
ning of the
kingdome
of the par-
thians.

16 In those daies went there out of Is-
rael wicked men, which entiled many,
saying, Let vs go, and make a couenant
with the heathen, that are rounde about
vs: for since we departed from them, we
haue had much sorow.

17 So this deuice pleased them well.

18 And certaine of the people were ready,
and went to the king which gaue them
licence to do after the ordinaunces of the
heathen.

19 The wick-
ed fel hed-
long into
mischiefe.
Iosaph. An-
tiq. 12. ca. 6.
20 By draw-
ing the skin
ouer the
part that
was circum-
cised, as
Cels. 7. cha.
21 Epiph.
lib. depon-
derib. &
mensur.
22 The se-
cond battel
which the
Carchagi-
anues.

21 Then set they by a place of exercise at
Jerusalem, according to the facions of
the heathen,

22 And made themselves f bncircumci-
sed, and soooke the holie Couenant, and
ioyned themselves to the heathen, and
were sold to do mischief.

23 So when Antiochus kingdome was
set in order, he went about to reigne ouer
Egypt, that he might haue the domina-
tion of two Realmes.

24 Therefore he entred into Egypt with a
mightie compaign, with chariots, & Ele-
phants, and with horsemen, and with a
great nombre,

25 And he moued warre against Ptole-
mus king of Egypt: but Ptolemies was
afraid of him, and fled, and many were
wounded to death.

26 Thus Antiochus wanne manie strong
cities in the land of Egypt, and tooke a-
way the spoiles of the lande of Eg-
ypt.

27 And after that Antiochus had smitten
Egypt, he turned againe in the hundredth
fourtie and thre yere.

28 And went vp toward Israel & Jerusa-
lem with a mightie people.

29 And entred proudly into the Sanctua-

rie, and tooke alway the golden altar,
and the candlestick for the light, and all the
instruments thereof, & the table of the
shewbread, and the polozing vessels, and
the bowles, and the golden basins, and
the vasse, and the crownes, and the gold-
den apparell, which was before the
Temple, and brake all in peeces.

30 He tooke also the silver & gold, and the
precious itewels, and hee tooke the le-
uer treasures that he founde, and when
he had taken alway all, he departed into
his owne land,

31 After he had murdered many men, &
spoken very proudly.

32 Therefore there was a great lamentati-
on in euerie place of Israel.

33 For the princes and the Elders mour-
ned: the pong women, and the pong men
were made feeble, and the beauty of the
women was changed.

34 Euerie hydegrone tooke him to mour-
ning, and they that sate in the marriage
chamber, was in heaumes.

35 The land also was moued for the inha-
bitants thereof: for all the house of Jacob
was covered with confusion.

36 After two yeres the king sent his chief
taxe master into the cities of Iuda, which
came to Jerusalem with a great mul-
titude.

37 Who spake peaceable words vnto the
in deceit, and they gaue credit vnto him.

38 Then he fel suddenly vpon the cite, &
smote it with a great plague, & destroyed
much people of Israel.

39 And when he had spoiled the citie, he
set fire on it, casting dolone the houses
therof, & walles therof on euery side.

40 The women & their children tooke they
captiue, and led alway the cattel.

41 Then fortified they the citie of Babi-
lon with a great and thicke wall, & with
mightie towres, & made it a strong holde
for them.

42 Moreover they set wicked people
there, & vngodly persons, & fortified them
selues therein.

43 And they stored it with weapons & vi-
talls, & gathered the spoile of Jerusalem,
and laped it vp there.

44 Thus became they a soye snare & were
in ambushment for the Sanctuarie, and
were wicked enemies euermore vnto
Israel.

45 For they shed innocent blood on euery
side of the Sanctuarie, & defiled the Sanc-
tuarie.

46 In so much that the citizens of Jeru-
salem fled away because of them, & it be-
came an habitation of strangers, being
desolate of them whom they had bozned
for her owne children did leaue her.

47 Her Sanctuarie was left waste as a
wildernes: her holy dayes were turned
into mourning, her Sabbaths into re-
proch, & her honour brought to naught.

48 As her glory had bene great, so was
her dishonour, and her excellencie was
turned into sorow.

- 43 Also the king wrote unto 'all his king-
domes, that all the people should be as
one, and that every man should leave his
lawes.
- 44 And all the heathen agreed to the com-
mandement of the king.
- 45 Pea, many of the Israelites consented
to his religion, offering unto idoles, and
defiling the Sabbath.
- 46 So the king sent letters by the messe-
gers unto Jerusalem, and to the cities of
Juda, that they should follow the strange
lawes of the countrey,
- 47 And that they should forbid the burnt
offerings and sacrifices, and the 'offerings
in the Sanctuary.
- 48 And that they should defile the Sab-
baths and the fests,
- 49 And pollute the Sanctuary & the holy
men.
- 50 And to set up altars, and groves, and
chappels of idoles, & offer up swines
flesh, & vnclean beastes,
- 51 And that they should leane their chil-
dren vncircumcised, & defile their soules
with vncleannes, & pollute themselves,
that they might forget the Law, & change
all the ordinances,
- 52 And that whosoever would not do ac-
cording to the commandement of the
king, should suffer death.
- 53 In like manner wrote he throughout all
his kingdomes, & let overlords ouer all
the people, for to compel them to doe these
things.
- 54 And he commanded the cities of Juda
to do sacrifice, citie by citie.
- 55 Then went many of the people vnto
them by heapes, euery one that forsooke
the Law, & so they committed euil in the
land.
- 56 And they diuise the Israelites into se-
cret places, euen wheresoeuer they could
flee for succour.
- 57 The fiftenth day of Calen, in the hun-
drieth & nine & fourtie pere, they set up the
abomination of desolation vpon the al-
tar, & they builded altars throughout
the citie of Juda on euery side.
- 58 And before the doores of the houses, &
in the streets they burnt incense.
- 59 And the bookes of the Law, which they
found, they burnt in the fire, and cut in
pieces.
- 60 Whosoever had a booke of the Testa-
ment found by him, or whosoever con-
sented vnto the Lawe, the kings com-
mandement was, that they should put
him to death by their authoritie.
- 61 And they executed these things euerie
moneth vpon the people of Israel that
were found in their cities.
- 62 And in the five & twentieth day of the
moneth, they did sacrifice vpon the altar,
which was in the stead of the altar of sa-
crifices.
- 63 And according to the commandement
they put certain women to death, which
had caused their children to be circumci-
sed,

* Or, drinke
offerings.

It is a mar-
uillous note
of the ene-
mies of God
to burne the
bookes of
the Lawe.
Ecclesiastic.
histor. lib. 8.
cap. 2.

- 64 And then hanged by the children at
their neckes, & they spoiled their houses,
& slew the circumcisers of them.
- 65 Yet were there many in Israel, which
were of courage, and determined in them-
selues, that they would not eate vnclean
things,
- 66 But chose rather to suffer death, then
to be defiled with those meates: so because
they would not break the holy covenant,
they were put to death.
- 67 And this 'tyrannie was very sore vps
on the people of Israel.

CHAP. II.

- 1 The mourning of Mattathias and his sonnes for
the destruction of the holy citie. 19 They re-
fuse to do sacrifice vnto idoles. 24 The zeale
of Mattathias for the Law of God. 33 They are
slaine and will not fight againe because of the
Sabbath day. 49 Mattathias dying comman-
deth his sonnes to flie by the word of God af-
ter the example of the fathers.
- 1 In those daies stood by Mattathias Joseph. An.
the Priest, the sonne of Ioannes, the 119. 12. ca. 7.
sonne of Simeon, of the sonnes of Joas-
rib of Jerusalem, & dwelt in Modin.
- 2 And he had five sonnes, Ioanan called
Saddis,
- 3 Simon called Thassi,
- 4 Judas which was called Maccabeus,
- 5 Eleazar called 'Abaron, & Jonathan, 'Or, 'Anas.
whose name was Apphus. val.
- 6 Now he saw the blasphemies, whiche
were committed in Juda & Jerusalem:
- 7 And he said, Who is me: wherefore was
I borne, to see this destruction of my peo-
ple, & the destruction of the holy citie, &
thus to sit still? it is deliuered into the
hands of the enemies,
- 8 And the Sanctuary is in the handes of
strangers: her Temple is as a man that
hath no renoume.
- 9 Her glorious vessels are caried away in-
to captiuitie: her infants are slaine in the
streets, & her young men are fallen by the
sword of the enemies.
- 10 What people is it, that hath not some
possession in her kingdom, or hath not got-
ten of her peoples?
- 11 All her glorie is taken away: of a free
woman, she is become an handmaid.
- 12 Behold, our Sanctuary & our beauty,
& honour is desolate, & the Gentiles haue
defiled it.
- 13 What helpeth it vs then to liue any lon-
ger?
- 14 And Mattathias rent his clothes, he,
& his sonnes, & put sackcloth vpon them,
& mourned very sore.
- 15 ¶ Then came men from the king to
the citie of Modin to compel them to
forsake God, & to sacrifice.
- 16 So many of the Israelites consented vnto
them: but Mattathias & his sonnes as-
sembled together.
- 17 Then spake the commissioners of the
king, & said vnto Mattathias, Thou art
the chiefe & an honorable man, and great
in this citie, and haste many chil-
dren

biens and brethren.

18 Come theretofore first, and fulfil the kings commandment, as all the Jews then have done, and also the men of Judah: and such as remaine at Jerusalem: so shalt thou and thy familie be in the kings fauour, and thou and thy childre shall be enriched with silver and golde, & with many rewardes.

19 Then Maccathias answered and saide with a loud voice, Though aluasions that are vnder the kings domination, obey him, and sal away euery man from the religion of their fathers, and consent to his commandments,

* The father promisseth for his children, y they shall serue God: so doth Ioshua for his household.
Iosh. 24. 15.

20 * Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forsaake not the Lawe and the ordinances.

22 We will not hearken vnto the kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left off speaking these wordes, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandment.

b It is a grieue to the godly to see the people offend.

24 Nowe when Maccathias sawe it, he was so inflamed with zeale, that his raynes shooke and his wrath was kindled according to the ordinance of the law: theretofore he rane vnto him, and killed him by the altar:

25 And at the same time he slew the kings commissioner, that compelled him to doe sacrifice, and desloped the altar.

Num. 25. 7.

26 Thus bare he zeale to the Lawe of God, * doing, as Phinees did vnto Zambri & some of Saloin.

27 ¶ Then cried Maccathias with a loud voice in the cite, saying, Who so crucis zealous of the Lawe, and will stande by the couenant, let him come forth after me.

28 So he, and his sonnes fled into the mountaynes, and left all that they had in the cite.

* Or, that liuediously & vprightly

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilbernesse to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased soe vpon them.

31 ¶ Now when it was told vnto the kings seruantes, and to the garisons, which were in Jerusalem in the cite of Dauid, that men had broken the kings commandment, and were gone downe into the secret places in the wilbernesse,

32 Then many pursued after them: & having overtaken them, they camped against them, and set the battell in array against them on the Sabbath day,

33 And saide vnto them, Let this now be sufficient: come forth and do according to the commandment of the king, and we shall liue.

34 But they answered, we will not goe

forth, neither will we doe the kings commandment, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the pinnle places.

37 But saide, We will dye all in our innocencie: the heauen and earth shall testifie for vs, that ye despoile vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Maccathias and his friends vnderstode this, they mourned for them greatly,

40 And saide one to another, If we al doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently despoile vs out of the earth.

41 Theretofore they concluded at the same time, saying, Who so euer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assemble of the Iudeans, which were of the strongest men of Israel, all such as were wel inclined toward the Lawe.

43 And al they that were fled for persecution, topped them selues vnto them, and were an helpe vnto them.

44 So they gathered a powder, and smote the wicked men in their wrath, and the ingodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Maccathias and his friends went about, and desloped the altars,

46 And circumcised the children by force that were uncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recovered the Lawe out of the hand of the Gentiles, & out of the hande of kings, and gaue not place to the wicked.

49 Nowe when the time drew nere, that Maccathias should dye, he saide vnto his sonnes: Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Nowe theretofore, my sonnes, be zealous of the Lawe, and giue your liues for the couenant of our fathers.

51 Cal to remembrance what acts our fathers did in their time: so that ye receive great honour and an euerslasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousness? Gen. 22. 9. 20 rom 4. 3.

53 * Joseph in the time of his trouble kept the commandment, and was made the Lord of Egypt. Gen. 41. 40.

54 * Phinees our father, because he was zealous and feruent, obtained the covenant of the euerslasting Priesthode. Num. 25. 13. eccle. 45. 23

55 * Iesus for fulfilling the worde, was made Iosh. 1. 2.

made the gouernour of Israel.

Nom. 14. 6. 56 * Caleb, because he bare witness before the congregation, receiued the heritage of the land.

10/14. 13. 57 * Dauid, because of his mercie obtai-
ned the thronc of the kingdome for euer
more.

2. Kin. 2. 11. 58 * Elias, because he was zealous and
feruent in the lawe, was taken vp euen
vnto heauen.

Dan. 3. 16. 59 * Ananias, Azarias & Misael by their
fauour were deliuered out of the flame.

27. 18. 26. 60 * Daniel, because of his innocencie,
was deliuered from the mouth of the
lions.

61 And thus ye may consider throughout
all ages, that who so encrep their trust
in him, shall not want strenght.

62 Feare not ye then the wordes of a sin-
full man: for his gloiy is but downe and
wormes.

63 To day is he set vp, and to morrowe he
shall not be found: for he is turned into
his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good hartes,
and shewe your selues men for the lawe:
for by it shall you obtaine gloiy.

65 And behold, I knowe that your bro-
ther Simon is a man of counsell: giue
eare vnto him alway: he shall be a father
vnto you.

66 And Judas Machabeus hath bene
mightie and strong, eue from his youth
vp: let him be your captaine, and fight
your battell for the people.

67 Thus shall ye bring vnto you all those
that obserue the lawe, and shall auenge
the iniuries of your people.

68 Accompenie fully the heathen, and
giue your selues to the commandement
of the lawe,

69 So he blessed them, and was laid with
his fathers.

70 And dyed in the hundredeth, fourtie, and
sixte yeare, and his sonnes buried him
in his fathers sepulchre at Modin, and
all Israel made great lamentation for
him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 He
killeth Apollonius and Seron the princes of
Syria. 44 The confidence of Judas toward
God. 55 Judas determineth to fight against
Lysias, whome Antiochus had made captaine
ouer his host.

1 **T**hen Judas his sonne, called Mac-
cabeus, rose vp in his place.

2 And all his brethren helped him, & al
they that held with his father, & fought
with courage the battell of Israel.

3 So he gave his people great honour: he
put on a brestplate as a giant, and armed
him selfe, and set the battell in array, and
defended the campe with the sword.

4 In his actes he was like a lion, and as
a lions whelp roaring after the pray.

5 For he pursued the wicked, and sought
them out, and burnt vp those that vexed
his people,

6 So that the wicked fled for feare of him,
and al the workers of iniquitie were put
to trouble: and saluation prospered in
his hande.

7 And he grieved diuers kings, but Jas-
cob reioiced by his actes, and his me-
morialis blessed for euer.

8 He went also thorow the cities of Iuda,
and destroyed the wicked out of them,
and turned away his wrath from Israel.

9 So was he renowned vnto the ends of
the earth, & he assembled together those
that were ready to perish.

10 ¶ But Apollonius gathered the Gen-
tiles, and a great host out of Samaria, to
fight against Israel.

11 Which when Judas perceiued, he went
foorth to meete him, and smote him, and
slue him, so that many fell downe slaine,
and the rest fled.

12 So Judas tooke their spoyle, and tooke
also Apollonius woord, and fought with
it all his life long.

13 ¶ Nowe when Seron a prince of the
armie of Syria, heard that Judas had
gathered vnto him the congregation,
and Church of the faithfull, and went
foorth to the warre,

14 He saide, I will get me a name, & will
be glorious in the Realme: for I will goe
fight with Judas, & them that are with
him, which haue despised the kings co-
mandement.

15 So he made him ready to go by, & there
went with him a mightie host of the un-
godly to help him, and to be auenged of
the children of Israel.

16 And when he came nere to the going
by of Bethhoron, Judas went foorth to
meet him with a small companie.

17 But when they sawe the armie com-
ming against them, they said to Judas,
Howe are we able, being so fewe, to fight
against so great a multitude, and so
strong, seeing we be so wearie, and haue
fasted all this day?

18 Then saide Judas, It is an easie thing
for many to be shut vp in the handes of
fewe, & there is no difference before the
God of heuen, to deliuer by a great mul-
titude, or by a small companie.

19 For the victorie of the battell standeth
not in the multitude of the host, but the
strenght cometh from heauen.

20 They come against vs with a cruell &
proud multitude, to destroy vs, and our
wives, and our children, and to rob vs.

21 But we doe fight for our liues, and for
our lawes,

22 And God him selfe will destroy them
before our face: therefore be not ye af-
raid of them.

23 And when he had left of speaking, he
leapt suddenly vpon them: so was Se-
ron and his host destroyed before him.

24 And they pursued them from the go-
ing downe of Bethhoron vnto plaines:
where there were slaine eight hundred
men of them, and the residue fled into the
land of the Philistines,

4 Who was
gouernour
of Syria, Io-
seph Antiq.
12. chap. 9.

25 *Then the feare and terroue of Iudas*
and his brethren fell bypon the nations
rounde about,

26 *So that his fame came vnto the king:*
for all the gentiles could tell of the wars
of Iudas.

27 *But when king Antiochus hearde*
these tidings, he was angrie in his mind:
wherefore he sent forth, and gathered
all the power of his realme a verie strong
armie,

28 *And opened his treasure, and gaue*
his host a peares wages in hande, com-
maunding them to be readie for a peare
for all occasions.

29 *Heuerthelesse when he sawe that the*
moneie of his treasures fayled, and that
the tributes in that countrie were small, be-
cause of the dissolution and plagues that
he had brought bypon the lande, in as-
king away the lawes which had bene
of old time,

30 *He feared lest he should not haue now*
at his seconde time, as at the first, for the
charges & gifts that he had given with
a liberal hande afore: for in liberaltie he
farre passed the others kings that were
before him.

31 *Wherefore he was heauie in his mind,*
and thought to goe into Persia, for to
take tributes of the countreies, and to gas-
ther much money.

32 *So he left Apollas a noble man and of*
the kings blood: to oversee the kings
busines, from the river of Euphrates vnto
the borders of Egypt.

33 *And to bring by his sonne Antiochus*
till he came againe.

34 *Moreover, he gaue him halfe of his*
host and elephants, and gaue him the
charge of all thinges that he woulde
haue done,

35 *And concerning those which dwelt in*
Iuda & Jerusalem, that he should sende
an armie against them, to destroye and
roote out the power of Israel & the rem-
nant of Jerusalem, and to put out their
memoriall from that place,

36 *And to set straungers for to inhabite*
all their quarters, and parte their lande
among them.

37 *And the king tooke the halfe of the*
hoste that remained, and departed from
Antiochia his royall citie, in the peare
an hundredeth fourtie and seuen, & pas-
sed the river Euphrates, and went thro-
rowe the hebre countreies.

38 *Then Apollas chose Ptolemeus the*
sonne of Dommianus, and Picanos, and
Gorgias, mightie men, and the kings
friends,

39 *And sent with them fourtie thousand*
footemen, and seuen thousand horsemen,
to goe into the lande of Iuda, and to
destroye it, as the king commaunded.

40 *So they went forth with all their*
power, and came and pitched by Emmaus
in the plaine countrie.

41 *Nowe when the Maccabees of the*
countrie hearde the rumour of the, they

tooke verie much Miter and gold, and ser-
uantes and came into the campe to bye
the children of Israel for slaves, and the
strength of Syria, & of the straunge na-
tions iopned with them.

42 *Nowe when Iudas and his bre-*
thren sawe that trouble increased, & that
the host drew nere vnto their borders, con-
sidering the kings wordes, whereby he
had commaunded to destroye the people,
and utterly abolishe them,

43 *They said one to an other, Let vs re-*
dresse the decap of our people, and let vs
fight for our people, & for our sanctuarie.

44 *Then the congregation were loone re-*
die gathered to fight, and to pray, and to
desire mercie and compassion.

45 *As for Jerusalem, it was not inhabi-*
ted but was as a wilderness. There
went none that was bozne in it, in or out
at it, and the Sanctuarie was troden
downe, and the strangers kept the for-
tresse, and it was the habitation of the
heathen: and the mirth of Jacob was
taken away: the pipe & the harpe ceased.

46 *So they gathered themselves toge-*
ther, and came to Madspha before Jeru-
salem: for in Madspha was the place
where they prayed afortime in Israel.

47 *And they fasted that day, & put sacke-*
cloth vpon them, and cast ashes bypon
their heades, and rent their clothes.

48 *And opened the booke of the lawe,*
wherein the heathen sought to paint the
likenes of their idols,

49 *And brought the Priestles garments,*
and the first fruites, and the riches, and
set there the shazarites, which accom-
plished their dapes.

50 *And they cried with a loud voyce, to*
warde heauen, saying, What shall we do
with these? and wherher shall we carrie
them away?

51 *For the sanctuarie is troden downe &*
denied, and the Priestles are in heaumes,
and brought downe.

52 *And beholde the heathen are come as*
gaile vs to destroye vs: thou knowest
what thinges they imagine against vs.

53 *How can we stand before them, except*
thou helpe vs?

54 *Then they blew the trumpets, & cried*
with a loud voyce.

55 *And after this Iudas ordeined cap-*
taines ouer the people, euen captaines
ouer thousandes, & captaines ouer hun-
dreds and captaines ouer fifties, and
captaines ouer tens.

56 *And they commaunded them that*
builded houses, or married wives, or
planted vinepades, or were fearfull,
that they should returre euery one to his
owne house, according to the lawe.

57 *So the host remoued, and pitched*
vpon the South side of Emmaus.

58 *And Iudas saide, Wene pour selues*
and be valiant men, & be readie against
the morning to fight with these nations,
which are gathered together against vs,
to destroye vs and our Sanctuarie.

*Deut. 22. 5.
iud. 7. 3.*

39 For it is better for vs to die in battell, then to see the calamities of our people, and of our Sanctuarie.

60 Nevertheless as the will of God is in heauen, so be it.

CHAP. IIII.

I Iudas goeth against Gorgias whiche lieth in wait. 14. He putteth Gorgias and his best to flight. 28. Iylas madaeth Iudas 29. But Iudas driueth him out. 43. Iudas purifieth the Temple and dedicateth the altar.

1 Then tooke Gorgias five thousande footemen, and a thousand of the best horsemen, and departed out of the campe by night.

2 To make the campe of the Iewes, & to slay them suddenly, and the men of the fortrell were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to smite the kinges armie which was at Emmaus,

4 Whiles yet the armie was disperfed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee founde no man there, he sought them in the mountaines: for saide he, They fpe from vs.

6 But as soone as it was daye, Iudas shewed him selfe in the felde with three thousande men, which had neither harnesse nor woodes to their minds.

7 And they sawe that the armies of the heathen were strong and well armed, & their horsemen about them, and that these were experient men of warre.

8 Then saide Iudas to the men that were with him, Feare not their multitude, neither bee afraped of their assaulte,

9 Remember, howe our fathers were deliuered * in the red Sea, when Pharaos pursued them with an armie.

10 Therefore now let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the conenant of our fathers, and he will destrope this hoste before our face this daye:

11 So shall all the heathen knowe, that there is one, which deliuereth and sauieth Israel.

12 Then the strangers like by their eyes, and sawe them comming against them,

13 And they went out of their tentes into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the himmest of them fell by the sword, & they pursued them vnto * Sazeron: & into the plaines of Iudumea, and of Arotis, and of Iammia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his host from pursuing them,

17 And said vnto the people, We not graue die of the spoils: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand you fast against your enemies, and overcome them: then maye ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one parte which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Iudas soldiers burnt the tentes: for the smoke that was sene declared what was done.

21 When they sawe these thinges, they were sore afraped, and when they sawe also that Iudas and his hoste were in felde readye to see them selues in aray.

22 They fled euerie one into the lande of strangers.

23 So Iudas turned againe to spoyle the tentes, where he gat much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, a song of Psalmes and psalmes towards the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that daye.

26 Nowe all the strangers that escaped, came, and told Iylas all the things that were done.

27 Who when he hearde these thinges, was sore afraped, & discouraged, because such thinges came not vpon Israel as he would, neither such thinges as the king had commaunded him, came to passe.

28 Therefore the next pere following gathered Iylas these thousande chosen footemen, and five thousande horsemen to fight against Ierusalem.

29 So they came into Iudumea, and pitched their tentes at Beth-sura, where Iudas came against them with thre thousand men.

30 And when hee sawe the mightie armie, hee prayed and said, Blessed be thou O Saviour of Israel, which diddest destrope the assault of the mightie man by the hande of thy seruant Dauid, and gauest the host of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut by this armie in the hand of thy people of Israel, and let them bee con-founded with their power, & with their horsemen.

32 Make them afraped & consume their boldnes and strength, that they maye bee accomplished at their destruction.

33 Cast them down by the sword of them that loue thee: then shall all they knowe thy name, vntill they be with songs.

34 So they ioyned together, & there were slaine of Iudas hoste five thousand men, and they fell before them.

35 Then Iylas seeing his armie put to flight

Ioseph. An-
tiqu. 12. chap.
20.

Exo. 14. 9.

* Or. Affare-
meib.

* Or. Iudea.
* Or. Betho-
ron.

1. Sam. 17.
50. 51.
1. Sam. 14. 13
14.

right, and the manlinesse of Judas souldiers, and that they were ready, either to live or die valiantly, he went into Antiochia, and gathered his angers, & when he had furnished his armie, he thought againe (being prepared) to come against Judea.

36 Then said Judas and his brethren, Beholde, our enemies are discomfited: let vs now go by to cleanse, and to repaire the Sanctuarie.

37 So all the host gathered them together, & went by into the mountaine of Zion.

38 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the doores burnt by, and the shrubs growing in the courtes, as in a forest, or as on one of the mountaines, & that the priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heades,

40 And fell downe to the ground on their faces, and blew an alarime with the trumpets, and cried toward heauen.

41 Then Judas commaunded certeine of the men to fight against those which were in the castel, til he had cleansed the Sanctuarie.

42 So he chose Priestes that were undefiled, such as desired in the law,

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vn-cleane place,

44 And consulted what to do with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laied vpon the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophecie, to shew what should be done with them.

47 So they tooke whole stones according to the lawe, and builded a new altar according to the former.

48 And made by the Sanctuarie, and the thinges that were within the Temple, & the courts, and all thinges.

49 They made also new holy vessels, and brought into the Temple the candlestick, & the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the temple.

51 They let also the shewbread vpon the table, and hanged by the vailes, and finished all the workes that they had begunne to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chassen, in the hundred & eight and fortieth yeare they rose by betimes in the morning,

53 And offered sacrifice according to the

law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, & according to the day, that the heathen had defiled it, in the same day was it made new with songs, & harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping and praying toward the heauen, that had giuen them good successe.

56 So they keepe the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deuotion and praye,

57 And deckt the forefront of the Temple with crownes of golde and sheldes, and dedicated the gates & chambers, & hanged doores vpon them.

58 Thus there was verie great gladnesse among the people, and the reproche of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeare to yeare, by the space of eight dayes, from the five and twentieth day of the moneth Chassen, with mirth and gladnesse.

60 And at the same time builded they vpon mount Zion with his walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Iudaea.

CHAP. V.

3 Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon, and Jonathan. 50 He ouerthroweth the eirie of Ephron, because they denied him passage thorow it.

1 **N**OW when the nations round about heard that the altar was builded, & the Sanctuarie renewed, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob which was among them, & began to lay and destroy the people.

3 Then Judas sought against the children of Esau in Iudaea at Arabathene, because they besieged the Israelites, and he smote them with a great plague, & dyone them to the straites, & tooke their spoiles.

4 He thought also vpon the malice of the children of Beniamin, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them by in towres, & besieged them, & destroyed them utterly, & burnt their towres with fire, with all that were in them.

6 Afterward went he against the children of Ammon, where he found a mightie power, & a great multitude with Timotheus

Joseph, lib. 13. ccc. 12.

Or, Arabathene.

Thyrs

thens their captaine.

- 7 So he had many battels with them, but they were destroyed before him, and so he discomfited them.
- 8 And tooke Sizer with the townes thereof, and so turned againe into Iudea.
- 9 ¶ Then the heathen that were in Galilee, gathered them together against the Israelites that were in their quarters to slay them: but they fled to the castel of Bethanien,
- 10 And sent letters to Judas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,
- 11 And they make them ready for to come, and to take the forte, whereunto we are fled, and Timotheus is captaine of their hoste.
- 12 Come now therefore, & deliuer vs out of their hands: for many of vs are slaine:
- 13 And all our brethren þ were at Tabin, are slaine, & they haue taken away their wiuues, and their children, & their goods, and destroyed there almosse a thousand men.
- 14 While these letters were yet a reading, beholde there came other messengers fro Galilee with their clothes rent, which told the same thinges,
- 15 And saide, that they of Ptolemais, and of Tyris, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them.
- 16 When Judas, & the people heard these wordes, a great congregation came together, to consult what they might do for their brethren, that were in trouble, and whom they besieged.
- 17 Then said Judas to Simon his brother, Chuse thou out men, and go, and deliuer thy brethren in Galilee, and I & my brother Jonathan, will go into the countrie of Galaad.
- 18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the host in Iudea,
- 19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, until we come againe.
- 20 And vnto Simon were giue three thousand men to go into Galilee, and to Judas eight thousand men for the countrie of Galaad.
- 21 Then went Simon into Galilee, & gaue diuers battels to the heathen, & the heathen were discomfited by him.
- 22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so he tooke their spoiles.
- 23 Thus they rescued them that were in Galilee in Arbattis with their wiuues, & their children, and all that they had, and brought them vnto Iudea with great ioye.
- 24 Judas Maccabeus also, & his brother Jonathan went ouer Jordan, & traueiled three daies iourney in the wilderness,
- 25 Where they met with the Nabathites,
- who receiued them louingly, & told them surrie thing þ was done vnto their brethren in the countrie of Galaad.
- 26 And how that many of them were besieged in Bosora, and Bosor, in Aleims, Chalbion, Maged, and Carnaan (all these cities are strong, and great)
- 27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.
- 28 So Judas & his host turned in all haste by the way of the wilderness towarde Bosora, and wanne the cite, and slewe all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the cite.
- 29 And in þ night he remoued fro thence, and went toward the fortresse.
- 30 And betimes in the morning whē they looked by, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.
- 31 When Judas sawe that the battell was begun, and that the crye of the cite went by to heauen with trumpets, & a great sound,
- 32 Then he said vnto the armie, Fight this day for your brethren.
- 33 So he went forth behinde them with three companies, & they blew the trumpets, and cried with prayer.
- 34 Then the hoste of Timotheus knelwe, þ it was Maccabeus, & they fled fro him, & he smote them with a great slaughter, so that there was killed of them þ same day, almosse eight thousand men.
- 35 ¶ Then departed Judas vnto Maspha and laide siege vnto it, and wanne it, and slew all the males thereof, and spoyle it, and set fire vpon it.
- 36 From thence went he and tooke Chalbion, Maged, & Bosor, and the other cities in Galaad.
- 37 After these thinges gathered Timotheus another host, & he camped before Masphon beyond the fount.
- 38 Now Judas had sent to spie the hoste, & they brought him worde againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is verie great,
- 39 And he hath hired the Arabians to help them, and they haue pitched their tentes beyond the fount, & are ready to come & fight against thee. So Judas went to meete them.
- 40 Then Timotheus said vnto þ captaines of his host, When Judas & his host come nere the fount, if he passe ouer first vnto vs, we shal not be able to withstand him: for he will be to strong for vs.
- 41 But if he be afraide, & campe beyond the fount, we will go ouer vnto him, and shal preuaile against him.
- 42 Now when Judas came nere to the fount, he caused the gouernours of the people to remaine by the fount, and commanded

maunded them, saying, Suffer none to pitch a tent, but let euerie man come to the battell,

43 So he went first ouer toward them, & all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Whies cite Judas wanne, & burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israelites that were in the countrey of Galaad, from the least unto the most, with their wives and their children, and their baggage, a verie great host, to come into the land of Juda.

46 So they came unto Ephron, which was a great cite by the way, and strongly defended: they coulde not passe, neither at the right hand nor at the left, but must goe thowowe it.

47 But they that were in the cite, shut them selues in, and stopp'd by the gates with stones: and Judas sent unto them with peaceable wordes, saying,

48 Let vs passe thowowe your lande, that we may goe into our owne countrey, and none shall hurte you: we will but onely goe thowowe on foote: but they woulde not open unto him.

49 Wherefore Judas commaunded a proclamation to be made throughout the host, that euerie man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the cite all that day, and all that night, and the cite was giuen ouer into his handes:

51 Who slew all the males with the edge of the sword, and destroyed it, andooke the spoule thereof, and went thowow the cite ouer them that were slaine.

52 Then went they ouer Jordan into the greete plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the waie thowow, till they were come into plaine of Juda.

54 Thus they went up with iope, and gladnes unto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 Now whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemas,

56 Joseph the sonne of Zacharias, and Marias the captaines bearing of the valiant actes, and battels which they had atchieued, said,

57 Let vs get vs a name also, and go fight against the heathen here round about vs.

58 So they gaue their host a commandement and went toward Samaria.

59 But Sogias & his men came out of the cite to fight against them.

60 And Joseph and Marias were put to flight, and pursued into the borders of

Judea: & there were slaine that day of the people of Israel about two thousande men: so there was a great surthowwe among the people of Israel,

61 Because they were not obedient unto Judas, and his brethren, but thought to do some valiant thing.

62 Also they came not out of the stocke of of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, & his brethren were greatly commended in the sight of all Israel, and of all the heathen, whereloeuer their name was heard of.

64 And the people came unto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, and fought against the cylinderen of Elau in the laude toward the South, where he wanne Hebron, & the towne thereof, and he destroyed the castle thereof, and burnt the towers thereof round about.

66 Then remoued he to go into the land of the strangers, & went thowow Samaria.

67 At the same time were the dwellers of the cite slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: & when Judas came to Sotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, &ooke away the spoules of the cities, and came againe into the laude of Juda.

Ioseph. Ant. 11. 12. chap. 11. 12.

Or, Philistims.

CHAP. VI.

1 Antiochus, willing to take the cite of Elima, is driven away of the citizens. 2. He falleth into sickness, and dieth. 17. His sonne Antiochus is made King. 34. The manner to provoke elephants to fight. 43. Eleazar was valiant acte. 49. The siege of Sion.

1 Nowe when King Antiochus trauelled thowow the high countreies, he heard that Elima in the countrey of Persia was a cite greatly renowned for riches, siluer and golde,

Ioseph. Ant. 11. 12. chap. 12.

2 And that there was in it a verie rich temple, wheras were coverings of gold, cote armours, and harnesse, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Macedonia) had left there.

3 Wherefore he went about to take the cite, and to spoile it, but he was not able for the citizens were warned of the matter,

4 And arose vp against him in battell, and he fled and departed thence with greete heaumes, & came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies which went against the land of Juda, were driven away,

6 And the Apollas, which went forth first with a great power, was driven away of the Jewes, and that they were made strong by the armour, & power, & diuerse spoules which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the

abomination which he had set by vpon þ altar at Ierusalem, & sented þ Sanctuarie with high walles, as it was afore, & Beth-sura his citie.

8 So when the king had hearde these words, he was astonied, and soie moied: therefore he lapd him downe vpon his bed, and fell sicke for verie sorow, his cause it was not come to passe, as hee had thought.

9 And there continued he many dayes: for his greefe was cuer more and more, so that he saide he must needs die.

10 Therefore he sent for all his friendes, and said vnto them, The sleepe is gone from my eyes, and myne hart faileth for verie care.

11 And I thinke with my selfe, into what aduersitie am I come: and into what shouds of miserie a n I fallen now, whe as afore tyme I was in prosperitie, and greatly set by, by reason of my power?

12 And nowe doe I remember the cruelties that I haue done at Ierusalem: for I rooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitantes of Iuda without cause.

13 I knowe that these troubles are come vppon me for the same cause, and besyde, I must die with great sorowe, in a strange land.

14 Then called he for Whillip one of his friendes, whome he made ruler ouer all his realme,

15 And gaue him the crowne and hys robe, and the ring, that he shoulde instruct his soune Antiochus, and Izing him vp, till he might reigne himselfe.

16 So King Antiochus died there in the hundred, and fourtie and nynth yeare.

17 ¶ When Iphis knewe, that the king was deade, he ordeined Antiochus his soune (whome he had brought vp) to reigne in his fathers steade & called him Eupator.

18 Nowe they that were in the castle at Ierusalem, kept in the Ierusalem round about the Sanctuarie, & fought alwayes their hurie, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them,

20 So they came together and besieged them in the hundred, and fiftie yeare, and made instruments to shoot & other engines of warre.

21 But certene of them that were besieged, gat forth, (vnto whome some ingodlie men of Israel opined themselues.)

22 And they went vnto the king, saying, Goue long wilt thou cease from executing iudgement, and avenge our wronges then?

23 We haue bene readie to serue thy father, & to goe forward in those things that he appointed, and to obey his commandementes.

24 Therfore they of our nations fell from

vs for this cause, And wheresoener they founde any of vs, they slewe them, and spoyled our inheritance.

25 And they haue not onely laped hand vppon vs, but vppon all aboute their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou dost not preuent them quickly, they will doe greater things then these, and thou shalt not be able to overcome them.

28 When the king hearde this, hee was verie angrie, and called all his friendes, the captaynes of his armie, and his horyes men,

29 And bandes that were hired came vnto him from the kinges, that were confederate, and from the ples of the Sea.

30 So the number of his armie was an hundred thousand footemen, and twentie thousande horsemen, and two and thirtie elephantes exercised in battell.

31 These came through Idumea & Iudaea to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Judas from the castle, and remoued the host toward Beth-zacarias ouer against the kinges campe.

33 So the king arose verie early, and brought the armie and his power toward the way of Beth-zacarias, where the armie set them selues in aray to the battell, and blew the trumpets.

34 And to mouke the elephantes for to fight, they shewed them the blode of grapes and mulberries.

35 And they set the beastes according to the ranges: so that by euery elephant stood a thousand men armed with coats of maille and helmets of bras vppon their heades, and vnto euery beast were ordeined fye hundred horsemen of the best.

36 Which were readie at all times wheresoener the beast was: and wheresoener the beast went, they went also, & departed not from him.

37 And vppon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one was two and thirtie men, & fought in them, & the Indian that ruled him.

38 They set also the remnant of the horsemen vppon both the sides in two winges of the hoste to flure them by, and to keepe them in the vales.

39 And when the sunne shone vppon the golden shields, the mountaynes glistered there with, and gaue light as lamps of fire.

40 Thus part of the kinges armie was spread vpon the high mountaynes, & part beneath: so they marched forward

rup

risp and in order.

41 And all they heard the noise of their multitude, and the marching of the companies, and the ratteling of the harness, were astonish'd: for the armie was verie great and mightie.

42 Then Judas and his hoste entred into the battell, and they slew sixe hundred men of the kings armie.

¹Or, Saura.

43 ¶ Now when Eleazar, the sonne of ¹Abi-
baron, sawe one of the elephantes armed
with royall harness, and was more ex-
cellent than the other beasts, he thought
that the king should be upon him.

44 Wherefore he reoparded him selfe to de-
stroy his people, and to get him a perpe-
tull name,

45 And ranne boldly vnto him through
the middes of the hoste, slaying on the
right hand, and on the left, so that they
departed away on both sides.

46 So went he to the elephantes feete, and
gate him vnder him, & slew him: then fel
the elephant downe vpon him, and there
he dyed.

47 But the other, seeing the power of the
king and the fiercenesse of his armie, de-
parted from them,

48 ¶ And the kings armie went by the way
to meete them toward Ierusalem, and the
king pitched his tents in Iudea toward
mount Zion.

49 Moreover, the king tooke truce with
them that were in Beth-sura: but when
they came out of the cite, because they
had no vitails there, & were shut vpon there-
in, and the land had rested.

50 The king tooke Beth-sura, & set there
a garrison to keepe it,

51 And besieged the Sanctuarie many
daies, and made instruments to shoot, &
other ensignes of warre, and instruments
to cast fire and stones, and pieces to cast
batteries and slingers.

52 They also made engines against their
engines, and fought a long season.

53 But in the garners there were no vi-
talls: for it was the seventh yeare, & then
they that were in Iudea, & were deliue-
red from the Gentiles, had eaten vpon the
residue of the store.

54 So that in the Sanctuarie were fewe
men left for the famine came so vpon the,
that they were scattered euery man to his
owne place.

55 ¶ Now when Iphis heard that Phil-
lip (whome Antiochus the king, whiles
he liued, had ordeined to bring vpon Antio-
chus his sonne, that he might be king)

56 Was come againe out of Persia, and
Media, and the kings hoste with him,
and thought to take vnto him the rule of
things,

57 He and his hostes, and were stirred for-
ward by them in the castel to go and tell
the king, and the captiues of the hoste,
and to others, saying, We decrease daily,
and our vitayles are but small: and the
place that we lay siege vnto, is strong,
and the affairs of the realme depend vpon

pon vs.

58 Now therefore let vs be agre'd with these
men, and take truce with them, & with all
their nation,

59 And grant them to liue after their law,
as they did afore: for they be grieued, and
doe all these things, because we haue bro-
ken their lawes.

60 So the king and the princes were con-
sent, and sent vnto them to make peace, &
they receiued it.

61 When the king & the princes had made
an othe vnto them, they came vpon this
out of the fortress.

62 And the king went vnto mount Zion:
but when he sawe that the place was wel
defensed, he brake his othe that he had
made, and committed to breake downe
the wall round about.

63 Then departed he in all hast, and re-
turned vnto Antiochia where he soild: Phil-
lip hauing dominion of the cite: so he
fought against him, and tooke the cite by
force.

CHAP. VII.

1 Demetrius reigned, after he had killed Anti-
ochus and Lysias. 5 He troubleth the children
of Israel through the consell of certaine wicked
persons. 37 The prayer of the Priestes a-
gainst Nicanor. 41 Iudas killeth Nicanor, af-
ter he had made his prayer.

1 ¶ In the hundredth and one & fiftieth yere, Ioseph An-
tig. 42, cap. 5
departed Demetrius the sonne of Seleu-
cus from Rome, and came vpon with a
fewe men vnto a cite of the sea coast, and
reigned there.

2 And when he came into the possession of
his fathers kingdome, his souldiers tooke
Antiochus & Lysias, and brought them
vnto him.

3 But when it was told him, he said, Shew
me not their faces.

4 So they put them to death. Now when
Demetrius was set vpon the thron of
his kingdome,

5 There came vnto him all the wicked and
vngodly men of Israel, whose captiue
was Alcimus, that would haue bene the
hie Priest.

6 These men accused the people vnto the
king, saying, Judas, & his brethren haue
slaine all thy friends, and dynen vs out
of our owne land.

7 Wherefore send now some man, whome
thou trustest, that he may goe and see all
the destruction, which he hath done vnto
vs, and to the kings land, and let him
punish them with all their partakers.

8 Then the king chose Bacchides a friend
of his, which was a great man in the
realme, and ruled beyond the Iord, and
was faithfull vnto the king, and sent
him.

9 And that wicked Alcimus, whome he
made hie Priest, and commanded him to be
auenged of the children of Israel.

10 So they departed and came with a
great

⁴ This exam-
ple is not to
be followed
because it is
contrarie to
the com-
mandement.

¹ Or, the
Iewes.

great hoste into the land of Iuda, & sent messengers to Judas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they sawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the Alcideans were the first that required peace among the children of Israel.

14 For said they, He that is a Dick of the seede of Aaron, is come with this annie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, & swoze vnto them, & said, We will do you no harme, neither your friends:

16 And they beleued him: but he tooke of them threescore men, and slew them in one day according to the wordes that were written.

17 *Then he caft the bodies of thy saints, and their blood round about Ierusalem, and there was no man that would burie them.

18 So there came a feare and trembling among all the people: for they said, There is neither trauery nor righteousness in them: for they haue broken the appointmēt and othe that they made.

19 Then Bacchides remoued from Ierusalem, and pitched his tent at Beth-zetha, where he sent forth and tooke many of the men that had forsake him, and cerceine of the people whom he slew and cast into the great pit.

20 Then committed he the countrie vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the priesthod.

22 And all such as troubled the people resorted vnto him: in so much that they obtained the land of Iuda, & did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his companion had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudaea, & punished those, & were fallen away, so that they came no more abroade in the countrie.

25 But when Alcimus sawe that Judas & his people had gotten the vpper hand, and knewe that he was not able to abide them, he went againe to the king, and accused them of wicked thinges.

26 Then the king sent Picanor one of his cheefe ymces, which hated Israel deadly, and commaunded him, that he should destroy the people.

27 ¶ Picanor came to Ierusalem with a great hoste, and sent vnto Judas, and his brethren deceitfully with frendly wordes, saying,

28 Let there be no warre betwene me, and you: I will come with fewe men, to see how ye do frendly.

29 So he came vnto Judas, & they saluted one another peaceably: but the enimies were prepared to take away Judas.

30 Nevertheless it was tolde Judas, that he came vnto him vnder deceit: therefore he feared him, and would not see his face no more.

31 When Picanor perceined þ his counsell was bewrayed, he went out to fight against Judas, beside *Carphalalama.

32 Where there were thame of Picanors host about fure thousand men: so they fled vnto the cite of David.

33 After this came Picanor by vnto mount Zion, and some of the Dukes with the Elders of the people went forth of the Sanctuaries to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swoze in his wrath, saying, If Judas & his hoste be not deliuered now into mine handes, if euer I come againe in safetie, I will burne by this house, with that went he out in a great anger.

36 Then the Priestes came in, & stood before the altar in the Temple weeping, and saying,

37 For so much as thou, o Lord, hast chosen this * House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition of thy people,

38 Be auenged of this man, & his hoste, & let them be thame by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Picanor was gone from Ierusalem, he pitched his tent at Beth-bojon, & there an hoste met him out of Syria.

40 And Judas pitched in * Adasa with thre thousand men where Judas praied, saying,

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, & slew an hundred, foure score, and fure thousand of them.

42 So destroy thou this hoste before vs to day, that aliother may know that he hath spoken wickedly against thy sanctuaries, & punish him according to his malice.

43 So the armies ioyned together in battell, the thirtieth day of the moneth Adar: but Picanors host was discomfited, & he him selfe was first slaine in the battell.

44 Now when his annie sawe that Picanor was slaine, they cast away their weapons and fled.

45 But they pursued after them a dayes iourney fro Adasa vnto Casfra, blowing an alarme with the trumpets after them.

46 So they came forth of al the toiwnes of Iudaea round about, & rushed vpon them, & threwe them from one to another, so they all fell by the sword, & there was not one of them left.

47 Then they toke the spoiles, and the pray & snote off Picanors head, and his right hand which he held vpon so proudly, and

*Or, Hasis duns.

Psal. 79. 2.

*Or, Beth-zeth, or, Beth.

*Or, Cephalama.

Isa. 56. 5. 7

*Or, Adarsa

2. Kin. 19. 35

1ob. 1. 18.

eccl. 48. 22

Isai. 37. 36

2. mac. 8. 19.

Joseph An. 19. 12. chap. 36.

& brought it both them, & hanged them
by afoze Jerusalem.

48 So the people reioyced greatly, & kept
that day as a day of great gladnes.

49 And they ordeyned, to keepe perely
that day on the thirteenth day of the mo
neth Adar.

50 Thus the lande of Iuda was in rest a
litle while.

CHAP. VIII

1 Judas, considering the power and policie of the
Romaines, maketh peace with them. 2 The
conditions of mutuall friendship sent to the
Iewes.

*Joseph. An-
tig. 13. ca. 18*

1 It was heard also the same of the Ro-
mains, that they were mightie, & va-
liant, & agreeable to all things that
were required of them, and made peace
with all that came vnto them,

2 And that they were men of great po-
wer, and they tolde him of their battels,
and their worthy actes, which they did
among the Galatians whom they had
conquered, & made to pay tribute,

3 And what they had done in the coun-
treyp of Spayne: howe that they had
wonne there the mines of silver and
golde,

4 And that by their counsell, and gentle
behaviour they were rulers in euery
place, though the place was farre from
them, and that they had discomfited, and
giuen great ouerthrowes to the Kinges
that came against them, from the be-
termoste partes of the earth, and that
others gaue them tribute euery yere,

5 Now they had also discomfited by bat-
tell Philip and Peres Kinges of the
Macedonians, and others, that arose
against them, and howe they ouercame
them,

6 And how great Antiochus King of Asia
that came against them in battell, ha-
uing an hundred & twenty Elephants,
with horsemen and charets, and a
verie great armie, was discomfited by
them,

7 And howe they tooke him alive, and
ordeyned him, with suche as shoulde
reigne after him, to paye agreat try-
bute, and to giue hostages, & a separate
portion,

8 Euen the countrey of India, & Media,
& Lydia, and of his best countreys, which
they tooke of him & gaue them to King
Lumenes.

9 Again when it was tolde them that
the Grecians were conuincing to destroe
them,

10 They sent against them a captayn,
whiche gaue them battell, and slewe
many of them, and tooke many pris-
oners with their wines, and children,
and spoiled them, and conquered their
land, and destroyed their strong holdes,
and subdued them to be their bondmen,
vnto this day:

11 Moreover, howe they destroyed, and

brought into subiection other King-
domes and ples, whosoener had with-
stand them:

12 But that they kept amitie with their
owne friends, and those that stayed by
on them: finally, that they conquered
kingdomes, both farre and nere, in so
much that whosoener heard of their re-
nouie, was afrayed of them.

13 For whom they would helpe to their
kingdomes, those reigned, & whom they
would, they put downe: thus were they
in most high authoritie.

14 Yet for all this that none of them ware
a crowne, neither was clothed in purple,
to be magnified thereby,

15 But that they had ordeyned theselues
a counsell, wherein three hundred th and
twentie men consulted daily, and prom-
ised for the common affaires, to gouerne
them well,

16 And that they committed their govern-
ment to one man euery yere, who did
rule ouer all their countrey: to whom e-
uery man was obedient: and there
was neither hatred nor enuie amonge
them.

17 Then Judas chose Eupolemus the
sonne of John, the sonne of Accus, & Ja-
son the sonne of Eleazar, and sente them
vnto Rome to make friendship, & mutua-
l fellowship with them,

18 That they might take from them the
poeke for they saw that the kingdome of
the Grecians woulde keepe Israel in
bondage)

19 So they went vnto Rome, which was
a verie greate iourney, & came into the
Senate where they spake & said,

20 Judas Maccabees with his bre-
thren, and the people of the Iewes hath
sent vs vnto you, to make a bonde of
friendship, and peace with you, and
to register vs as your partakers &
friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that
they wrote in tables of brasse and sent to
Jerusalem, that they might haue by the
a memorial of the peace, and mutual fel-
lowship.

23 God successe be to the Romaines, & to
the people of the Iewes, by sea, & by land
for ever, and the sword, and euerye bee
from them.

24 If there come first any warre vpon the
Romains, or any of their friends through-
out all their dominion,

25 The people of the Iewes shall helpe
them, as the tyme shalbe appointed, with
all their heart.

26 Also they shall giue nothing to them
that come to fight for them, nor ferre the
with wheat nor weapons, nor among, nor
shippes, as it pleaseth the Romains, but
they shal keepe their covenantes with
out taking any thing of them.

27 Likewise also if warre come firste a-
gainst the nations of the Iewes, the Ro-
mains shall helpe them with a good wil

*Or, French-
men,*

Or, Cirms.

Or, counsell

*Or, the Ro-
mains.*

*Or, the
Iewes.*

according as the time shalbe appointed them.

28 Neither shall wheat be giuen vnto the, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romans, who will keepe these countenances without deceit.

29 According to these articles the Romans made the bond with the people of the Jewes.

30 If after these pointes the one partie, or the other will adde or diminish, they may doe it, at their pleasures, & whatsoever they shall adde, or take away, shal be ratified.

31 And as touching the euill that Demetrius hath don vnto the Jewes, we haue written vnto him, saying, Wherefore lapest thou thine heauie pole vpon our friends, & confederates the Jewes?

32 If therefore they will complaine any more against thee, we will do them iustice, and fight with thee by sea & by land.

CHAP. 1X.

1 After the death of Nicanor Demetrius sendeth his armie against Iudas, 18 Iudas is slaine

31 Jonathan is put in the steade of his brother.

47 The battell between Jonathan, and Bacchides, 55 Alcimus is smitten with the palfie, and dyeth, 68 He commeth vpon Jonathan by the counsell of certaine wicked persons, and is ouercome, 70 The truce of Jonathan with Bacchides.

I In the meane season when Demetrius had heard how Hircanus, and his host had giuen the battell, hee sent Bacchides, & Alcimus againe into Iudea, & his chiefe strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Bethschoth whiche is in Arbelis, and waunte it, and slew much people.

3 And in the first moneth of the hundredeth, fiftie and two yere, they laped their liege against Ierusalem.

4 But they rayded their campe, & came to Betea, with twenty thousand foote men & two thousand horsemen.

5 Nowe Iudas had pitched his tent at Eleasa, and thre thousand chosen men with him.

6 And when they saw, that the multitude of the armie was great, they were sore afraide, & many conueped themselves out of the hoste, so that there abode no moe of them, but eight hundred men.

7 When Iudas sawe that his hoste laped him, and that he must needes fight, he was sore troubled in minde that he had no time to gather them together, & was discouraged.

8 Hircanielle, he saide vnto them that remained, let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather save our liues: turne backe nowe, seeing our brethren are departed: for that wee

fight against them, that are so fewe?

10 Then Iudas said, God forbid, that we shoulde do this thing, to flee from them: if our time be come, let vs dye manfully for our brethren, and let vs not stain our honour.

11 Then the hoste remoued out of the tentes, and stood against them, who had deuised their horsemen into two troupses, & they that threw with slings, & the archers marched in the forewarde, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie dyed more on both sides, & blew the trumpets.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, & the battell continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he took with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Azotus.

16 Nowe when they whiche were of the left wing, saw that the right wing was discomfited, they followed Iudas behind, and then that were with him harde at the heels.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, & the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modon.

20 And all the Ierusalemites wept for him, & mourned greatly for him, & lauded many daies, saying,

21 How is the valiant man fallen, which deliuered Israel!

22 Concerning the other things of Iudas, both the battels & the valiant actes that hee did, and of his worthines, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those daies was there a very great famine in the lande, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, & made searche for Iudas frends, & bought them vnto Bacchides, which auenged himselfe vpon them, & mocked them.

27 And there came so great trouble in Israel, as was not since the time that no prophet was seene among them.

28 Then came all Iudas frends together, & said vnto Jonathan,

29 Being thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and

¶ Hee that was wont to praye and overcome when hee trusteth in his strength & omitteth prayer.

Ioseph. Antiq. 12. ca. 18
Or, the right borne.

Or, Laifa

Ioseph. Antiq. 13. ca. 1
Or 3.

And 'againſt them of our nation that are enemies vnto vs.

30 Therefore, this day we chuse thee that thou maieſt be our prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the ſame time, and ruled in ſtead of his brother Iudas.

32 But when Bacchides knewe it, he fought for to ſlay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wildeſſe of Bethua with all their companie, and pitched their tentes by the water poole of Alphae.

34 Which when Bacchides vnderſtoode, he came ouer Jordan with all his hoſt vpon the Sabbath day.

35 (Nowe had Jonathan ſent his brother Iohn, acaptaine of the people, to pray his friends the ſabathites, that they would keepe their baggage which was much.

Or, Iambri,

36 But ſe children of Iambri came out of Medaba, & toke Iohn, & al that he had, & when they had take it, went their way.

Or, Nadasub.

37 After this came word vnto Jonathan, & to Simon his brother that the childre of Iambri made a great marriage, and brought the bide from I Medaba with great pompe: for he was daughter to one of the nobleſt princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid them ſelues vnder the covert of the mountaine.

39 So they liſt vp their eyes, and looked, & behold, there was a great noyle, & much preparation: then the bidegrome came forth, and his friends and his brethren met them with tymbels, and inſtruments of muſicke, and many weapons.

41 Then Jonathan ſaw men that lay in ambuſh, roſe vp againſt them, and ſlew many of them, and the remnant fled into the mountaynes, ſo that they toke all their ſpoiles.

41 Thus the marriage was turned to mourning, and the noyle of their melodie into lamentation.

42 And ſo when they had euenged the blood of their brother, they turned againe vnto Jordan.

43 When Bacchides heard this, he came vnto the border of Jordan with a great power vpon the Sabbath day.

44 Then Jonathan ſaide vnto his companie, let vs ſle nowe, and fight againſt our enemies: for it is not to day as in time paſt.

45 Beholde, the battell is before vs, and behinde vs, and the water of Jordan on this ſide and that ſide, and the marſhe, and foreſt, ſo that there is no place for vs to turne aſide.

46 Wherefore cry nowe vnto heauen, that pe may be deliuered from the power of your enemies: ſo they layned battell.

47 Then Jonathan ſtretched out his hand to ſmite Bacchides: but he turned aſide from him and recoiled.

48 Then Jonathan, and they that were with him, leapt into Jordan, and ſwimmed ouer vnto the further bank: but the other would not paſſe through Jordan after them.

49 Som that day were ſlaine of Bacchides ſide about a thouſand men.

50 Then he turned againe to Jeruſalem, and built vp the ſtrong cities in Iuda, as the caſtell of Jericho, and Emmaus, and Bethhoron, and Bethel, & Chemanatha, Pharaathon, and Cepho, with high wals, with gates and with barrs,

Or, Phara.
Or, Thopo.

51 And ſet garriſons in them, that they might vie their malice vpon Iſrael.

52 He fortified alſo the cite Bethſura, & Gazara, and the caſtell, and ſet a garriſon in them with promiſion of victuals.

53 He toke alſo the chiefſt mens ſonnes in the country for hoſtages, and put them in the caſtell at Jeruſalem to be kept.

54 Afterward in the hundredth, fiftie and thre yeare, in the ſecond moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie ſhould be deſtroyed, and he pulled downe the monuments of the Prophetes, and began to deſtroy them.

55 But at the ſame time Alcimus was plagued, and his enterpriſes were hindred, and his mouth was ſtopped: for he was ſmitten with a paſſie, and could no more ſpeake, nor giue order concerning his houſe.

56 Thus dyed Alcimus with great torment at the ſame time.

57 And when Bacchides ſawe, that Alcimus was dead, he turned againe to the king, and ſo the lande of Iuda was in reſt two yeares.

58 Then all the vngodly men held a counſell, ſaying, Beholde, Jonathan and his companie dwell at eaſe, and without care: wherefore let vs bring Bacchides hither, and he will ſake them all in one night.

59 So they went and conſulted with him.

60 Who aroſe & came with a great hoſt, and ſent letters priuily to his adherents which were in Iuda, to take Jonathan and thoſe that were with him: but they could not, for their counſell was knowne vnto them.

61 And they toke fiftie men of the counſell, which were the chief workers of this wickedneſſe, and ſlew them.

62 Then Jonathan and Simon with their companie departed vnto Bethſalaſ which is in the wildeſſe, & repaired ſe decap thereof, & made it ſtrong.

Or, Beth-
beſſen.

63 When Bacchides knewe this, he gathered all his hoſt, and ſent word to the that were of Iuda.

64 Then came he and laid ſiege to Bethſalaſ, and fought againſt it a long ſeaſon, and made inſtruments of warre.

65 But Jonathan had left his brother Siſmen in the cite, and went ſooth into the country, & came with a certain number,

6 Wicked counsell fall-
leth on the
counsellors.

66 And due 'Odomeras and his brethren and the children of 'Phaliron in their tentes : so he beganne to flap, and increased in power.

67 Sion also and his companie went out of the citie, and burnt up the instruments of warre,

68 And fought against 'Bacchides, & discomfited him, and bereft him soe, so that his counsell and iourner was in vaine.

69 Wherefore he was very wroth at the wicked men, ^b that gaue him counsell to come into the countrey, and slue many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer doe him harme all the daies of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the wordes sealed from Israel, & Jonathan dwelt at 'Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolomew and Alexander.

I N the hundredth and thre score peare came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolomais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, & went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though he would preferre him.

4 For he saide, We will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, & to be confederate with him, and commanded the hostages that were in the castell, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castell.

8 Therefore they were soe afraid, because they heard þ king had giuen him licence to gather an armie.

9 So they that were of the castell, deliue

red the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, & began to build, and repaire the citie.

11 And he commaunded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it : and so they did.

12 Then the strangers that were in the callles which 'Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the law and the commandements : for it was their refuge.

15 ¶ Nowe when king Alexander had heard of the promises that Demetrius had made vnto Jonathan : & when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured.

16 He saide, Might we finde such a man? nowe therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 K J A S Alexander to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiaunt man, & worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the kinges friend : (and he sent him a purple robe, and a crowne of golde,) that thou maiest consider what is for our profite, and keepe friendshippe toward vs.

21 So in the seuenth moneth of the hundredth and thre score yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was maruellous soye, and saide,

23 What haue we done, that Alexander hath preiuented vs in getting the friendship of the Iewes for his strength?

24 Per will I write and erhoze them, and promise them dignities and rewardes, that they may helpe me.

25 Wherevpon he wrote vnto them these wordes, K J A S Demetrius vnto the nations of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioynd with our enemies, whereof we are glad.

27 Nowe therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good thinges that ye haue done for vs.

28 And will releafe you of many charges, and geue you rewardes.

29 And nowe I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the third part of the tithes.

30 And from the halfe of the fruite of the trees

Ioseph. Antiq. 13. cap. 3.

Ioseph. Antiq. 13. cap. 3.

treasures which is mine owne dueitie, I for lease them that from this dape forth, none shall take any thing of the lande of Iuda, or of the thre gouernments which are added therinto, as of Samaria & of Galilee, & from this dape forth for euer more.

¶ And of the countrey beyond Iorden as Iosephus writeth,

31 Jerusalem also with all things belonging thereto, shalbe holy and free from the tenths & tributes.

32 Also I release the power of the castell which is at Jerusalem, and giue it vnto the hie Priest, that he may let in in suche men, as he shall chuse to keepe it.

33 Moreover I frely deliuer euery one of the Jewes that were taken away prisoners out of the land of Iuda thoroughout all my realme, & euery one of them shal be free from tributes, pea, euenth their cattell,

34 And all the feastes, & Sabbathes, & new moones, & the dayes appointed and the thre dayes before the feast, & the thre dayes after the feast, shalbe daies of freedom & libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to do any thing, or to bere any of the in any manner of cause.

36 Also thirtie thousand of the Jewes shal be witten up in the kings holte, & haue their wages payed them as appertayneth to all them that are of the kings armie: and of them shal be ordeyned certaine to keepe the kings strong holdes.

37 And some of them shalbe set ouer the kings most secret affaires, and their gouernours & their princes shalbe of them selues, & they shal liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the thre gouernments that are added vnto Iudea from the countrey of Samaria, shalbe ioyned vnto Iudea, & they shal be as vnder one, and as beyn none other power, but the hie Priest.

39 And I giue Ptolemais & the borders therof vnto the Sanctuarie at Ierusalem, for the necessarie expenles of the holie things.

40 Moreover, I will giue euery pere fiftie thousand sicles of siluer of the kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former peres, from heereforth they shal giue it toward the workes of the Temple.

42 And besides this, I giue thousand sicles of siluer which they receiued perly of the account appointed for the intertainment of the Sanctuarie, these peres passed, euen these things shalbe released because they appertaine to the Priestes that minister.

43 Item, whosoener they be that shal come to the temple at Ierusalem, or within

the libertie thereof, & are indetted to the king for any manner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding also and reparing of the workes of the Sanctuarie, expenles shal be giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, & fortifying it round aboute, that the holdes in Iudea may be buylt vp, shal also the colles be giuen out of the kings reuenues.

46 ¶ But when Jonathan & the people heard these wordes, they gaue no credite vnto them, neither receiued that, for they remembred the great wickednes that he had done in Israel, and how sope hee had bereed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had recreated of true peace with them, & so were conseruate with him allway.

48 Then gathered king Alexander a great host, and camped ouer againste Demetrius.

49 So the two kings ioyned battell, but Demetrius holte fled, & Alexander pursued him, and preuayled againste them.

50 So that soze battell continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours vnto Ptolemeus the king of Egypt with these wordes, saying,

Ioseph. Ant. liq. 13. ca. 50.

52 For so muche as I am come againe to my realme, & am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, & enioy my countrey,

53 Seeing that I haue euē giuen him the battell, & hee & his armie is discomfited by me, & I sit in the throne of his kingdome.

54 Let vs now make friendship together, & giue me now thy daughter to wife: so shall I be thy son in law, & giue thee rewards, & vnto her thinges according to thy dignitie.

55 Then Ptolemeus the king gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, & sittest in the throne of thy kingdome.

56 Nowe therefore will I fulfill thy wisting: but make mee at Ptolemais that wee maye see one another: and that I maye make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hundredth thirtieth & two perre,

58 Where king Alexander met him, & hee gaue vnto him his daughter Cleopatra and married them at Ptolemais with greate glorie, as the manner of kings is.

- 59 *I Then wrote king Alexander vnto Jonathan, that he shoulde come & meete him.*
- 60 *So he went honourably vnto Ptolemies, and there he met the two kings and gaue them great presentes of siluer and gold, and to their friends, & founde fauour in their sight.*
- 61 *And there assembled certaine pessilent fellows of Israel, & wicked men to accuse him: but the king woulde not heare them.*
- 62 *And the king commaunded that they shoulde take of the garments of Jonathan, and clothe him in purple: and so they did: and the king appoynted him to sit by him,*
- 63 *And saide vnto his princes, So with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.*
- 64 *So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.*
- 65 *And the king preferred him to honour, and wrore him among his chiefe friends, & made him a duke, & partaker of his dominion.*
- 66 *Thus Jonathan returned to Ierusalem with peace and gladnes.*
- 67 *I In the hundredeth, threescore & fife peare, came Demetrius the sonne of Demetrius, from Exera into his fathers land.*
- 68 *Whercof when king Alexander heard, he was verye sory, & returned vnto Antiochia.*
- 69 *Then Demetrius appointed Appollonius the gouernour of Celosyria, who gathered a great hoile, and camped in Iamnia, & sent vnto Jonathan the hie Priest, saying,*
- 70 *Darest thou, being but alone, list vpye thy self against vs? & I am laughed at, & reproched, because of thee: now therefore why dost thou daunt thy self against vs in the mountaynes?*
- 71 *Now then if thou trust in thine owne strength, come downe to vs into a plaine field, & there let vs trie the matter together: for I haue the strength of cities.*
- 72 *Aske & learne who I am, & they shall take my part: & they shall tell thee that your foote is not able to stand before our face: for thy fathers haue ben twise chased in their owne land.*
- 73 *And now how wilt thou be able to abide so great an host of hoysmen & footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?*
- 74 *When Jonathan heard the words of Appolonius, he was moued in his minde: wherfore he chose ten thousand men, & went out of Ierusalem, & Dunon his brother met him for to helpe him.*
- 75 *And he pitched his tents at Joppe: but they shut him out of the citie: for Appo-*

- lonius garison was in Joppe.*
- 76 *Then they fought against it, and they that were in the citie, for verie feare let him in: so Jonathan waime Joppe.*
- 77 *Appolonius hearing of this, tooke thre thousand hoysmen with a great host of foote men, and went toward Azotus, as though he would go forward, & came immediately into the plaine fieelde, because he had so many hoysmen, & put his trust in them.*
- 78 *So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.*
- 79 *For Appolonius had left a thousand hoysmen behind them in ambush.*
- 80 *And Jonathan knew that there was an ambushment behind him, & though they had compassed in his host, and shot darts at the people from the morning to the evening.*
- 81 *Yet the people stood still, as Jonathan had commaunded them, till their hoyses were wearie.*
- 82 *Then brought Simon forth his host, & set them against the band: but the hoyses were weary, & he discomfited them, and they fled: so the hoysmen were scattered in the field,*
- 83 *And they fled to Azotus, & came into the temple of Dagon their idole, that they might there saue themselves.*
- 84 *But Jonathan set fire vpon Azotus & all the cities rounde about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.*
- 85 *Thus were slaine & burnt about eight thousand men.*
- 86 *So Jonathan remoued the hoste from thence, & camped by Healon, where the men of the citie came forth, & met him with great honour.*
- 87 *After this wente Jonathan and his host again to Ierusalem with great spoils.*
- 88 *And when king Alexander heard these thinges, he began to do Jonathan more honour,*
- 89 *And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the kings blood: he gaue him also Accaron with the borders therof in possession.*
- CHAP. XI.
- 1 *The dissention betwene Ptolomeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolomeus. 22 Ston is besieged of Jonathan. 42 Demetrius seeing that no man resisted him sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.*
- 1 *And the king of Egypt gathered a great host, like the sad that hech vpo the sea thore, & many thys, & wet about thorough deceit to obtaine the kingdom of Alexander, & to ioune it vnto his owne Realme,*
- 2 *Vpo this he wet into Syria to frendly wordes, and was let into the cities, and men came forth to meete him: for king Alexander had commaunded them,*

Ios. ph. An.
tiq. 13. cba.
6.

Ios. ph. An.
tiq. 13. ca. 7.

them to meete him, because he was his father in lawe.

3 Howe when he entered into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And wher he came neere to Notus, they shewed him the temple of Dagon that was burnt, and Azorus, & the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them vp the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him enill will: but the King helde his peace.

6 And Jonathan met þe King with great honour at Toppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So King Ptolemyus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, & þe shalt reigne in thy fathers kingdom.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he flattered Alexander, as one that should desire his Realeine.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowne.

13 Then Ptolemyus came to Antiochia, where he let two crowns vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, & Ptolemyus brought forth his hoste, and met him with a mightie power, & put him to flight.

16 Then fled Alexander vnto Arabia, there to be defended: so Ptolemyus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemyus.

18 But the third day after, King Ptolemyus died: and they that were in the holdes, were slain one of another.

19 And Demetrius reigned in the hundredth, thre score and seuenth yeare.

20 ¶ At the same time gathered Jonathan them that were in Iudea, to laye siege vnto the castell, which was at Ierusalem, and they made many instruments of warre against it.

21 Then went there certain vngodly persons, (which hated their owne people) vnto King Demetrius, and tolde him that

Jonathan besieged the castell.

22 So when he heard it, he was angrie, & immediately came vnto Ptolemyus, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him and speak with him at Ptolemais in all haste.

23 Nevertheless, when Jonathan heard this, he commaunded to besiege: he chose also certaine of the Elders of Israel, and the Priests, and put him selfe in daunger,

24 And tooke with him silver and gold, & apparel, and diuers presents, and went to Ptolemyus vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaines vpon him,

26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends.

27 And confirmed him in the his Priests hoode with all the honourable thinges, that he had afore, & made him his chiefe friend.

28 Jonathan also desired the King, that he would make Iudea free with the thre gouernements, and the countrey of Samaria, and Jonathan promised him thre hundredth talents.

29 Wherevnto the King consented, and gaue Jonathan writing of the same, confirming these wordes,

30 I, I, Ptolemyus Demetrius vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 We send you here a copie of the letter, which we did write vnto our cousin Lathemes concerning you, þe shuld see it.

32 King Demetrius vnto Lathemes his father sendeth greeting.

33 For the faithfulness that our friends the nation of the Jewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore we assigne to them þe coastes of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) & all þe appertaining to all them that sacrifice in Ierusalem: both concerning þe payments which the King tooke yearly afore time, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other thinges appertaining vnto vs of the tenthes & tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were paid vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that ye make a copie of these thinges, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King sawe that his lande was in rest and that

no resistance was made against him, he sent away all his host, euery man to his owne place, except certaine bandes of strangers, whome he brought from the ples of the heathen : wherefore all his fathers host hated him.

39 Nowe was there one Typphon, that had ben of Alexanders part afore, which when he sawe that all the host murmured against Demetrius, he went to ^{Or, Emalcue,} Bimalcne the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And layd foze vpon him, to deliuer him this pong Antiochus, that he might reigne in his fathers steade : he tolde him also what great euill Demetrius had done, and holue his men of warre hated him, & he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to dyne them out which were in the castell at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I wil not only do these thinges for thee & thy nation, but if opportunitie serue, I wil honour thee and thy nation.

43 Now therefore thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me :

44 So Jonathan sent him thre thousand strong men vnto Antiochia, & they came vnto the king: wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundredth and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called to the Jewes for help, which came to him altogether, and went abroad through the citie,

48 And oue the same day an hundredth thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So whe the citizens sawe that the Jewes had gotten the vpper hande of the citie, and that they themselves were dis-appointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Graunt vs peace, and let the Jewes cease from vbering vs and the citie.

51 So they call away their weapons, and made peace, and the Jewes were greatly honoured before the king, and before all that were in his Realme, and they came againe to Jerusalem with greate pray.

52 Then king Demetrius sat in þ throne of his kingdom, & had peace in his land.

53 Nevertheless he dissembled in all that euier he spake, and withdrew him selfe from Jonathan, neither did he rewarde him according to the benefites which he had done for him, but troubled him with the foze,

54 ¶ After this returned Typphon with the pong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Typphon tooke the bealies, and ^{Or, elephants} waime Antiochia.

57 And pong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chiefe Pilotte, and make thee ruler ouer the foure gouernements, that thou maiest be a friend of the kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to waue purple, and to haue a collar of gold.

59 He made his brother Simon also captain from the coasts of Tyus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the citie beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him : so he came vnto Alalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherfore he laid siege vnto it, and burned the suburbs thereof with fire, & spoiled the.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sommes of the chief men for hostages, and sent them to Jerusalem, and went thowow the countrie vnto Danacus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to dyne him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace to him, which he graunted them, and afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Jonathan with his host came to the water of Benesar, and betimes in the morning came to d plaine of Mosi.

68 And beholde the hostes of the Syrians met him in the plaine, and had laid ambushmentes for him in the mountaines. ^{Or, beaten}

69 So that when they came against them, the ambushmentes rose out of their places and skirmished.

70 So that al that were of Jonathan's side, fled: & there was not one of them left, except Mattathias the sonne of Abisalomus, and Judas the sonne of Galphy the captaines of the hoste. ^{Or, Abessalomus.}

71 Then Jonathan rent his clothes, and call earth vpon his head, and prayed,

72 And turned againe to them to fight, & put the to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, and helped him to follow after all vnto their tentes at Cades, and there they camped.

74 So there were name of the strangers the Ganaan about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2. And to the people of Sparta, to renewe their covenant of friendship, 20. Jonathan putteth to flight the princes of Demetrius. 40. Tryphon taketh Jonathan by deceit.

1 Jonathan now seeing the time was meete for him, chose certain men, & sent them vnto Rome, to establish and renewe the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, and said, Jonathan the hie Priest and the nation of the Jewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in time past.

4 So the Romans gaue the free passages, that men shoulde leade their home into the land of Iuda peaceably.

5 **AND THIS** is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias as the hie Priest, from Arius, which then reigned among you, that he would be our brethren, as the copie here under written specifieth.

8 And Onias intreated the ambassadours honorably, & receiued the letters: where in there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holie bookes in our hands for comfort.

10 Nevertheless we thought it good to sende vnto you, for the renewing of the brotherhood and friendship, lest we shoulde be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other days appointed, wher we offer sacrifices and prayers, as it is meete & convenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene environed with great troubles and warres, so that Kinges rounde about vs haue fought against vs,

14 Yet would wee not be gracious vnto you, nor to other of our confederats and frendes in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are delivered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Phuminius, the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renewe that former friendship with them, and league.

17 We commaunded them also to goe vnto you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 And this was the copie of the letters, which Arius the King of Sparta sente vnto Onias.

20 **THE KING** of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, the Spartians and Jewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe wel to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you that your cattell and goods are ours, and ours are yours: these things haue we commaunded to be shewed vnto you.

24 Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the lande of Amath: for he gaue them not space to come into his owne countrie.

26 And he sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore when the sunne was gone downe Jonathan commanded his men to watche, and to be in armes ready to fight all the night, and set watchmen rounde about the host.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared and trembled in their heartes, and kindled fire in their tentes, and fled away.

29 Nevertheless Jonathan and his companye knewe it not till the morning: for they sawe the fires burning.

30 Then Jonathan followed vpon them but hee coulde not overtake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and shewe them, andooke their spoyle.

32 He proceeded further also and came vnto Damascus, and went thither all the countrie.

33 But Simon his brother went forth, and came to Ascalon and to the next holds

Joseph. Antiq. 13. cba. 8

Or, I acedemonians.

Joseph. Antiq. 12. cba. 5
Or, Darius.

holdes, departing vnto Toppe, & waine it.

34 For he heard that they would deliuer the holde to them that rooke Demetrius part: wherefoe he set a garison there to kepe it.

35 After this came Jonathan home, and called the Elders of the people together, and deuided with them for to build vp the strong holdes in Iudaea.

36 And to make the walles of Ierusalem hie, and to make a great mount betwixt the castell & the citie, for to separate it from the citie, that it might be alone, and that men should neither be, nor sell in it.

37 So they came together to builde vp the citie: for parte of the wall vpon the bycke of the East side was fallen down, and they repaired it, and called it Cas-pheatha.

38 Simon also set vp Mida in Sephela, and made it strong with gates & barres.

Ioseph. Antiq. 13. cba. 9

39 In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.

40 But he was afrayed that Jonathan would not suffer him, but fight against him: wherefoe he went about to take Jonathan, and to kill him: so he departed and came vnto Bethsau.

41 Then went Jonathan forth against him to battell with fourtie thousande chosen men, and came vnto Bethsau.

42 But when Tryphon saw that Jonathan came with so greate an hoste, he durst not lay hande vpon him.

43 And when Tryphon saw him honorably, and commended him vnto all his friends, gaue him rewardes and commaunded his men of warre to be as obedient vnto him as to him selfe.

44 And saide vnto Jonathan, Why hast thou caused this people to take such trauell, seeing there is no warre betwene vs?

45 Therefore nowe sende them home againe, and chuse certeine men to waite vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, & all them that haue charge of the common affaires: so will I returne and departe: for this is the cause of my comming.

46 Jonathan beleued him, and did as he saide, and sent away his hoste, whiche went into the lande of Iuda.

47 And receiued but thre thousand with him, whereof he sent two thousande vnto Galile, and one thousande went with him selfe.

48 Nowe as soone as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and rooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen, & horsemen vnto Galile, and into great playne, to destroye all Jonathans

companie.

50 But when they knew that Jonathan was taken and slaine, & those that were with him, they incouraged one another, and came forth against them readie to the battell.

51 But when they which followed vpon them sawe that it was a matter of life, they turned backe againe.

52 By this meane all they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroye them.

54 For they saide, Howe haue they no captaine, nor any man to helpe them: theye fore let vs nowe fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17. Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 31. Tryphon killeth Antiochus, and posseseth the realme. 36. Demetrius taketh truce with Simon. 43. Simon winneth Gaza. 50. He posseseth the tower of Sion. 53. He maketh his sonne Iohn captaine.

1 Now when Simon heard that Tryphon gathered a great host to come into the lande of Iuda, and to destroye it,

Ioseph. Antiq. 13. cba. 9

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, We knowe what great things I, and my brethren, & my fathers house haue done for the lawe and the Sanctuarie, and the battels and troubles that we haue suffered.

4 By reason whereof all my brethren are slaine for Iudas sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any tyme of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wines, & our children: for all the heathen are gathered together to destroye vs of verie malice.

7 In hearing these wordes the hartes of the people were kindled,

8 So that they cried with a loud voice, saying, thou shalt be our captaine in steade of Iudas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commaundest vs, wee will doe it.

10 So he gathered all the men of warre, making harte to fush the walles of Ierusalem, and fortified it rounde about.

11 Then sent he Jonathan the son of Ab-salemus with a great host vnto Toppe, which dyone the out that were therein, and

And remained there him selfe.

12 Tryphon remoued also from Ptolemais with a great armie, to come into the land of Iuda, and Jonathan was with him as prisoner.

Or, Addue. 13 And Simon pitched his tents at Adsidus vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Where as we haue kept Jonathan thy brother, it is for money that he is owing in the Kings account concerning the bulines that he had in hand.

16 Wherefore send now an hundredth talents of silver, and his two sounes for hostages, that when he is letten forth, he will not turne from vs, and we will send him againe.

17 Heretofore Simon knew þ he dissimled in his wordes, yet couaunted he the money & children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 Who might haue said, Because he sent him not the money & the children, therefore is Jonathan dead.

19 So he sent the children and an hundredth talents: but he dissimled, and would not let Jonathan go.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way that leadeth vnto Idolia: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castell, sent messengers vnto Tryphon, þ he should make halt to come by the wilderness, and to send them vntailes.

22 So Tryphon made readie at his horsemen: but the same night fel a verie great snowe, so that he came not, because of the snowe: but he remoued & went into the countrie of Galaad.

23 And when he came nere to Balsama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Sodom his fathers cite.

26 And all Israel beweped him with great lamentation, and mourned for him verie long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before,

28 And set vp seven pillars vpon it, one against another, for his father, his mother, & foure brethren,

29 And set great pillars round about the, & set armes vpon the pillars for a perpetual memone, and carved shippes beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which he made at Sodom, standeth yet at this day.

31 ¶ Now as Tryphon went south with the pong king Antiochus, he slew him traiterously. *Ioseph. Ant. 19. 13. ca. 10*

32 And reigned in his stead, and crowned him selfe king of Asia, & brought a great plague vpon the land.

33 Simon also built by the castles of Judea, and compassed them about with high towres, & great walles euen with towres, and gates and barres, & laid up vntailes in the strong holdes.

34 Moreover Simon chose certeine men & sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Wherevpon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simon the high Priest, and the friend of kings, and to the Elders and to the nation of the Jewes sendeth greeting.

37 The golden crowne, & precious stone *Or, collar, that he sent vnto vs, haue we receiued, or, handrick, in Greeke* and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things, wherem we made you free.

38 So the things þ we haue granted you, shalbe stable: the strong holdes which ye haue builded shalbe your owne.

39 Also we forgie the euersightes, and fautes committed vnto this day, & the crowne care that ye ought vs: & where as was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are made among you to be written with our men, let them be written in, that there may be peace betwene vs.

41 Thus the pake of the heathen was taken from Israel in the hundredth and thientie yeare.

42 And þ people of Israel began to write in their letters, & publike instruments, IN THE FIRST yeare of Simon, the high and chiefe Priest, gouernour and prince of the Jewes.

43 In those days Simon camped against Gaza & besieged it round about, where he set vp an engine of warre, and approached nere the cite, and bet a towie and took it.

44 So they that were in the engine, leapt into the cite, & there was a great trouble in the cite.

45 In so much that the people of the cite rent their clothes, and clymed vp vpon the walles with their wives, and children, and cried with a lowde voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and would fight no more against them, but put the out of the cite, and cleansed the houses, wherem the idols were, and so entered therewithin with Palmes and thankes giuing.

- 48 So when he had cast all the sicknesses out, he let such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.
- 49 Now, when they in the castell at Jerusalem were kept, that they could not come forth nor go into the countrey, neither bye nor sell, they were verie hungry, and many of them were famished to death.
- 50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castell from filthinesse.
- 51 And upon the thirte & twentieth day of the second moneth, in the hundredth seventie, and one yeare, they entred into it with thanksgiving, and with branches of palm-trees, and with harpes, and with cymbales, and with viols, and with psalmes, and songes, because the great enemy of Israel was overcome.
- 52 And he ordered in the same day should be kept everie yeare with gladnesse.
- 53 And he fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his companie.
- 54 Simon also seeing that John his sonne was now a man, he made him captaine of all the hostes, and caused him to dwell in Gazaris.

Or, Gaza.

CHAP. XIII.

- 1 Demetrius is overcome of Asfacer, 11 Simon being captaine, there is great quietnesse in Israel. 18 The covenant of friendshippe with the Romanes, and with the people of Sparta is renewed.
- 1 In the hundredth, seventie & two yeare gathered King Demetrius his hostes, & departed unto Media to get him help for to fight against Tryphon.
- 2 But when Asfacer the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alive.
- 3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Asfacer, which kept him in ward.
- 4 Thus all the land of Iuda was in rest, so long as Simon lived: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.
- 5 Simon also wanne the citie of Ioppe to his great honour to be an haven towne, and made it an entrance vnto the ples of the sea.
- 6 He enlarged also the borders of his people and conquered the countreies.
- 7 He gathered vnto many of their people that were prisoners, and he had the domination of Gazaris, and Bethsura, and the castell, which he cleansed from filthinesse, and there was no man that resisted him.
- 8 So that everie man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruit.

- 9 The Elders late in the open places and consulted altogether for the common wealth, and the young men were honourable clothed and armed.
- 10 He provided vitayles for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.
- 11 He made peace throughout the land, & Israel had perfect mirth and joy.
- 12 For everie man sate under his vine, & the fig trees, and there was no man to feare them.
- 13 There was none in the land to fight against them: for then the Kings were overcome.
- 14 He helped all those that were in adversitie among his people: he was diligent to see the Law kept, and he toke away the ungodly, and wicked.
- 15 He beautified the Sanctuarie, and increased the vessels of the Temple.
- 16 When the Romanes heard, and the Spartians had knowledge, that Jonas than was dead, they were verie sory.
- 17 But when they heard that Simon his brother was made high Priest in his stead, and how he had wonne the land againe with the cities in it.
- 18 They wrote vnto him in tables of brass, to renew the friendship, and bond of loue, which they had made with Iudas and Jonathan his brethren.
- 19 Which writings were read before the congregation at Jerusalem, and this is the copie of the letters that the Spartians sent,
- 20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren send greeting.
- 21 When your ambassadours that were sent vnto our people, certified vs of your glorie and honour, we were glad of their coming.
- 22 And haue registred their ambassage in the publike recordes in this manner, NEMENIUS the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours came vnto vs to renew as mtrie with vs.
- 23 And it pleased the people that the men should be honourably increased, & that the copie of their ambassage should be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.
- 24 After this Simon sent Numeius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.
- 25 Which when the people vnderstoode, they saide, What thanks shal we recompence againe vnto Simon and his children?
- 26 For he and his brethren, and the house of his father haue established Israel, and overcome their enemies, and haue confirmed

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med the licentious thereof: therefore they wrote this in tables of brass, and set it hypon pillars in mount Sion.

27 The copie of the writing is this, in the eight and twentieth daie of the moneth Iulius in the hundredth, thientie and two yeare, in the thirde yeare of Simon the high Priest.

August.

Or, Ierusalem.

28 In Damiel in the great congregation of the Priests, & of the people, and of the gouernours of the nation, and of the Elders of the countrey, we woulde signifie vnto you, in manie bartels haue bene taught in our countrey.

29 Wherem Simon the sonne of Mathathias (come of the children of Iari) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might be maintained, and vnto their nation great honour.

30 For Jonathan gathered his nation together, and because their highe Priest, and isaid with his people.

31 After that would their enemies haue invaded their countrey, and desloped their land, and lay their handes on their Sanctuarie.

32 Then Simon resisted them & fought for his nation, and spent much of his own substance, & armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudaea, and Bethsura that lyeth vpon the borders of Iudaea (where the ordinance of their enemies lay sometime) & let there a garrison of the Jewes.

Or, Gaza, or Gazaris.

34 And he fortified Joppe, which lyeth vpon the sea, and Gazara that bordereth vpon Azorns (where the enemies dwelt afore) and there he placed Jewes, and furnished them with thynges necessarie for the reparation thereof.

35 Now when the people sawe the faithfullnesse of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, & the chiefe Priest, because he had done all these thynges, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the cite of Dauid at Ierusalem, where they had made it a castle, out of the which they went and defiled all thynges that were aboute the Sanctuarie, and did great hurt vnto religion.

37 And he let Jewes vnto, and fortified it, for the assurance of the land, and cite, & raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes.

39 And made him one of his friends, & gaue him great honour.

40 For it was reported to the Romanes called the Jewes their friends, & confederates, and that they honourably recei-

ued Simon and Bassababones.

41 And that the Jewes and Priests consented, to Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet.

42 And that he should be their captaine, & haue the charge of the Sanctuarie, & so let men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make provision for the holy thynges.

43 And that he should be opeped of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare golde.

44 And that it should not be lawfull for any of the people or Priests to breake any of these thynges, or to withstande his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde.

45 And if any did contrarie to these thynges or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon accordyng vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Jewes, and of the Priests, & to be the chiefe of all.

48 And they commanded to let by this writing in tables of brass, and to fasten it to the wall that compassed the Sanctuarie in an open place.

49 And that a copie of the same should be layed vp in the treasure, that Simon and his souldiers might haue it.

CHAP. XV.

1 Antiochus maketh a covenent of friendship with Simon. 11. Tryphon is persecuted. 15. The Romanes write letters vnto Kinges and nations in the defence of the Iewes. 27. Antiochus refusing the helpe that Simon sent him, breaketh his covenent.

1 **M**oreouer King Antiochus the son of Demetrius sent letters from the ples of the Sea vnto Simon the Priest, and Prince of the Jewes, and to all the nation,

2 Concerning these wordes, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes sendeth greeting.

3 For so much as certaine Pestilent men haue blurred the kingdome of our fathers, I am purposed to chalenge the realme again, and to restore it to the old estate: wherefore I haue gathered a great hoste and prepared thynges of warre,

4 That I may goe thorow the countrey, and be auenged of them, which haue desloped our countrey, and wasted manie cities in the realme.

5 Nowe therefore I doe confirme vnto thee all libertie, wherof all the kings my progenitors haue discharged thee, and all the paymentes, wherof they

Alk. 19.

haue

Haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Jerusalem, and the Sanctuaries be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and kepest in thine handes, shall be thine.

8 And all that is due vnto the King, and all that shall be due vnto the King, I forgive it thee, from this time forth for evermore.

9 And when we haue obtained our kingdoms, we will giue thee, and thy nation & the Temple great honour, so that your honour shall bee knowne throughout the worlde.

10 ¶ In the hundredth seuentie and foure yeare went Antiochus into his fathers lande, and all the bandes came together vnto him, so that fewe were left with Tryphon,

11 So the King Antiochus pursued him, but he fled and came to Doza, which lyeth by the sea side.

12 For he saw that troubles were toward him, and that the arme had forsaken him.

13 Then camped Antiochus against Doza with an hundredth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Armenius, and his companie from Rome, hauing letters written vnto the Kinges & countries, wherein were contained these wordes,

16 Lucius the Consul of Rome vnto King Ptolemicus tenderly greeting.

17 The ambassadours of the Jewes are come vnto vs as our friends and confederate from Simon the high Priest, & from the people of the Jewes to renewe friendship, and the bond of loue.

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore we thought good to write vnto the Kinges and countries, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrie, neither to manuaime their enemies against them.

20 And we were content to receiue of the the shield.

21 If therefore there be any pestilent fellows fled from their countrie vnto you, deliuer them vnto Simon the high Priest, that he may punish them according to their owne lawe.

22 The same things were written to Demetrius the King, and to Attalus, and to Praxithes and to Aristes.

23 And to all countries, as Samplames, and to them of Sparta, and to Delus,

and to Mithridatus and to Sicion, and to Caria, and to Samos and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaelis, and to Cos, and to Sidon, and to Coztina, and to Sidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the King camped against Doza the seconde time ever ready to take it, and made diuerse engines of warre, & kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Nevertheless, he woude not receiue them, but brake all the covenant, which he had made with him afore, and withdrew him selfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Be withholde Ioyse, and Gazara with the castell that is at Jerusalem, the citie of my realme,

29 Whose borders we haue destroyed and done great hurt in the lande, and haue gouernment of many places of my kingdom.

30 Wherefore nowe deliuer the cities, which we haue taken, with the tributes of the places, & we haue rule ouer with out the borders of Iudaea,

31 Else giue me for them five hundredth talents of siluer, and for the harme that we haue done, and for the tributes of the places other five hundredth talents: if not, wee will come and fight against you.

32 So Athenobius the Kings friend came to Jerusalem, and when he sawe the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation he was astonished, and tolde him the Kinges message.

33 Then answered Simon, and saide vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrightheously in possession a certaine time,

34 But when we had occasion we recovered the inheritance of our fathers.

35 And whereas thou requirest Ioyse & Gazara, they did greate harme to our people, and thow we our countrie, yet will we giue an hundredth talents for them. But Athenobius answered him not one worde.

36 But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: & the King was verie angrie.

37 ¶ In the meane time fled Tryphon by shippes vnto Orthosias,

38 Then the King made Cendebeus captain of the sea coast, & gaue him bands of footemen and horsemen,

39 And commanded him to remoue the host

Or, Mido, or Mydas.

Or, complaint concerning.

Ios. ph. An. 10
24. 13. cha. 11

Or, Samplames.
Or, Delos.

hosse toward Iudea, and to build by Gedion, and to fortifie the gates, and to warre against the people: but the king pursued Tapphon.

40 So Cendebeus came vnto Tannia, & began to bere the people, and to invade Iudea, and to take the people prisoners, and to slay them.

41 And he built by Cedron, where he set horsemen and garisons, that they might make outrodes by the wapes of Iudea, as the king had commaunded him.

CHAP. XVI.

3 Cendebeus the capteine of Antiochus hosse is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon & his two sonnes at a banquet. 23 Iohn killeth them that ly in waye for his life.

Joseph. Ant. 11. 1 **T**hen came Iohn by from Gazara, & tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sons, Iudas and Iohn, & laide vnto them, I, and my brethren, and my fathers house, had euer from our youth vnto this day fought against the enemies of Israel, & the matters haue had good successe vnder our handes, and we haue deliuered Israel oftentimes.

3 But I know now of the, & ye by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrie with the horsemen, which went forth against Cendebeus, and rested at Modun.

5 In the morning they arose, and went into the plaine field: & beholde, a mightie great hosse came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, & when he saw that the people was afraid to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed though after him.

7 Then he diuided his men, & set the horsemen in the muddes of the footemen.

8 For their enemies horsemen were verie many: but when they blew þ trumpetts, Cendebeus fled with his hosse, whereof many were slaine, and the remnant gate them to the fortesse.

9 Then was Iuda Iohns brother wounded: but Iohn followed after them, til he came to Cedion, which Cendebeus had built.

10 Also they fled vnto the towres, that were in the fieldes of Morus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into þ land of Iuda.

11 Now in the field of Jericho was Ptolemeus the sonne of Abubus made captiue, and he had abundaunce of siluer and golde.

12 For he had married the daughter of the high Priest.)

13 Therefore he wared proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrie, & studied cares full for them, he came downe to Jericho with Mattathias, and Iudas his sonnes in the hundredth, senientie and lesse: uen pere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued the by treason into a little holde, called Doschus, which he had built, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good chere, Ptolemeus stoode by with his men, and took their weapons, and entred in to Simon in the banquet house, & slew him with his two sonnes, and certeine of his seruants.

17 Wherby he committed a great vilenie, and recompensed euill for good.

18 Then wrote Ptolemeus these thinges and sent to the king, that he might send him an hosse to helpe him, & so would deslue him the countrie with the cities.

19 He sent other men also vnto Gazara, to take Iohn, & sent letters vnto þ captiues to come to him, and he would giue them siluer and golde and rewardes.

20 And to Jerusalem he sent other to take it, and the mounteine of the Temple.

21 But one came before, and tolde Iohn in Gazara, that his father and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes of them þ were come to him, & slew them: for he knewe that they went about to kill him.

23 Concerning other thinges of Iohn, both of his warres, & of his noble actes (wherein he behaued himselfe manfully) of the building of walls which he made, and other of his doedes;

24 Behold, they are writen in the chronicles of his Priesthod, from the time, þ he was made high Priest after his father. ¶

The second Booke of the Maccabees.

CHAP. I.

1 An Epistle of Ibe Iewes that dwelt at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhorie them to giue shankes for the death of Antiochus. 19 Of the fire that was bid in the pee, The prayer of Neemias.

1 **T**he brethren the Iewes, which be at Jerusalem, and they that are in the countrie of Iudea, vnto the brethren the Iewes, that are throughout Egypt, sende salutation, and prosperitie.

- 2 God be gracious vnto pon and remembre his covenant made with Abraham, & Isaac, and Jacob his faithfull seruants,
- 3 And giue pou all an heart, to worship him, & to do his will with a whole heart and with a willing minde,
- 4 And open pour hearts in his law, and commandements, and send pou peace,
- 5 And heare pour prayers, and be reconciled with pou, and neuer forsake pou in tyme of trouble.
- 6 Thus now we pray here for you.
- 7 When Demetrius reigned, in the hundredeth, threescore and ninthe yeare, we Jewes wrote vnto pou in the trouble, & violence þe came vnto vs in those yeares, after that Jason, and his companie departed out of the holie land and kings dome,
- 8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: we offered sacrifices & fine shewe, and lighted the lampes, & set forth the bread.
- 9 Now therefore keepe ye the days of the feast of the Tabernacles in the moneth Chassen.
- 10 ¶ In the hundredeth, fourescore & eight yeare, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Antiochus King Ptolomæus maister, which is of the stocke of the appointed Priestes, and to þe Jewes that are in Egypt, sendeth greeting and health,
- 11 In so much as God hath deliuered vs frō great perils, we thanke him highly, as though we had overcome the king.
- 12 For he brought them into Persia by heapes, þe fought against the holie cite.
- 13 For albeit the captein, & the armie, that was with him, seemed invincible, yet they were slaine in the temple of Panea, by the deceit of Priestes.
- 14 For Antiochus, as though he would dwell with her, came thither he, and his friends with him, to receive monie under the title of a dowrie.
- 15 But when the Priestes of Panea had laid it forth, and he was entred with a small companie within the temple, they shut the temple, when Antiochus was come in,
- 16 And by opening a priue doore of the haute, they cast stones, as it were thunder, vpon the captein and his, and hanging bynded them in peeces, they cut of their heades and chewe them to those that were with out.
- 17 God be blessed in all thinges, which hath deliuered by the wicked.
- 18 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twentie day of the moneth Chassen, we thought it necessarie to certifie pou thereof, that ye also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Aecmias offered sacrifice, after that he had built the Temple, and the altar.

- 19 For when as our fathers were led as way vnto Persia, the Priestes, which sought the honour of God, toke the fire of the altar priuily, and hid it in an hollow pit, which was due in the bottome, and therein they kept it, so that the place was unknowen vnto euery man.
- 20 Now after many yeares when it pleased God that Aecmias should be sent frō the king of Persia, he sent of the posteritie of those Priestes, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.
- 21 Then commanded he them to draw it by, & to bring it: & when the things appertaining to the sacrifices were brought Aecmias commanded the Priestes to sprinkle the wood, and the thinges laide therevpon with water.
- 22 When this was done, & the time came that the sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euery man marueiled.
- 23 Now the Priestes, and all prayed, while the sacrifice was consuming: Jonathan began, & the other answered therevnto.
- 24 And the prayer of Aecmias was after this manner, O Lord, Lord God maker of all thinges, which art fearful, & strong, and righteous, & mercifull, and the onely and gracious king,
- 25 Only liberall, onely iust and almightie & euerslasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,
- 26 Receive the sacrifice for thy whole people of Israel, & preserve thine owne position, and sanctifie it.
- 27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, & abhorred, that the heathen may know that þe art our God.
- 28 Punish them that oppresse vs, & with pride do vs wrong.
- 29 Plant thy people againe in thine holie place* as thy people hath spoken.
- 30 And the Priestes sang Psalmes therevnto.
- 31 Now when the sacrifice was consumed, Aecmias commanded the great stones to be sprinkled with the residue of the water.
- 32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.
- 33 ¶ So when this matter was knowne, it was tolde the king of Persia, þe in the place where the Priestes, which were led away, had hid fire, there appeared water, where with Aecmias & his companie had purified the sacrifices.
- 34 The king tried out the thing, & closed the place about, and made it holie.
- 35 And to them that the king fauoured, he gaue and bestowed many gifts.
- 36 And Aecmias called the same place Ephthar, which is to say, purification: but many men call it Ephthar.

Leuit. 6. 13.

Ex. 10. 22.

Ex. 16. 23.

Deut. 30. 5.

* That is to say, a shining, it is also called Nephi. Or, Nephtar which is a cleansing.

4 How Ieremie bid the tabernacle, the Arke & the altar in the hill, 23. Of the five bookes of Ias son contained in one.

1 **I**T is found also in the writings of Ieremias the Prophet, that he commaunded them, which were caried away, to take fire, as was declared, & as the Prophet commanded them that were led us to captiuitie,

Baruch, 6. 1. 2

2 * Giving them a law that they shoulde not forget the commandmentes of the Lord, & that they should not erre in their munes, when they saw images of golde and siluer, with their ornaments.

3 These & such other things commaunded he them, and exhorted them that they shoulde not let the Lawe go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, & follow him: & when he came vp into the mountaine where I Moyses went by, & sawe the heritage of God,

Deut. 34. 1.

5 Ieremias went forth, & founde an holow caue, wherein he laid the Tabernacle, and the Arke and the altar of incense, & so stopped the doore.

6 And there came certein of those that followed him, to marke the place: but they could not find it.

7 Which when Ieremias perceined, he repproued them, saying, As for that place, it is albe vnknewen, untill the tyme that God gather his people together againe & that mercie be shewed.

8 Then shall the Lorde shewe them these thinges, & the maiestie of the Lord shall appeare & the cloude also, as it was shewed vnder I Moyses, & as when Salomō desired, that the place might be honorably sanctified.

1. King. 8. 14
23. 30.

2. Chronel.

6. 21.

1. Kings, 8

62. 65.

2. Chronel. 7.

4. 5.

Leuit. 9. 24.

3. Chron. 7. 1.

9 For it is manifest that hee, bring a wise man, offered the sacrifice of dedicatio, and consecration of the Temple.

10 * And as when I Moyses prayed vnto the Lord, the fire came downe from heauen, & consumed his sacrifice: so when Salomō prayed, the fire came downe from heauen, and consumed the burnt offering.

11 And I Moyses said, Because the sinne offering was not eaten, therefore is it consumed.

12 So Salomō kept those eight daies.

13 These thinges also are declared in the writings, and registres of Ieremias, and how he made a library, & how he gathered the actes of the Kinges, & of the prophets, & the actes of Dauid, & the epistles of the Kinges concerninge the holpe giftes.

14 Euen so Iudas also gathered al thinges that came to passe by the warres, that were among vs, which thinges we haue.

15 Wherefore if ye haue neede thereof, send some to fetch them vnto you.

16 Whereas we this are about to celebrate

the purification, we haue writte into pon, & ye shall do worll, if ye keepe the same daies.

17 We hope also that God, which deliuered all his people, & gaue an heritage to them all, and the kingdome, & the Priesthode, & the Sanctuary,

18 * As he promised in the Law, wil shortly haue mercie vpon vs, & gather vs together from vnder the heauen into his holp place: for he hath saued vs fro great perils, & hath clenfed the place. Deut. 30. 5

19 As concerning Iudas Maccabens, & his brethren, the purification of the great Temple, & the dedication of the altar,

20 And the warres against Antiochus Epiphanes, & Euxator his sonne,

21 And the manifest signes, that came from heauen vnto those, which manfully stood for the Iewes religion: for though they were but few, yet they ran through whole citieis, & pursued the barbarous armies,

22 And repaired the Temple that was ruined throughout all the world, & desiered the citie, & established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 We will assay to abridge in one volūe those thinges, that Iason the Cirenean hath declared in hie bookes.

24 For consideringe the wonderfull nomber, & the difficultie that they haue that would be occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 We haue indennoured, that they that would read, might haue pleasure, & that they which are studious, might easely keepe them in memorie, & that whosoever read them, might haue profit.

26 Therefore to vs that haue taken in hād this great labour, it was no easie thing to make this abridgement, but required both sweate, and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very well content to undertake this great labour.

28 Leauing to the author perfect diligence of euery particular, we wil labour to go forward according to the prescript order of an abridgement.

29 For as he that wil build a new house, must prouide for the whole building, but hee that setteth out the plat or goeth about to paint it, seeketh but only what is comely for the decking thereof:

30 Euen so I thinke for vs that it apperaineth to the first writer of a storie to enter deeply into it, & to make mention of all thinges, and to bee curious in euery part.

31 But it is permitted to him that wil shorten it, to vse few words, & to auoyde those thinges that are curious there in

32 Wee then wil we beginne the storie, adding

Some read
Ieremie

ding thus much to our former wordes, that it is but a foolish thing to abounde in wordes before the stoie, & to be shyfte in the stoie.

CHAP. III.

3 Of the honour done vnto the Temple by the Kings of the Gentiles, 6 Simon vicereth what treasure is in the temple, 7 Heliodorus is sent to take them away, 26 He is stricken of God, and healed at the prayer of Onias.

1 **W**Hat time as the holie citie was inhabited with all peace, & when the lawes were verie well kept, because of the godlines of Onias p high Priest, and hatred of wickednesse,

2 It came to passe that euen the King did honour the place, & garnished the temple with great gifts.

3 Into much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.

5 And when hee coulde not overcome Onias, he gate him to Apollonius the sonne of Thaeas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasure in Jerusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these thinges might come into the kings hands.

7 Now when Apollonius came to the king and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediately Heliodorus tooke his iourney as though he wolde visit the cities of Coelosyria and Phenice, but in effect to fulfil the kings purpose.

9 So when he came to Jerusalem, & was curiously reuened of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these thinges were so in deede.

10 Then the hie Priest told him that there were suche thinges layde vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but some hundredth talents of silver, & two hundredth of gold,

12 And that it were altogether impossible to do this wrong to them that had committed it of reult to the holmes of the place & Temple, which is honoured throughout the whole worlde for holmes and integritie,

13 But Heliodorus because of the Kings commandement giuen him, sayde that in any wise it must bee brought into the Kings treasure.

14 So he appointed a day, and went in to take order for these thinges: therein there was no small grieve throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments & called vnto heauen vpon him which had made a law concerning thinges giuen to be kept that they shoulde be safely preserved for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face were wounded in their heart: for his countenance, & the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare and trembling of the bodie, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt,

19 And the women, girt with sackloth vnder their breasts, filled the streetes, & the virgins that were kept in, came some to the gates and some to the walles, and others looked out of the windowes.

20 And al held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, & the expectation of the high Priest being in such anguish.

22 Therfore they called vpon the almighty Lord, that he would keepe safe & sure the thinges which were layd vp for those that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to do, that did hee performe.

24 And as he and his souldiers were now there present by the treasury, he that is the Lord of the spiritus, & of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto the an horse with a terrible man sitting vpon him, most richly habed, and he ranne fiercely, and smote at Heliodorus with his fore feet, and it seemed that he that sat vpon the horse, had harness of golde.

26 Moreover, there appeared two pong men, notable in strength, excellent in beautie, & comely in apparell, which stood by him on either side, and scourged him continually, and gaue him manie sore stripes.

27 And Heliodorus fell suddenly vnto the ground, & was covered with great darkness: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great com-
ap

or, the state
and prouisi-
on.

panie, and many soldiers into the saide
treasurie, was borne out : for he could
not helpe him selfe with his weapons.

29 So they did knowe the power of God
manifestly, but he was donne by the
power of God, and lay deliuite of all
hope and health.

30 And they prayed the Lorde that had
honoured his owne place : for the Tem-
ple which a little afore was full of feare
and trouble, when the Almightie Lorde
appeared, was filled with ioy and glad-
nesse.

31 Then straightwayes certaine of Helio-
dorus friends prayed Onias, that he
would call vpon the most High to grant
him his life, which lay ready to giue vp
the ghost.

32 So the hie Priest, considering that the
king might suspect that the Jewes had
done Heliodorus some euill, he offered
a sacrifice for the helpe of the man.

33 Afore when the hie Priest had made
his prayer, the same young men in the
same clothing appeared, and stood be-
side Heliodorus, saying, Oine Onias the
hie Priest great thanks: for, for his sake
hath the Lord granted thee thy life.

34 And seeing that thou hast bene scour-
ged from heauen, declare vnto all men
the mightie power of God : and when
they had spoken these wordes, they ap-
peared no more.

35 So Heliodorus offered vnto the Lorde
sacrifice, & made great bowes vnto him,
which had granted him his life, and
thanked Onias, and went againe with
his hoast to the king.

36 Then testified he vnto euery man of the
great workes of God that he had seene
with his eyes.

37 And when the king asked Heliodorus,
who were meete to be sent yet once a-
gaine to Jerusalem, he said,

38 If thou hast any enimie or traitour,
send him thither, and thou shalt receiue
him well scourged, if he escape with his
life : for in that place, no doubt, there is
a speciall power of God.

39 For he that dwelleth in heauen, hath
his eye on that place, and defendeth it, &
he beateh and destropeth them that
come to hurt it.

40 This came to passe concerning Helio-
dorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Iason ob-
taineth the office of the hie Priest by corrup-
ting the king. 27 And was by Menelaus
defrauded by like bribing. 34 Onias is slaine
traiterously by Andronicus.

1 **T**his Simon now, of whome we
spake before, being a betrayer of the
money and of his owne naturall
countrey, reported euill of Onias, as
though he had moued Heliodorus vn-
to this, and had bene the inuenter of the
euill,

2 This was he bolde to call him a traitor
that was so beneficiall to the citie, and a
defender of his nation, and so zealous of
the Lawes.

3 But when his malice increased so farre,
that through one that belonged to Si-
mon, murders were committed,

4 Onias considering the danger of this
contention, and that Apollonius, as he
that was the gouernour of Cœlophonia
and Phenice, did rage, and increased Si-
mons malice,

5 He went to the king not as an accus-
er of the citizens, but as one that intended
the common wealth both privately and
publikely.

6 For he sawe it was not possible except
the king tooke order to quiet the mat-
ters, and that Simon would not leaue
off his follie.

7 For after the death of Seleucus, when
Antiochus, called Epiphanes, tooke the
kingdome, Iason the brother of Onias
laboured by lawfull meanes to be hie
Priest.

8 For he came vnto the king, and promis-
ed him three hundredth and threescore ta-
lents of silver, and of an other rent, foure
score talents.

9 Besides this he promised him an huns-
dredth and fiftie, if he might haue licence
to set vp a place of exercise, and a place
for the youth, & that they would name
them of Jerusalem Antiochians.

10 The which thing when the king had
graunted, and he had gotten the super-
eritie, he beganne immediatly to drawe
his kinlinen to the customes of the Gen-
tiles,

11 And abolished the friendly priuileges
of the kings, that the Jewes had set vp
by John, the father of Eupolemus, whi-
che was sent ambassadour vnto Rome,
to become friends and confederates :
he put downe their lawes and policies,
and brought by newe statutes, and con-
trarie to the Lawe.

12 For he presumed to build a place of ex-
ercise vnder the castell, and brought the
chiefe young men vnder his subiection, &
made them weare hats.

13 So there began a great desire to solow
the maners of the Gentiles, & they tooke
vp the fashions of strange nations by
the exceeding wickednesse of Iason, not
the hie Priest, but the vngodly person,

14 So that the Priestes were now no
more diligent about the seruice of the al-
tar, but despised the Temple, and regar-
ded not the sacrifices, but made haste
to be partakers of the wicked expences
at the play, & after the casting of the
stone.

15 For they did not set by the honour of
of their fathers, but liked the glory of the
Gentiles best of all.

16 By reason whereof great calamitie
came vpon them : for they had them to
be their enimies and punishers, whose
custome they folowde so earnestly, and
desired

*Or, that he
would write
the Antio-
chians that
were at Jeru-
salem among
them.*

*Or, buskins
in token of
wantonne-
sse as the Gen-
tiles did.*

*a This game
was to trie
strength by
casting a
stone that
had an hole
in the mids,
or a piece of
mettall.*

*a In work-
ing some tre-
cherie or for-
cerie against
him.*

desired to be like them in al things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shal declare these things.

*Or, Olimpi-
an sports,
which were
games kept
euery fift
yere.

18 ¶ Now when the games that were vsed euery five yere, were played at Tyrris, the King being present,

19 This wicked Jason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought thre hundredth drachmes of silver for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of galleies.

21 ¶ Now Apollonius þ sonne of Menelaus was sent into Egypt because of þ coronation of King Ptolemyus Philometor: but when Antiochus perceived þ he was euil affectioned toward his affaires, he sought his own assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Jason, and of the cite, and was brought in with torchlight, and with great showings, and so he went with his hoast vnto Phenice.

23 Thise yere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whercof he had given him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto him selfe: for he gaue thre hundredth talents of silver more then Jason.

*Or, Roman-
dominions.

25 So he gaue the kings letters patents, albeit he had nothing in him selfe worthy of the Priesthood, but bare the shame of a cruell tyrant, and the wrath of a wild beast.

26 Then Jason, which had deceived his own brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castel required it.

28 For vnto him appertained the gathering of the customs: wherfore they were both called before the king.

29 Nowe Menelaus left his brother Ipsimachus in his stead in the Priesthood, and Sostratus left Eteas which was gouernour of the Egyptians.

þ That is, of
then that
measured
the corne.

30 ¶ Whiles these things were in doing, the Tharrians and they of Mallot made insurrection, because they were gaue to the kinges concubine called Antiochis.

31 Then came the king in all haste, to ap-

pease the businesse, leaving Andronicus a man of authoritie to be his lieutenant.

32 Nowe Menelaus supposing that he had gotten a convenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrris and in the cities thereb.

33 Which when Onias knewe of a surer tie, he reproofed him, and withdrew him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slap Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: (howbeit he suspected him, and perswaded him to come out of the Sanctuarie) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Jewes, but many other nations also were grieved, & tooke it heauily for the vniuersal deaht of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Jewes that were in the cite, and certaine of the Grekes that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modeltie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led throughout the cite, & in the same place where he had committed the wickednesse against Onias, he was slaine as a murderher. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Nowe when Ipsimachus had done many wicked deedes in the cite through the counsel of Menelaus, and the brute was spread abroad, the multitude gathered them together against Ipsimachus: for he had carried out nowe much vessell of golde.

40 And when the people arose, and were full of anger, Ipsimachus armed about thre thousand, and began to vse battails full power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Ipsimachus, some gaue stones, some great clubbes, and some cast handfulls of dust, which lay by vpon Ipsimachus men, and those that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church robber him selfe, they killed beside the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And when the king came to Tyrris, they

thp men sent from the Senate pleaded
the cause before him,

45 But J Denelaus, being now commiced,
promised to Ptolemeus the sonne of Dos
trumen much money, if he would per
swade the king.

46 So Ptolemeus went to the king in
to a court, whereas he was to coole him
selfe, & turned the kings mind.

47 In so much that hee discharged Mes
nelaus from the accusations (notwith
standing he was the cause of all mischief)
& condemned those poore men to death,
which if they had told their cause, prea, be
fore the Scythians, they shuld haue ben
heard as innocent.

48 Thus were they soone punished vniust
ly, which folowed vpon the matter for
the cite, & for the people, & for the holy
vessels.

49 Wherefore they of Cyprus hated that
wickednes, & ministered all things libe
rally for their buriall.

50 And so through the couetousnes of the
that were in power, J Denelaus remap
ned in authoritie, increading in malice, &
declared him selfe a greata traitor to the
citizens.

CHAP. V.

2 Of the signes and tokens scene in Ierusalem.
6 Of the end and wickednes of Ision. 11 The
pursuit of Antiochus against the Iewes. 15 The
spoiling of the Temple. 27 Maccabeus fleeth
into the wilderness.

1 About the same time Antiochus bus
bertooke his second vopage into E
gypt.

2 And then were there scene throughout
at the cite of Ierusalem, fourtie daies lög,
hofsemen running in the apie, with
robes of golde, and as bandes of speares
men.

3 And as troups of hofsemen set in ar
ray, encountering & coursing one against
another with shaking of shields & mul
titude of dartes, & drawing of swordes, &
shooting of arrowes, & the glittering of
the golden armour serne, & harnesse of al
sortes.

4 Therefore euery man prayed, that those
tokens might turne to good.

3 Now when there was gone forth a false
rumour, as though Antiochus had bene
dead, Jalonooke at the least a thousand
men, and came suddenly vpon the cite,
and they that were vpon the walles,
being put backe and the cite at length
taken,

6 J Denelaus fled into the castel, but Jalo
slew his owne citizens without mercepe,
not considering that to haue the aduan
tage against his kinsmen is greatest dis
advantage, but thought that hee had
gotten the victorie of his enemies & not
of his owne nation.

7 Per he gate not the superiority, but at
the last receiued shame for the rewarde
of his treason, and wrote againe like a

bagabonde into the countrey of the Am
monites.

8 Finally hee had this end of his wicked
conuerlation, that he was accused be
fore Arera, the king of the Arabians, &
fled from cite to cite, being pursued of
euery man, & hated as a forsaker of the
lawes, & was in abomination, as an e
nemie of his countrey & citizens, & was
driven into Egypt.

9 Thus he that had chased many out of
their owne countrey, perished as a bam
shed man, after that he was gone to the
Lacedemonians, thinking there to haue
gotten succour by reason of kindred.

10 And he that had cast many out vnbu
ried, was thowen out him selfe, no man
mourning for him, nor putting him in
his graue: neither was hee partaker of
his fathers sepulchre.

11 Now when these thinges that were
done, were declared to p king, he thought
that Judea would haue falle from him:
wherefore he came with a furious mind
out of Egypt, & toke the cite by violen
ce.

12 Hee commaunded his men of warre al
so, that they shoud kill, & not spare suche
as they met, & to slay such as went into
their houses.

13 Thus was there a slaughter of pong
men, and olde men, and a destruction of
men and women, & children, & virgins, &
infantes were murdered:

14 So that within thre daies were slaine
fourre score thousand, & fourtie thousand
taken prisoners, and there were as ma
ny sold as were slaine.

15 Yet was he not content with this, but
durst go into the most holy Temple of al
the world, hauing J Denelaus that tra
itor to the lawes, & to his owne coun
tre, to be his guide,

16 And with his wicked hands toke the
holy vessels, which other kings had ga
uen for the garnishing, glorie & honour
of that place, & handled them with his
wicked hands.

17 So haucie in his mind was Antiochus
that hee considered not, that God was
not a litle wroth for the sinnes of them
that dwelt in p cite, for the which such
contempt came vpon that places.

18 For if they had not bene wrapped in
many sinnes, hee, alsoone as he had come,
had suddenly bene punished, & put backe
from his presumption, as Heliodorus
was, whom Seleucus the king sente to
view the treasure.

19 But God hath not chosen the nation
for the places sake but the place, for the
nations sake.

20 And therefore is the place become par
taker of the peoples trouble, but after
ward shall it be partaker of the benefices
of the Lorde, & as it is now forsaken in
the wrath of the Almighty, so when the
great Lord shalbe reconciled, it shall bee
set vp in great worship againe.

21 So when Antiochus had take eigh
tene hundred talents out of the Temple
he

Or, Mat 27.

he gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the sea land, & to walke vpon the sea: such an hee mind had he.

22 But he left deputies to bere the people: at Jerusalem Phillipe a Phrygian by birth, in manners more cruell then hee that set him there:

23 And at Samaria Andronicus, and with them J. Delianus, which was more grievous to the citizens then the other, & was despitefull against the Jewes his citizens.

24 He sent also Apolonius a cruel prince, with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women, and the ponger foie.

25 So when he came to Jerusalem, he famed peace, and kept him still untill the holy day of Sabbath: and then finding the Jewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shewe, and running thorough the cite with his men armed, he murdered a great number.

27 But Judas Machabeus, being as it were the tenth, fled into the wilderness, & liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthines.

CHAP. VI

1 The Jewes are compelled to leaue the Law of God, & The Temple is defiled, 10 The women cruelly punished. 23 The grievous paine of Eleazarus.

1 **N**Or long after this, sent the King an old man of Athens, for to compell the Jewes, to transgresse the lawes of the fathers, and not to be governed by the Lawe of God,

2 And to defile the Temple that was at Jerusalem, & to cal it the Temple of Jupiter Olympius, and that of Sarzin, according as they did that dwelt at that place, Jupiter, that keepeth hospitalitie.

3 This wicked government was fore and grievous vnto the people.

4 For the Temple was full of dissolution, & glittour of the Gentiles, which dallied with harlots, and had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feasts, nor plainly to confesse him self to be a Jewe.

7 In the daie of the Kinges birch they were grievously spoiled parforce every moneth to banker, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of puer.

8 Moreover through the counsel of Ptolemens, there went out a commandment vnto the next cities of the heathen against the Jewes, that the like custome, & banking should be kept.

9 And who so would not conforme themselves to the manners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led rounde about the city (p babes hāging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into deuines to keepe the Sabbath day secretly, were discovered vnto Phillipe, & were burnt together, because that for the reuerence of the honorable daie they were afraid to helpe themselves.

12 I Now I beseech those which read this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction but for a chastening of our nation.

13 For it is a token of his great goodness not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fullnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped by to p full, so that afterward he should punish vs.

16 And therefore he neuer withdraveth his mercie from vs: and though he punisheth with aduersitie, yet both he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will wee come to the declaring of the matter in selve wordes.

18 Eleazar then one of the pncipal scribes, an aged man, & of a well fauoured countenance, was constrained to open his mouth, & to eat swines flesh.

19 But he desiring rather to dye gloriouslie then to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As they ought to go to death whiche suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banker, for that olde frendshippe of the man, tooke him aside privately, and prayed him, that he would take suche flesh, as was lawfull for him to vie, and as he would prepare for him self, and defende as though he had eaten of the things appointed by the King even the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, & that for the olde friendship that was among them, he would receiue this fauour,

o eating of the flesh that was sacrific- ced.

Antiochia.

23 **W**hat he began to consider discretely, as became his age, and the excellencie of his auncient peeres, and the honour of his gray haire, wherunto he was com, & his most honour conserlation from his childhood, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to send him to the graine.

24 **F**or it becommeth not our age, said he, to dissemble, wherchp many pong peeres might thinke, that Cleazar being foure score yere olde and ten were nowe gone to an other religion,

25 **A**nd so through mine hypocritisie (for a litle tyme of a transitorie life) they might be deceiued by me, and I should procure malediction, and reproche to mine olde age.

26 **F**or though I were nowe deliuered from the toyments of men, yet could I not escape the hande of the Kinghtie, neither alme nor dea.

27 **W**herfore I will nowe chaunge this life manfully, and will shewe my life such as mine age requireth,

28 **A**nd so will leaue a notable example for suche as be pong, to dye willingly and courageously for the honourable and honest Lawes. And when he had saide these wordes, immediatly he went to toyment.

29 **N**owe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had ben a rage.

30 **A**nd as he was ready to giue the ghost because of the strokes, he sighed and said, **T**he Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged & suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 **E**uen nowe after this manner ended he his life, leauing his death for an example of a noble courage, and a memorie of vertue, not onely vnto pong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

1 **I**t came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Lawe, to taste viaines fleshy, and were tormentted with scourges and whips.

2 **B**ut one of them, which spake first, said thus, **W**hat seekst thou? and what wouldest thou knowe of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 **T**hen was the King angry, and commanded to heat paines and cruelions, which were incontinently made hot.

4 **A**nd he commanded the tong of him that spake first, to be cut out, and to flap him and to cut off the utmost partes of

his body in the sight of his other brethren and his mother.

5 **N**ow when he was thus mangled in all his members, he commanded him to be brought alme to the fire and to frye him in the painne: and while the smoke for a long tyme smoked out of the painne, the other brethren with their mother, erhoysed one another to dye comragiously, saying in this manner,

6 **T**he Lord God doth regard vs, and in deede taketh pleasure in vs, as Ioyces declared in the song wherem he testifieth openly, saying, **T**hat God will take pleasure in his seruants,

7 **I** So when the first was dead after this manner, they brought the second to make him a mocking stocke, and when they had pulled the skynne with the haire our his head, they asked him, if he would eat, or he were punished in all the members of the body.

8 **B**ut he answered in his own language, and saide, **N**o. **W**herfore he was tormentted forthwith like the first.

9 **A**nd when he was at the last breath, he saide, **T**hou murthrerer taketh this present life from vs, but þ king of the world wil raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 **A**fter him was the third had in desolation, and when they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 **A**nd spake manfully, **T**hese haue I had from the heauen, but nowe for the Lawe of God, I despise them, and trust that I shall erreue them of him againe.

12 **I**n so muche that the King and they which were with him, marvelled at the pong mans courage, as at one that nothing regarded the paines.

13 **I** Nowe when he was dead also, they bored and tormentted the fourth in like manner.

14 **A**nd when he was nowe ready to dye, he said thus, **I**t is better that we should chaunge this which we might hope for of men, and waite for our hope from God, than we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 **A**fterward they brought the fifth also, and tormentted him,

16 **W**ho looked vpon the King, and saide, **T**hou hast power among men, & though thou be a mortall man, thou dost what thou wilt: but thinke not, that God hath forsaken our nation.

17 **B**ut abide a while, and thou shalt see his great power, howe he will torment thee and thy kinde.

18 **A**fter him also they brought the sixte, who being at the point of death, saide, **D**eeuie not thy selfe foolishly: for we suffer these things, which are worthy to be wondered at for our owne sakes, because we haue offended our God.

19 **B**ut thinke not thou, which understakest to fight against God, that þ shalt be unpunished.

Deut. 32:36

Or, to an other manner of life,

unpunished.

20 But the mother was marvellous as done all other, and worthe of honour as the memorie: for when she sawe her sonnes soules flaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, and being full of courage and wisdom, stirred by her womanly affections with a manly stomach, and said unto them,

22 I can not tell howe ye came into my wombe: for I neither gave you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, & found out the beginning of all things, will also of his owne mercie give you breath and life againe, as he now regarde not your owne felues, for his Lawes sake.

24 Nowe Antiochus thinking him selfe despised, and considering the murdrous words, while the pongest was yet alive, he did exhort him not only with words, but swore also unto him by an othe that he would make him rich and wealthie, if he would forsake the Lawes of his fathers, and that he would take him as a friend, and give him offices.

25 But when the pong man would in no case hearken unto him, the King called his mother, and exhorted that she would counsell the pong man to leave his life.

26 And when he had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So he turned her unto him, laughing the cruell tyrant to scorn, and spake in her owne language, O my sonne, have pitie upon me, that bare thee nine monethes in my wombe, & gave thee sucke thee peaces, and nourished thee, and tooke care for thee unto this age, and brought thee up.

28 I beseech thee, my sonne, looke upon the heaver, and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthe such brethren by suffering death, that I may receive thee in mercie with thy brethren.

30 While he was yet speaking these wordes, the pong man saide, Whom wapte ye for: I will not obey the Kings commaundment: but I will obey the commaundment of the Lawe that was given unto our fathers by Moses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the living Lord be angrie with us a little while for our chaulenning and correction, yet will he be reconciled with his owne servants,

34 But thou, O man without religion & most wicked of all men, list not thy selfe by in haire, which art puffed up with uncertaine hope, and liftest thine hands against the servants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 Thy brethren that have suffered a little paine, are nowe under the diuine covenant of everlasting life: but thou thou rowe the iudgement of God, shalt suffer just punishments for thy pride.

37 Therefore I as my brethren have done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull unto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God.

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruellly against him then the others, and tooke it grieuously, that he was mocked.

40 So he also dyed holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this nowe be enough spoken concerning these bankers, & extreme cruelties, CHAP. VIII.

1 Iudas gathereth together his host. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes give thanks, after they haue put their enemies to flight, dividing part of the spoiles vnto the fatherlesse & vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor flieth vnto Antiochus.

1 Then Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, & tooke vnto them all such as continued in the Iewes religion, and assembled fye thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was bereft of euery man, & haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him,

4 And that he would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that he would shewe this hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude, he could not be with stand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at bulwarres, and burnt by the towncs and cities: yet he took the most commodious places, and slew many of the enemies.

7 But specially he vsed the nightes to make such assaults, inso much that the brute of his manlinesse was spread euery where.

8 ¶ So when Philippe saue that this man increased by little and little, & that things prospered with him for the most parte, he wrote vnto Ptolemies the gouernour of Coelosyria and Phenice, to helpe him in the kings busines.

9 Then sent he speedily Hicanor the sonne of Patroclus, a speciall frende of hys, and gaue him of all the nations of the heathen no lesse then twentie thousande men, to roote out the whole generation of the Iewes, & ioynted with him Soisgias a captain, which in matters of war had great experience.

10 Hicanor ordeined also a tribute for the king of two thousand talents, whiche the Romaines shoulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sente to the cities on the seacoast, prouoking them to bye Iewes to be their seruantes, promising to sell fourescore and ten for one talent: but he considered not the vengeance of almighty God, that shoulde come vppon him.

12 When Judas then knewe Hicanors comming, he tolde them that were with him, of the comming of the arme.

13 Nowe were there some of them feares full which trusted not vnto the righte wilfulnes of God, but fled away & abode not in that place.

14 But the other shoulde all that they had left, and besought the loyde together, to deliuer them from that wicked Hicanor, which had solde them, or euer he came nere them.

15 And though he woulde not doe it for their sakes, yet for the couenaunt made with their fathers, and because they called vppon his hoip and glorious name.

16 And so Jthaccabeus called his men together, about sixe thousande, exhorting them not to be afrayde of their enemies, neither to feare the greates multitude of the gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuilly done to the holy place, and the crueltie done to the cite by derision, and the destruction of the orders established by their fathers.

18 For they, saide he, trust in their weapons and boldnes: but our confidence is in the almighty God, which at a becke can both destroy them yf come against vs and all the worlde.

19 Jthaccabeus hee admonished them of the helpe of God shewed vnto their fathers, as when there perished an hundred and fourescore, and sixe thousande

under* Benmacherib.
20 And of the battell y they had in Babylon against the Salatiars, how they came in all to the battell eight thousand, with foure thousande Macedonians: and when the Macedonians were astonied, the eight thousande slew an hundred and twentethousandethrough the helpe that was giuen them from heauen, wherby they receyued many benefices.

21 Thus when he had made them bolde with these wordes, & ready to dye for the lawes and the countrey he deuised his armie into foure partes.

22 And made his owne brethren cary tames ouer the armie, to wit, Simon, and Joseph and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had read the holp booke, and giuen them a token of the helpe of God, Judas which led the forwarde, ioynted with Hicanor,

24 And because the Nightingale helped them, they slew about nine thousande men, and wounded and maimed the most part of Hicanors hoste, and so put all to flight.

25 And tooke the money from those that came to bye them, and pursued the far: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they woulde no longer pursue them.

27 So they tooke their weapons, and spoiled their enemies, and kept y Sabbath, giuing thanks, and praising the loyde wonderfully, which had deliuered them that day, and powred vppon them the beginning of his mercie.

28 And after the Sabbath, they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and deuised the residue among them selues and their children.

29 When this was done, & they all had made a generall prayer, they besought the mercifull lord to be reconciled at the length with his seruantes.

30 Afterwarde with one consente they fell vppon Timotheus and Zachibee, and slew about twentie thousande, and wanne hie and strong holdes, and deuised great, spoiles, and gaue an euall portion vnto the sicke and to the fatherlesse, and to the widowes and to the aged persons also.

31 Jthaccabeus they gathered their weapons together, and laped them by diligently in conuenient places, & brought the remnant of y peoples to Jerusalem.

32 They slew also Philarches a moite wicked person, which was with Timotheus, & had vered y Iewes many waies.

33 And when they kepte the feast of victorie in their countrey, they burnt Gallathenes that had set fire vppon the holy gares, which was fled into a little house: so he receiued a rewarde more for his wickednesse.

24 And the most wicked Paganor, which had brought a thousande marchants to bye the Jewes,
 35 He was through the helpe of the Lord brought dolour of them who he thought as nothing, in so much that he put off his glorious raiment, and fled ouerthwart the countrie like a fugitive seruante, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus he that promised to pay tribute to the Romans, by means of the prisoners of Ierusalem, brought newes, that the Jewes had a defendour, and for this cause none coulde hurt the Jewes, because they followed the lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis is put to flight. 15. As he persecuteth the Iewes, hee is stricken of the Lord. 13. The feined repentance of Antiochus 28. He dieth miserably.

1 **A**T the same time, came Antiochus againe with dishonour out of the countrie of Persia.

2 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the cite, the people came in a rage to defende them selves with their weapons, & put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Nowe when he came to Ecbatane, hee understode the things that had come vnto Paganor, and Antiochus.

4 And then being chased in his shame, he thought to impute to the Jewes their faulte, which had put him to flight, and therefore commanded his charret man to drine continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had sayde thus in his pride, I will make Ierusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almighty and God of Israel smote him with an incurable and inuisible plague: for as soone as he had spoken these wordes, a paine of the bowelles, & was remediless, came vpon him, and soe tormentes of the inner part.

6 And that most iustly: for he had tormented other mens bowels with diuers, and strange tormentes.

7 Howbeit hee woulde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commanded to halt the iourney: but it came to passe that he fell dolour from the charret that ranne wisely, so that all the members of his bodie were bused with the great fall.

8 And thus he that a little afore thought he might command the houses of the East so proude was he beyond the condis

cion of man & to weigh the hie monuments in the balance, was now cast on the ground, & caried in an hogelitter, declaring vnto all the manifest power of God.

9 So that the woman came out of the bodie of this wicked man in aboundance: and whyles he was a liue, his sicke fell of for paine and torment, and all his arme was greened at his sinell.

10 Thus no man coulde beare because of his stincke, but a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue of his greates pride, and selfe will, when he was plagued, & came to the knowledge of himself by the scourge of God, & by his paine which increased euery moment.

12 And when he himself might not abide his owne stincke, he saide these wordes, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke him selfe equal vnto God through pride.

13 This wicked person prayed vnto the Lord, who woulde haue no mercie on him.

14 And saide thus that he woulde set at libertie the holy cite vnto the whiche he made halt to destroy it, and to make it a burying place.

15 And as touching the Jewes whome he had iudged not worthe to be burped, but would haue cast them out with their children to bee deuoured of the foules and wilde beastes, he would make them all like the citizens of Athens.

16 And whereas he had spoiled the holy Temple afore he would garnishe it with great giftes, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Psea, and that he woulde also become a Jewe himselfe, and goe thorowe all the world that was inhabited, & preach the power of God.

18 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore disparing of his health, he wrote vnto the Jewes this letter vnder written, concerning the forme of a supplication.

19 **I** THE KING and Prince Antiochus vnto the Jewes his louing citizens witheth much ioye & health and prosperitie.

20 If ye and your children fare well, & if all thinges goe after your minde, I giue greates thankes vnto God hauing hope in the heauen.

21 Though I be sicke, yet I am mindeful of your honour, and good will for the loue I beare you: therefore when I returned from the countrie of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all.

22 Not distrusting mine health, but hauing gret hope to escape this sickness.

23 Therefore considering when my father led an host against the high countries he appointed who should succede him.

24 That

*Or, God their defender.

Act. 12, 23.

*Or, rottenness.

- 24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.
- 25 Again, when I ponder how þ the gouernours, that are borderers, & neighbours vnto myn kingdome, waite for all occasions, & looke but for opportunitie, I haue ordered that my sonne Antiochus shalbe king, who I oft committed & committed to many of you, wher I went into þ his p'romises, & haue written vnto him as followeth hereafter.
- 26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithful vnto me and my sonne.
- 27 For I trust that he will be gentle, and loving vnto you according to my mind.
- 28 ¶ Thus the murderer & blasphemour suffered most grievously, and as he had irritated other men, so he died a miserable death in a strange countrey among the mounteines.
- 29 And Philip that was brought up with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemens Philometor.

CHAP. X.

¶ Iudas Maccabeus taketh the cite of the temple. 10 The attes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus invadeth Iudea, with whom Iudas ioyneth battle. 29 Five men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

- ¶ **M**accabeus now and his company, through the helpe of the Lorde, wanne the temple and the cite againe,
- 2 And destroyed the altars, and chappels that the heathen had builded in the open places,
- 3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeares, and fire moneths after, and set forth the lampes, and the shewbread.
- 4 When that was done, they fell downe flat vpon the ground, & besought þ Lord that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.
- 5 Now vpon the same day, that the strangers polluted the Temple, on the verie same day it was cleansed againe euen the fute and twentieth day of the same moneth, which is Chaleu.
- 6 They kept eight dayes with gladnesse as in the feast of þ Tabernacles, remembring, that not long agoe, they heide the feast of the Tabernacles when they

lived in the mounteines and denimes like beastes.

- 7 And for the same cause they bare greene boughes, & faire branches and palmes, & sang psalmes vnto him that had giuen them good successe in cleansing his place.
- 8 They ordeined also by a common statute, and decree that euery yeare those dayes should be kept of the whole nation of the Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly þ calamities of the warres that followed.
- 11 For when he had taken the kingdome, he made one Ap'ias, which had ben captaine of the hoste in Idumea, and Coeslophnia, ruler ouer the affaires of the realme.
- 12 For Ptolemens that was called Macron, purposed to doe iustice vnto the Iewes for the wrong, that had ben done vnto them, and went about to behaue himselfe peaceably with them.
- 13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Epiphanes that Philometor had committed vnto him, & came to Antiochus Epiphanes: therefore seeing þ he was no more in estimation, he was discouraged, and poisoned himselfe, and dyed.
- 14 ¶ But when Sotigias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.
- 15 Moreover the Idumeans that heide the strong holdes, which were more for their purpose, troubled the Iewes, and by receiuing them that were driven frō Jerusalem, tooke in hand to continue warre.
- 16 Then they þ were with Maccabeus made prayers, & besought God that he would be their helper, & so they fell vpon the strong holdes of the Idumeans,
- 17 And assaulted them sore, that they wane the places, and slew all that fought against them on the wall, and killed all that they met with, & slew no lesse then twentie thousand.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castles, hauing all manner of thinges conuenient to susteine the siege,
- 19 Maccabeus left Simon, and Ioseph, and Zacharias also, and those that were with them, which were enough to besiege them, and departed to those places which were more necessarie.
- 20 Now they þ were with Simon, being led with couerousnesse, were irritated for money (through certeine of those that were in the castles) & tooke seuentie thousand & drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called þ gouernour of

¶ A drachme is the eight part of an ounce, which is about three pence sterling.

the people together, & accused those men, that they had sold their brethren for money, and let their enemies go.

22 So he slew them when they were convicted of treason, & immediately walled the two castles:

23 And having good success, as in all the wars that he took in hand, he slew in the two castles more then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Jewrie by strength.

25 But when he drew nere, J. Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell down at the foote of the altar, & besought the Lord to be mercifull to them, and to be an enemy to their enemies, & to be an aduersarie to their aduersaries, as the Law declareth.

27 So after the prayer, they took their weapons, and went on further from the citie, & when they came nere vnto the enemies, they tooke heede to themselves.

28 And when the morning appeared, they both ioyued together: the one parte had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fire cometh men vpon horses with hildes of golde, and two of them led the Jewes,

30 And tooke J. Maccabeus betwixt them, and covered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled vnto Gazara, which was called a verie strong holde, wherein Thebas was captiue.

33 But J. Maccabeus & his companie laid siege against the fortress with courage for foure daies.

34 And they that were within, trusting to the height of the place, blasphemed exceeding, and spake horrible wordes.

35 Perceiuelesse vpon the fifth day in the morning, twentie young men of J. Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with dole stomakes smote downe those that they met.

36 Others also that clined by vpon the engines of warre against them that were within, set fire vpon the towres, and burnt blasphemers quicke with the fires that they had made, and

others brake by the gates, and received the rest of the armie, and took the citie.

37 And having found Timotheus, he was crept into a cave, they killed him, & these was his brother with Apollonophanes.

38 When this was done, they praised the Lord with psalmes, and thanksgiving, which had done so great things for Israel, and given them the victorie.

CHAP. XI.

1 *Lyfias goeth about to overcome the Jewes, & Succour is sent from beauen vnto the Jewes.*

16 *The letter of Lyfias vnto the Jewes.* 20 *The letter of King Antiochus vnto Lyfias.* 27 *A letter of the same vnto the Jewes.* 34 *A letter of the Romanes to the Jewes.*

1 **V**erie shortly after this, Lyfias the Kings steward, & a kinsman of his, which had the gouernance of the affaires, took soe displeasure for the things that were done.

2 And when he had gathered about foure score thousand, with all the horsemen he came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priestes office euery pease.

4 And thus being puffed vp in his mind, because of the great number of footmen, and thousands of horsemen, and in his fourescore elephants,

5 He came into Iudea, and drew nere to Beth-sura, which was a castell of defence five furlongs from Jerusalem, & layde sore siege vnto it.

6 But when Maccabeus, & his companie knew he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angell to deliuer Israel.

7 And Maccabeus him selfe first of all, took weapons, exhorting the other that they would leaue the holdes together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Jerusalem there appeared before them vpon horsebacke a man in white clothing, having his harness of golde.

9 Then they praised the mercifull God altogether, and took heart, in so much that they were ready, not only to fight with men, but with the most cruel beasts, and to breake downe walles of iron.

10 Thus they marched forward in aray, having an helper from heauen: for the Lord was mercifull vnto them.

11 And numbering vpon their enemies like lions, they slew eleven thousand footmen, and sixten hundred horsemen, & put all the other to flight.

12 Many of them also being wounded, escaped

4 Whereof eight make a myle.

Exod. 23. 10,
deut. 20. 4.

*Or, the five
and twentieth day.

escaped naked, and Ephias hauielle fled away shantetup and he escaped,

- 13 Whio as he was a man of understan-
ding, considering what losse he had had,
and knowing, that the Hebrewes couide
not be overcome bpcasle the almightie
God helped them sent vnto them.
- 14 And promised that he woulde consent
to all things which were reasonable, and
perswade the king to be their friende.
- 15 Jdaccabeus agreed to Ephias requestes
hauiing respect in all thinges to the com-
mon wealthe, and whatsoeuer Jdaccabeus
wrote vnto Ephias concerning the
Jewes, the king granted it.
- 16 For there were letters written vnto
the Jewes from Ephias concerning these
wordes, LYSIAS vnto the people of the
Jewes sendeth greeting.
- 17 John and Abellaiou, which were sent
from you deliuered me the thinges that
you demaund by writing, and required
me to fulfill the thinges that they had
declared.
- 18 Therefore what thinges soeuer were
mette to bee reported to the king him-
self, I haue declared them, and he gran-
ted that that was possible.
- 19 Therefore if ye behaue your selues as
friends towards his affaires, hereafter
also I will endeavour my selfe to do you
good.
- 20 As concerning these thinges, I haue
giuen commaundement to these men, &
to those whom I sent vnto you, to com-
mune with you of the same particularp.
- 21 Fare ye well, the hundredth and eight
and fourtie peare, the fourte and twen-
tieth day of the moneth of Duloisins
thius.
- 22 ¶ I shoue the Kinges letter contained
these wordes, KING ANTIOCHVS
vnto his brother Ephias sendeth greeting.
- 23 Since our father is translated vnto
the gods, our will is, that they whiche
are in our realme, lue quietly, that euery
man may applye his owne affaires.
- 24 We understand also that the Jewes
woulde not consent to our father, for to
be brought vnto the custome of the gen-
tiles, but woulde keepe their owne ma-
ner of liuing: for the which cause they
require of vs, that we woulde suffer the
to lue after their owne lawes.
- 25 Wherefore our mind is that this na-
tion shall be in rest, and haue determined
to restore them their Temple, that they
may be gouerned accordyng to þ custome
of their fathers.
- 26 Thou shalt doe well therefore to sende
vnto them and graunt them peace, that
when they are certified of our minde,
they may be of good comforte, and che-
refully goe about their owne affaires.
- 27 And this was the Kinges letter vnto
the nation, KING ANTIOCHVS vnto
the Elders of the Jewes, and to the rest
of the Jewes sendeth greeting.
- 28 If ye fare well, we haue our desire: we
are also in good health.

29 Jdenelaus declared vnto vs þ your
desire was to retorne home, and to ap-
plye þ your owne custome.

- 30 Wherefore, those that will depart, we
giue them free libertie, vnto the thirde
day of the moneth of Panthicus.
- 31 That the Jewes may vse their owne
manner of liuing and lawes, like as afore
none of them by any manner of waptes
to haue harme for thinges done by ig-
norance.
- 32 I haue sent also Jdenelaus to com-
fort you.
- 33 Fare ye well the hundredth and eighte
and fourtie peare, the fiftenth day of the
moneth of Panthicus.
- 34 ¶ The Romanes also sent a letter con-
taining these wordes, QVINTVS MEM-
MIVS and Citus Jdanitus ambas-
sadors of the Romanes, vnto the peo-
ple of the Jewes sende greeting.
- 35 The thinges that Ephias the Kinges
kinteman hath graunted you, we grant
the same also.
- 36 But concerning þ which he shall re-
port, vnto the king, sende hither some
with speede, when ye haue considered
the matter diligently, that wee maye
consult therevppon as shall be best for
you: for we must goe vnto Antiochia.
- 37 And therefore make hast and sende
some men, that wee may knowe your
minde.
- 38 Fare well: this hundredth and eight,
and fourtie peare, the fiftenth daye of the
moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Jewes, 3. The wicked
decde of them of Ioppe against the Jewes. 6.
Iudas is auenged of them. 9. He setteth fire
in the haueu of Iamnia. 20. The pursuit of the
Jewes against Timotheus, 24. Timotheus is
taken and let goe withoute. 32. Iudas pursueth
Gorgias.

- 1 When these covenantes were made,
Ephias went vnto the king, and
the Jewes tilled their ground.
- 2 But the gouerniers of the places, as
Timotheus and apollonius the sonne of
Sennius, and Jeronimus, and also Des-
mophon, and besides them Picanor the
gouernour of Cyprius, woulde not let
them lue in rest and peace.
- 3 ¶ They of Ioppe did also such a vile
act: they payed the Jewes that dwelle
among them, to goe with their wines &
children into the shippes, whiche they
had prepared as though they hadought
them none euill will.
- 4 And so by the common aduise of the
citie, they obeyed them, and suspecte no-
thing: but when they were gone forth
into the deepe, they drowned no lesse the
two hundredth of them.
- 5 Now when Iudas knewe of this cru-
elty shewed against his nation, he com-
maunded those that were with him, to
make them readie.
- 6 And hauing called vpon God the righte-
ous Iudge, he went forth against the

Or, April,
some reade
Zanthicus,
and some
Xanthicus.

Or, Marcius

Or, Absa-
lon, or, Ab-
salam.

murderers of his brethren, and let fire
in the haufen by night, & burnt the ships,
and those that fled thence he slew.

7 And when the citie was shut vp, he de-
parted as though he wold come againe, &
roote out all them of the citie of Joppa.

8 But when he perceived that the Jamu-
nites were minded to do in like maner
vnto þe Jewes, which dwelt among the,

9 He came vpon the Jamunites by night,
and let fire in the haufen with the nauie,
so that the light of the fire was sene at
Ierusalem, vppon a two hundredy and
fourety furlongs.

10 Now when they were gone fro thence
ninie furlongs, in their iourney toward
Timotheus, about fife thousand men of
foote and fife hundredy horsemen of the
Arabians set vpon him.

11 So the battell was sharpe, but it pro-
spered with Judas through the help of
God: the a Nomades of Arabia, being
ouercome, besought Judas to make
peace with them, and promised to giue
him certeine cattell, and to helpe him in
other thinges,

12 And Judas thinking that they should
indee be profitable concerning many
things, granted them peace: wherevpon
they shooke hands, and so they de-
parted to their tentes.

13 ¶ Judas also assaulted a citie called
Caspis, which was strong by reason of
a bidge, and fenced round about with
walles, and had diuers kindes of people
dwelling therein.

14 So they that were within it, put such
trust in the strength of the walles, and in
sloe of vitailles, that they were the sla-
ker in their doings, reuiling them that
were with Judas, and reproching them:
pea, they blasphemed and spake such
woydes as were not lawfull.

15 But Jaccabeus soldiers, calling
vppon the great Prince of the woylde
(which without any instrumentes, or
engines of warre, did * cast downe the
walles of Jericho, in the tyme of Iesus)
gaue a fierce assault against the walles.

16 And toke the citie by the will of God,
and made an exceeding great slaughter,
in so much that a lake of two furlongs
broad, which lay thereby, seemed to flow
with blood.

17 ¶ Then departed they from thence, se-
uen hundredy and fiftie furlongs, & came
to Characa vnto the Jewes, that are
called Tubieni.

18 But they found not Timotheus there:
for he was departed from thence, & had
done nothing, and had left a garrison in a
verie strong holde.

19 But Dositheus, and Sosipater, which
were captiues with Jaccabeus, went
forth, and slew those that Timotheus
had left in the foytresse more then tenne
thousand men.

20 And Jaccabeus prepared, and ran-
ged his armie by bandes, & went cura-
gioudly against Timotheus, which had

with him an hundredy & twentie thou-
sand men of foote, and two thousand and
fife hundredy horsemen.

21 When Timotheus had knowledge of
Judas coming, he sent the women, and
chilidren, & the other baggage afoze vnto
a foytresse called Carmon (for it was
hard to besiege, and vneasie to come vnto
because of the steaites on all sides.)

22 But when Judas first band came in
sight, the enimies were smitten with
fear, & a trembling was among them
through the presence of him that seeth al
things, in so much þ they fleeing one
here, another there, were oft times hurt
by their owne people, & wounded with
the pointes of their owne swordes.

23 But Judas was verie earnest in pur-
suing, & slew those wicked men: pea, he
slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the
handes of Dositheus, and Sosipater,
who he besought with much craft to let
him go with his life, because he had ma-
ny of the Jewes parents and the bre-
thren of some of them, which if they put
him to deathe, should be despised.

25 So when he had assured them with
many wordes, & promised that he wold
restore them without hurt, they let him
go for the health of their brethren.

26 ¶ They went Jaccabeus toward Car-
mon, and Maragatona, and slew fife and
twentie thousand persons.

27 And after that he had chased away &
slaine them, Judas remoued the host
toward Ephron a strong citie, wherein
was Iphas and a great multitude of al-
l nations, & the strong pong men kept the
walles defending them mightily: there
was also great preparation of engines
of warre, and darts.

28 But when they had called vpon the
Lorde, which with his power breaketh
the strength of the enimies, they wanne
the citie, and slew fife and twentie thou-
sand of them that were within.

29 ¶ From thence went they to Septho-
polis, which lieth fife hundredy furlongs
from Ierusalem.

30 But when the Jewes which dwelt
there, testified, that the Septhopolitans
dealt louingly with them, and intreated
the kindly in the tyme of their aduersitie,

31 They gaue them thanks, desiring them
to be friendly still vnto them, & so they
came to Ierusalem, as the feast of the
weekes approached.

32 ¶ And after the feast called Pentecost,
they went forth against Soigias the
gouernour of Idumea:

33 Who came out with three thousand men
of foote and foure hundredy horsemen.

34 And when they ioyned together, a few
of the Jewes were slaine,

35 And Dositheus one of the Baccenors,
which was on horsebacke, and a migh-
ty man, toke Soigias, and laide holde
of his garment, and slew him by force,
because he wold haue taken the wicked
man

So called
because
they were
shepherds.

* Or, battell
rammes.
Josh. 6. 20.

Or, Septhians

man aline : ut an holmesman of Chias-
 ria fel vpon him, and smote off his shoul-
 der, so that Gorgias fled into ¹ Mardisa.
 36 And when they that were with Etes-
 rin, had foughten long, and were wearie,
 Judas called vpon the bozbe, that hee
 would thewe him selfe to be there helper,
 and captaine of the field.

37 And then he began in his owne lan-
 guage, and sing psalmes with a loud
 voyce, in so much that straight ways he
 made them that were about Gorgias, to
 take their flight.

38 So Judas gathered his host, & came
 into the citie of Boddia. And when the
 seventh day came, they cleaused their
 felues (as the custome was) & kept the
 Sabbath in the same place.

39 And vpon the day following, as neces-
 sitie required, Judas and his companie
 came to take vp the bodies of them that
 were slaine, & to burie them with their
 kinsmen in their fathers graues.

40 Now vnder the coates of euery one,
 that was slaine, they found iuwels that
 had bene consecrate to the idols of the
 Jammites, which thing is forbidden
 the Jewes by the lawe. Then euery ma
 sawe, that this was the cause wherefore
 they were slaine.

41 And so euery man gaue thankses
 to the Lord, the righteous Iudge, which
 had opened the thinges that were hid.

42 And they gaue them selues to prayer,
 and besought him that they should not
 utterly be destroyed for the fault com-
 mitted. Besides that, noble Judas ex-
 horteth the people to keepe them selues
 from sinne, for so much as they saue
 before their eyes the things which came
 to passe by the sinne of these that were
 slaine.

43 And hauing made a gathering thos-
 rough the companie, sent to Ierusalem
 about two thousand drachmes of siluer,
 to offer a sinne offering, doing very wel,
 and honestly that he thought of the re-
 surrection.

44 For if he had not hoped, that they
 which were slaine, should rise againe, it
 had bene superfluous, & vaine, to pray
 for the dead.

From this
 verse to the
 end of this chapter, the Greke text is corrupt, so that no good
 sense, much lesse certaine doctrine can be gathered thereby:
 also it is euident that this place was not written by the holy
 Ghost, both because it dissenteth from the rest of the holy
 Scriptures, and also the author of this booke acknowledging
 his owne infirmite, desireth pardon, if he haue not attained
 to that he should. And it seemeth, that this Iason the Cyre-
 nean, out of whom he tooke this abridgement, is Ioseph Ben
 Gorion, who hath written in Hebrew five books of these mat-
 ters, & intreating this place, maketh no mention of this prai-
 er for the dead, lib. 3. chap. 19. for it is contrarie to the cus-
 tome of the Jewes, euen to this day, to praye for the
 dead. And though Iudas had so done, yet this particular
 example is not sufficient to establish a doctrine, no more then
 Zipporahs was to proue that women might minister the Sa-
 craments, Exod. 4. 25. or the example of Razis that one
 might kill himselfe, whom this autor so muche commen-
 deth, 2. Maccab. 14. 41.

was great fauour laid vp for those that
 dyed godly. (It was an holy, and a good
 thought.) So hee made a reconciliation
 for the dead that they might bee deliues-
 red from sinne.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The
 death of Menelaus 10. Maccabees going to fight
 against Eupator, moueth his souldiers into pray-
 er. 15 He killeth fourtene thousand men in the
 tentes of Antiochus. 21 Rhodocus the betray-
 er of the Iewes is taken.

1 In the hundredth, fourtie and nine pere
 it was told Judas, that Antiochus
 Eupator was comming with a great
 power into Iudea,

2 And Iudas the steward and ruler of his
 affaires with him, hauing both in their
 armie an hundredth and ten thousande
 men of foote of the Grecians, and five
 thousand holmesmen, and two & twentie
 elephants, and three hundredth charrets
 set with hookes.

3 Menelaus also iopned himselfe with
 them, and with greates decete incour-
 aged Antiochus, not for the safegarde of
 the countrey, but because hee thought to
 haue bene made the gouernour.

4 But the king of kings moued Antio-
 chus mind against this wicked man, &
 Iudas inuicined the king that this man
 was the cause of al mischief, so the king
 commaunded to bring him to Barea to
 put him vnto death as the manner was
 in that place.

5 Now there was in that place a towne of
 fiftie cubites high, full of steeles, & it had
 an instrument that turned rounde, and
 on euery side it rowled downe into the
 alhes.

6 And there whosoeuer was condemned
 of sacriledge, or of any other grievous
 crime, was cast of all men to the death.

7 And so it came to passe that this wicked
 man should die such a death, and it was
 a most iust thing that Menelaus should
 want buriall.

8 For because hee had committed many
 sinnes by the altar, whose fire and alhes
 were holp: he himselfe layd by in p alhes

9 Now the king ragd in his mind, and
 came to shew him selfe more cruell vnto
 the Jewes then his father.

10 Which thinges when Judas perceined
 he commaunded the people to calypen
 the Lord might and dape, that if euery hee
 had holpen the, he would now helpe the,
 when they should be put from their law
 from their countrey and from the holie
 Temple.

11 And that he would not suffer the peo-
 ple, which a litle afore began to recouer,
 to be subdued vnto the blaiphemous
 nations.

12 So when they had done this al together,
 & besought the Lord for mercie by weeping &
 fasting & falling downe three daies toge-
 ther, Judas exhorted them to make them
 selues readie.

13 And he being apart with the Elders, took counsell to go forth, afore the King brought his host into Judea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, even unto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by J Rodon.

15 And to giving his souldiers for a watch word, The vi croise of God, he picked out the manliest young men, and went by night into the Kings campe, and slew of the hoste foureteene thousand men, and the greatest elephant with all that fate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of d day, because the protection of the Lord did helpe them.

18 ¶ Nowe when the King had tasted the manlinesse of the Jewes, he went about to take the holdes by policie,

19 And marched toward Bethsura, which was a strong holde of the Jewes: but he was chased away, hurt, & lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessary.

21 But Siodocus which was in the Jewes hoste, disclosed the secretes to the enemies: therefore he was sought out, and whē they had gotten him, they put him in prison.

22 After this did the King common with them that were in Bethsura, and took truce with them, departed, and ioyned battell with Judas, who overcame him.

23 But when he understood, that Whittippel (whom he had left to be overseer of his businesse at Antiochia) did rebell against him, he was astonished, so that he pealed him selfe to the Jewes, & made them an orbe to do all things that were right, and was appealed toward them, and offered sacrifice and adoynd the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemas vnto the Serreneans.

25 Aftertheleste, when he came to Ptolemas, the people of the citie were not content with this agreement: and because they were grieved, they would that he should breake the covenants.

26 Then went Iudas up into the iudgement seat, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings journey, and his returne.

nor to kill the Lewes, 23 Nicanor maketh a compact with the Lewes, 23 Which he yet breakeh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him selfe.

1 After three yeares was Judas enformed that Demetrius the sonne of Seleucus was com vp with a great power & naue by the haen of Tripolis,

2 When he had wonne the countrie, and name Antiochus and his lieutenant Apollas.

3 Nowe Alcimus, which had bene the high Prieste, and wilfully desired him selfe in the time that all things were conformed, seeing that by no meanes he could saue him selfe, nor haue any more entrance to the holy altar.

4 He came to king Demetrius in d hunyadieth, sicke and one pere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were bled solenly in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, and occasiō for his rage, Demetrius called him to counsell, & asked him what desires or counsels the Jewes leant vnto.

6 To the which he answered, the Jewes that be called Maccabeus whose captaine is Judas Maccabeus, maintain wars, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deprivē of my fathers honour (I meane the high Prieste haue) am nowe come hither,

8 Partly because I was well affectioned vnto the Kings affaires, and secondly because I sought the profite of mine own citizens: for all our people, though we their rashnesse are not a little troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanity, that is ready to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these wordes, othher friendes also hauing euill will at Judas, set Demetrius on fire.

12 Whom immediately called for Nicanor, the ruler of the elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high Prieste of the great Temple.

14 Then the heathe which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Jewes to be their welfare.

15 Nowe whē the Jewes heard of Nicanors comming, and the gathering together of the heathen, they plucked them selues with earth, and prayed vnto him which had appointed him selfe a people for euer, and did alwayes defend his own portion with euident tokens.

CHAP. XIII.

1 Demetrius moued by Alcimus sendeth Nica-

*Or, gaue & took the right hand.

- 16 So at the commandement of the cap-
taine, they renouued straight wayes
from thence, and came to the towne of
Bethan.
- 17 When Simon Judas brother had ioy-
ned battell with Nicanor, & was some-
what abashed through the sudden si-
lence of the enemies.
- 18 Nevertheless Nicanor hearing the
maillines of them that were wth Judas,
and the bold stomackes that they had for
their countrey durst not proue the mat-
ter with bloodshedding.
- 19 Wherefore, he sent Polibonius, Theo-
docius, and Matthias before, to make
peace.
- 20 So when they had taken long aduise-
ment thereupon, and the captaine thew-
ed it vnto the multitude, they were a-
gred in one minde, and consented to the
covenants.
- 21 And they appointed a daie when they
should particularly come together: so
when the day was come, they set for e-
uery man his stole.
- 22 Nevertheless Judas commanded cer-
taine men of armes to waite in conueni-
ent places, least there should suddenly
arise any euil through the enemies: and
so they communed together of þ things
wherupon they had agreed.
- 23 Nicanor, while he abode at Ierusalem,
did none hurt, but sent away the people
that were gathered together.
- 24 He loued Judas, & fauoured him in
his heart.
- 25 He prayed him also to take a wife, &
to beget children: so he married, & they liued
together.
- 26 But Alcimus perceiving the loue that
was betwene them, and vnderstanding
the covenants that were made, came to
Demetrius, & tolde him that Nicanor
had taken strange matters in hand, and
ordained Judas a traitour to the reallie,
to be his successeur.
- 27 Then the king was displeased, and by
the reports of this wicked man, he wrote
to Nicanor, saying, that he was verie an-
gry for the covenants, & commanding
him that he should send Maccabeus in
all haste prisoner vnto Antiochia.
- 28 When these things came to Nicanor,
he was assaillied and sore grieved, that
he should breake the things wherein they
had agreed, seeing that that man had
committed no wickednes.
- 29 But because it was not commodious
to him to withstand the king, he sought
craftily to accomplish it.
- 30 Notwithstanding when Maccabeus
perceiued that Nicanor began to be
rough vnto him, and that he entreated
him more rudely then he was wont, he
perceiued that such rigour came not of
god, & therefore he gathered a fewe of
his men, & withdrew himselfe from Ni-
canor.
- 31 But the other perceiving that he was
persecuted by Maccabeus with his yollie

- came into the great and holpe Temple,
and commanded the Priests, which
were offering their vsual sacrifices, to de-
liver him the man.
- 32 And when they sawe that they coult
not tell where the man was, whom he
sought,
- 33 He stretched out his right hand toward
the Temple, and made an othe in this
manner, If ye will not deliuer mee Ju-
das, as a prisoner, I will make this Tem-
ple of God a plaine felde, & will breake
downe the altar, & will erect a notable
Temple, vnto Bacchus.
- 34 After these wordes he departed: then
the Priests lift vp their handes towards
heauen, & besought him that was euer
the defender of their nation, saying, in
this manner.
- 35 Thou, O Lord of all things which
hast made of nothing, wouldest that the
Temple of thine habitation shoulde bee
among vs.
- 36 Therefore now, O most holy Lord, kepe
this house euer undefiled, which lately
was defiled, & stop all the mouthes of
the vnrightrous.
- 37 Now was there accused vnto Nica-
nor, Nasis one of the Elders of Ierusa-
lem, a loue of the citie, and a man of ve-
ry good report, which for his loue was
called a father of the Iewes.
- 38 For this man asseuered when the
Iewes were minded to keepe them-
selues undefiled and pure, being ac-
cused to be of the religion of the Iewes,
did offer to spende his bodie and life
with all constancie for the religion of the
Iewes.
- 39 So Nicanor willing to declare the ha-
tred þ he bare to the Iewes, sent about
fue hundred men of warre to take him.
- 40 For he thought by taking him to do
the Iewes much hurt.
- 41 But when this companie woulde haue
taken his castle, & woulde haue broken
the gates by violence, & commanded to
bring fire to burne the gates, so that he
was ready to be taken on euery side, he
fell on his sword.
- 42 Willing rather to dye manfully, then
giue himselfe into the handes of wicked
men, and to suffer reproch vnrworthy for
his noble flock.
- 43 Notwithstanding what time as he mil-
led of his stroke for haste, & the multitude
rashed in violently betwene þ doores, he
ranne boldly to the wall, & cast himselfe
downe manfully among the multitude.
- 44 Which conueyed themselves lightly
awap, & gaue place, so that he fell vpon
his bellie.
- 45 Nevertheless while there was yet
breath in him, being kindled in his mind
he rose vp, and though his blood gus-
shed out like a fountaine, and he was ve-
ry sore wounded, yet he ranne thorow
the middes of the people.
- 46 And gate him to the toppe of an hie
rock: so wise his blood was vterly goun-
ed.

a As this
priuate ex-
ample ought
not to be fo-
lowed of
the godlie,
because it is
contrary to
the word of
God, al-
though the
author seem
here to ap-
prove it: so
that place as
touching
prayer, cha.
12. 44.
though Ju-
das had ap-
pointed it,
yet were it
not suffice to
proue a
doctrine be-
cause it is
onely a per-
ticular ex-
ample.

Or, Thro-
docius.
Or, Matta-
thias.

Or, had Ju-
das before
his eyes.

hee tooke out his olme belshels with both his hands, & threw them vpon the people, calling vpon the Lord of life and spirit, that he would restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor.

14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commendeth Nicanors head & hands to be cut off, & his tongue to be giuen vnto the foules. 39 The autor excuseth himselfe.

1 **N**OWE when Nicanor knewe that Iudas & his companie were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Nevertheless the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the daye, that is appointed by him that seeth all things,

3 But this most wicked personne demanded, Is there a Lord in heauen, that commanded the Sabbath daye to be kept?

4 And when they said, There is a living Lord, which ruleth in the heauen, who commanded the seuenth daye to be kept.

5 Then he said, And I am mightie vpon earth to commaunde them for to arme themselves, and to performe the kings business. Notwithstanding, hee coulde not accomplishe his wicked enterpryse.

6 For Nicanor listned with pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfit hope that the Lord would helpe him.

8 And exhorted his people not to be afraid at the coming of the heathe, but alway to remember the helpe that had been shewed vnto them from heauen, & to trust now also, that they shoulde haue the victory by the Almightie.

9 Thus he incouraged them by the lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred by their hearts, & shewed them also the deceitfulness of the heathen, and howe they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields & speares, but with wholesome wordes & exhortations, and shewed them a dayme waye to be belated, and reioiced them greatly.

12 And this was his vision, He thought

that he sawe Onias (which had bene the high Priest, a vertuous and good man, reuerent in behauiour, and of sober conversation, wel spoken, and one that had bene exercised in all poyntes of godlines from a child) holding vp his handes toward heauen, & praying for the whole people of the Iewes.

13 After this there appeared vnto him another man, which was aged, honourable, & of a wonderful dignitie, & excellencie about him.

14 And Onias spake, and said, This is a sonne of the brethren, who prayeth much for the people, and for the holy cite, to wit, Jeremias the prophete of god.

15 He thought also that Jeremias helde out his right hand, and gaue vnto Iudas a sword of golde: and as hee gaue it, he spake thus,

16 Take this holy sword a gift from god, wherewith thou shalt wounde the aduersaries.

17 And so being comforted by the wordes of Iudas, which were verie sweet & able to stirre them vp to valiantnes, & to incourage the hearts of young men, they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the cite and the Sanctuarie & the Temple were in danger.

18 As for their wines, & children, & brethren and kinsfolkes, they let lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the cite, were carefull for the armie that was as broad.

20 Now whiles they all waited for the trial of this matter, & the enemies now met with them, & the hoste was set in aray, and the beasts were seperated into conuenient places, and the horsemen were placed in the wings.

21 Maccabeus considering the comming of the multitude & the diuers preparati-^{or, Elephants} ons of weapons, and the fiercenes of the beasts, held vp his hands toward heauē, calling vpon the Lord that doeth wonders, & that looked vpon them, knowing that the victorie cometh not by the weapons, but that hee giueth victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * thou that diddest send thine Angel in the time of Szechias King of Iudea, who in the hoste of Sennacherib slewe an hundred, fourescore & sine thousand, 1. King. 19. 35. Isa. 37. 36. Tob. 1. 18. Eccl. 48. 23.

23 Sende now also thy good Angel before vs, O Lord of heauens, for a feare & dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanoꝝ & they that were with him, drew nere with trumpets and shoutings for ioy.

26 But Judas and his companie praying and calling vpon God, encountered with the enimies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slue no lesse then fure and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstoode that Micanos him selfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almightie in their own language.

30 Therefore Judas, which was euer the chief defender of his citisens both in body and minde, and which bare euer good affection towards them of his nation, commaunded to linte off Micanos head, with his hande and shoulder, & to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castell,

32 And shewed them wicked Micanos head, and the hand of that blasphemour which he had holden vp against the holy Temple of the Almightie with proude bragges.

33 He caused the tonge of wicked Micanos to be cut in little pierces, and to be cast vnto the foules, & that the rewardes of his madnesse should be hanged vpon befoze the Temple.

34 So euerp man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept this place vndefiled.

35 He hanged also Micanos head vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirtenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Micanos matters, & from that tyme the Iehyues had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste, so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the end.

*John
Darius*

in

THE END OF APOCRYPHA.



John

Thir. 40.

*OT
Kaleel*

John Sammis his book god give him
grace to loock thard in

The title page is framed by an elaborate border. At the top, two female figures sit on clouds, flanking a central coat of arms. The coat of arms features a shield with a cross and four lions, topped with a crown and surrounded by a wreath. Below the coat of arms is a small medallion with a face. The border is decorated with various motifs, including a lion at the bottom left, a lion at the bottom right, and several small faces and floral designs. The text is centered within the frame.

THE
Newe Testament
of our Lord Iesus
Christ,

Conferred diligently with the Greeke,
and best approued translations in
thuers languages.



Imprinted at London by
Christopher Barker, printer
to the Queenes Maiestie,
1579.

Cum gratia & priuilegio.

~~Jonathan Giddor was thirty~~
~~years old the first of~~
~~February in the year 1684~~
~~Sarah Giddor was born the first~~
~~of September in the year 1681~~
~~Jonathan Giddor was born the~~
~~8 of May in the year 1683~~
~~Abigail Giddor was born the~~
~~10 of January in year 1685~~

The summe of the whole Scripture of the bookes of the olde and newe Testament,

Cod.



The bookes of the olde Testament, doe teache vs that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, Dauid, and the other fathers did worship, is the onely true God, and that he the same is almighty and euerlasting: who of his mere goodnesse hath created by his worde ^b heauen and earth, and all that is in them: From whom all things doe come: without whome there is nothing at all: And that he is iust and mercifull: Who also ^d worketh all in all, ^e after his owne will: ^f To whome it is not lawfull to saye, wherefore he doeth thus or thus.

Creation of man.

Sinne.

Christ promised.

The Lawe.

Christ God our
Saviour came.

A lambe.
A sacrifice.
Peace.
Adoption.

The holy Ghost.
Faith.

Charities.
Hope.

Moreover, these bookes teache vs, that this very God almighty, after he created all things, shope also Adam the fyrst man, to the image & spiritual similitude of him selfe, & that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator, ^b by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the fleshe, ⁱ be in nature the children of wrath, and thereupon we be made subject and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

Furthermore, we are taught by these excellent bookes, that God promised to ^k Adam, ^l Abraham, ^m Isaac, ⁿ Jacob, ^o Dauid, and to other fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our saviour, which shoulde deliuer all those from sinne, and from the R. tyrannie of the deuill, which by a liuely and working faith shoulde beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they shoulde obtaine this deliuerance.

Also they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge them selues to be sinners, which had neede of the saviour promised) God the creator gaue by Moses his ^p lawe written in two tables of stone: that by it, sinne and the malice of mans heart being ^q knowne, men might more vehemently thirst for the ^r coming of Iesus Christ, who shoulde redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did ^s performe. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all ^t sinne shoulde be blotted out, and quite put away.

By the bookes of the new Testament we be taught, that Christ so afore promised (^u which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was ^v sent at the last from the Father, the selfe same time which the Father did constitute within him selfe: I say, ^w at that time, when all wickednesse abounded in the world, then he was sent: And this Iesus our saviour, being borne in the fleshe, ^x suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^y good workes of any man (for we were all sinners) but that this God our Father shoulde ^z appeare true, in exhibiting the abundant ^a riches of his grace which be promised, and that ^b through his mercie he might bring vs to saluation.

Whereupon it is euidently shewed in the ^c newe Testament, that Iesus Christe, being the true ^d lambe, the true ^e sacrifice of the world, ^f putting away the sinnes of men, came into this world to purchase grace and ^g peace for vs with the Father, ^h washing vs from our sinnes in his owne blood, and ⁱ shoulde deliuer vs from the bondage of the deuill, whom by sinne we did serue: And so we shoulde be ^j adopted by him to be ^k sonnes of God, made ^l heires with him of that most excellent and euerlasting kingdome.

Now, that we shoulde acknowledge this singular and excellent benefite of God towards vs, almighty God ^m giueth vs his holy spirit: the ⁿ fruite and effect of the which is faith in God, and in his Christ. For, without the holy Ghost, by which we are instructed and ^o sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^p no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ^q same spirit witnesseth to our spirit, that we are the children of God, ^r and poweth into our bowels that charity which Paul describeth to the Corinthians. Furthermore, that holy spirit doeth giue vs ^s hope, which is a sure looking for eternall life, whereof he himselfe is the certaine ^t token and pledge. Also he giueth vs other ^u spirituall giftes, of the which Paul writeth to the Galatians.

* ii.

Therefore

* Isaiah 45. 74.
a Genesis. 21. 33.
Daniel 7. 9.
b Genesis. 2. 2.
Isaiah. 45. 18.
c Exodus. 9. 27.
Psal. 9. 7. 8.
Isaiah 45. 21.
Exodus. 12. 27.
d 1 Corin 12. 6.
e Ieremiah. 18. 6.
f Isaiah. 45. 9.
Romanes. 9. 20.
g Genesis. 1. 27.
Wise. 2. 23. 24.
h Rom. 5. 14. 18.
i Ephe. 2. 3.
k Genesis. 3. 15.
l Genesis. 1. 23.
m Genesis. 26. 4.
n Genesis. 28. 14.
o 2 Sam. 7. 12.
p Psalm 132. 11.
q Hebrues. 2. 14.
r Exodus. 20. 1.
s Romanes. 3. 20.
t Galati 3. 19.
u Hebru. 7. 18.
v and 10. 1.
w Iohn. 1. 1.
x Roman 9. 5.
y Luke. 1. 31.
z Galati 4. 4. 5.
a Ephe. 1. 10.
b Romanes 5. 8.
c I Ephe. 2. 9.
d Titus 3. 5.
e Roman. 15. 8.
f Ephe. 2. 7.
g Titus. 3. 5.
h Isaiah. 53. 7.
i Iohn 1. 29.
k Ephe. 2. 5.
l Hebrues 9. 26.
m Actes. 3. 19.
n Ephe. 2. 14. 15.
o Reucl. 1. 5.
p Hebrues. 2. 14.
q Galatians. 4. 5.
r Ephe. 1. 5.
s Rom. 8. 17.
t I Ephe 3. 5.
u Rom 8. 15.
v Galatians. 4. 6.
w Ephe. 1. 11.
x Galati. 5. 23.
y Ephe. 1. 13.
z and 4. 3.
a 1 Cor. 12. 7.
b Rom 8. 16.
c I Rom 5. 5.
d 1 Cor. 13. 4.
e Ephe. 1. 14.
f Galati. 5. 22.

Therefore the benefit of faith is not yet to be despised, or lide to be sepy. For by the means of this trust and ^a faith in Christ, which ^b worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are ^c iustified and sanctified: that is to say, God and the Father of our Lorde Iesus Christe (which is made our ^d Father also by him, being our ^e brother) doeth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not ^f imputing our finnes to vs, so farre forth, that we shoulde suffer the paines of hell for them.

Finally, Christ him selfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, shoulde denie the things petyning to the fleshe, and freely ^h serue him in righte cuses and holines all the dayes of our life: and that ⁱ by good workes (which God hath prepared for vs to walke in) we shoulde ^k shew our felues to be called to his grace and gift of faith: which good workes who so hath not, doth shewe him selfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and ^l follow him with a cheerefull minde, that he may teache vs: For he is ^m our master, ⁿ lowly & humble of heart: he is to vs an ^o example, whereby we must learne the rule to liue well.

Moreouer, he is our ^p bishop and our ^q high priest, which did him selfe offer vp for vs his own blood, being the onely ^r mediator betweene God and men: Who now sitteth at the right hand of God the Father, being made our ^s aduocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs ^t whatsoever we shall desire, eyther of him, or else of his Father in his name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with ^u repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the ^v throne of his grace, with this beleife, that we shall obtaine mercie: For therefore ^w came he into the world, that he mought saue sinners by his grace.

This is verily Christ Iesus, which shal come at a ^x certaine time appoynted by his Father, and shall sit in great maiestie to ^y iudge all men, & to render to euery man ^z the workes of his bodie according to that he hath done, whether it be good or euill. And he shall saye to them which shalbe on the right side, which in this worlde did looke for the good thinges to come (that is to say, life euerlasting): ^{aa} Come ye blessed of my father, enioy the kingdome that hath bin prepared for you fro the beginning of ^{bb} y world. But to them which ^{cc} shalbe on the left side, he shall saye: Depart from me ye cursed into euerlasting fire prepared for the deuill and his angels. And then ^{dd} shall the end be, when Christ, hauing vtrly vanquished all maner of enemies, shal deliuer vp the kingdome to God the Father.

To the intent that we mought vnderstand these things, the ^{ee} sacred books of the Bible were deliuered to vs by the goodnes of God through his holy spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of this doctrine is sealed vp to vs: that we ^{ff} mought vnderstand, I say, and beleue that there is one onely true God, and one sauour Iesus Christ, whom (as he had promised) he hath sent: and that we beleeuing, mought haue in his Name life euerlasting.

Beside this ^{gg} foundation, no man can laye any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast. And Paul willeth him to be ^{hh} i accused which shall preach any other faith & saluation, then by Iesus Christ, yea although he were an Angel from heauen.

For ⁱⁱ of him, through him, and for him, are all things: To whom with the father and the holy Ghost, be al honour and glory, world without ende, Amen.

Certaine



a Galatians. 5. 6
b Ephesians. 5. 2
c Hebrews. 13. 21.
d Romans. 3. 30.
e 4. 2.
f Galati. 2. 16.
g Matth. 5. 48. &
h Luke. 1. 74.
i Ephe. 2. 10.
k 2. Peter 1. 10.
l Ephesians 5. 2.
m Mat. 23. 8.
n Mat. 11. 29.
o Iohn 13. 15.
p 1. Pet. 2. 20, 21.
q 1. Pet. 2. 25.
r Hebrews 4. 14.
s 1. Tim. 2. 5.
t 1. Iohn 14. 1, 2.
u Iohn 14. 13 &
v 16. 23.
w Mark. 11. 24.
x Matth. 4. 17.
y Hebrews 4. 16.
z 1. Tim. 1. 15.
aa Mat. 25. 13.
bb 2. Tim. 4. 1.
cc 2. Corin. 5. 10.
dd Mat. 25. 34, & c.
ee 1. Corin. 15.
ff 24. 25, 26.
gg 2. Pet. 1. 19, 21.
hh f Iohn 17. 3.
ii g Iohn 20. 31.

h 1. Corin. 3. 11.
i Galatians. 1. 8.
k Romans. 11. 36.

Iustification &
sanctification.

Good workes.

Christ our ma-
ster and tea-
cher.

Byshop.
Mediatour.
Aduocate.

Iudgement.

Eternall life.

Eternall fyre.

To what intent
the scriptures
were written.

Christ the onely
foundation.

Certaine questions & answers touching the doctrine of predestination, the vse of Gods worde and Sacraments.

Question.

Why do men so much
vaire in matters of
religion?

Answer.

Because al haue not
the like measure of
knowledge, neither
do all beleue þe gos-
pell of Christ.

Question.

What is the reason thereof?

Answer.

Because they only beleue the gospell
and doctrine of Christ, which are ordain-
ed vnto eternall life.

Question.

Are not all ordayned vnto eternall life?

Answer.

Some are vessels of wrath ordayned
vnto destruction, as others are vessels of
mercie prepared to gloyp.

Question.

How standeth it with gods iustice, that
some are appointed vnto damnation?

Answer.

Verie well: because al men haue in
them selues sinne, which deserueth no
lesse: and therefore the mercie of God is
wonderful in that he vouchsafeth to saue
some of that sinfull race, & to bring them
to the knowledge of the truth.

Question.

If Gods ordinance and determination
must of necessitie take effect, then what
needes any man to care? for he that liueth
well must needes be damned, if he be
thereunto ordayned: and he that lyueth
ill must needes be saued, if he be thereunto
to appoynted.

Answer.

Not so, for it is not possible, that either
the elect should alwaies be without care
to do well, or that the reprobate should
haue any will therunto. For to haue ei-
ther good will or good worke, is a testi-
monie of the Spirit of God, which is gi-
uen to the elect onely, whereby faith is so
wrought in them, that, being grafte in
Christ, they growe in holynes to that glo-
rie, wherein to they are appoynted. And
ther are they so vaine as once to thinke
that they may do as they list themselves,
because they are predestinate vnto salua-
tion: But rather they endeavour to walke
in such good works as God in Christ Je-
sus hath ordained them vnto, & prepared

for them to be occupied in, to their owne
comfort, stay & assurance, & to his glorie.

Question.

But how shall I knowe my selfe to be
one of those whome God hath ordained
to lpe eternall?

Answer.

By the motions of spiritual life, which
belongeth onely to the children of God:
by the which that lpe is perceived, euen
as the life of this body is discerned by the
sense and motions thereof.

Question.

What meane you by the motions of
spirituall life?

Answer.

I meane remoyse of conscience, loyned
with the loyng of sinne & lone of righte-
ousnes, the hand of faith reaching vnto
life eternal in Christ, the conscience con-
foyted in distresse, and rapted vp to con-
fidence in God by the work of his Spirit:
a thankfull remembrance of Gods bene-
fites recepued, & the vbing of al aduer-
sities as occasion of amendment sent from god.

Question.

Can not such perish as at some tyme
or other feele these motions within them
selues?

Answer.

It is not possible that they should: for
as Gods purpose is not chaungeable, so
he repenteth not the giftes and graces of
his adoption: neither doth hee cast of
those, whome he hath once recepued.

Question.

Why then should we pray by the ex-
ample of Dauid, that he cast vs not from
his face, & that he take not his holy Spi-
rit from vs?

Answer.

In so praying we make protestation of
the weaknes of flesh, which moueth vs to
dour: yet should not we haue courage to
aske, if we were not assured that God wil
goue, according to his purpose and pro-
mise, that which we require.

Question.

Do the children of God feele the moti-
ons aforesayd alwayes alike?

Answer.

No truly: for God sometyme to moue
his leueth to leane them in such sort, that
the flesh ouermatcheth the spirit, whereof
ariseth trouble of conscience for the tyme:
yet the spirit of adoption is neuer taken
from them, that haue once recepued it:

esse might they perish. But as in many diseases of the bodie, the powers of bodie the life are letted: So in some assaults these motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness cometh health, and after cloudes the sunne shinerly cleare: so the powers of spiritus all life will more or lesse be felt and perceived in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despaire and thinke my selfe a castaway?

Answer.

God forbid: for God calleth his at what tyme he seeth good: and the instruments whereby he usually calleth, haue not the like effect at all tymes. yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate. nor clay hardened but by meanes therof: so God vseth meanes both to drawe those vnto him selfe, whom he hath appointed vnto saluation, and also to bewray the wickednes of them whom he iustly condemneth.

Question.

By what meanes vseth God to drawe men to him selfe that they may be saved?

Answer.

By the preaching of his word and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the Spirit of God, and haue left written in that booke which we commonly call the olde and newe testament.

Question.

How may I be assured, that it is the word of God, which that booke containeth?

Answer.

By the maiestie of God appearing in that playne and simple doctrine: by the purenes, brightness and holines thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery parte thereof: by the excellencie of the matters uttered: But especially by the testimonie of Gods spirit, whereby it was written, who mooueth the heartes of those in whome it resetteth, to consent vnto the word, and reuertent to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept a receiue thankfull that which is thereby giuen, promised and assured: and be moued with desire and diligence to do that which it commaundeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea verely: that by sight, taste and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Question.

How doth our baptisme serue heres vnto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hidden: it assureth vs, that we are so grafted into Christ, that all our sinnes by him are washed away: it chargeth vs to dye to sinne, to continue in the possession of Christ, and to loue eche other.

Question.

Hath the Lords supper also this vse?

Answer.

Yea doubtles: for it teacheth, that the bodie and blood of Christ crucified is the only foode of the newe borne children of God: it assureth that Christ is wholy theirs to giue and to continue life spiritual and heauenly to bodie and soule, to nourishe, strengthen, refresh, and to make cheerefull the heartes of the elect: it requireth thankfull remembrance of the death of Christ, vntill among those that do professe him, with a free confession of his truth.

Question.

Why is not this vse of the sacraments commonly knowne?

Answer.

Because they are abused for sotte, for faction, for custome and compaine, without regard vnto the word, wherein they are so annexed, that they ought not vpon any necessitie by any person be separated from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profite thereof?

Answer.

Answer.

By diligent hearing of such as preach
it, by continuall and orderly exercise of
reading and praying.

Question.

What orderly exercise thinke you most
conuenient to be vsed herein?

Answer.

That as euery day, twise at the least,
wee most commonly receiue foode to the
nourishment of this corporall life: so no
daye be let passe without some reading in
such sort, that occasion thereby may be
taken to speake againe vnto God by pray-
er, as he in his worde speaketh vnto vs:
So that at the least two chapters woulde
be orderly and aduisedly read euery daie,
all other busines, impediments and lets
set aparte.

Question.

This seemeth verie easie to be done,
what thinke you els requisite?

Answer.

That some speciall places of Scripture

be so committed to memorie, that the
minde may euer be furnished with some
good matter against all temptations. To
which end I note these scriptures vnto
you, whereunto you may ioine other at
your owne choise:
Philines 139. 37. 50. Chap. 53. Iohn 17.
Rom. 8. 1. Tim. 4.

Question. 3. 1 50 3 17

But the Scriptures are hard and not
easie to vnderstand?

Answer.

Discourage not your selfe herewith:
for God maketh them easie to such as in
humilitie seeke him: & that hardnes that
you finde serueth to mooue you to more
diligence, and to make inquirie of such as
haue knowledge, when any doubt ariseth.
That which you perceiue not at one time,
God shall reucale at another: So that you
shall haue your growing in grace, know-
ledge and godlines, to Gods glorie & your
owne comfort in Christ, whose name for
euer be praised. Amen.



The names & order of all the bookes of the Olde and New Testament, with the nom- ber of their Chapters, and the leafe where they beginne.

| | | | | | | | | |
|-----------------------|-----|------|-----|-------------------|-------|----|------|-----|
| Genesis hath chapters | 50 | leaf | 1 | Prouerbes | chap. | 31 | leaf | 257 |
| Exodus | 40 | | 22 | Ecclesiastes | | 12 | | 267 |
| Leuiticus | 27 | | 41 | The Song of Salo- | | | | |
| Nombres | 36 | | 54 | mon | | 8 | | 271 |
| Deuteronomie | 34 | | 73 | Isaiah | | 66 | | 273 |
| Ioshua | 24 | | 89 | Ieremiah | | 52 | | 298 |
| Iudges | 21 | | 100 | Lamentations | | 5 | | 323 |
| Ruth | 4 | | 111 | Ezekiel | | 48 | | 326 |
| 1. Samuel | 31 | | 112 | Daniel | | 12 | | 348 |
| 2. Samuel | 24 | | 127 | Hofea | | 14 | | 357 |
| 1. Kings | 22 | | 138 | Ioel | | 3 | | 360 |
| 2. Kings | 25 | | 153 | Amos | | 9 | | 363 |
| 1. Chronicles | 29 | | 165 | Obadiah | | 1 | | 364 |
| 2. Chronicles | 36 | | 178 | Ionah | | 4 | | 365 |
| The prayer of Manaf- | | | | Micah | | 7 | | 366 |
| feh, apocryphe | | | 193 | Nahum | | 3 | | 368 |
| Extra | 10 | | 194 | Habakkuk | | 3 | | 369 |
| Nehemiah | 13 | | 198 | Zephaniah | | 3 | | 370 |
| Ester | 10 | | 204 | Haggai | | 2 | | 371 |
| Iob | 43 | | 208 | Zechariah | | 14 | | 372 |
| Pfalmes | 150 | | 221 | Malachi | | 4 | | 377 |

The bookes called Apocrypha.

| | | | | | |
|--------------------|----|----|------------------------------|----|----|
| 1. Efdras | 9 | 1 | Baruch with the Epi- | | |
| 2. Efdras | 16 | 8 | ftle of Ieremiah | 6 | 57 |
| Tobit | 14 | 19 | The fong of 3 three children | | 60 |
| Iudeth | 16 | 23 | The ftorie of Susanna | | 61 |
| The reft of Efther | 6 | 30 | The idole Bel & the Dragon | | 63 |
| Wifedome | 19 | 32 | 1. Maccabees | 16 | 63 |
| Ecclesiasticus | 51 | 38 | 2. Maccabees | 15 | 76 |

The bookes of the Newe Testament.

| | | | | | |
|--------------------|----|----|-----------------|----|-----|
| Matthewe | 28 | 1 | 1. Timotheus | 6 | 96 |
| Marke | 16 | 16 | 2. Timotheus | 4 | 98 |
| Luke | 24 | 25 | Titus | 3 | 99 |
| Iohn | 21 | 41 | Philemon | 1 | 100 |
| The Actes | 28 | 53 | To the Hebrewes | 13 | 101 |
| The Epiftle to the | | | The Epiftle of | | |
| Romanes | 16 | 69 | Iames | 5 | 105 |
| 1. Corinthians | 16 | 75 | 1. Peter | 5 | 107 |
| 2. Corinthians | 13 | 82 | 2. Peter | 3 | 109 |
| Galatians | 6 | 86 | 1. Iohn | 5 | 110 |
| Ephesians | 6 | 88 | 2. Iohn | 1 | 112 |
| Philippians | 4 | 91 | 3. Iohn | 1 | 112 |
| Coloffians | 4 | 92 | Iude | 1 | 112 |
| 1. Theffalonians | 5 | 94 | Reuelation | 22 | 113 |
| 2. Theffalonians | 5 | 95 | | | |

The

a This word signifieth good tidings, and is taken here for the storie, which containeth the joyful message of the coming of the sonne of God promised from the beginning. b That is, written and taught by Matthewe.

THE HOLIE GOSPEL OF IESVS

CHRIST, ACCORDING TO MATTHEWE.

THE ARGUMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge: neuertheless in matter and argument they all tend to one ende: which is, to publish to the world the fauour of God towards mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuch as God hath performed in dedde that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no joy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole Newe testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, & Luke are more copious in describing his life & death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to be y redeemer of the world, with most profit. Nowas concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Physicion of Antiochia and became Pauls disciple, and fellowe in all his trauels: he liued foure score and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lorde loued, the sonne of Zebedeus, and brother of Iames: he died three score yeeres after Christ, and was buried nere to the cite of Ephesus.

CHAP. I.

- 1 The genealogie of Christ, that is, the Messias promised to the fathers, 1. VVho was conceived by the holy Ghost, and borne of the virgin Marie, when she was betrothed vnto Ioseph, 20 The Angel saith Iosephs minde, 21 VVhy he is called Iesus, and wherefore Emmanuel.

I  **He** * c Booke of the generation of IESVS CHRIST the 4. Sonne of Dauid, the sonne of Abraham. * Abraham begate Isaac. * And Isaac begate Jacob. And * Jacob begate Judas & his brethren. * And Judas begate Phares, and Zarah of Thamar. And * Phares begate

Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And * Booz begate Obed of Ruth. And Obed begate Jesse.

6 And * Jesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Urias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Josias.

11 And * Josias begate Jacin. And Jacin begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles and for their saluation.

Ruth 4. 21. 1. Sam. 6. 1. and 17. 12. 2. Sam. 12. 24. 1. King. 11. 43. 1. chro. 3. 10. h He hath omitted three Kings, Ioas, Azaria, and Zedekias, abbridging the number, to make the times foureene generations.

2. King. 20. 21. and 21. 18. 1. chro. 3. 13. 2. King. 23. 34. and 24. 1. 56. 2. chro. 36. 4. 5.

Luke. 3. 23. c This is the rehearſal of y progenie, whereof Iesus Christ is ſprung according to the fleſh. d So called, for that he came of the ſtocke of Dauid. e Theſe two are firſt rehearſed, becauſe Chriſt was eſpecially promiſed to come of them and their ſeede, and therefore Chriſt commonly was called y ſonne of Dauid, becauſe the promes was more euidently confirmed vnto him. Gen. 22. 18. Gen. 25. 24. Gen. 28. 36. f Vnicenſuous adulterie, the which ſhame ſetteth forth his great humilitie, who made him ſelfe of no reputation, but became a ſeruant for our ſakes: yea, a worine and no man, the reproche of men, and contempt of the people, and at length ſuffered the accuſed death of the croſſe. 1. Chron. 2. 5. with 4. 18. 19.

i After the capti-
 uities, the title
 roial was appoin-
 ted vnto him: so
 that notwithstanding
 they were as slaues
 for the space of
 seuentie yeres,
 yet by the prou-
 idence of God y
 gouernment re-
 mained in the fa-
 milie of Dauid,
 where it continu-
 ed till the com-
 ming of Christ.
 1. Chro. 3. 17, 19.
 2. Ra. 3. 2.
 and. 5. 2.
 k Albeit y Iewes
 number their
 kinred by the
 male kinde, yet
 this linage of
 Mary is compre-
 hended vnder
 the same, be-
 cause the was
 married to a man
 of her owne
 stocke & tribe.
 l Who is the
 true king, Priest,
 and Prophet a-
 pointed of God
 to accomplish
 the office of the
 redeemer.
 Luke 1. 37.
 m Before hee
 tooke her home
 to him.
 n As the Angel
 afterward declar-
 ed to Ioseph.
 o Vpight and
 fearing God, &
 therefore, sus-
 pecting that he
 had committed
 fornication, be-
 fore she was oe-
 trothed, woulde
 neither retaine
 her, which by
 the law should be
 married to another,
 neither by accusing
 her put
 her to shame for
 her fact. Deut. 24. 1. p This dreame is
 witnessied by the
 holie Ghost, and is
 a kinde of reuelation,
 Nom. 1. 2. 6.
 q This name putteth
 him in remembrance
 of Gods promise to
 Dauid. Luke 1. 31. r That is, a
 Saviour. Mat. 1. 21. Phil. 2. 10.
 I. 2. 2. 4. "Or, shoul." s God
 is signyed with vs by
 the meanes of
 Iesus Christ, who is
 both God and man. t
 Christ is here called
 the first borne, be-
 cause hee had neuer
 any before, and not
 in respect of any he
 had after. Neither
 yet doeth this word
 (till) import
 alwayes a time fol-
 lowing: wherein the
 contrarie may be
 assigned, as our Sa-
 uour, saying, that
 he will be present
 with his disciples
 till the ende of the
 worlde, meaneeth
 not, that after this
 worlde he will not
 be with them,

into Babylon. * Achonias begate
 Isathiel. * And Salathiel begate
 Zorobabel.
 13 And Zorobabel begate
 Abiud. And Abiud begate
 Eliachim. And Eliachim
 begate Azor.
 14 And Azor begate Sadoc.
 And Sadoc begate Achim.
 And Achim begate
 Eluid.
 15 And Eluid begate Eleazar.
 And Eleazar begate
 Marthan. And Marthan
 begate Iacob.
 16 And Iacob begate Joseph,
 the husband of Marie, of
 whom was borne
 IESVS, that is called
 Christ.
 17 So all the generations
 from Abraham to Dauid,
 are fourente generations.
 And from Dauid vntill
 they were carried
 away into Babylon,
 fourente generations:
 and after they were
 carried away
 into Babylon, vntill
 Christ, fourente
 generations.
 18 ¶ Now his birth of
 IESVS Christ was
 thus, When as his
 mother Marie was
 betrothed to Joseph,
 before they came
 together, she was
 founde with childe
 of the holy Ghost.
 19 Then Joseph her
 husband, being a
 iust man, & not willing
 to make her a
 publike example,
 was minded to put
 her away secretly.
 20 But whiles he
 thought these
 things, beholde,
 the Angel of the
 Lord appeared
 vnto him in a
 dreame, saying,
 Joseph the sonne
 of Dauid, feare
 not to take Marie
 for thy wyfe: for
 that which is
 conceived in her,
 is of the holie
 Ghost.
 21 And he shall
 bring forth a sonne,
 and thou shalt
 call his name
 IESVS: for
 he shall saue
 his people from
 their finnes.
 22 And all this
 was done that
 it might be
 fulfilled, which
 was spoken of
 the Lord by
 the Prophet, saying,
 23 * Beholde,
 a Virgine shall
 bee with childe,
 and shall beare
 a sonne, and
 they shall call
 his name Em-
 manuel, which
 is by interpretation,
 God with vs.
 24 ¶ Then Joseph,
 being raised
 from sleepe,
 did as the Angel
 of the Lord
 had intreated
 him, and tooke
 his wife.
 25 But he
 knewe her not,
 till she had
 brought forth
 her first borne
 sonne, and he
 called his name
 IESVS.

The time and place of Christ's birth. 1. The wise
 men offer their presents. 14 Christ sleeth into E-
 gypte. 16 The young children are slaine. 23 Ioseph
 turneth into Galile.

1 When Iesus then was borne at
 Beth-lehem in Iudea, in the
 dayes of Herode the king, be-
 holde, there came wise men from the
 East to Jerusalem,
 2 Saying, Where is the king of the
 Iewes that is borne? for we haue seene
 his starre in the East, & are come
 to worship him.
 3 When king Herode heard this, he was
 troubled, and all Jerusalem with him.
 4 And gathering together all the chiefe
 Priests and Scribes of the people, he
 asked of them, where Christ should be
 borne.
 5 And they said vnto him, At Beth-le-
 hem in Iudea: for so it is written by
 the Prophet,
 6 * And thou Beth-lehem in the land
 of Iuda, art not the least among the
 princes of Iuda: for out of thee shall come
 the gouernour that shall feede my
 people Israel.
 7 Then Herode secretly called the wise
 men, and diligently inquired of them
 the time of the starre that appeared,
 8 And sent them to Beth-lehem, saying,
 See, and search diligently for the babe,
 and when ye haue found him, bring me
 worde againe, that I may come also,
 and worship him.
 9 ¶ So when they had heard the king,
 they departed: and lo, the starre which
 they had seene in the East, went before
 them, till it came, and stood ouer the
 place where the babe was.
 10 And when they sawe the starre,
 they reioiced with an exceeding great
 ioye.
 11 And went into the house, and founde
 the babe with Marie his mother, and
 fell downe, and worshipped him, and
 opened their treasures, and presented
 vnto him gifts, euen golde, & incense,
 and myrrhe.
 12 And after they were warned of God
 in a dreame, that they should not go
 againe to Herode, they returned into
 their countrey another way.
 13 ¶ After their departure, beholde the
 Angel of the Lord appeareth to Joseph
 in a dreame, saying, Arise, and take
 the babe and his mother, and flee into
 Egypt, and be there till I bring thee
 word: for Herode wil seeke the babe,
 to destroy him.
 14 So he arose and tooke the babe and
 his mother by night, and departed into
 Egypt,
 15 And was there vnto the death of
 Herode:

Luke 2. 6. a For there is another
 Beth-lehem in the tribe
 of Zebulun. b Wisemen, or
 Magi, in the Persians &
 Chaldeans tongue sig-
 nifie Philosophers, Priests,
 or Astronomers, and are
 here the first fruits of the
 Gentiles that came to
 worship Christ. c An
 extraordinary signe to
 set forth that Kings
 honour, whom the
 world did not esteeme.
 d Which was a
 declaration of that
 reuerence, which the
 Gentiles should beare
 vnto Christ. e They
 coulde wel tell of Christ
 in generall: but when
 they should profess
 his name, and giue
 him his due honour,
 they waxe colde,
 & shrinke
 backe. Micah 5. 2. iohn 7. 42. f An
 euil conscience is a
 burning fire. g The
 starre was
 signified as before,
 to the intent they
 should take care
 at Ierusalem, &
 there inquire
 of the thing, to
 the confusion of
 the Iewes. h The
 Persians maner was
 not to salute Kings
 without a pro-
 sent, & therefore
 they brought of
 that which was
 most precious in
 their countrey,
 whereof euery
 one of them offered. i
 Promise ought
 not to be kept,
 where Gods
 honour and
 preaching of
 his truth is
 hindered: or
 els it
 ought not to
 be broken.

k That which was prefigured by y deluerance of the Israelites out of Egypt, which were chriles church and his body, is now verified, and accomplished in y head Christ, *Hof. i. 11.*

l Which a certaine time after, *Leu. 23. 15.*

m Herode renewed y sorowe which the Beniamites had suffered long before: yet for all his cruetie he could not bring to passe, y Christ should not reigne.

n That is, they were killed and dead.

o Thus y faithful may see how God hath infinite meanes to preserve them from the rage of tyrantes.

Or, therefore.

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Joseph, &c.

rod, k p it might be fulfilled, which was spoken of the Loide by the p Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herode, seeing that he was mocked of the wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-lehem, and in all the coasts thereof, from two yeere olde and under, according to the time which he had diligently leached out of the wise men.

17 Then was that fulfilled which was spolie by p Prophet Ieremias, saying,

18 ¶ In m Mama was a voice heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herode was dead, behold, an Angel of the Loide appareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe & his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose by, and tooke the babe and his mother, & came into the lande of Israel.

22 But when hee heard that Archelanus did raigne in Iudaea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the partes of Galile.

23 And went and dwelt in a cite called Nazareth, that it might be fulfilled which was spoken by the Prophetes, which was, that he should be called a Nazarene.

to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Joseph, &c.

CHAP. III.

1 The office, doctrine, and life of Iohn. 2 The Pharisees are reproved. 3 The fruites of repentance. 13 Christ is baptized in Iordan. 17 And authorized by God his Father.

Mark. 1. 4. Luke. 3. 3.

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazareth, and was now about 30. yere old, *Luke. 3. 23.* b So called in respect of y playne country & fertile valles: and not because it was not inhabited.

Or, he isarie for your sinnes past, & amende. c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, & adopt vs by y preaching of y Gospel. *1 Jo. 4. 3. Marke. 1. 3. Luke. 3. 4. Iohn. 1. 23.* d Women w heare, & growe hearecloth. *Or, grasshopper.* e Such means as nature brought forth without mans labor or diligence: reade *Leuit. 1. 22. Marke. 1. 3. Luke. 3. 7.*

Ad d in those dayes, Iohn the Baptist came and preached in the wildernesses of Iudaea,

2 And said, Repent: for the kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, ¶ The voyce of him that cryeth in the wilderness, is, Prepare ye the way of the Loide: make his pathes straight.

4 ¶ And this Iohn had his garment of camels haire, & a girdle of a skin about his loynes: his meate was also lo: cutes and wilde homie.

5 ¶ Then went out to him Ierusalem

and all Iudaea, and all the region round about Jordan.

6 And they were baptized of him in Jordan, confessing their sinnes.

7 Nowe when he sawe many of the Pharisees and of the Sadducees come to his baptism, he sayde vnto them, ¶ D generations of vipers, who hath forewarned you to fpe from the anger to come?

8 Bring forth therefore e fruites to which amendment of life,

9 And thinke not to say with your selues, ¶ We haue Abraham to our father: for I say vnto you, that God is able of the iudgement these stones to raise vp children vnto Abraham.

10 And now also is the bare put to the roote of the trees: ¶ therefore euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ In dede I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: hee wil baptize you with p holy Ghost, and with fire.

12 Which hath his fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but will burne by the chaffe with vnguercheable fire.

13 ¶ ¶ The came Iesus frō Galile to Jordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn saue p Spirit of God descending like a done, and lighting vpon him.

17 And lo, a voyce came from heauē, saying, ¶ This is my beloved Sonne, in whome I am well pleased.

with loue toward him. k Which is the preaching of the Gospel, whereby hee gathereth the faythfull as good corne, and scattereth the infidels as chaffe. *Marke. 1. 9. Luke. 3. 21.* l We must render perfite obedience to God in all things, which he hath ordeyned. m To shewe the state of his kingdom, which is in all meekenes and lowlines. *Chap. 17. 5. 2. pet. 1. 17.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our felices his wrath and indignation. *Colos. 1. 13.*

CHAP. III.

1 Christ fasteth, and is tempted. 11 The Angels minister vnto him. 17 He becometh to preach. 18 He calleth Peter, Andrew, James & Iohn, & healeth all the sicke.

I ¶ Then was Iesus lead aside of the Spirit into the wilderness, to be a tempted of the deuill.

b To the end that hee ouercomming these tentations, might get the victorie for vs.

f Acknowledging their faultes: for there is no repentance with out confession.

Chap. 12. 34.

Or hee seedeth.

g He menaceth those venomous Pharisees with the iudgement of God, except they shew before men such

workes as are agreeable to the profession of the godly, whome Iai calleth the trees of righteousness: of themselves, *Chap. 6. 13.*

Ioh. 8. 30.

ad. 11. 13. 26.

h The judgement of God is at hande to destroy such as are not meete to be of his church.

Chap. 7. 19.

Marke. 1. 8.

Luke. 3. 16.

Iohn. 1. 26.

altes. 1. 5.

and 1. 4. and 8. 17.

and 10. 45.

i When God baptizeth inwardly with the vertue of his Spirit, he burneth and consumeth the vices, and inflameth y heartes

e Satan would have Christ to distrust God & follow other strange and unlawful means. *Deut. 8.3.*
 d He meaneth the order that God hath ordeined to maintaine his creatures by.
 e To wit, Ierusalem.
 f He alledgeth but half the sentence to deceiue thereby the rather, and cloke his euasie purpose. *Deut. 5.26.*
 g We must not leave his lawfull means as God hath appointed, to seeke others after our owne fantasie.
 h In a vision.
 i The word of God is the sword of the spirit, wherewith Satan is ouercome.
 k To comfort him.
 l And cast in prison by Herod.
 m For so they called the lake of Genesareth. *Mat. 9.32.*
 n Christ had preached nowe almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galilee, which was out of the borders of Palestina.
 o Which was without comfort, hath receiued consolation. *Mar. 1.11. Mar. 1.15.* p God hath chosen the weak things of the world to confound the mighty, *1 Cor. 1.27.*
 q To drawe them out of the sea of this worlde, wherein they are drowned.
 2 And when he had fasted fourtie daies, and foure nightes, he was afterward hungrie.
 3 Then came to him the tempter, & said, If thou be the sonne of God, & command that these stones be made bread.
 4 But he answering, said, It is written, *Thou shalt not liue by bread onely, but by euery word that proceedeth out of the mouth of God.
 5 Then the deuill tooke him by into the holie Citie, and let him on a *pinnacle of the Temple,
 6 And saide vnto him, If thou see the Sonne of God, cast thy selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.
 7 Iesus lapd vnto him, It is written againe, *Thou shalt not tempt the Lord thy God.
 8 Againe the deuill tooke him by vnto an exceeding high mountaine, & shewed him all the kingdomes of the worlde, and the glorie of them,
 9 And saide to him, All these wil I giue thee, if thou wilt fall down & worship me.
 10 Then said Iesus vnto him, Moid Satan: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.
 11 *Then the deuill left him: and beholde, the Angels came, and ministred vnto him.
 12 *And when Iesus had heard h John was deliuered by, he returned into Galilee,
 13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the sea in the borders of Zabulon, and Nephtalim,
 14 That it might be fulfilled which was spoken by Elaias the Prophet, saying,
 15 *The land of Zabulon, and the land of Nephtalim by the way of the sea, beyond Iordan, Galilee of the Gentiles,
 16 The people which sat in darkenesse, saw great light: and to them which sat in the region and shadow of death, light is risen by.
 17 *From that time Iesus began to preach, & to say, Amend your liues: for the kingdom of heauen is at hand.
 18 *And Iesus walking by the sea of Galilee, saue two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)
 19 And he said vnto them, Followe me, and I will make you fishers of men.
 20 And they straight way leauing the nets, followed him.
 21 And when he was gone forth from thence, hee saue other two brethren, James the sonne of Zebedeus, & John his brother in a shippe with Zebedeus, their father, mending their nets, and he called them.
 22 And they without taryng, leauing the ship & their father, followed him.
 23 So Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknesse and euery disease among the people.
 24 And his fame spread abroad through all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, & them that were possessed with devils, and those which were lunatique, and those that had the palse: and he healed them.
 25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, and from beyond Iordan.

CHAP. V.

1 Christ teacheth who are blessed. 2 The salt of the earth, and light of the world. 3 Good works. 4 Christ came to fulfill the Law. 5 What is meant by killing. 6 Reconciliation. 7 Adulterie. 8 Offences. 9 Divorcement. 10 Not to sweare. 11 To suffer wrong. 12 To lose our enemies. 13 Perfection.

1 And when he saw the multitude, hee went by into a mountaine: when he was set, his disciples came to him.
 2 And he opened his mouth and taught them, saying,
 3 *Blessed are the poore in spirite, for theirs is the kingdom of heauen.
 4 *Blessed are they that mourne: for they shall be comforted.
 5 *Blessed are the meeke: for they shall inherit the earth.
 6 Blessed are they which hunger & thirst for righteousnes: for they shall be filled.
 7 Blessed are the mercifull: for they shall obteyne mercie.
 8 Blessed are the pure in heart: for they shall see God.
 9 Blessed are the peacemakers: for they shall be called the children of God.
 10 Blessed are they which suffer persecucion for righteousness sake: for theirs is the kingdom of heauen.
 11 *Blessed are ye when men reuile you, & persecute you, and say all manner of euill against you for my sake, falsly.
 12 Reioice and be glad, for great is your reward in heauen: for so persecuted they the Prophetes which were before you.
 13 *Ye are the salt of the earth: but if the salt haue lost his savor, wherewith shall he be salted? It is thence forth good for nothing, but to bee cast out, and to bee troden vnder foote of men.

1 We ought to be most ready to followe Christ whē he calleth, leaving all worldly respects apart.
 2 That is, the blessed tidings of forgiveness of sinnes & reconciliation with God.
 3 So that by healing incurable diseases Christes diuinitie appeared.
 4 They were mad or sicke at a certaine time of the moore.
 5 It was a country wherein were ten cities, as the worde signifieth.

Luke. 6.20. a That feeble felues void of all righteousness that they may onely seeke it in Christ.
 13, 19, Luke. 6.27. b Which feeble their owne miserie, and seeke their comfort in God.
 c Who rather would suffer all iniuries, then they would reuenge them selues.
 d Being in neede, desire nothing but that which is vpright and godly.
 e For he is called God of peace.
 1 Cor. 14.33. f Your office is to season men with the salt of the heavenly doctrine.

Mar. 12. Luke. 8. 16, and 11. 33.
1. Peter. 2. 12.
 g Because you are feeble farre of, give good ex-ample of life.
 h The Gospell is the stablishing & accomplishing of the law.
Luke. 16. 17.
 i The doctrine of the lawe con-teineth nothing vnprofitable or superfluous.
1am. 2. 10.
 k Whosoever shall transgresse the least of the ten commandments in wood and example, he shalbe cast out of the kingdom of God, except it be pardoned him in Christ.
Luke. 11. 39.
 l Which neither euill nor ob-scure it wel.
 m He sheweth how these wor-thy doctors haue falsely glo-sed this comman-dement.
Exod. 20. 13.
deut. 5. 17.
Or, Iubiled to pun-ishment.
Or, without cause.
 n For God knowing his se-crete malice will punish him.
 o Which signifi-eth in the Syri-ans tongue an idle braine, & is spoken in cōcept.
 p Like iudge-ment almost the Romanes obser-ued for Trium-uir had the exa-mination of smal matters, & coun-sel of 23. of grea-ter causes, and fi-nally great mat-ters of importance were decided by 5 Senate of 71 iudges, which here is compared to the iudgement of God, or to be punished with hel fire, q For that thou hast offended him, or he hath offe-n ded thee: For God preferreth brotherly reconciliatio to sacrifice.
Luke. 11. 38. Exod. 20. 14. rom. 13. 9. r Chastitie is required both in body and in minde.

14 We are the light of the worlde. 21 cite that is let on an hill, can not be hid.
15 * Neither doe men light a candle, & put it vnder a bushel, but on a candlesticke, and it ginerly light vnto all that are in the house.
16 * Let & pour light so shine before men, that they may see your good workes, and glorie your father which is in heauen.
17 Think not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to fulfil them.
18 * For truly I say vnto you, Till hea-uen, and earth perish, one rote, or one title of the Lawe shal not scape, til all things be fulfilled.
19 * Whosoever therefore shal breake one of * these least commandments, and teach men so, he shalbe called the least in the kingdome of heauen: but whoso- ever shal obserue and teach them, the same shalbe called great in the king- dome of heauen.
20 * For I say vnto you, except your righte- troulous * errede the righteousnes of the Scribes and Pharisees, ye shal not en- ter into the kingdome of heauen.
21 * We haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoever killeth, shalbe culpable of iudgement.
22 But I say vnto you, whosoever is an- grier with his brother * vnadvisedly, shalbe culpable of iudgement. And whosoever saith vnto his brother, * Ra- ca, shalbe worthe to be punished by the P Counsel. And whosoever shal say, Foole, shalbe worthe to be punished with hel fire.
23 If then thou bring thy gift to the al- tar, and there rememberest that thy bro- ther hath ought against thee,
24 Leaue there thine offering before the altar, and goe thy way: first be a recon- ciled to thy brother, and then come and offer thy gift.
25 * Agree with thine aduersarie quick- ly, whyles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into pri- son.
26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the utmost farthing.
27 * We haue heard that it was sayde to them of old time, * Thou shalt not com- mit adulterie.
28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 * Whosoever if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that thou lose one of thy members perily, * then that thy whole bodie shoulde be cast into hel.
30 Also if thy right hand make thee to of- fend, cut it off, and cast it from thee: for better it is for thee, one of thy mem- bers perily, then that thy whole bodie shoulde be cast into hel.
31 If hath bene sayde also, * Whosoever shall put away his wife, let him giue her a testimonial of diuorcement.
32 But I say vnto you, whosoever shall put away his wife (except it be for for- nication) causeth her to commit adul- terie: & whosoever shal marry her that is diuorced, committeth adulterie.
33 Again, we haue heard that it was said to them of olde time, * Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.
34 But I say vnto you, * Swear not at all, neither by heauen, for it is his throne of God:
35 Nor yet by the earth: for it is his foot- stool: neither by Ierusalem: for it is the cite of the great King.
36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.
37 * But let your communication be, * Yea, yea: Nay, nay. For whatsoeuer is more than these, commeth of euil.
38 * We haue heard that it hath bene said, An * eye for an eye, and a tooth for a tooth.
39 But I say vnto you, * Resist not euil: but whosoever * shal smite thee on thy right cheek, turne to him the other also.
40 And if any man will sue thee at the Lawe, and take away thy coate, let him haue thy cloke also.
41 And whosoever will compell thee to go a mile, goe with him twaine.
42 * Give to him that asketh, and from him that would borrow of thee, turne not away.
43 * We haue heard that it hath bene said, * Thou shalt loue thy neighbour, and hate thine enemy.
44 But I say vnto you, * Loue your ene- mies: bleesse them that curse you: doe good to them that hate you, * and praye for them which * hurt you, and perse- cute you.
45 * That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iust, and vniust.
46 * For if ye loue them, which loue you, what reward shal you haue? Doe not the * Publicanes euen the same?
47 And if ye be friendly to your brethren onely, what singular thing doe ye * doe

Chap. 18. 9.
mar. 9. 47.
 f Nothing is so precious which thy whole bodie shoulde be cast into hel.
 g Of the glory of God.
 h Or, and not that.
Chap. 16. 7. deut. 24. 1.
1. mar. 10. 4.
luke. 16. 18. 1. cor. 7. 10.
 i In that he gi- ueth her leave to marrie ano- ther by that tes- timonial.
Exod. 20. 7. leui. 19. 12. deut. 5. 11.
 u All superfluous othes are vterly debarged, whe- ther y name of God be therein mentioned, or otherwise.
1am. 5. 12.
 x Let simplicity, and truch be in your words, and then ye shall not be so light & rea- dily to swear.
 y When a man speaketh other- wise the he thin- kech in heart, ie commeth of an euil conscience, and of the de- uil.
Exo. 21. 24. leui. 24. 20. deut. 19. 21.
 z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarrel.
Luke. 6. 29. rom. 12. 17. 1. cor. 6. 7.
Or, iniurie.
 a Rather receiue double wrong, then reuenge thi ne owne griefes.
Deut. 15. 8.
Leuit. 19. 18.
 b This was ad- ded by the falsc expoitours the Pharisees.
Luke. 6. 27. 35.
Luke. 23. 34. alit. 76. 60. 1. cor. 4. 13.
 c These did take to farme the taxes, towles and other paymes, & therefore were greatly indifaine with all men.

Or, imbracs.
 Aaaa iii.

d We must labour to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnvorthy.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiving one another, 16 Fasting. 19 He forbiddeth the careful seeking of worldly things, and willeth men to put their whole trust in him.

1 **T**ake heede that ye giue not your almes before men, to be scene of them, or els ye shal haue no reward of your ffather which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thine almes may be in secret, and thy ffather that seeth in secret, he will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the streets, because they would be scene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy ffather which is in secret, and thy ffather which seeth in secret, shal reward thee openly.

7 Also when ye pray, be not vayne repetitions as the heathen: for they think to be heard for their much babbling.

8 Be ye not like them therefore: for your ffather knoweth wherof ye haue neede, before ye aske of him.

9 After this manner therefore praye ye, * Our ffather which art in heauen, haue loved be thy name.

10 Thy kingdom come, Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgive vs our dettes, as we also forgive our detters.

13 And leade vs not into temptation, but deliuer vs from euil: for thine is the kingdom, and the power, and the glorie for euer. Amen.

14 * For if ye doe forgive men their trespasses, your heavenly ffather will also forgive you.

15 But if ye doe not forgive men their trespasses, no more wil your ffather forgive you your trespasses.

16 Moreover, when ye fast, looke not sallowe as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, o anoint thine

head, and wash thy face, 18 That thou seeme not vnto men to fast, but vnto thy ffather which is in secret: and thy ffather which seeth in secret, will reward thee openly.

19 I say not vnto you that ye put felues upon the earth, where the moth and canker corrupt, and where theenes dig through, and steale.

20 * But lay vp treasures for your felues in heauen, where neither the moth nor canker corrupteth, and where theenes neither digge through, nor steale.

21 For where your treasure is, there will your heart be also.

22 * The light of the body is the eye: if then thine eye be single, thy whole body shal be light.

23 But if thine eye be wicked, then all thy body shal be darke. Wherefore if the light that is in thee, be darke, howe great is that darke?

24 * No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 * Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your body, what ye shal put on. Is not the life more worth then meate: and the body then raiment?

26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heavenly ffather feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne, howe the lilies of the field doe growe: they labour not, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morrowe is cast into the oven, shal he not do much more vnto you, ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shal we be clothed?

32 (For after all these things seeketh the Gentiles) for your heavenly ffather knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdom of God, and his righteousnes, and all these things shal be ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it: seife: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke.

12 The scope of the Scripture. 13 The straight and wide gate. 15 Of false prophets. 16 The good tree and euil. 22 False miracles. 24 The house on the rocke, or vpon the sand.

6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke.

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16 The good tree and euil. 22 False miracles. 24 The house on the rocke, or vpon the sand.

22 False miracles. 24 The house on the rocke, or vpon the sand.

24 The house on the rocke, or vpon the sand.

Rom. 17. 8. a Who works procede not of a right faith, but are done for vaine glorie. b In that they are praised and commended of men. c It is sufficient y God approve our workes. d In that day when all things shal be reuiled. e Withdraw thy self rather apart. f Or, babble not much. g He comāndeth vs to beware of much babbling & superfluous repetes. h Who is not perswaded by eloquent speech, and long talke, as men are, h Christ bindeth them not to the wordes, but to y sense, & forme of prayer.

Luke. 11. 2. i We must seeke Gods glory first, and about all things. k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe. l To be ouercome thereby.

Chap. 13. 19. m This conclusion excludeth mans merites, & teacheth vs to ground our prayes onely on God.

Mar. 11. 25. ecli. 1. 18. 2. n Make their faces to seeme of an other sort thē they were wont to do, o Whereby is commanded to auoid all vaine ostentation,

Luke. 12. 34. 1. Tim. 6. 19. Luke 11. 34. p If thine eye be disposed to liberalitie, Prou. 22. 9.

q If thine affection be corrupt, and giuen to concupiscence, Deut. 10. 16.

r If the concupiscence & wicked affections overcome reason, we must not marre our naile though we be blinded, and bee like vnto beasts.

Luke 16. 13. Psalm. 55. 22. Luke. 11. 32. philp. 4. 6.

1. Tim. 6. 3. 1. pet. 5. 7. C Mans traucil nothing awayeth where God dwelleth not increaseth.

t The goodnes of God euen towards the herbs of the field, sarre pasture all things that man can compass by his power and labour.

u The worde significeth, they wearie not them selves.

x With care and distrust.

y That is, to be regenerate, & amended your liues.

Or, his owne things.

z God will provide for euery day that that shal bee necessarie, though we doe not increase the present griefe by the carefulnesse howe to liue in tyme to come.

a He commandeth, not to be curious or malicious to trie out, and condemne our neighbours fautes: for hypocrites hide their owne fautes, and ſeek to not to amend them, but are curious to reprove other mens,

Luke. 6. 37. Rom. 2. 1. Cor. 4. 3.

b Declare not the Goſpell to the wicked contempters of God, whom thou ſeeſt left to theſelues and forſaken.

Chap. 11. 22. Mark. 11. 24. Luke. 11. 29. Ioh. 1. 13. & 16. 23. 24. Iam. 1. 5.

c The whole law and the Scriptures ſet forth vnto vs, & commend charitie.

Luke. 13. 24.

d We muſt ouercome and mortifie our affectiōs, if we will be true diſciples of Chriſt.

e For the moſt part of me ſeek their owne libertie, and runne headlong to euill.

Luke. 6. 43. 44. Or. 5. 10. 11.

f He meaneth hirelings & hypocrites, who rather ſerue God with their lippes then with their heart.

Rom. 14. 13. Iam. 1. 22.

1 Judge not, that ye be not iudged. For with what iudgement ye iudge, ye ſhall be iudged, and with what meASURE ye mete, it ſhall be measured to you againe.

2 And why ſeeſt thou the mote that is in thy brothers eye, and perceiſt not the beame that is in thine owne eye?

3 Howe ſaſt thou to thy brother, Suffer mee to caſt out the mote out of thine eye, and behold a beame is in thine owne eye?

4 Hypocrite, firſt caſt out the beame out of thine owne eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.

5 ¶ One pe not that which is holy, to dogges, neither caſt ye your pearles before ſwine, leaſt they tread them vnder their feete, and turning againe, all to rent you.

6 ¶ Aſke, and it ſhall be giuen you: ſeeker, and ye ſhall finde: knocke, and it ſhall be opened vnto you.

7 For whoſoever aſketh, receiueſh: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

8 For what man is there among you, which if his ſonne aſke him bread, would giue him a ſtone?

9 ¶ If he aſke a fiſhe, will he giue him a ſerpent?

10 ¶ If ye then, which are euill, can giue to your children good giſtes, howe much more ſhall your Father which is in heauen, giue good things to them that aſke him?

11 ¶ Therefore what ſoever ye woult that men ſhould do to you, then loe do ye to them: for this is the Lawe and the Prophets.

12 ¶ Enter in at the ſtraite gate: for it is the wide gate, and broad way that lea- deth to deſtruction: and many there be which go in thereat,

13 ¶ Becauſe the gate is ſtrait, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

14 ¶ Beware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues.

15 ¶ Ye ſhall knowe them by their fruites. Do men gather grapes of thornes? or figges of thistles?

16 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

17 ¶ A good tree can not bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

18 ¶ Euerie tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire.

19 ¶ Therefore by their fruites ye ſhall knowe them.

20 ¶ Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the king- dome of heauen, but he that doeth my fathers will which is in heauen.

21 ¶ Many will ſaye to me in that day, Maſter, Maſter, haue we not e by thy name prophesied? and by thy name caſt out deuils? and by thy name done many power, great workes?

22 And then will I profeſſe to them, I ha neuer accepted you to be my true miniſters and diſciples.

23 ¶ Wholoener then heareth of me theſe wordes, & doeth them ſaine, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

24 And the raine fell, & the floods came, and the winds blew, and beat vpon that houſe, and it fell not: for it was ground- ed on a rocke.

25 ¶ But who ſoever heareth theſe my wordes, and doeth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

26 And the raine fell, & the floods came, and the winds blew, and beat vpon that houſe, and it fell, and the fall thereof was great.

27 ¶ And it came to paſſe, when Ieſus had ended theſe wordes, the people were aſtoniſhed at his doctrine.

28 ¶ For he taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

1 Chriſt healeth the leper. 2 The captaines ſayth, 3 The vocation of the Gentiles, 4 Peters mon- ther in lawe. 5 The ſcribe that would followe Chriſt. 6 Chriſtes power. 7 He ſilleth the ſea and the winde. 8 And driueth the deuils out of the poſſeſſed, into the ſwine.

1 ¶ And when he was come downe from the mountaine, great multitudes followed him.

2 ¶ And lo, there came a leper and wor- ſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 ¶ And Ieſus putting forth his hand, touch- ed him, ſaying, I wil, be thou cleane: and immediately his leproſie was clenſed.

4 ¶ Then Ieſus ſaid vnto him, See thou tell no man, but go, and ſhew thy ſelfe vnto the Prielt, and offer the giſt that Moſes commanded, for a witneſſe to them.

5 ¶ ¶ When Ieſus was entred into Capernaum, there came vnto him a Centurion, beſeeching him.

6 ¶ And ſayd, Maſter, my ſervant lyeth ſicke at home of the palle, and is grie- uouſly pained.

7 ¶ And Ieſus ſayd vnto him, I will come and heale him.

8 ¶ But the Centurion answered, ſaying, Maſter, I am not worthe that thou ſhouldeſt come vnder my rooſe: but ſpeake the worde onely, and my ſervant ſhall be healed.

9 ¶ ¶ For I am a man alſo vnder the author- itie of another, and haue ſouldiers vnder me: and I ſay to one, Go, and hee goeth: and to another, Come, and hee com- meth: and to my ſervant, Do this: and he doeth it.

Mark. 1. 32.
Luke. 4. 32.
1 The mightie power of Gods Spirit appeared in him, whereby he declared him ſelfe to be God, & cauſed others to beleue in him.

Mark. 1. 40.
Luke. 5. 12.
a It was not like that leproſy that is now, but was a kinde thereof which was incurable.

b He would not yet be thorough- ly knowne, but had his time and houre appointed.

c Our Sauour would not con- temne ſ which was ordeyned by the Lawe, ſeeing as yet ſ ceremonies therof were not aboliſhed.

d To condemne them of ingrati- tude, when they ſhall ſee thee whole.

Luke. 7. 14.
Or, a captain ſa- uer an hundred, Or, ſonne.

e Which are
frange people
& the Gentiles,
to whom the
covenant of God
did not properly
appertaine.
f For there is no
thing but meere
darkenes out of
the kingdome of
heauen.
Chap. 21. 13.
Mar. 1. 29.
Luke. 2. 38.
Mar. 1. 32.
Luke. 4. 40.
Ihu. 5. 4.
1. pet. 2. 14.
g The Prophet
speakech chiefly
of the feeblenes
& diseafe of our
soules, which Ie-
sus Christe hath
borne: therefore
hee feteth his
great mercie &
power before
our eyes by hea-
ling the bodie.
Luk. 9. 17.
h He thought
by this meanes
to courey fauour
with the world:
but Iesus shew-
eth him that he
is farre wide fro
that he looketh
for: for in stead
of worldly welch
there is but pou-
ertie in Christ.
i Luke maketh
mentio of three,
which were hin-
dred by worldly
respects fro com-
ing to Christ.
k To succour &
helpe him in his
olde age, til he
die, and then I
will folowe thee
wholy.
l No duetie or
loae is to be pre-
ferred to Gods
calling: there-
fore Iesus calleth
e the dead, which
are hindered by
any worldly
thing to folowe
Christ.
Mar. 4. 35. Luk. 8. 52.
Ihu. 5. 1. Luk. 8. 26.

- 10 When Iesus heard that, he marueled,
and said to them that followed him, We-
reth, I say vnto you, I haue not founde
so great faith, euen in Israel.
- 11 But I saie vnto you, that many shal
come from the East & West, and shal sit
downe with Abraham, and Isaac, and
Jacob in the kingdome of heauen.
- 12 And the children of the kingdome shal
bee cast out into vtter darkness: nelle:
there shall be weeping and gnailling of
teeth.
- 13 Then Iesus sayd vnto the Centurion,
Go thy way, and as thou hast beleued,
so be it vnto thee. And his seruant was
healed the same houre.
- 14 ¶ And when Iesus came to Peters
house, he saue his wifes mother layed
downe, and sicke of a feuer.
- 15 And he toucht her hande, and the fe-
uer left her: so she arose, and ministred
vnto them.
- 16 ¶ When the euen was come, they
brought vnto him many that were pos-
sessed with deuils: & he cast out the spi-
rites with his wordes, and healed al that
were sicke.
- 17 That it might bee fulfilled, which was
spoken by Elias the Prophet, saying,
¶ He tooke our infirmities, and bare our
sickenesses.
- 18 ¶ And when Iesus saue great multi-
tudes of people about him, he commaun-
ded them to go ouer the water.
- 19 ¶ Then came there a certaine Scribe,
& said vnto him, Master, ¶ I will follow
thee whithersoener thou goest.
- 20 But Iesus said vnto him, The foxes
haue holes, & the birdes of the heauen
haue nests, but the Sonne of man hath
not whereon to rest his head.
- 21 ¶ And another of his disciples sayde
vnto him, Master, suffer me first to go,
and ¶ burie my father.
- 22 But Iesus said vnto him, Follow me,
and let the dead burie their dead.
- 23 ¶ And when he was entred into the
ship, his disciples folowed him.
- 24 And beholde, there arose a greate
tempest in the sea, so that the shippe
was covered with waues: but he was
a sleepe.
- 25 Then his disciples came, & awoke him,
saying, Master, saue vs: we perishe.
- 26 And he saide vnto them, Why are pee
feareful, O ye of little faith? ¶ Then he a-
rose, and rebuked the windes and the
sea: and so there was a great calme.
- 27 And the men marueiled, saying, What
man is this, that both the windes and
the sea obey him!
- 28 ¶ And when he was come to the o-
ther side, into the countrey of the Ger-
gesenes, there met him two possessed
with deuils, which came out of the
graves verie fierce, so that no man might
go by that way.
- 29 And beholde, they cryed out, saying,
Iesus the sonne of God, what haue we
to do with thee? ¶ Art thou come hither

- to torment vs = before the time?
- 30 Now there was a farrre off from them,
a great heerd of swine feeding.
- 31 And the deuils besought him, saying,
If thou cast vs out, ¶ suffer vs to go in-
to the heerd of swine.
- 32 And he saide vnto them, Go, so they
went out, and departed into the heerd
of swine: and behold, the whole heerd of
swine was caried with violence from a
steepce downe place into the sea, & dyed
in the water.
- 33 Then the heardmen fled: & when they
were come into the citie, they tolde al
things, and what was become of them
that were possessed with the deuils.
- 34 And beholde, all the citie came out, to
meete Iesus: and when they saw him,
¶ they besought him to depart out of
their coastes.

CHAP IX.

- ¶ He healeth the palsey, 5 And forgiveth sinnes,
9 He calleth and visiteth Matthew. 13 Mercie.
11 He a suereth the Pharises and Iohns disciples.
16 Of the raine cloth and newe wine. 22 He hea-
leth the woman of the blouddie issue. 25 He ray-
seth Iairus daughter. 29 Giveth two blind men
their sight. 31 Maketh a drowne man to speake.
33 Preacheth & healeth in diuers places. 38 And
exhorteth to prayers for the aduancement of the
Gospell.
- ¶ Then he entred into a ship, & passed
ouer, and came into his owne citie.
- ¶ And ¶ to, they brought to him a mā
sicke of the palsey, lying on a bed. And
Iesus seeing their faith, said to the sicke
of the palsey, Sonne, be of good comfort:
thy sinnes are forgiven thee.
- ¶ And beholde, certaine of the Scribes
sayd with themselves, This man blas-
phemeth.
- ¶ But when Iesus saw their thoughts,
he said, Wherefore thinke ye euil things
in your hearts?
- ¶ For whether is it easier to saye, Thy
sinnes are forgiven thee, or to say, Arise,
and walke?
- ¶ And that pe map knowe that the Sonne
of man hath authoritie in earth to for-
giue sinnes, (then said he vnto the sicke
of the palsey, Arise, take up thy bed, and
go to thine house.)
- ¶ And he arose, & departed to his owne
house.
- ¶ So when the multitude saue it, they
marueiled, & glorified God, which had
giuen such authoritie to men.
- ¶ And as Iesus passed forth fro thence,
he saue a man sitting at the recepce of
custome named Mattheu, and sayd to
him, ¶ Follow me. And he arose, and fol-
lowed him.
- ¶ And it came to passe, as Iesus sate at
meate in his house, behold, many Pub-
licanes and sinners, that came thither,
sate downe at the table with Iesus and
his disciples.
- ¶ And when the Pharises saue that,
they sayde to his disciples, Why eateth
your

m The wicked
would euer de-
fer their punish-
ment, thinking
al correction to
come to soone.
n The deuill de-
sireth euer to do
harme, but he
can do no more
then God doeth
appoint.
o Meaning the
lake of Gennesa
rech.
p These Gerge-
senes esteemed
more their hogs
the Iesus Christ.

Mar. 2. 3. Luke. 5. 18.

a And also his
sayth that had
palsie: for except
we haue faith,
our sinnes canot
be forgiven.
b Iesus toucheth
the principall
cause of al our
miserics, which
is sinne.
c Because they
did maliciously
refuse Christ,
who offered him
selfe vnto them.
d Christ spea-
keth according
to their capaci-
ty: for they more
esteemed out-
ward miracles,
then the vertue
and power of Je-
sus Christ, wher-
by their sinnes
might be for-
giuen.
Mar. 2. 1. 4.
Luke. 5. 27.

e He reproveth the vain persuasion of them, which thought themselves whole and contemned the poore sicke sinners, which sought Iesus Christ to be their physician. f Which are puffed up wth vaine confidence of your own righteousness, H^{ose} 6.6. cha. 13.7. g God requireth not ceremonies, but brotherly love of one to another. 1. Tim. 2.15. Mar. 2.18. lu. 5.33 h Christ would spare his disciples a while, not burdening them to much, least he should discourage them. i Christ compareth his disciples for their infirmities, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth, and new wine. ^{Or, raw, and undressed.} k The minde which is infected wth the dregs of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel. ^{Or, bottles or bags of leather or skin, wherein wine was carried on asses or camels.} Mar. 5.22. lu. 8.45. l Plaiers upon flutes or pipes, or other instruments, which in those daies they used at burials. m He would prove whether they bare him that reverence which was due to Messias.

your master with Publicanes and sinners? 12 Now when Iesus heard it, he layde vnto them, The whole neede not a physician, but they that are sicke. 13 But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinnes to repentance. 14 ¶ Then came the disciples of John to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not? 15 And Iesus said vnto them, Can the children of the marriage chamber moue as long as the hydegrome is with the? But the dayes will come when the hydegrome shall be taken from them, and then shall they fast. 16 For euer no man pierceth an olde garment with a piece of newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse. 17 Neither do they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perishe: but they put new wine into new vessels, & so are both preserved. 18 ¶ While he thus spake vnto them, behold there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue. 19 And Iesus arose and followed hym with his disciples. 20 (And behold a woman which was diseased with an pisse of blood twelue yerres, came behind him, and touched the hemme of his garment. 21 For she sayde in her selfe, If I may but touch his garment onely, I shall be whole. 22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.) 23 Now when Iesus came into the rulers house, and sawe the minstrels and the multitude making noise, 24 He sayde vnto them, Get you hence: for the maide is not dead, but sleeper. And they laughed him to skorne. 25 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose. 26 And this byte went throughout all that lande. 27 And as Iesus departed thence, two blind men followed him, crying, and saying, Sonne of Dauid, haue mercie vpon vs. 28 And when he was come into his house, the blind came to him, and Iesus saide vnto them, Belieue ye that I am

able to do this? And they saide vnto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it vnto you. 30 And their eyes were opened, & Iesus charged them, saying, See that no man knowe it. 31 But when they were departed, they spied abroad his fame throughout all that land. 32 ¶ And as they went out, behold, they brought to him a donnee man possessed with a deuil. 33 And when the deuil was cast out, the donnee spake: the which the multitude marvelled, saying, The like was neuer seene in Israel. 34 But the Pharisees said, He casteth out devils, through the pynce of devils. 35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, & preaching the Gospel of the kingdom, & healing euery sickness, & euery disease among the people. 36 But when he saw the multitude, he had compassion vpon them, because they were dispersed, & scattered abroad, as sheepe hauing no shepherd. 37 The said hee to his Disciples, Surely the harvest is great, but the labourers are fewe. 38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, to teacheth them, & comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 Whome we ought to feare. 30 Our heares are conited. 32 To confesse Christ. 37 Not to lose our parentes more then Christ. 38 To take up our crosse. 39 To saue or lose the life. 40 To receiue the preachers. 1 And he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast the out, and to heale euery sickness, and euery disease. 2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedee, & John his brother: 3 Philippe and Bartlemew: Thomas, and Mattheu the Publicane: James the sonne of Alphens, and Lebbeus whose surname was Thaddæus: 4 Simon the Cananite, and Iudas Iscariot, who also betrayed him. 5 These twelue did Iesus sende forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not: 6 But go rather to the lost sheepe of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heauen is at hand. 8 Yeale

Luke. 11.14. Chap. 12.24. Mar. 12.2. Luke. 11.15. n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrarie. Mar. 6.6. Luke. 13.22. o Whereby God gathereth his people together, he may reigne over them. Mar. 6.34. Luke. 10.2. 1ohn. 4.35.36. p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful harvest. ^{Or, thrust forth.} Mar. 13.23. Luke. 9.10.

- b He commendeth this to offer them selues freely to y^e Lords worke, without respect of gaine or lucre.
Mar. 6.8.
Luke. 9.3. & 22.35.
**Or, provide not for.*
- c Because he sendeth them not for a long time, but only for one journey, he defendeth the things y^e might let them either is this a perpetuall commande-ment.
**Or, perses.*
1. Tim. 5. 18.
Luke. 10.7.
Luke. 10.8.
Mar. 6.11.
Luke. 9.5.
Act. 13.5.
& 18.5.
- d To signifie y^e their land is polluted, & y^e you consent not to their wickednes.
e Who were so fouly taught, and aduerted.
Luke. 10. 3.
**Or, simple.*
- f Not reuenging wrong, much lesse doing wrong.
g To take from them all pretence of ignorance, & to make them inexecutable.
Mar. 13.12.
Luke. 12.11.
Luke. 11.16.
Luke. 21.17.
Mar. 13.13.
Luke. 21.19.
- h To profit and do good, & not to be idle.
i And wil comfort you & giue manifest euidence of his presence: and he speaketh not of their first sending, but of y^e whole time of their apostleship.
Luke. 6.40. iohn. 13.16. and 15. 20. Chap. 12.24. k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade, 2. Kings 1.2. and the wicked called Christ by this name.
Mar. 13.22. Luke. 8.17. & 12.2.
- 8 Heale the sicke: cleanse the lepers: raise up the dead: cast out the euils. freely
 9 * Possesse not gold, nor silver, nor money in your girdels,
 10 Nor a scrippe for the iourney, neither two coats, neither shoes, nor a staffe: for the workeman is worthy of his meat.
 11 And into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.
 12 And when ye come into an house, salute the same.
 13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.
 14 * And whosoever shall not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, shake of the dust of your feete.
 15 Cruelly I saue vnto you, it shall be easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that citie.
 16 * Scholbe. I send you as sheepe in the mides of wolues: be ye therefore wise as serpentes, and innocent as doves.
 17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.
 18 And ye shall be brought to the gouernours and kings for my sake, in witness to them, and to the Gentiles.
 19 * But when they deliuer you vp, take no thought how or what ye shall speak: for it shall be giuen you in that houre, what ye shall saye.
 20 For it is not ye that speake, but the spirit of your Father which speaketh in you.
 21 And the brother shall betray the brother to death, and the father the sonne, & the children shall rise against their parents, and shall cause them to die.
 22 And ye shall be hated of all men for my name: but he that endureth to the end, he shall be saued.
 23 And when they persecute you in this citie, flee into another: for verely I say vnto you, ye shall not finish all the cities of Israel, till the Sonne of man be come.
 24 * The discipule is not above his master, nor the seruant above his Lord.
 25 It is enough for the discipule to be as his master is, and the seruant as his Lord. * If they haue called the master of the house * Beelzebub, how much more them of his household?
 26 Feare them not therefore: for there is nothing couered, that shall not be disclosed, nor hidde, that shall not be knowne.
 27 What I tell you in darkenes, that speake ye in light: and what ye heare in the care, that preache ye on the houles.
 28 And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroye both soule and bodie in hel.
 29 Are not two sparowes sold for a farthing, and one of them shall not fall on the ground without your Father?
 30 Yea, and all the heares of your head are numbered.
 31 Feare ye not therefore, ye are of more value then many sparowes.
 32 * Whosoever therefore shall confesse me before men, him will I confesse also before my Father, which is in heauen.
 33 But whosoever shall denie me before men, him will I also denie before my Father, which is in heauen.
 34 * Think not that I am come to send peace into the earth: I came not to send peace, but the sword.
 35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.
 36 * And a mans enemies shall be they of his owne household.
 37 * Ye that loueth father or mother more then me, is not worthy of me. And he that loueth some or daughter more then me, is not worthy of me.
 38 * And he that taketh not his crosse, & followeth after me, is not worthy of me.
 39 He that will saue his life, shall lose it, & he that loseth his life for my sake, shall saue it.
 40 He that receiueth you, receiueth me: & he that receiueth me, receiueth him that hath sent me.
 41 * Ye that receiue a Prophet in the name of a Prophet, shall receiue a prophets reward: and he that receiue a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.
 42 * And whosoever shall giue vnto one of these little ones to drinke a cup of cold water onely, in the name of a Discipule, verely I say vnto you, he shall not lose his reward.
 43 And whosoever receiue them as sent from him, & honour them for their office sake. *Mar. 9.37.*

CHAP. XI.

Christ preacheth. 1 Iohn Baptist sendeth his Disciples vnto him. 7 Christs testimony concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpholdeth the unthankful citie. 25 The Gospell is reuiewed to the simple. 28 They that labour, and are laden. 29 Christs yoke.

And it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

I which in those countreies I made that men may walke vpon them,
2. Sam. 14.11.
Act. 17.34.
Mar. 8.38.
Luke. 9.26.
and 12.8.
2. Tim. 2.12.
 n And acknowledge me his only Son our Saviour.
Luke. 12.51.
 o He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.
 o Which thing commeth not of the propertie of Christ but proceedeth of y^e malice of me, which loue not the light, but darkenes, and are offended with the word of saluatio.
Micah. 7.10.
Luke. 14.26.
Chap. 16.24.
Mar. 8.34.
Luke. 9.23.
and 14.37.
 p Alas they that inuent any other way to honour God, then y^e he hath prescribed by his word, follow not Christ, but go before him.
 q He that doeth prefer his life before my glorie.
Luke. 10.16.
iohn. 13.20.
 r We must reuerence Christ in

2 Luke 7. 13. 12.

a Not because Iohn was ignorant of Christ: but y^e he might teach his disciples that his office was to lead them to Christ.

13 Luke 7. 13. 12. Or, the Gospel is preached to the poore.

b That take no occasion by Christ to be hindered from the gospel.

c A man inconsistent.

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him wth his finger.

14 Luke 7. 27. 28. e Which were begotten and borne by the meanes of man, & after the common course of nature: for Christ was conceived by the holy Ghost.

f The least of them that shall preach y^e Gospel in thene estate of Christs Church, shall have more clear knowledge then Iohn, and their message shall be more excellent.

15 Luke 16. 16. g Mens zeales are inflamed wth desire to receiue Gods mercies offered, and are most greedie to heare the word.

h They prophesied things to come, which now we see present, and more cleare.

i Meaning his testimonie concerning Iohn.

16 Malach. 4. 5. Luke 7. 31. 32. Or, sung mournfully. k They that are wise in deede, acknowledge the wisdom of God in him, whom the Pharisees contemne, read Luk 7. 29. Luke 10. 13.

17

18

19

20 for the workers shed.

21 of his disciples, & h taketh unto him

22 But thou he has worse then him self, we looke for another dwell there: * &

23 And Iesus answer is worse then the

24 Go, and shewe Iosaphat he haue heard and seene.

25 The blinde receiue sight, and the halte go: the lepers are cleansed, and the deafe heare: the dead are raised vp, * and the poore receiue the Gospell.

26 And blessed is he that shall not be offended in me.

27 And as they departed, Iesus began to speake vnto the multitude, of Iohn.

28 What went ye out into the wilderness to see? * & receiue shakens with the winds?

29 But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in kings houses.

30 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

31 For this is he of whom it is writtē, * Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

32 Where I say vnto you, among them which are begotten of women, arose there not a greater the Iohn Baptist: notwithstanding, he that is the least in the kingdome of heauen, is greater then he.

33 And from * the time of Iohn Baptist hitherto, the kingdome of heauen is with force.

34 For all the Prophets and the Lawe prophesied vnto Iohn.

35 And if ye will receiue it, this is * Esaias which was to come,

36 He that hath eares to heare, let him heare.

37 But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellows,

38 And say, We haue piped vnto you, & ye haue not daunced, we haue * mourned vnto you, & ye haue not lamented.

39 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

40 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but * wises dome is iustified of her children.

41 * Then began he to sayp^{ay} the cities, wherein most of his great workers were done, because they repented not.

42 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great works, which were done in you, had bene

43 Therefore speake I to them in parables, because they seeing do not see, and hearing, they heare not.

44 And I will auert from you, and will not answer you.

45 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

46 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

47 * At that time Iesus answered, and saide, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

48 It is so, O Father, because thy good pleasure was such.

49 * All things are giuen vnto me of my Father: and * no man knoweth the Sonne but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueile him.

50 Come vnto me, all ye that * are weary and laden, and I will ease you.

51 Take my yoke vnto you, & learne of me, that I may make y^e lowly in heart: & ye shall finde * rest vnto your soules.

52 * For my yoke is easie, and my burden light.

CHAP. XII.

1 Christ exhorteth his disciples which plucke the eares of corne. 20 He healeth the dried hand, 22 Helpe the possessed that was blinde & demente.

31 Blasphemie. 34 The generation which refuseth the vnsayfull that worketh in house toker, 49 And sheweth who is his brother, sister and mother.

A * that time Iesus went out on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharisees sawe it, they said vnto him, Beholde, thy disciples do that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, * & Yane ye not read what Dauid did when he was an hungred, & they that were with him?

4 Yow he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?

5 & I haue ye not read in the law howe that on the Sabbath daies the Priests in the Temple * breake the Sabbath, & are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, Sabbath broken, if any necessary worke were

the Pharisees responded.

in iudgement and wantonnes.

Or, therefore.

Luke 10. 21.

m Faith cometh not of mans will, or power, but by the secret illumination of God, which is the declaration of his eternall counsell.

John 6. 35.

John 6. 45.

n Which feeble the waight, and griefe of your finnes and miseries.

o To be gouerned by my spirit and to mortifie your affections.

Jerem. 4. 4. 1. Iohn. 5. 3.

Mar. 2. 23. Luk. 6. 2.

dent. 23. 25.

1. Sam. 21. 6.

a Necessitie maketh that lawfull which is prohibited for a certain respect in things appertaining to ceremonies.

Exod. 29. 3. leu. 2. 37. and 24. 9.

Nom. 28. 9.

b Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus, to confute the error of the people, who thought the Sabbath broken, if any necessary worke were done that day.

* J

b He comman-
 deth the to of-
 fer ~~the~~ felues
 c Christ haue
 power to except
 his from kee-
 ping of the
 Sabbath, seeing
 the s^ruice re-
 quired in the
 Temple, was a-
 ble to excuse
 them that la-
 bourd in the
 same.
Marke 3. 1.
Luke 6. 6.

8 Heale the sicke: cleanse the lepers: raise
 up the dead: cast out the euils. freely
 n^ech n^ere ro^uined. freely giue.
 9 ^{Is of the sonne of man} Is of the sonne of man: no
 of the Sabbath.
 10 And he departed thence, & went in-
 to their Synagogue:
 11 And behold, there was a man which
 had his hand dried vp. And they asked
 him, saying, Is it lawfull to heale vpon
 a Sabbath day? that they might ac-
 cuse him.
 12 And he said vnto them, What man
 shall there bee among you, that shall
 haue a sheepe, and if it fall on a Sab-
 bath day into a pit, will not he take it
 and lift it out?
 13 How much more then is a man bet-
 ter then a sheepe? therefore, it is law-
 full to do well on a Sabbath day.
 14 Then saide he to the man, Stretch
 forth thyne hande. And he stretched it
 forth, & it was made whole as p^r other.
 15 Then the Pharises went out, and
 consulted against him, how they might
 destroy him.
 16 But when Iesus knewe it, he depar-
 ted thence, and great multitudes fol-
 lowed him, and he healed them all.
 17 And charged them that they should
 not make him knowne,
 18 That it might be fulfilled, which was
 spoken by Elias the Prophet, saying,
 19 *Behold my seruant whom I haue
 chosen, my beloued in whom my soule
 delighteth: I will put my spirit on him,
 and he shall shew iudgement to the
 Gentiles.
 20 He shall not s^rrine, nor crie, neither
 shall any man heare his voyce in the
 streets.
 21 He shall not seeke to be knowen,
 and smoking flaxe shall he not quenehe,
 till hee bring forth iudgement vnto
 victorie.
 22 And in his name shall p^r Gentiles trust.
 23 *Then was brought to him one,
 possessed with a deuill, both blinde, and
 dumme, and he healed him, so that
 hee which was blinde and dumme, both
 spake and sawe.
 24 And all the people were amazed, and
 said, Is not this the sonne of Dauid?
 25 But when the Pharises hearde it,
 they said, *This man calleth the deuils
 no other wise out, but through Beel-
 zebub the prince of deuils.
 26 But Iesus knewe their thoughtes,
 and saide to them, Euery kingdome
 deuiled against it selfe, shall be brought
 to nought: and euery citie or house,
 deuiled against it selfe, shall not stand.
 27 So if Satan cast out Satan, he is
 deuiled against him selfe: howe shall
 then his kingdome endure?
 28 Also if I through Beelzebub cast out
 deuils, by whome doe you^r children
 cast them out? Therefore they shall be
 your iudges.
 29 But if I cast out deuils by the Spi-

knowen.
 27 What I tell you I
 speake in light: a man enter into a
 in the care, that spoile his goods,
 1 houles, the strong man, and
 30 He that is with me, is against
 me: and he that gathereth not with me,
 scattereth.
 31 *Wherefore I say vnto you, euery
 sinne and blasphemie shall be forgiven
 vnto men: but the blasphemie against
 the holy Ghost shall not bee forgiven
 vnto men.
 32 And whosoener shall speake a word
 against the sonne of man, it shall bee
 forgiven him: but whosoener shall speake
 against the holie Ghost, it shall not be
 forgiven him, neither in this world nor
 in the world to come.
 33 Either make the tree good, and his
 fruit good: or els make the tree euill, &
 his fruit euill: for the tree is known by
 the fruit.
 34 O generations of vipers, howe can
 you speake good things, when ye are
 euill: for of the abundance of the heart
 the mouth speaketh.
 35 A good man out of the good treasure
 of his heart bringeth forth good things:
 and an euill man out of an euill trea-
 sure, bringeth forth euill things.
 36 But I sape vnto you, that of euery
 idle word that men shall speake, they
 shall giue a count thereof at the day of
 iudgement.
 37 For by thy wordes thou shalt bee
 iustified, and by thy wordes thou shalt
 be condemned.
 38 ¶ The answered certene of s^r Scribes
 and of the Pharises, saying, What
 ster? wee would see a signe of thee.
 39 But he answered, and saide to them,
 An euill and adulterous generation
 seeketh a signe, but no signe shall be giuen
 vnto it, saue the signe of the Prophet
 Jonas.
 40 *For as Jonas was three dayes, &
 three nights in the whales bellie: so shall
 the sonne of man be three dayes and
 three nightes in the heart of the earth.
 41 The men of Nineue shall rise in iu-
 dgement with this generation, and con-
 demne it: for they repented at the pre-
 ching of Jonas: and behold, a great-
 er then Jonas is here.
 42 *The Quene of the South shall rise
 in iudgement with this generation, &
 shall condemne it: for she came from
 the vtmost partes of the earth to heare
 the wisdom of Salomon: and be-
 hold, a greater then Salomon is here.
 43 ¶ Nowe when the vniuersall spirit
 is gone out of a man, he walketh
 throughout vnie places, seeking rest,
 and findeth none.
 44 Then he saith, I will returne into
 mine house, from whence I came: and
 when he is come, he findeth it empty,
 not instructed in the Law of God, Luk. 11. 24.
 swept

to the Pharises,
 that they were
 in two sortes his
 enemies, not on-
 ly because they
 did forsake him,
 but also make o-
 pen warre a-
 gainst him.
Luke 3. 28, 29.
Luke 12. 10.
1. ioh. 5. 16.
 k That is, he
 striueth against
 y^e truth which
 he knoweth, and
 against his owne
 conscience, can
 not returne to
 repentance: for he
 sinneth against
 y^e holie Ghost.
 *Or, corrupt.
 *Or, brooder.
Luke 6. 45.
 l Much more
 they shall giue a
 count of their
 blasphemies.
 m Their wicked
 wordes shall be a
 sufficient prooofe
 to condemne y^e
 vngodly, if there
 were no other
 thing.
Chap. 16. 1. Luk. 11.
29. 1. cor. 1. 21.
 n That was to
 finde some newe
 shift or pretext
 to resist his do-
 ctrine.
 o They were be-
 come bastards &
 degenerate fro
 their holy an-
 cesters.
Iona. 1. 17. & 2. 10.
 p He taketh
 part of y^e day for
 the whole day.
Iona. 2. 5.
 q Whowas a
 poore stranger,
 and yet these
 know not y^e
 Messias which
 was promised to
 be their King.
1. k. iug. 10. 1.
2. chron. 9. 1.
 r It is ment
 as touching her
 fact in comming
 to see Salomon,
 and not her per-
 son: for the was
 *Or, wilderness.

f Meaning, an infinite number.
 t If Satan be cast out, we must watch still, that he enter not againe: for since he was once mas old ghost, he knoweth every hole and corner of our house.
 2 Pet. 2. 20.
 hebr. 6. 4. & 10. 26.
 Mar. 3. 31.
 Luke 8. 20.
 u This worde in the Scriptures signifieth oft times every kinsman.
 x Chnst preferreth y spiritual kundred to the carnall.

swept and garnished.

45 ¶ Then he goeth, & taketh vnto him seue other spirits worse then him self, and they enter in, and dwell there: & at the end of that man is worse then the beginning. & even so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Beholde my mother and my brethren.

50 For whosoever shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdom of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustard seede. 31 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearle. 47 And of the net. 57 The Prophet is condemned in his owne country.

1 ¶ The same daie went Iesus out of the house, and saue by the sea side.

2 And a great multitude resorted vnto him, so that he went into a ship, & sat downe: and the whole multitude stood on the shoare.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sow.

4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fell vpon stony grounde, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one corne an hundred fold, some fiftie folde, and another thirtie folde.

9 ¶ He that heareth eares to heare, let him heare.

10 ¶ Then the disciples came, and saide to him, Whyp speakest thou to them in parables?

11 And he answered & saide vnto them, Because it is giuen vnto you, to know the secrets of the kingdom of heauen, but to them it is not giuen.

12 ¶ For whosoever hath, to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

14 So them is fulfilled the prophesie of Esaus, which prophesie saith, * Asp hearing, ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 ¶ For this peoples heart is waxed fat, & their eares are dull of hearing, & with their eyes they haue winked, lest they should see with their eyes, & heare with their eares, and shoulde vnderstand with their heares, and shoulde returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ For verely I say vnto you, that many prophets, and righteous men haue desired to see hol. things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ Heare ye therefore the parable of the sower.

19 Whensoever a man heareth y worde of the kingdom, and vnderstandeth it not, the euil one cometh, & catcheth away that which was sown in his heart: & this is he which hath receiued the seede by the way side.

20 And he that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiureth it.

21 ¶ For he hath no roote in him selfe, and dureth but a season: for asone as tribulation or persecution cometh because of the word, he and by he is offended.

22 And he that receiureth y seede among thornes, is he that heareth the word: but the care of this worlde, and the deceitfulness of riches choke the worde, & he is made vnfruitfull.

23 But he that receiureth the seede in y good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, & bringeth forth, some an hundred folde, some fiftie folde, and some thirtie folde.

24 ¶ In other parable put hee fourth vnto them, saying, ¶ The kingdom of heauen is like vnto a man which sowed good seede in his field.

25 ¶ But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruite, the appeared the tares also.

27 ¶ Then came the seruantes of y householder, and said vnto him, Master, sowedst not thou good seede in thy felde? from whence then hath it tares?

28 And he said to them, ¶ The enuious man hath done this. ¶ The seruantes said vnto him, Wilt thou then that we go and gather them vp?

f That which y Prophet referreth to y secret counsell of God, is here attributed to the harde stubburnes of y people: for the one can not be separated from the other.
 g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour.

Luke. 10. 24.

Mar. 4. 11.

Luke 8. 17.

* Or, was sown.

Mar. 4. 11.
 Luk. 8. 4. & 5.
 a As desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men can not vnderstande these mysteries, and also maketh his disciples more attentive.
 c The Gospell is hid to them that perish.
 Chap. 13. 13.
 d Chnst increaseth in his children his graces.
 e Euen that which he seemeth to haue,

h He teacheth that the good & the bad shall be mixt together in the Church, to the end that the faithfull may arme the selues with patience & conlancie,

29 But he said, Nay, say, left while ye go as
bunt to gather the tares, ye plucke up
also with them the wheate.

30 Let both growe together untill the
haruest, and in tyme of haruest I will
say to the reapers, Gather ye first the
tares, and binde them in sheaves to
burne them: but gather the wheate into
my barnie.

31 ¶ Another parable he put forth vnto
them, saying, The kingdome of heauen
is like vnto a graine of mustard seede,
which a man taketh and sowerth in his
field:

32 Which in dedde is the least of all
seedes: but when it is growen, it is the
greatest among herbes, and it is a tree,
so that the birdes of heauen come and
binde in the branches thereof.

33 ¶ Another parable spake he to the,
The kingdome of heauen is like vnto
leauen, which a woman taketh and hid-
deth in three pecks of meale, ¹til all be
leauened.

34 ¶ All these things spake Iesus vnto
the multitude in parables, & without
parables spake he not to them.

35 That it might be fulfilled, which was
spoken by the Prophet, saying, * I will
open my mouth in ^m parables, and will
utter the things which haue bene kept
secret fro the foundation of the worlde:

36 Then sent Iesus the multitude away,
& went into ^h house. And his disciples
came vnto him, saying, Declare vnto
vs the parable of the tares of the feldie.

37 Then answered he, and said to them,
He that soweth the good seede, is the
Sonne of man.

38 And the feld is the worlde, and the
good seede, they are the children of the
kingdom, and the tares are the children
of the wicked,

39 And the enemy that soweth them, is
the deuill, * and the haruest is the end
of the worlde, and the reapers be the
Angels.

40 As then the tares are gathered and
burned in the fire, so shal it be in the end
of this worlde.

41 The Sonne of man shal sende forth
his Angels, and they shal gather out of
his kingdom all things that * offend, &
them which do niquitie,

42 And shal cast them into a furnace of
fire. There shalbe wailing & gnashing
of teeth.

43 * Then shall the iust men shine as
the sunne in the kingdome of their fa-
ther. He that hath eares to heare, let
him heare.

44 ¶ Again the kingdome of heauen is
like vnto a treasure hid in ^h feld, which
when a man hath found, he hideth it, &
for ioy thereof departeth and selleth all
that he hath, and buyeth that feld.

45 ¶ Again the kingdome of heauen is
like to a merchant man, that seeketh
good pearles,

46 Who hauing found a pearle of greate

price, went & solde all that he had, and
bought it.

47 ¶ Again the kingdome of heauen is
like vnto a drawe net cast into ^h sea,
that gathereth of all kindes of things.

48 Which, when it is full, men drawe to
lande, and sit and gather the good into
bessels, and call the ^h bad away.

49 So shal it be at the ende of the worlde.
The Angels shal go forth, & leuer the
bad frem among the iust,

50 And shal cast them into a furnace of
fire: there shalbe wailing, and gnashing
of teeth.

51 ¶ Iesus said vnto them, Vnderstand
ye all these things: They said vnto him,
Yea, Lord.

52 Then saide he vnto them, Therefore
cuerie scribe which is taught vnto
the kingdome of heauen, is like vnto a
householder, which bringeth forth out
of his ^h treasure things both newe and
olde.

53 ¶ And it came to passe, that when Ie-
sus had ended theie parables, hee de-
parted thence.

54 * And came into his owne countrey,
and taught them in their Synagogue,
so that they were astonied, and sayde,
Whence cometh this wisdom, and
great workes vnto this man?

55 Is not this the carpenters sonne: is
not his mother called Marie, * and his
brethren James & Ioses, and Simon
and Judas?

56 And are not his sisters all with vs?
Whence then hath he all these things?

57 And they were offended with him.
Then Iesus saide to them, * A prophet
is not without honour, ^h laue in his
owne countrey, and in his owne house.

58 And he did not many great workes
there, for their vnbeliefes sake.

CHAP. XIII.

2 Herodes opinion concerning Christ, 10 Iohn is be-
headed, 19 Christ feedeth five thousand men with
five loaves & two fishes, 23 He prayeth in ^h mes-
taine. 25 He appeareth by night vnto his disci-
ples vpon the Sea, 31 And saith Peter, 33 They
confesse him to bee the Sonne of God, 36 He hear-
leth of that touched the hemme of his garment.

1 ¶ At that tyme Herod ^h Tetrarche
A heard of the fame of Iesus,
2 And sayd vnto his seruants, This
is Iohn Baptist: he is risen againe
from the dead, and therefore great ^h workes
are wrought by him.

3 * For Herode had taken Iohn, & bound
him, and put him in prison for Ieros-
dias sake, his brother Philipps wife.

4 For Iohn sayde vnto him, It is not
* lawefull for thee to haue her.

5 And when he would haue put him to
death, he feared the multitude, because
they counted him as a Prophet.

6 But when Herodes birth day was
lukes. 10. leuit. 18. 16. & 20. 21. c Aswell because nature ab-
horreth such horrible incest, as also that hee had taken her by
force from his brother. Chap. 13. 26.

o It is a kind of
net that gather-
eth in all things
that come in the
way.

p The Greeke
worde significeth
rotten things.

q Because the
Scribes office
was to expounde
the Scriptures, he
meaneth him y
doeth interpret
them aright, and
according to the
Spirit.

r The preachers
of Gods worde
of Gods worde
must haue store
of sundrie and
ample instructi-
ons.

Mar. 6. 7. luke. 4. 16. Iohn. 6. 42. Or, confins.

Mar. 6. 4. luke. 4. 24. Iohn. 4. 42. 4. 4.

s Men common-
ly neglect them,
whom they haue
knowne of chil-
dren: also they do
cruell them of
the same coun-
treys: and such is
their ingrati-
tude, that they
take light occa-
sion to cōtemne
the graces of
God in others.

i Christ mea-
neeth only that
Church shall ne-
uer be without
some wicked me
although they
be neuer so lath
y punished by
such meanes as
he hath left to
purge his
church.

Mar. 4. 30. 31. luke. 13. 19.

k This teacheth
vs not to be as-
tonied at small
beginnings of y
Gospel.

Luk. 13. 32.

l By this he ad-
monisheth them
to waite till the
fruit of the Go-
spel appeare.

Mar. 4. 33. 34. Luk. 19. 19.

m This worde
signifieth graue
and sententious
prouerbs, to the
end that the doc-
trine might haue
the more maie-
stie, & the wic-
ked might ther-
by be confound-
ed.

Ioh. 1. 27. Ioh. 1. 27.

n The wicked
which hurt o-
thers by their
euil example.

Dem. 12. 30. wis. 3. 7.

kept, the daughter of Herodias dam-
ned before them, and pleased Herode.
Wherefore he promised with an oath,
that he would give her whatsoever she
would aske.

And the being before instructed of her
mother, said, Give me here John Bap-
tists head in a platter.

And the king was sorie: nevertheless
because of the oath, and them that sat
with him at the table, he commanded
it to be given her,

And sent, and beheaded John in the
prison.

And his head was brought in a plat-
ter, & given to the maide, & she brought
it unto her mother.

And his disciples came, and tooke vp
his body, and buried it, and went, and
tolde Jesus.

And when Jesus heard it, he depar-
ted thence by shippe into a desert place
apart. And when the multitude had
heard it, they followed him asfoote out
of the cities.

And Jesus went forth, and sawe a
great multitude, & was moued with
compassion towaide them, and he hea-
led their sicke.

And when euen was come, his dis-
ciples came to him, saying, This is a
desert place, and the houre is already
past: let the multitude depart, that they
may go into the townes, and bye them
bitales.

But Jesus saide to them, They haue
no neede to go away: giue ye them to
eate.

Then saide they vnto him, We haue
here but fise loanes, and two fishes.

And he saide, Bring them hither to
me.

And he commanded the multitude to
sit downe on the grasse, and tooke the
fise loanes and the two fishes, & looked
vp to heauen & blessed, and brake, and
gave the loanes to his disciples, & the
disciples to the multitude.

And they did all eate, and were suffi-
ced, and they tooke vp of the fragments
that remained, twelue baskets full.

And then that had eaten, were about
fise thousand men, beside women and
little children.

And straight way Jesus compelled
his disciples to enter into a ship, &
to go ouer before him, while he sent the
multitude away.

And as soone as he had sent the multitu-
de away, he went by into a moun-
taine alone to pray: & when the eue-
ning was come, he was there alone.

And the ship was now in the mids
of the sea, and was tossed with waues:
for it was a contrary winde.

And in the fourth watch of a night,
Jesus went vnto them, walking on
the sea.

And when his disciples sawe him
walking on the sea, they were troubled,

say-
ing, It is a spirit, and cryed out i-
for feare.

But straight way Jesus spake vnto
them, saying, Be of good comfort, It
is I: be not afraid.

Then Peter answered him, and said,
Master, if it be thou, bid me come vnto
thee on the water.

And he said, Come. And when Peter
was come downe out of the ship, he
walked on the water, to go to Jesus.

But when he sawe a mightie wind, he
was afraid: & as he began to sinke, he
cryed, saying, Master, saue me.

So immediatly Jesus stretched forth
his hand, and caught him, and saide to
him, Thou of little faith, wherefore
diddest thou doubt?

And as soone as they were come into
the ship, the winde ceased.

Then they that were in the ship, came
& worshipped him, saying, Of a truchy
thou art the Sonne of God.

And when they were come ouer,
they came into the land of Gennesaret.

And when the men of that place knew
him, they sent out into all that countrey
rounde about, and brought vnto him
all that were sicke,

And besought him, that they might
touch the hemme of his garment: &
as many as touched it, were
made whole.

CHAP. XV.

Christ excuseth his disciples, and rebuketh the
Scribes, and Pharisees, for transgressing Gods com-
mandement by their owne traditions. 13 The
plant that shall be rooted out. 18 What things
defile a man. 22 He deliuereth the woman of
Canaanes daughter. 26 The bread of the chil-
dren. 30 He healeth the sicke, & 36 And feedeth
foure thousand men, beside women & children.

Then came to Jesus the Scribes &
Pharisees, which were of Ierusa-
lem, saying,

Why do thy disciples transgresse the
tradition of the Elders: for they
wash not their hands when they eate
bread.

But he answered and said vnto them,
Why doe ye also transgresse the com-
mandement of God by your tradition?

For God hath commanded, saying,
Honour thy father and mother: & and
he that curseth father or mother, let
him die the death.

But ye say, Whatsoeuer shall say to fa-
ther or mother, By the gift that is of-
fered by me, thou must haue profit,

Though he honour not his father, or
his mother, shall be free: thus haue ye
made the commandement of God of
no authoritie by your tradition.

Whypocrites, & Iaius prophesied wel
of you, saying,

His people draweth nere vnto me
with their mouth, and honoureth me
with the hyppes, but their heart is farre
of from me,

The presence
of Christ ma-
keth his bolde.
His exile was
great, but he had
not sufficiently
considered the
measure of his
faith.

His enterprise
was to great, &
therefore he
mult needes
fall in danger,
when his faith
failed.

Christ corre-
cteth his fault,
and also giueth
remedie both
at once,

Mar. 6. 54
It seemeth
they were led
with a cereine
superstition,
notwithstanding
our Saviour
would not
quench the
smoking flaxe,
and therefore
did beare with
their small be-
ginnings.

Mar. 7. 15
Men are more
rigorous to ob-
serue their owne
traditions then
Gods comman-
dement.

Or, meates
Exod. 20. 12.
Deut. 5. 16.
Exod. 21. 17.
Leuit. 20. 9.

proverbs. 20. 20.
The Scribes
dispensed with
them that did
not their duties
to their owne
parents, so that
they would re-
compence the
same to their
profit by their
offerings.
Isaiah 29. 13.

The promise
was wicked: but
yet it was more
vile to be obsti-
nate in y same,
that he might
seeme constant.

Or, kerkeir.

Mar. 6. 32.
Luke 9. 10.

To the intent
that his disciples
now after their
ambassage
might some-
what rest them,
or els that he
might instruct
them to greater
enterprises.

Mar. 6. 35.
Luke 9. 12.
John 6. 5.

Christ leaueth
them not defitu-
te of bodily
nourishment,
which seek the
foode of the
soule.

Or, praised and
gaue thanks to
God.

The disciples
were loth to
departe from
Christ: but yet
they shewed
their obedience.

Mar. 6. 46. 47.
John 6. 16. 17. 18.

In the night
was devided in-
to foure wat-
ches, whereof
euery one con-
tained three
houres.

e God will not
be honoured ac-
cording to mans
fantasie, but de-
refteth all good
intentions,
which are not
grounded on his
word.

Mar. 7. 12, 13.

John. 1. 9. s.
d All they
which are not
grafted in Iesus
Christ by free
adoption, and
euery doctrine,
that is not esta-
blished by Gods
worde.
e They are not
worthy to be
cared for.
Luk. 6. 29.
Mark. 7. 17.

Gen. 6. 1. & 8. 21.
f All vices pro-
ceede of the
corrupt affectio
of the heart.

Mar. 7. 24.

g The disciples
were offended
at her importu-
nitie.

Chap. 10. 6.

h Christ calleth
them dogges,
or whelpes,
which are stran-
gers from the
house of God.
i Christ granted
her petition, for
her faith sake,
and not at the
request of his
disciples.

Mar. 7. 31.

14. 35. 53. 6.

9 But in vaine they worship me, teach-
ing for doctrines, mens precepts.

10 * Then he called the multitude vnto
him, and said to them, Heare and vnder-
stand.

11 That which goeth into the mouth, de-
fileth not the man, but that which com-
meth out of the mouth, that defileth
the man.

12 ¶ Then came his disciples, and laide
vnto him, Perceiuest thou not, that the
Pharises are offended in hearing this
saying?

13 But he answered and laide, *d Euery
plant which mine heauy father hath
not planted, shall be rooted vp.

14 * Let them alone: they be the * blinde
leaders of the blinde: and if the blinde
leade the blinde, both shall fall into the
ditch.

15 ¶ Then answered Peter, and said to
him, Declare vnto vs this parable.

16 Then laide Iesus, Are ye per without
vnderstanding?

17 Perceiue ye not yet, that whatsoeuer
entireth into the mouth, goeth into the
belly, and is cast out into the draught?

18 But those things which procede out
of the mouth, come from the heart, and
they defile the man.

19 For out of the heart * come euill
thoughtes, murders, adulteries, for-
nications, theftes, faile testimonies,
slanders.

20 These are the things, which defile the
man: but to cate with vnbawshen hands,
defileth not the man.

21 * And Iesus went thence, and depa-
red into the coasts of Tyrrus & Sidon.

22 And beholde, a woman a Canaanite
came out of the same coastes, and crye-
ed, saying vnto him, Haue mercy on
me, O Lord, the sonne of Dauid: my
daughter is miserablie vexed with a
deuill.

23 But he answered her not a worde. I
Then came to him his disciples, and
besought him, saying, Send her away,
for she crieth after vs.

24 But he answered, & said, I am not
sent, but vnto thee * lost sheepe of the
house of Israel.

25 ¶ Yet she came, and worshipped him,
saying, Lord, helpe me.

26 And he answered, and said, It is not
good to take the childrens bread, and
to cast it to ^b whelpes.

27 But she laide, Trueth, Lord: yet in
deede the whelpes eat of the crummes,
which fall from their masters table.

28 Then Iesus answered, and said vnto
her, O woman, great is thy faith: be
it to thee, as thou desirest. And her
daughter was made whole at ^b houre.

29 ¶ So Iesus * went away from thence,
and came neere vnto the sea of Galilee,
and went by into a mountaine & late
downte there.

30 And great multitudes came vnto
him, * hauing with them, halfe, blinde,

donne, malined, and many other, and
cast them downe at Iesus feete, and
he healed them.

31 In so much that the multitude won-
dered, to see the donne speake, the ma-
nied whole, the ha: to go, and the blind
to see: and they glorified the God of Is-
rael.

32 * Then Iesus called his disciples vnto
him, and said, I ^k haue compassion
on this multitude, because they haue
continued with me already three daies,
and haue nothing to cate: and I will
not let them departe fasting, least they
faint in the way.

33 And his disciples said vnto him,
Whence shouldest thou haue so much bread
in the wilderness, as shouldest suffice for
great a multitude?

34 And Iesus laide vnto them, Howe
many loaves haue ye? And they said,
Seuen, and a fewe litle fishes.

35 Then he commanded the multitude
to sit downe on the ground,

36 And tooke the seuen loaves, and the
fishes, and gaue thanks, and brake
them, and gaue to his disciples, & the
disciples to the multitude.

37 And they did all cate, and were suffi-
ced: & they tooke vp of the fragments
that remained, seuen baskets full.

38 And they that had eaten, were foure
thousand men, beside women, and litle
children.

39 Then Iesus went away the multitude,
and tooke shippe, and came into the
partes of ^o Magadala.

Mar. 8. 1.
k Christ can
not forget those
that follow him.

^o Or, Magadan.

CHAP. XVI.

The Pharises require a token, 6 Iesus warneth
his disciples of the Pharises doctrine, 16 The
confession of Peter, 19 The keyes of heauen, 24
The faithfull must beare the crosse, 25 To winne
or lose the life, 27 Christs coming.

Then * came the * Pharises and
Sadduces, and did tempt him, des-
siring him to shewe them a signe
from heauen.

2 But he answered, and said vnto them,
When it is euening, ye say, Faire we-
ther: for the skie is red.

3 And in the morning ye say, To day
shall be a tempest: for the skie is red and
fallowing, O hypocrites, ye can discerne
the face of the skie, and can ye not dis-
cerne the signes of the times?

4 * The wicked generation, and adulte-
rous seeketh a signe, and there shall no
signe be giuen it, but the ^a signe of the
Prophet * Jonas: to he left them, and
departed.

5 ¶ And when his disciples were come
to the other side, they had * forgotten
to take bread with them.

6 Then Iesus laide vnto them, Take
heede and beware of the leauen of the
Pharises and Sadduces,

Chap. 12. 38.
mar. 8. 11.
a Although
they did not
agree in do-
ctrine, yet they
ioyned toge-
ther to fight a-
gainst I. truth.
b Men tempt
God either by
their incredu-
lity, or curiosi-
tie.
c Which ap-
pertaine to the
heavenly and
spirituall life.
Chap. 11. 34.
d Christ shall
beto them.
e As a Ionas
raised vp from
death. Iona. 1. 17, and 2. 1. Mark. 8. 14, Luke. 12. 1.

*Or, reasoned,
with themselves.*

e A token of
Christs diuinitie

to know mens
thoughts.
*Chap. i. 4. 7.
John. 6. 9.*

Chap. i. 34.
f We may bold-
ly by Christs

admonition re-
iect and confene

all erroneous do-
ctrine and mans

inventions, and
ought onely to

cleane to the
word of God.

Matt. 8. 27.

John. 9. 1. 8.

John. 6. 69.

g He meaneth
any thing that is

in man.

John. 2. 43.

h Vpō that faith
whereby thou

hast confessed &
acknowledged

me: for it is groun-
ded vpon an in-

fallible truth.

i The power of

Satan which sta-

ndeth in craft and

violence.

k The preachers

of the Gospel

open the gates

of heauen with

the word of

God, which is

the right key: so

that where this

word is not

purely taught,

there is neither

key nor autho-

ritie.

John. 20. 23.

l Condemne by

Gods worde.

Or, absolve.

m Because he

7 And they ^{thought in their selues,} say-
ing, he is because we haue brought no
bread.

8 But Iesus knew in it, said vnto the,
ye of little faith, why thinke you thus
in your selues, because ye haue brought
no bread?

9 Doe ye not yet perceiue, neither re-
member the five loaves, when there were
five thousand men, and howe manie
baskets tooke ye vp?

10 Neither the seven loaves when there
were foure thousand men, and howe
manie baskets tooke ye vp?

11 Why perceiue ye not, that I saide not
vnto you concerning bread, that you
should beware of the leaue of the Pha-
risees and Sadducees?

12 They vnderstode they that he had
not said, that they should beware of the
leaue of bread, but of the doctrine of
the Pharisees, and Sadducees.

13 ¶ Howe when Iesus came into the
coastes of Celsarea Philippi, he asked
his disciples, saying, Whome doe men
say that I, the Sonne of man am?

14 And they said, Some say, John Bap-
tist: and some, Elias; and others, Jeremias,
or one of the Prophets.

15 Ye saide vnto them, But whome sape
ye that I am?

16 Then Simon Peter answered, & said,
* Thou art the Christ, the Sonne of the
liuing God.

17 And Iesus answered, and said to him,
Blessed art thou, Simon, the sonne of
Jonas: for as the fish and blond hath not
reuerited it vnto thee, but my Father
which is in heauen.

18 And I sape also vnto thee, that thou
art * Peter, and vpon this rock I will
bulde my Church: and the gates of
hell shal not overcome it.

19 ¶ And I will giue vnto thee the keyes
of the kingdome of heauen, and what-
soeuer thou shalt binde vpon earth,
shalbe bound in heauen: and whatsoe-
uer thou shalt loose on earth, shall be
loosed in heauen.

20 Then he charged his disciples, that
they should tell no man that he was
Iesus the Christ.

21 ¶ From that time forth Iesus began
to shewe vnto his disciples, that he
must go vnto Ierusalem, & suffer many
things of the Elders, and of the hie
Priests, and Scribes, and be slayne, &
rise againe the third day.

22 Then Peter tooke him aside, & began
to rebuise him, saying, Master, pittie thy
selfe: this shall not be vnto thee.

23 Then he turned backe, and saide vnto
Peter, Get thee behinde me, * Satan:
thou art an offence vnto me, because
thou understandest not the things that
are of God, but the things that are
of men.

4 Iesus then said to his disciples, * If
any man will follow me, let him forsake
him selfe, and take vp his crosse, and fol-
low me.

5 For whosoever will save his life,
shall lose it: and whosoever shall lose his
life for my sake, shall finde it.

6 ¶ For what shall it profite a man,
though hee shoulde winne the whole
worlde, if he lose his owne soule? or
what shall a man giue for recompence
of his soule?

7 For the Sonne of man shall come in
the glorie of his Father with his An-
gels, and then shall hee giue to euery
man according to his deedes.

8 ¶ Verely I sape vnto you, there bee
some of them that stande here, which
shall not taste of death, till they haue
sene the Sonne of man come in his
kingdome.

into his kingdome, and was also confirmed by sending the holy
Ghost, whereby he wrought so great and sundrie miracles.

CHAP. XVII.

*The transfiguration of Christ vpon the mountaine
of Thabor. 1 Christ ought to be heard. 21. 13
Of Elias and Iohn Baptist. 25 He healeth the
lunaticke. 30 The power of faith. 31 Prayer &
fasting. 32 Christ telleth them before of his passi-
on. 37 He payeth tribute.*

¶ After sixe dayes, Iesus tooke
Peter, and James, and Iohn his
brother, and brought them vp into
an hie mountaine aparte,
2 And was * transfigured before them:
and his face did shine as the Sonne,
and his clothes were as white as the
light.

3 And behold, there appeared vnto the
Moses, and Elias, talking with him.

4 Then answered Peter, and said to Ie-
sus, Master, it is good for vs to be here:
if thou wilt, let vs make here three tab-
ernacles, one for thee, and one for Mo-
ses, and one for Elias.

5 While he yet spake, beholde, a bright
cloud shadowed them: and beholde,
there came a voyce out of the cloud,
saying, * This is my beloued Sonne,
in whome I am well pleased: heare
him.

6 And when the disciples hearde that,
they fell on their faces, and were sore
afraid.

7 Then Iesus came and touched them,
and said, Arise, and be not afraid.

8 And when they lifted vp their eyes,
they sawe no man, save Iesus onely.

9 ¶ And as they came downe from the
mountaine, Iesus charged them, say-
ing, Shew the vision to no man, until
the Sonne of man rise againe fro the dead.

Chap. 2. 17. 2. pet. 1. 17. d Weare reconciled to God by
Christ onely. *e* Christ is our chiefe and onely schoolmaster.
f And worshipped Christ. *g* For men would not haue be-
lieued them, before that Christ had made his glorie more ma-
nifest by his resurrection.

Mar. 9.11.
Chap. 11. 13.
Matth. 4. 10.

Mar. 9. 14. 17.
Luk. 9. 38.

h He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten a victorie over Christ, because his disciples were not able to do this miracle.

Luk. 17. 6.
i By this manner of speech is signified, that they should do things by their faith y should seeme impossible.
k The best remedie to strengthen the weake faith is prayer, which hath fasting added to it, as an help to the same

Or, were contentant, or, returned into Galile.

Chap. 20. 12.
mar. 9. 28.

Luk. 9. 44. & 24. 7.
l The Greeke word is (didrachma) which was of value about x pence of old sterling moony, & the Israelites paid it once by the law, Exod. 30. 13. & at this time they payed it to the Romanes.

m Orgiue occasion to forsake the truth.
n The word is (Statera) which containeth two didrachmas, & is valued about s. groates of old sterling.

- 10 * And his disciples asked him, saying, Why then saide the Scribes that * Elias must first come?
- 11 And Iesus answered, and saide vnto them, Certeinly Elias must first come, and restore all things.
- 12 But I saide vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shal also the Sonne of man suffer of them.
- 13 Then the disciples perceiued that hee spake vnto them of John Baptist.
- 14 ¶ * And when they were come to the multitude, there came to him a certaine man, & kneeled downe to him,
- 15 And saide, Master, haue pitié on my sonne: for he is lunatique, and is foreberd: for oftentimes he falleth into the fyre, and oft times into the water.
- 16 And I brought him to thy disciples, & they could not heale him.
- 17 Then Iesus answered, and saide, h O generation faithles, and crooked, howe long now shall I be with you? howe long now shall I suffer you? bring him hither to me.
- 18 And Iesus rebuked the deuill, and hee went out of him: and the childe was healed at that houre.
- 19 Then came the disciples to Iesus aspert, and saide, Why could not we cast him out?
- 20 And Iesus sayde vnto them, Because of your vnbeliefe: for verely I say vnto you, if ye haue faith as much as a graine of mustard seebe, ye shall say vnto this mountaine, i Iacmoue hence to ponde place, and it shall remooue: and nothing shall be impossible vnto you.
- 21 Howbeit this kinde goeth not out, but by prayer and fasting.
- 22 ¶ And as they * abode in Galile, Iesus saide vnto them, The Sonne of man shall be deliuered into the hands of men,
- 23 And they shall kill him, but the thirde day shall he rise againe: and they were deep sleep.
- 24 ¶ And when they were come to Capernaum, they that receiued * polle money, came to Peter, and said, Woeit not your Master pay tribute?
- 25 He said, Yes. And when he was come into the house, Iesus priuently him, saying, What thinkest thou Simon? Of whom do the Kings of y earth take tribute, or polle money? of their chyldren, or of strangers?
- 26 Peter saide vnto him, Of strangers. Then said Iesus vnto him, Then are the chyldren free.
- 27 Neuertheless, lest we should * offende them, go to the sea, and cast in an angle, and take the first fish that cometh by, and wile thou hast opened his mouth, thou shalt finde a * piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of heauen. 3 Hee teacheth his disciples to be humble and harmlesse. 6 To auoyde occasions of euill. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the auhoritie of the Church. 19 The commendation of prayer and godlie assemblies. 21 Of brotherly forgiveness.

- 1 The * same time the disciples came vnto Iesus, saying, * Who is the greatest in the kingdom of heauen?
- 2 And Iesus called a litle childe vnto him, and set him in the middes of them,
- 3 And said, Verely I say vnto you, except ye be * conuerred, and become as litle children, ye shal not enter into y kingdom of heauen.
- 4 Whosoever therefore shall humble him selfe as this litle childe, the same is the greatest in the kingdom of heauen.
- 5 * And whosoever shall receiue such a litle childe in my name, receiue me.
- 6 * But whosoever shall offende one of these litle ones which beleue in me, it were better for him, that a * millstone were hanged about his necke, and that he were drowned in the depth of the Sea.
- 7 * Wo be vnto the worlde because of offences: for it must needs be that offences shall come, but wo be to that man, by whom the offence cometh.
- 8 * Therefore if thine hande or thy fote cause thee to offende, cut them of, & cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two fete, to be cast into euerlasting fire.
- 9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.
- 10 ¶ See that ye despise not one of these litle ones: for I say vnto you, that in heauen their * Angels alwayes be: holde the face of my * Father which is in heauen.
- 11 For * the Sonne of man is come to h saue that which was lost.
- 12 Howe thinke ye? * If a man haue an hundred sheepe, & one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?
- 13 And if so be that he finde it, verely I say vnto you, he reioiceth more of that sheepe, the of the ninetie and nine which went not astray.

Matth. 23. 12.
Luk. 9. 46.

a They strue for the reward before they haue taken any payne: & where as they should haue holpen and reuerenced one another, they were ambitious and ambitious of their brethren.

Chap. 19. 14.
1 Cor. 14. 20.

b Not in lack of discretion, but that they be not vaine glorious, seeking to aduance them selues to worldly honours.

c He calleth the litle children now, which humble them selues with all humilitie & subiection.

Mar. 9. 42.
Luk. 17. 1, 2.

d The word signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is turned with mans hand, which is lesse.

e Christ warneth him to take heed, that they shrink not back from him for any euill example or offence that man can giue.

Chap. 5. 30.
mar. 9. 45.

f Christ toucheth the cause of this offence, which is

pride and disdain of our inferiours. Psalms. 34. 7. g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will reuenge their cause. Luk. 19. 16. h We may not lose by our offence that which God hath so dearly bought.

Luk. 15. 4.

14 So is it not the will of your father which is in heaven, that one of these little ones should perish.

15 ¶ Whosoever, if thy brother trespass against thee, go, and tell him his fault between thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may be confirmed.

17 And if he will not vouchsafe to heare thee, tel it unto the Church: and if he refuse to heare the Church also, let him be unto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer pe bind on earth, shalbe bound in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe giuen them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the middes of them.

21 Then came Peter to him, and saide, Master, how oft shall my brother sinne against me, and I shall forgive him? * vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto * seuentie times seuentie times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take a count of his seruantes.

24 And when he had begun to recken, one was brought vnto him, which ought him ten thousand * talents.

25 And because he had nothing to paye, his master commaunded him to be sold, and his wife, and his children, and all that he had, and the dette to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger toward me, and I wil pay thee all.

27 Then that seruants master had compassion, & loosed him, and forgave him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought him an hundred * pence, and he layed hands on him, and tooke him by the throte, saying, Paye me that thou owest.

29 Then his fellowe fell downe at his feete, & besought him, saying, Appeale thine anger towards me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should paye the dette.

31 And when his other felowes saw what was done, they were very sorry, & came, and declared vnto their master all that

was done.

32 Then his master called him, and sayd to him, Dull seruant, I forgave thee all that dette, because thou prayedst me.

33 Doughtest not thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and deliuered him to the taplers, till he should paye all that was due to him.

35 So likewise shall mine heauenly father do vnto you, except ye forgive * fro your heartes, eche one to his brother their trespasses.

p God esteemeth only the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman maye be diuorced. 11 Continuance is agift of God. 14 He receiveth little children. 16 To obtaine life everlasting. 24 That rich men can scarcely be saved.

28 He promisseth them which haue left all to followe him, hys euell liking.

1 And * it came to passe, that when Iesus had finished those sayings, he departed from Salie, and came into the coastes of Iudaea beyond Iordain.

2 And great multitudes followed him, & he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery * fault?

4 And he answered and said vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leave father and mother, and cleaue vnto his wife, and they * twaine shall be one * flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the hardness of your heart, suffered you to put away your wives: but * from the beginning it was not so.

9 I say therefore vnto you, * that whosoever shall put away his wife, except it be for whoredome, and marry another, * commiteth adulterie: and whosoever marryeth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marrie.

11 But he saide vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are * some * chaste, which were so borne of their mothers bellie: & there be some chaste, which be made chaste by men: and there be some which haue made themselves with more free chaste.

Mar. 10. 1.

Or, cause.

Gen. 1. 27.

Gen. 2. 24. 1. cor. 6.

16. eph. 5. 31.

1. They that are

fore were as two,

shalbe now as

one person.

Or person.

Deut. 24. 1.

b It was to a-

void y^e crueltye

that men would

haue vsed to

wardes their wi-

ues, if they had

bene forced to

reteinne them in

their displeasure

furic & malice.

c That is, at the

beginning, & by

Gods ordinance.

Chap. 5. 32.

mar. 10. 11. luke

16. 18. 1. cor. 7. 11.

d For this band

cannot be broke

at mans pleasure

e Some by nature

are vnable

to marrie, and

some by arte.

f The word sig-

nifieth (gilded)

and they were so

made because

they should

keepe the cham-

bers of noble wo-

men: for they

were iudged

chaste.

g Which haue

the gift of contin-

ence, and vse

it to serue God

with more free

chaste liberte.

h This gift is not common for all men, but is verie rare, & giuen to fewe: therefore men may not rashly absteine from marriage, Chap. 18. 3. mar. 10. 13. luke 18. 15. Mar. 10. 17. luke 18. 18. i Because this yong man knew nothing in Iesus Christ but his manhode, he leadeth him to higher things, to the intent, that his doctrine might better take place. k He spake this, that he might learne to knowe him selfe. Exod. 20. 13. deut. 5. 17. rom. 13. 9. Mar. 10. 20. l He boasteth much because as yet he knewe not him selfe, m Christ hereby discovered his hypocrisie, and caused him to feelee his owne weakenes, not generally commanding all to doe the like, n What hindrance men haue by riches. ^o Or scabierope. o Who can frame mens hearts so, that they shal not set their mindes on their riches. Mar. 10. 28. luke 18. 28. p In this worke whereby the world is changed, renewed and regenerate: or to ioiue this worde with y^e sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might knowe that it is not sufficient to haue begun once. Luke 22. 30.

chatte for the kingdome of heauen. Ye that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him litle children, that he should put his handes on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbidd them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and saide vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he saide vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into lyfe, * keepe the commaundements.

18 He saide to him, Which? And Iesus sayd, * These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man saide vnto him, I haue ^a obserued all these things from my youth: what lacke I yet?

21 Iesus saide vnto him, If thou wilt be perfect, go, = sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and folow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great ^a possessions.

23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ^a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God ^a all things are possible.

27 ¶ * Then answered Peter, and saide to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus saide vnto them, Verely I saye to you, that when the Sonne of man shall sit in the throne of his maieste, ye which followed me ^a in the regeneration, * shall sit also vpon twelue

thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundredfold more, and shall inherite euertlasting life.

30 * But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is decter vnto no man, and howe he alway calleteth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to see ambition. 28 Christ payeth our ranfome. 30 He gueth two blinde men their sight.

1 ¶ ^a The kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the daye to hyge labourers into his vines parde.

2 And he agreed with the labourers for a ^a peny a day, and sent them into his vineparde.

3 And he went out about the ^b thirde houre, and sawe other standing idle in the market place,

4 And saide vnto them, Goe ye also into my vineparde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And he wet about the eleuenth houre, and found other standing idle, and said vnto them, Whyp stande ye here all the day idle?

7 Hep saide vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineparde, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineparde said vnto his stewarde, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penny.

10 Nowe when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, * Friend, I doe thee no wrong: diddest thou not agree with me for a pennie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye = enuill because I am good?

q Theiyoiofconscience which gods childre feel euen in their afflictions is a 1000 fold more worth then all worldly treasures. Cha. 20. 16. mar. 10. 31. luke 13. 30.

a Which was called *dinarus*, and was of value about four pence halfe penny, of olde monney, and was commonly a workemans hire, b They deuicd the day into twelue houres, so that y^e thirde was the fourth parte of the day, six of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

^c Or fellowe.

e Or enuious because of a liberalitye?

Chap. 19. 30.
mar. 10. 31
luk. 13. 30.
d Therefore e-
uerie man in his
vocation, as he
is called first,
ought to go for-
warde, and en-
courage others,
seeing the hye is
indifferent
for all.
Chap. 22. 14.
Marke 10. 33.
luke 18. 31.
Iohn 18. 32.
Marke 10. 35.

e He settech the
crosse before
their eyes to
draw them from
ambition, call-
ing it a cup, to
signifie the mea-
sure of the af-
flictions, which
God hath ordi-
ned for euery
man: the which
thing also he cal-
leth baptisme.
f God my Fa-
ther hath not gi-
uen me charge
to bestow offices
of honour here:
but to be an ex-
ample of humi-
litie vnto all.
Mar. 10. 41.
luke 22. 25.
Philip 2. 7.

Marke 10. 46.
luke 18. 35.

- 16 * So the last halfe first, and the first
last: for many are called, but fewe
chosen.
- 17 * And Iesus went up to Ierusalem,
and tooke the twelve disciples apart in
the way, and said vnto them,
- 18 Beholde, we go up to Ierusalem, and
the Sonne of man shall be deliuered
vnto the chiefe Priestes, and vnto the
Scribes, and they shall condemn him
to death,
- 19 And * I shall deliuer him to the Gen-
tiles, to mocke, and to scourge, and to
crucifie him: but the third daye he shall
rise againe.
- 20 * Then came to him the mother of Ie-
sueus childe with her sonnes, wor-
shipping him, and desiring a certeine
thing of him.
- 21 And he said vnto her, What wouldest
thou? She saide to him, I want that
these my two sonnes may sit, the one at
thy right hand, and the other at thy left
hande in thy kingdome.
- 22 And Iesus answered and saide, Ye
knowe not what ye aske. Are ye able to
drynke of the cup that I shall drinke of,
and to be baptized with the baptisme
that I shall be baptized with? They said
to him, We are able.
- 23 And he said vnto them, Ye shall drinke
in deede of my cup, and shall be baptized
with the baptisme, that I am baptized
with, but to sit at my right hande, and
at my left hande, is not mine to giue:
but it shall be giuen to them, for whome it
is prepared of my father.
- 24 * And when the other tenne hearde
this, they disdained at the two byes
therein.
- 25 Therefore Iesus called them vnto
him, and said, Ye knowe that the lords
of the Gentiles haue domination ouer
them, and they that are great, exercise
authoritie ouer them.
- 26 But it shall not be so among you: but
whosoever will be great among you, let
him be your seruant,
- 27 And whosoever will be chiefe among
you, let him be your seruant,
- 28 * Euen as the Sonne of man came not
to be serued, but to serue, & to giue his
life for the ranfome of many.
- 29 ¶ * And as they departed from Jeru-
salem, a great multitude followed him.
- 30 And beholde, two blinde men, sitting
by the way side, when they hearde that
Iesus passed by, cryed saying, O Lord,
the Sonne of Dauid, haue mercie on
vs.
- 31 And the multitude rebuked them, be-
cause they should holde their peace:
but they cryed the more, saying, O
Lord, the Sonne of Dauid, haue mercie
on vs.
- 32 Then Iesus stode still, & called them,
and said, What wil ye that I should do
to you?
- 33 They said to him, Lord, that our eyes
may be opened.

- 34 And Iesus moued with compassion
toucheth their eyes, & immediatly their
eyes receiued sight, and they followed
him.
- CHAP. XXI.
- ¶ Christ rideth into Ierusalem on an asse. 12 The
byers and sellers are chased out of the Temple. 15
The children with prophesie vnto Christ. 19
The figge tree withereth. 22 Faith requisite in
prayer. 25 Iohn baptisme. 28 The two sonnes.
33 The parable of the husbandmen. 42 The
corner stone reiected. 43 The Iewes reiected and
the Gentiles receiued.

- 1 And * when they drew neere to
Ierusalem, and were come to
Bethphage, vnto the mount of
the Olives, then sent Iesus two dis-
ciples,
- 2 Saying to them, Goe into the towne
that is ouer against you, and anon ye
shall finde an asse bounde, and a colt
with her: loose them, and bring them
vnto me.
- 3 And if any man saye ought vnto
you, say ye, that the Lorde hath neede
of them, and straight way he will let
them go.
- 4 All this was done that it might be ful-
filled which was spoken by the Prophet,
saying,
- 5 ¶ * Tell ye the daughter of Sion,
Beholde, thy King cometh with thee,
meeke and sitting vpon an asse, and a
colt, the foale of an asse vnto the
poeke.
- 6 So the disciples went, and did as Ie-
sus had commanded them,
- 7 And brought the asse and the colt, and
put on them their clothes, and set him
thereon.
- 8 And a great multitude layed their gar-
ments in the way: and other cut down
branches from the trees, and strewed
them in the way.
- 9 Whereouer, the people that went be-
fore, and they also that followed, cryed,
saying, Hosanna the Sonne of Da-
uid: blessed be he that cometh in the
Name of the Lord, Hosanna thou which
art in the highest heauens.
- 10 * And when he was come into Jeru-
salem, all the cite was moued, saying,
Who is this?
- 11 And the people said, This is Iesus the
Prophet of Nazaret in Galile.
- 12 ¶ And Iesus went into the Temple
of God, and cast out all them that solde
and bought in the Temple, and ouer-
threw the tables of the money chan-
gers, and the seates of them that solde
dones.
- 13 And saide to them, It is writtē, Mine
house shall be called the house of prayer:
but ye haue made it a denne of
thieues.
- 14 Then the blinde, and the halte came
to him in the Temple, and he healed
them.
- 15 But when the chiefe Priestes and

Marke 11. 1.
luke 19. 29.

a By this entrie
Christ woulde
shew the state &
condition of his
kingdom, which
is far contrarie
to the pompe &
glorie of the
worlde.
Isa. 62. 11.
zech. 9. 9.
Iohn. 12. 15.

b That is, the ec-
clesiastical, or Ieru-
salem.

c It is a maner
of speech called
synecdoche,
wherby two are
taken for one.

d Herid on the
fole & the dame
went by.

e Which is to
say, Saue I pray
thee, desiring
God to prosper
and sende good
successe to the
Messias.

f For god which
is in heaue, must
onely saue.
Mar. 11. 11.

luke 19. 45.

Iohn. 2. 13.

g In the porche
or entrie into the
Temple.
Isa. 56. 7.

h Vnder the pre-
tence of religion
hypocrites seeke
their own gaine,
and spoyle God
of his true wor-
ship.

Iere. 7. 11.
mark. 11. 17.

luke 19. 46.

Ipsalm. 82.

scribes saue the marueils that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they did denie,

16 And said vnto him, Hearest thou what they say? And Iesus saide vnto them, Yea: read perueiler, * By the mouth of babes and sucklings thou hast made perfit the people?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning as he returned vnto the citie, he was hungry,

19 And seeing a figge tree in the waye, he came to it, and found nothing thereon, but leauis onely, and saide to it, Neuer fruite growe on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples saue it, they marueiled, saying, Howe soone is the fig tree withered!

21 And Iesus answered and saide vnto them, * Verely I sape vnto you, if ye haue faith, and doubt not, ye shall not onely do that, which I haue done to the fig tree, but also if ye sap vnto this moraine, I take thee self away, and cast thy selfe into the sea, it shalbe done.

22 * And whatsoeuer ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ * And when he was come into the Temple, the chiefe Priestes, & the Elders of the people came vnto him, as he was teaching, & saide, By what authoritie dost thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and saide vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of Iohn whence was it? * from heauen, or of men? Then they reasoned among them selues, saying, If we shal say, from heauē, he wil say vnto vs, Why did ye not then beleue him?

26 And if we say, of men, we feare the people: * for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to dape in my vineyard.

29 But he answered, and said, I wil not: yet afterwarde he repented him selfe, & went.

30 Then came he to the second, and saide likewise. And he answered, and saide, I will go: yet he went not.

31 Whether of them twaine did the will of the father? They saide vnto him, The first. Iesus said vnto them, Verely I sap vnto you, that the * Publicanes

and the harlottes that go before you in to the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleued him not: but the Publicanes, and the harlots beleued him, and ye, though ye saue it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ I ceare another parable. There was a certaine houlholder, * which planted a vineparde, and hedged it rounde about, and made a vinepesselle thereon, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the tyme of the fruite drew nere, he sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another.

36 Again he sent other seruantes, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saue the sonne, they saide among them selues, * This is his heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineparde, and stoned him.

40 When therefore the Lord of the vineparde shall come, what will he doe to those husbandmen?

41 They saide vnto him, He will cruelly destroy those wicked men, and will let out his vineparde vnto other husbandmen, which shal deliuer him the fruites in their seasons.

42 Iesus saide vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdom of God shalbe taken from you, & shal be giuen to a nation, which shal bring forth the fruites thereof.

44 * And whosoever shall fall on this stone, he shalbe broken: but on whomesoeuer it shall fall, it wil grinde him to powder.

45 And when the chiefe Priestes & Pharisees had heard his parables, they persecuted him he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

¶ The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes dominie.

¶ Then

Psalm 8. 2.
i If God reuile his glorie and might by babes, that can not as yet speake, is it maruile, if they that can speake, doe set forth & magnifie the same? k In Ebrew it is, haile ordeined or grounded the strength: which is al to one purpose, because God is the most prayed when his strength is best known.
Mar. 11. 12, 13.
Chap. 17. 20.
1 Which thing seemeth to be impossible.

Chap. 7. 7.
John. 15. 7.
1. John. 1. 22.
Mar. 11. 27. 28.
Luk. 20. 1, 2.

Or, of God.

m The hypocrites feare man more then God, and malice neuer iustifieth the truth.
Chap. 14. 5.
mar. 6. 20.

n So far it is impossible for the to repent and be saued, that stand in their own conceit, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousness, whose life was vpriight and perfect.
Isai. 5. 1.
ierem. 2. 21.
mar. 12. 1.
Luk. 20. 9.
p The vineyard is the people, whom he had elected.
q Vnto al means to preserue it, and to make it fruitful.
Or, digged.
r Which were the Priests and rulers.

Chap. 26. 3, 4.
6. 27. 1.
John. 11. 53.

Psalm 118. 22.
act. 4. 11.
rom. 9. 33.
1. pet. 2. 7.
u As not meete or fit for their building.
x To fasten and ioine the building together, and to vphold the whole.
Isai. 8. 14.

a Christ repro-
ceth the Iewes
of their ingrati-
tude & oblutinate
malice, in that
they reiected the
grace of God,
which was so
plentifully of-
fered vnto them.

b God puni-
sheth extremely
such ingratitude
c The ingrati-
tude of them
which are bid,
can not cause
Gods liberalitie
and his holie
meates to pe-
rish, which he
hath prepared
for his.

d In the Church
the hypocrites
are mixed with
the godly.

e He had not a
pure affection &
upright consci-
ence, which pro-
ceeded of faith.

f Though God
suffer for a time
hypocrites in the
Church, yet he
knoweth
how to trie the,
& fanne the out.
Chap. 8. 22. & 13.
42. & 25. 30.
Chap. 20. 1. 6.

g By the out-
ward and gene-
rall calling,
Mar. 12. 13.
Luk. 20. 20.

h These were
certain flate-
rers of the court,
which ever main-
teyned that re-
ligion, which
king Herod best
approved: and
though they were
enemies to the
Pharises: yet in
this thing they
consented, thinking
to intangle Christ,
and so eyther to
accuse him of trea-
son, or to bring him
into the hatred of
his people.

i As touching the
outward qualitie,
as whether a man
be riche
or poore. *Or, the coynes of the temple.*

- T**hen ^a Jesus answered, and spake
vnto them againe in parables, say-
ing,
- 2** The kingdome of heauen is like vnto
a certaine King which married his
sonne,
- 3** And ^a sent forth his seruantes, to call
them that were bid to the wedding, but
they would not come.
- 4** Again he sent forth other seruantes,
saying, Tell them which are bidden, ^b See
hoide, I haue prepared my dinner: mine
oxen and my fatlings are killed, and all
things are ready: come vnto the mar-
riage.
- 5** But they made light of it, & went their
wayes, one to his ferme, and another
about his merchandise.
- 6** And the remnant tooke his seruantes, &
intreated them harshly, and slew the.
- 7** But when the King heard it, hee was
wroth, and sent forth his warriers, and
^b destroyed those murderers, and burnt
by their citie.
- 8** Then said he to his seruantes, Truly
^b the wedding is prepared: but they which
were bidden, were not worthy.
- 9** So he therefore out into the wayes,
and as many as he finde, bidde them to
the marriage.
- 10** So ^a those seruantes went out into the
wayes & gathered together all that
euer they founde, both ^a good and bad:
so the wedding was furnished with
ghestes.
- 11** Then the King came in, to see the ghestes,
and sawe there a man which had not
on a wedding garment.
- 12** And he said vnto him, Friende, howe
camest thou in hither, and hast not on
a wedding garment? And hee was
speechles.
- 13** Then saide the King to the seruantes,
Binde him hand and foote: take him as
way, and cast him into utter darkenes:
^a there shall he weeping and gnashing
of teeth.
- 14** ^a For many are called, but few cho-
sen.
- 15** ¶ Then went the Pharises and tooke
counsell howe they might tangle him
in talke.
- 16** And they sent vnto him their disci-
ples with the ^b Herodians, saying, Master,
we knowe that thou art true, and tea-
chest the way of God truly, neither ca-
rest thou any man: for thou considerest not
the person of men.
- 17** Tell vs therefore, howe thinkest thou?
Is it lawfull to giue tribute vnto Ce-
sar, or not?
- 18** But Jesus perceived their wicked-
nesse, and said, Why tempt ye me, ye hy-
pocrites?
- 19** Shewe me the tribute money. And

- they brought him a penny.
- 20** And he said vnto them, Whose is this
image and superscription?
- 21** They saide vnto him, Cæsars. Then
saide he vnto them, ^a Giue therefore to
Cesar, the things which are Cæsars, and
giue vnto God, those things which are
Gods.
- 22** And when they hearde it, they mar-
uelled, and left him, and went their
way.
- 23** ¶ The same day the Sadducees came
to him (which saie that there is no re-
surrection) and asked him,
- 24** Saying, Master, ^a Moses said, If a ma-
rie haue not ^a children, let his brother
marrie his wife, and raise vp seede vnto
his brother.
- 25** Nowe there were with vs seven bre-
thren, and the first married a wife, & de-
ceased: and hauing no issue, left his
wife vnto his brother.
- 26** Likewise also the second, & the thirde,
vnto the seventh.
- 27** And last of all the woman died also.
- 28** Therefore in the resurrection, whose
wife shall she be of the euen? for all had
her.
- 29** Then Jesus answered, and saide vnto
them, Ye ^a are decepted, not know-
ing the Scriptures, nor the power of
God.
- 30** For in the resurrection they neither
marry, nor are bestowed in
marriage, but are as the ^a Angels of
God in heauen.
- 31** And concerning the resurrection of the
dead, haue ye not read what is spo-
ken vnto pou of God, saying,
- 32** ^a I am the God of Abraham, and the
God of Isaac, and the God of Jacob?
God is not the God of the dead, but of
the liuing.
- 33** And when the people hearde it, they
were astonied at his doctrine.
- 34** ¶ But when the Pharises had heard,
that he had put the Sadducees to silence,
they assembled together.
- 35** And one of them, which was an erposi-
ter of the Lawe, asked him a question,
tempting him, and saying,
- 36** Master, which is the great comma-
ndement in the Law?
- 37** Jesus said to him, ^a Thou shalt loue
the Lord thy God with all thine heart,
with all thy soule, and with all thy
minde.
- 38** This is the first and the great comma-
ndement.
- 39** And the seconde is like vnto this,
^a Thou shalt loue thy neighbour as thy
selfe.
- 40** On these two commandementes
hangeth the whole Law and the Pro-
phets.
- 41** ¶ While the Pharises were gather-
ed together, Jesus asked them,
- 42** Saying, What thinke ye of Christ?
whose ^a sonne is he? They saide vnto
him, Dauid.

^a Which was
of value about
four pence half
pennie.
Rom. 13. 7.
Mar. 12. 17.
Luk. 20. 25.
Mar. 12. 18.
Luk. 20. 27.
Mat. 23. 8.
Deut. 25. 5.
Or, sonnes.
1 By the title of
alliance: & here
by brother he
meaneth the
next kinsman,
that lawfully
might marrie
her.
m Where Gods
worde is not
preached and
vnderstande,
there must
needes reigne
blindnes and
errours.
n Forasmuch
as they shalbe
exempted from
the infirmities
of this present
life.
Exod. 3. 6.
Mar. 12. 28.
Deut. 6. 5.
Luk. 10. 27.
Lent. 19. 18.
Mar. 12. 31.
Rom. 13. 9.
Gal. 5. 14.
1am. 2. 8.
Mar. 3. 25.
Luk. 20. 42.
o Of what stock
or familie.

43 *We laide vnto them, Howethen doeth Dauid in spirit call him Lord, saying,*
 44 * *The Lord said to my Loide, Sitte at my right hande, till I make thine enemies thy footstool:*
 45 *If then Dauid cal him Lord, howe is he his sonne?*
 46 *And none could answere him a word, neither burst any from that dape forth aske him any mo questions.*

CHAP. XXIII.

3 *Christ condemneth the ambition, conetousnesse, and hypocrysie of the Scribes and Pharises. 31 Their persecutions against the seruantes of God. 37 He prophesieth the destruction of Ierusalem.*

1 **T**hen spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises * sit in Moyses seat.

3 All therefore whosoouer they bid pou obserue, that ^b obserue and doe: but after their workes do not: for they lape, and do not.

4 * For they bind heauy burdens, and grievous to be borne, and lay them on mens shoulders, but they them selues will not mooue them with one of their fingers.

5 All their workes they do for to be seene of men: for they make them ^c phylacteries broad, and make long the ^d fringes of their garments,

6 * And loue the chiefe place at feastes, & to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ^e Rabbi, Rabbi.

8 * But he not pe called, ^f Rabbi: for one is pour ^g doctor, to wit, Christ, and all pe are brethren.

9 And * call no man pour father vpon the earth: for there is but one, pour ff as ther which is in heauen.

10 ^h We not called ⁱ doctors: for one is pour doctor, euen Christ.

11 But he that is ^j greatest among you, let him be pour seruant.

12 * For whosoouer will exalt him selfe, shal be brought lowe: and whosoer will humble him selfe, shal be exalted.

13 ¶ *¶* Therefore be vnto pou Scribes

and Pharises, hypocrites: for pe shut vp the kingdom of heauen before men: for pe pour ichnes goe not in, neyther suffer pe them ^k that would enter, to come in.

14 * *¶* Wo be vnto pou Scribes and Pharises, hypocrites: for pe deuoure widowes houses, euen vnder a colour of long prayers: wherefore pe shal receiue the greater damnation.

15 *¶* Wo be vnto pou, Scribes and Pharises, hypocrites: for pe compasse ^l sea & lande to make one of pour profession: and when he is made, pe make him two folde more the childe of hell, then pou pour selues.

16 *¶* Wo be vnto pou blinde guides, which say, Whosoouer sweareth by the Temple, it is nothing: but whosoouer sweareth by the golde of the Temple, he ^m offendeth.

17 *¶* Pe fooles and blinde, whether is greater, the golde, or the Temple that ⁿ sanctifieth the golde?

18 And whosoouer sweareth by the altar, it is nothing: but whosoouer sweareth by the offering that is vpon it, offendeth.

19 *¶* Pe fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoouer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoouer sweareth by the Temple, sweareth by it, & by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ *¶* Wo be to pou, Scribes and Pharises, hypocrites: for pe tpye mynt, and anple, and counnyng, I leaue the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought pe to haue done, and not to haue left the other.

24 *¶* Pe blinde guides, which ^o I straine out a gnat, and swallow a camel.

25 ¶ *¶* Wo be to pou, Scribes and Pharises, hypocrites: for pe make cleane the bitter side of the cup, and of the platter: but within they are full of biberie and ^p excesse.

26 ¶ *¶* Thou blind Pharise, cleanse first the inside of the cup and platter, that ^q the outside of them may be cleane also.

27 *¶* Wo be to pou, Scribes and Pharises, hypocrites: for pe are like vnto ^r whored tombes, which appere beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are pe also: for outward pe appeare righteous vnto men, but within pe are full of hypocrysie and iniquitie.

29 *¶* Wo be vnto pou, Scribes and Pharises, hypocrites: for pe builde ^s tombes of the ^t Prophets, and garnishe the sepulchres of the righteous,

30 And say, If we had bene in the daies

of Iesay, we wold haue kepte backe the pure religio & knowledge of God when men are ready to embrace it.

h Which haue now their foote within y dores.

Marke 12.40.

l They fought all meanes, that they could inuent, to make of a Gentile a Iewe,

Or, is a detter.

k And maketh it to be taken as

an holy thing,

because of the use and hereby

Christ sheweth

that mans doctrine doeth not

onely obscure

the worde of

God, but is con-

trarie to it.

1 King. 8.13.

2 chro. 6.2.

Chap. 5.34.

Luke. 11.42.

1 Ye stay at that

which is no-

thing, and let

paste that which

is of greater im-

portance.

m Yee seeke how

to get estimatio

with men, and

paste not whe-

ther ye haue a

good conscience

or no.

Or, intemperan-

cie.

Luke 11.39.

Or, painted.

n For a remem-

brance of them,

and in the mean-

season they pas-

sed not for their

of doctrine.

p By the spirit of prophetic speaking of the kingdom of Christ.

Psal 110.1.

q By the right hande is signified the authoritie &

power, which

God giueth his Sonne Christ, in making him his lieutenant and

gouernour ouer his Church.

r Not that his kingdom shal then

ende: but the office of his humanitie shal cease, and he with the

Father and holy Ghost shal reigne for euer as one God all in al.

s Christ is Dauids sonne touching his manhode, & his Lord,

concerning his Godhead.

Nehe. 8.4.

a And teache that which Mo-

ses saith.

b According to Moses whome

they read, but

not that which

they teach of

themselues.

Luke. 11.46.

act. 15.10.

c They were

skoles of parch-

ment wherein the

comandments

& were written: &

to this day the

Iewes vse the

same, and close

them in a piece

of lether, and so

binde them to

their browe and

left arme, to the

intet they might

haue continual

remembrance of

the Law.

Nom. 15.38.

dent. 22.12.

Mar. 12.38.

Luk. 11.43.

and 20.46.

Or, master.

Iam. 3.1.

d Christ forbiddeth not to giue iust honour to Magistrates and

Masters, but condemneth ambition and superioritie ouer our

brothers saith, which office apperteyneth to Christ alone.

e Or teacher. Mal. 1.6.

f The Pharises were called Masters

or fathers, and the Scribes Doctors.

g The highest dignitie

in the Church is not lordship, or dominion, but ministerie and

service. Luke 14.11. and 18.14.

It is not now only that your nation hath begun to be cruel against the servants of God, & therefore it is no marvell though the children of such murderers handle roughly the Prophets, p To conuince you of greater ingratitude. q Right meane that at their race shalbe punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble thei fathers. Gene. 4. 8. hebr. 11. 4. r Read 2. Chro. 24. 22. Luk. 13. 34. 2. Esdr. 1. 30. f He will returne no more to them as a teacher, but as a Iudge, when as they shalbe compelled to confesse (although too late) that he is the very sonne of God.

of our fathers, we would not haue bene partners with them in the blood of the Prophets. 31 So then be ye witnesses vnto your selues, that ye are the children of them that murdered the Prophets. 32 Fulfil pe also the measure of your faultes. 33 O serpents, the generation of vipers, how should ye escape the damnation of hell? 34 Wherefore beholde, I sende vnto you Prophets, & wise men, & Scribes, & of them ye shal kill & crucifie: and of them shal ye scourge in your Synagogues, and persecute from cite to cite. 35 That vpon you may come al þ righteous blood that was shedde vpon the earth, * from the blood of Abel the righteous, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betwene the Temple and the altar. 36 Verely I say vnto you, al these things shal come vpon this generation. 37 * Jerusalem, Jerusalem, which killest the Prophets, & stonest them which are sent to thee, how ofte would I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye would not? 38 Beholde, your habitation shalbe left vnto you desolate. 39 For I say vnto you, ye shal not see me henceforth til that ye pay, Blessed is he that cometh in the name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To perseuer. 14 The preaching of the Gospel. 6. 29 The signes of the ende of the world. 42 He warneth them to wake. 44 The sodaine coming of Christ.

1 And * Iesus went out, and depaied from the Temple, and his disciples came to him, to shewe him the building of the Temple. 2 And Iesus said vnto them, See ye not al these things? Verely I say vnto you, * there shal not be here left a stone vpon a stone, that shal not be cast downe. 3 And as he saie vpon the mount of Olives, his disciples came vnto him as part, saying, Tel vs when these things shalbe, & what signe shalbe of thy coming, & of the ende of the world. 4 And Iesus answered, and saide vnto them, * Take heede that no man deceiue you. 5 For many shal come in my name, saying, I am Christ, & shall deceiue many. 6 And ye shal heare of warres, and rumors of warres: see that ye be not troubled: for al these things must come to passe: but the ende is not yet. 7 For nation shal rise against nation, and realme against realme, and there shalbe

pestillence, and famine, & earthquakes in diuers places. 8 All these are but the beginning of sorowes. 9 * Then shall they deliuer you vp to be afflicted, and shal kill you, and ye shalbe hated of all nations for my names sake. 10 And then shall many be offended, and shal betray one another, and shal hate one another. 11 And many false Prophets shall arise, and shal deceiue many. 12 And because iniquitie shalbe increased, the loue of many shalbe cold. 13 * But he that endureth to the ende, he shalbe saued. 14 And this Gospel of the kingdome shal be preached through the whole worlde for a witnesse vnto al nations, and then shal the ende come. 15 * When s pece * therefore shall see the habomination of desolation (spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)) 16 Then let them which be in Judea, flee into the mountaines. 17 Let him which is on the house top, not come downe to fetch any thing out of his house. 18 And he that is in the fiede, let not him returne backe to fetch his clothes. 19 And wo shalbe to them that are with childe, and to them that giue sucke in those dayes. 20 But pray that your flight be not in the winter, neither on þ * Sabbath day. 21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe. 22 And except those dayes shoulde be shortened, there shoulde no flesh be saued: but for the elects sake those daies shal be shortened. 23 * Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not. 24 For there shal arise false Christs, and false Prophets, and shal shewe great signes and wonders, so that if it were possible, they shoulde deceiue the very elect. 25 Behold, I haue told you before. 26 Wherefore if they shall say vnto you, Beholde, he is in the desert, go not forth: Beholde, he is in the secret places, beleeue it not. 27 For as the lightning cometh out of the East, and shineth into the West, so shal also the coming of the Sonne of man be. 28 * For wheresoeuer a dead carkeis is, thither wil the Egles resort. 29 * And immediately after the tribulations of those dayes, shall the sunne be darkened, and the moone shal not

d Great & cruel warres haue ensued since among the heathen for the contempt of the Gospel, and increase more & more. Chap. 10. 17. luk. 21. 12. iohn. 15. 20. & 16. 2. e As if you were y cause of these troubles. f Many wil keepe back their charitie, because they are vnthankfull and euill, vpon whom they shuld bestow it. 2. Thes. 3. 13. 2. tim. 2. 5. g Whe the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored. Marke. 13. 14. luk. 21. 20. h The horrible destruction of y Temple, and the corruption of Gods pure religion. Dan. 9. 27. i Or, 112. 12. i God prouideth for his children in the middes of troubles. Marke. 13. 21. luk. 17. 23. k Whether the false Christs, & deceiuers leade y people, hiding themselves in holes, as if they were ashamed of their professi. i Or, closets. Luke. 17. 37. l In despite of Satan the faithful shalbe gathered and ioyned with Christ, as y Egles assembl to a dead carkeis. Mar. 13. 24. luk. 21. 35. i. a. 13. 10. e. 7. 32. 7. i. 2. 31. & 3. 15. m Whe God hath made an end of the troubles of his church. n He meaneth an horrible rebelling of y world, & as it were, an alteration of the order of nature. gine

Mar. 13. 1. luk. 21. 5. a Whole excellency appeareth in that that Herode for y space of 8. yeeres kept ten thousand me in worke: the stones were 15. cubites long, in bredth 12, in Iosephus writeth. Luk. 19. 44. b They thought the world should be at an ende, when Ierusalem were destroyed. Eph. 5. 6. col. 2. 18 c He answered them not according to their myndes, but admonisheth them of that which is necessary for them to knowe.

give her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

Mat. 7. 13.
Luce. 1. 7.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, & they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

1. Cor. 15. 52.
1 thes. 4. 16.

31 * And he shall sende his Angels with a great sound of a trumpet, and they shall gather together his elect, fro the foure windes, and from the one ende of the heauen vnto the other.

32 Now learne the parable of the fig tree: when her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is nere.

33 So likewise ye, when ye see all these things, knowe that the kyngdome of God is nere, euen at the doores.

For within fiftie yeres after Ierusalem was destroyed: the godly were persecuted, false teachers seduced the people, religiō was polluted, so that the worlde seemed to be at an ende.
Mar. 13. 31.
Gene. 7. 5, 11.
Luce. 17. 16.
1. pet. 3. 20.
Because of their incredulity

34 Verely I say vnto you, this * generacion shall not passe, til all these things be done.

35 * Heauen and earth shall passe away: but my wordes shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marry, & giue in marriage, vnto the day that Noe entered into the Arke,

39 And knewe nothing, till the flood came, and tooke them all away: so shall also the coming of the Sonne of man be.

Luce. 17. 34, 35.
1. thes. 4. 17.
g This teacheth every man to walke warily, not respecting his companion, although he be neuer so deare vnto him.
Mar. 13. 33.
Luce. 12. 35.
1. thes. 5. 6.
reuel. 16. 9.

40 * ¶ Then two men shall be in the fields, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Wake therefore: for ye knowe not what houre your master will come.

43 ¶ This is sure, that if the good man of the house knewe at what watche the thiefe woulde come, he woulde surely watche, & not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

Luce. 12. 42.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to give them meate in season?

46 Blessed is that seruāt whō his master, when he commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goodes.

48 But if that euil seruāt shall say in his heart, My master doth deferre his coming,

49 And begin to smite his felowes, and to eate, and to drinke with the druncken,

50 That seruants master will come in a

day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him of, & giue him his portion with hypocrites: there shall he weep, and gnashing of teeth.

* Or, separate him.
Chap. 13. 42.
and. 25. 30.

CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth every man to watche. 12 And by the talentes to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithfull.

1 ¶ When the kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, & went to meete the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a cry made, beholde, the bridegrome cometh: goe out to meete him.

7 Then all those virgins arofe, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, We feare lest there will not be enough for vs and you: but goe you rather to them that sel, and bue for your selues.

10 And while they went to bue, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I knowe you not.

13 ¶ Watch therefore, for ye knowe neither the day, nor the houre, when the Sonne of man will come.

14 ¶ For the kyngdome of heauen is as a man that going into a strange countrey, called his seruantes, and deliuered to them his goodes.

15 And vnto one he gaue five talents, and to another two, & to another one, to euery man after his owne habilitie, and straightway went from home.

16 ¶ Then he that had receiued the five talents, went and occupied with them, & gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued five talents, and brought other five talents, saying, Master, thou deliuerest vnto me five talents: behold, I haue gained with them other five talents.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.
b To do him honour, as the manner was.

c Manie seeke which they haue contemned, but it is to late.
* Or, quenched.
d This was spoken in reproche, because they made not provision in time.

e I will not open to you because you haue failed in the mid way.
Chap. 24. 42, 44.
mar. 13. 33, 35.
Luce. 19. 12.
f This similitude teacheth how we ought to continue in knowledge of God, and do good with those graces that God hath giuen vs.
g Every talent commonly made three score pound, reade chap. 18. 24.
* Or, made.

h The master receyuet hym in-
to his house to
giue hym part of
his goods and
commodities.

- 21 When his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: ^b enter in into thy masters ioye.
- 22 Also he that had receiued two talents, came and saide, Master, thou deliuest credit vnto me two talents: behold, I haue gained two other talents with them.
- 23 His master saide vnto him, It is wel done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioye.
- 24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which reapest where thou sowdest not, and gatherest where thou strawdest not:
- 25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.
- 26 And his master answered, and saide vnto him, Thou euil seruant and fothfull, thou knowest that I reape where I sowed not, & gather where I strawed not.
- 27 Thou oughtest therefore to haue put my money to the exchangers, and then at my conuynng shouldest I haue receyued myrie owne with bantage.
- 28 Take therefore the talent from him, and giue it vnto him which hath ten talents.
- 29 * For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, esuen that he hath, shall be taken away.
- 30 Cast therefore that vnprofitable seruant into utter * darkness: there shall be weeping, and gnashing of teeth.
- 31 And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.
- 32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.
- 33 And he shall set the sheepe on his right hand, and the goates on the left.
- 34 Then shall the king say to them on his right hand, Come ye * blessed of my father: inherit ye the kingdom prepared for you from the * fundacions of the world.
- 35 * For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:
- 36 I was naked, and ye clothed me: I was * sicke, and ye visited me: I was in prison, and ye came vnto me.

Chap. 13. 12.
luk. 8. 18. & 19-26
mar. 4. 25.
i The graces of
God shall be take
away from hym
that doeth not
bestowe them to
Gods glory and
his neighbours
profite.
Chap. 8. 12.
& 22. 13.

k For our salua-
tion commeth
of the blessing
and fauour of
God.
l Hereby God
declareth the
certaintie of our
predestination,
wherby we are
saued, because
we were chosen
in Christ before
the fundacions
of the world,
Ephe. 1. 4.
isa. 58. 7. & 18. 7. m Christ meaneth not that our saluation
dependeth on our workes, or merites, but teacheth what it is
to liue iustly according to godlynesse and charitie, that is God
recompenseth his of his free mercy, likewise as he doeth elect
them. **Eccles. 7. 35.** **Or, infirme.**

- 37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
- 38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?
- 39 And when saw we thee sicke, or in prison, and came vnto thee?
- 40 And the king shall answer and saye vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
- 41 Then shall he say vnto them on the left hand, Depart from me ye cursed, into euerslasting fire, which is prepared for the deuil and his angels.
- 42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:
- 43 I was a stranger, and ye lodged me not: I was naked, & ye clothed me not: sicke, and in prison, & ye visited me not.
- 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minis-ter vnto thee?
- 45 Then shall he answer them, and saye, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.
- 46 * And these shall goe into euerslasting paine, and the righteous into life eternall.

T/ al. 6. 8.
chap. 7. 23.
luke. 13. 27.
Dan. 12. 2.
john. 5. 29.
n We must there-
fore only do
that, which god
requireth of vs,
and not followe
mens foolish
fantasies.

- CHAP. XXVI.**
- 3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.
- I** And * it came to passe, when Iesus had finished all these things, he said vnto his disciples,
- 2 Pe knowe that within two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.
- 3 * Then assembled together the chiefes Priestes, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Caiaphas,
- 4 And consulted howe they might take Iesus by subtiltie, and kil him.
- 5 But they said, Not on the feast day, lest any uprore be among the people.
- 6 * And when Iesus was in Bethania, in the house of Simon the leper,
- 7 There came vnto him a womā, which had a bore of very colly opiment, and * powred it on his head, as he sat at the table.
- 8 And when his disciples sawe it, they had indignation, saying, What needed this waste?
- 9 For this opiment might haue bene sold for much, & ben giuen to the poore.
- 10 And

Mar. 14. 10.
luke. 22. 1.
John. 11. 47.
Mar. 14. 3.
john. 11. 2. & 12. 3.
a He sheweth
what occasion
Iudas tooke to
commit his trea-
son.
b This was
through Iudas
motion, to who
he gaue credit.

Deut. 15. 11.
c This fact was
 extraordinary,
 neither was it
 left as an exam-
 ple to be folo-
 wed: also Christ
 is not present
 with vs bodily
 or to be honou-
 red with any out
 warde pompe.
d To honour
 my buriall wal.
Mar. 14. 10.
luke. 22. 4.
e Euerie one in
 value was about
 fourepence half
 pennie of olde
 sterling.
Mar. 14. 12.
luke. 22. 7.
f He maketh
 haste to a more
 worthy sacrifice,
 to wit, to that
 which the passe-
 ouer signified.
Mar. 14. 18.
luke. 22. 14.
1ohn. 13. 21.
g He that is ac-
 cused to eat
 w me daily at y
 table, *Plal. 41. 9.*
h To the intent
 his disciples
 might knowe y
 al this was ap-
 pointed by y pro-
 uidence of God.
2. Cor. 11. 24.
i That is, a true
 signe and testi-
 monie that my
 bodie is made
 yours, & by me
 your soules are
 nourished.
k The wine sig-
 nifieth that our
 soules are refre-
 shed & satisfied
 with the blood
 of Christ, spiri-
 tuallie receiued,
 so that without
 him we haue no
 nourishment.
l You shal no
 more enioy my
 bodily presence
 til we meete to-
 gether in heauē.
Mar. 14. 27.
1oh. 16. 32. & 18. 8.

10 And Iesus knowing it, said vnto the,
 Why trouble ye the woman? for the
 hath wrought a good worke vpon me.
 11 * For ye haue the poore alwaies with
 you, but me shal ye not haue alwaies.
 12 For in that he poured this ointment
 on my body, she did it to bury me.
 13 Verely I say vnto you, Where soeuer
 this Gospel shalbe preached through-
 out al the world, there shal also this that
 the hath done, be spoken of for a memo-
 rial of her.
 14 ¶ Then one of the twelve, called Iu-
 das Iscariot, went vnto þe chiefe pries-
 tes.
 15 And saide, What will ye giue me, and
 I will deliuer him vnto you? and they
 appointed vnto him thirte pieces of
 silver.
 16 And from that time, he sought oppor-
 tunitie to betray him.
 17 ¶ Now on the first day of the feast of
 vnkensaid bread the disciples came to
 Iesus, saying vnto him, Where wilt
 thou that we prepare for thee to eate
 the Passouer?
 18 And he said, Go into the citie to such a
 man, and saue vnto him, The master
 saith, My time is at hand: I wil keepe
 the Passouer at thine house with my
 disciples.
 19 And the disciples did as Iesus had gi-
 uen them charge, and made ready the
 Passouer.
 20 * So when the euen was come, he late
 downe with the twelve.
 21 And as they did eate, he saide, Verely
 I say vnto you, that one of you shall be-
 tray me.
 22 And they were exceeding sorrowfull,
 and began euery one of them to say vnto
 him, Is it I, master?
 23 And he answered, and saide, * Ye that
 e dipperh his hand with me in the dish,
 he shal betray me.
 24 Surely the Sonne of man goeth his
 way, as it is written of him: but wo
 be to that man, by whom the Sonne of
 man is betrayed: it had bene good for
 that man, if he had neuer bene home.
 25 Then Judas which betrayed him, an-
 swered, and said, Is it I, Master? He
 said vnto him, Thou hast said it.
 26 ¶ And as they did eate, Iesus tooke
 the breade: and when he had giuen
 thanks, he brake it, and gaue it to the
 disciples, and saide, Take, eate: this is
 my body.
 27 Also he tooke the cup, and whē he had
 giuen thanks, he gaue it them, saying,
 Drinke ye al of it.
 28 For this is my blood of the newe
 testament, that is shed for many, for the
 remission of sinnes.
 29 I say vnto you, that I wil not drinke
 henceforth of this fruite of the vine vntil
 that day, when I shal drinke it newe
 with you in my fathers kingdome.
 30 And when they had sung a Psalm, he
 they wet out into the mount of Olives.
 31 ¶ Then said Iesus vnto them, All ye

shal be offended by me this night: for
 it is written, I wil smite the shepheard,
 and the sheepe of the flocke shal be scat-
 tered.
 32 But after I am risen againe, I wyll
 go before you into Galile.
 33 But Peter answered, and saide vnto
 him, Though that all men shoulde be
 offended by thee, yet wil I neuer be of-
 fended.
 34 * Iesus saide vnto him, Verely I say
 vnto thee, that this night, before þe cocke
 crow, thou shalt denie me thise.
 35 Peter said vnto him, Though I shoulde
 die with thee, yet wil I not deny thee.
 Likewise also said al the disciples.
 36 ¶ Then went Iesus with them into
 a place which is called Gethsemane, &
 saide vnto his disciples, Sitte ye here,
 while I go and pray ponder.
 37 And he tooke Peter, & the two sonnes
 of Zebedeus, & began to waue sorrow-
 ful, & grievously troubled.
 38 Then said Iesus vnto them, My soule
 is very heauie, euen vnto the death:
 tarry ye here, and watch with me.
 39 So he went a litle further, and fell on
 his face, and prayed, saying, O my fa-
 ther, if it be possible, let this cup passe
 from me: neuertheless, not as I will,
 but as thou wilt.
 40 After he came vnto the disciples, and
 found them asleepe, and said to Peter,
 What? couldest thou not watch with me
 one houre?
 41 Watch, and pray, that ye enter not in-
 to temptation: the spirit in dede is ready,
 but the flesh is weak.
 42 Again he went away þe second time,
 and prayed, saying, O my father, if this
 cup can not passe away from me, but
 that I must drinke it, thy wil be done.
 43 And he came, and found them asleepe
 againe: for their eyes were heauie.
 44 So he left them, & went away againe,
 and prayed the third tyme, saying the
 same words.
 45 Then came he to his disciples, & sayd
 vnto them, Sleepe henceforth, & take
 your rest: behold, the houre is at hand,
 and the Sonne of man is giuen into the
 hands of sinners.
 46 * Rise, let vs go: behold, he is at hand
 that betrayeth me.
 47 * And while he yet spake, lo, Judas,
 one of the twelve, came, and with him
 a greate multitude with swordes and
 staves, from the hie Priests, & Elders
 of the people.
 48 Now he that betrayed him, had gi-
 uen them a token, saying, Whomsoever
 I shal kisse, that is he, lap hold on him.
 49 And forthwith he came to Iesus, and
 said, God saue thee, Master, and kised
 him.
 50 Then Iesus said vnto him, * Friend,
 wherefore art thou come? Then came
 they & laid hands on Iesus, & toke him.
 51 And beholde, one of them which were
 with Iesus, stretched out his hande,
 and

Shal turne
 backe & be dis-
 couraged.
Zach. 13. 7.
Mar. 14. 28.
& 16. 7.
n This decla-
 reth what dan-
 ger it is to trust
 to much to our
 owne strength.
1ohn. 13. 38.
Mar. 14. 32.
luke. 22. 39.
o He feared not
 death of it selfe,
 but trembled
 for feare of gods
 anger towarde
 sinne, the burden
 whereof he bare
 for our sakes.
p For he sawe
 Gods anger kind-
 led towards vs.
q That is, y an-
 ger of God for
 mans sinnes,
r He knew well
 what his father
 had determined,
 & therefore was
 ready to obey:
 but he prayeth
 as the faithfull
 do in their trou-
 bles without re-
 speck of y eter-
 nal counsell of
 God.
s And therefore
 we must conti-
 nually fight a-
 gainst the flesh.
t He speaketh
 this in a contra-
 ry sense, mea-
 ning they shuld
 anon be wel wa-
 kened.
u Christ dyed
 willingly, and
 therefore presen-
 ted him selfe to
 his enemies.
Mar. 14. 43.
luke. 22. 47.
1ohn. 18. 3.
*** Or, Haile, Rabbi.**
x He rebuketh
 his unkindnes
 vnder the cloke
 of pretended
 friendship.

Or, theache.
Gen. 9. 6.
rom. 13. 10.
 The exercising of sword is forbid to private persons. Also he would have hindered by his miscreete zeale the worke of God.
 2 Euerie legion contained commonly 6000 footmen, and 732 horsemen. wherby here he meaneth an infinite number.
Isa. 53. 10.
Lamen. 4. 20.
Verse. 31.
Mar. 1. 45.
Luke. 12. 54.
Iohn. 18. 1. 24.
Mar. 1. 45.
 a He declareth how Iesus was wrongfully accused, to the end we may know his innocence, and not that he suffered for him selfe, but for vs. b Which coulde iustly wimes a gainst him.
Iohn. 2. 1. c.
 c Christ did neglect their false reports, & moreover he was not there to defend his cause, but to suffer condemnation.
 d Or adiuue thee by thine allegiance towards God.
Chap. 16. 27.
rom. 1. 4. 10.
2. 13. 1. 2. 4.
 e Christ confesseth that he is Sonne of God.
 f This was one of their owne traditions, if they had heard anie Israelite blasphemie.
Isa. 50. 6.
 h The officers smite Christ with their rods or litle stauces.
 i They mocked him after this sort, that he might not seeme to be a Prophet, & so would turne the peoples words from him.
Mat. 24. 66.
Luke. 22. 53.
Iohn. 18. 25.

and drew his sword, & tooke a seruant of the hie Priest, and more of his care.
 52 Then saide Iesus vnto him, But by thy sword into his place: for at that I take the sword, shal perish with the sword.
 53 Either thinkest thou, that I can not now pray to my father, and he wil giue me no the twelve legions of Angels?
 54 Now then should the Scriptures be fulfilled, which say, that it must be so:
 55 The same houre said Iesus to the multitude, Pe be come out as it were against a theefe, with swordes & stauces, to take me: I late daily teaching in the Temple among you, & ye tooke me not.
 56 But al this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and flew.
 57 ¶ And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled.
 58 And Peter followed him a farte of vnto the hie priests hall, and went in, and late with the seruants to see the ende.
 59 Now the chiefe Priests and the Elders, and al the whole Councel sought false witness against Iesus, to put him to death.
 60 But they founde none, and though man: false witness came, yet founde they none: but at the last came two false witness.
 61 And said, This man said, * I can bestrope the Temple of God, and buld it in thre dayes.
 62 Then the chiefe priest arose, and saide to him, Answerest thou nothing? What is the matter that these men witness against thee?
 63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee by the liuing God, that thou tel vs, if thou be the Christ the sonne of God.
 64 ¶ Iesus said to him, * Thou hast saide it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.
 65 Then the hie Priest rent his clothes, saying, He hath s blasphemed: what haue we any more neede of witness? behold, now ye haue heard his blasphemie.
 66 What thinke ye? They answered, & said, He is worthy to dye.
 67 ¶ Then spate they in his face, and buffeted him: and other smote him with their rodde.
 68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?
 69 ¶ Peter late without in the hall: and

a maide came to him, saying, Thou als to wast with Iesus of Galile.
 70 But he denied before them all, saying, I wot not what thou saiest.
 71 And when he went out into a porch, an other maide saio him, and said vnto them that were there, This man was also with Iesus of Nazaret.
 72 And againe he denied with an othe, saying, I know not the man.
 73 So after a while, came vnto him they that stood by, and spied vnto Peter, Surely thou art also one of them: for thou thy speache betwapest thee.
 74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediatly tooke the cocke crew.
 75 Then Peter remembered the wordes of Iesus, which had saide vnto him, Before the cocke crow, thou shalt denie me thrise. So he went out, and wept bitterly.
 though for a time they fall, to the intent they may feeble their owne weaknes, and acknowledge his great mercy.
 CHAP. XXV II.
 Christ is deliuered vnto Pilate. 5 Iudas hangeth him selfe. 24 Christ is pronounced innocent by the Iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The velle is rent. 52 The dead bodies arise. 57 Ioseph buieth Christ. 64 Watchmen keepe the graue.
 ¶ When the morning was come, al the chiefe Priests, & the Elders of the people tooke counsell against Iesus, to put him to death.
 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.
 ¶ Then when Iudas which betrayed him, saw that he was condemned, he repented him selfe, and brought againe the thirtie pieces of siluer to the chiefe Priests, and Elders,
 Saying, I haue sinned in betraying the innocent blood. But they said, What is that to vs? see thou to it.
 ¶ And when he had cast downe the siluer pieces in the Temple, he departed, and went, and hanged him selfe.
 ¶ And the chiefe Priests tooke the siluer pieces, and saide, It is not lawfull for vs to put them into the treasure, because it is the price of blood.
 ¶ And they tooke counsell, and bought with them a potters field, for the burial of strangers.
 ¶ Wherfore that field is called, the field of blood, vntil this day.
 ¶ (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, ¶ And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.
 ¶ And they gaue them for the potters field, as the Lord appoynted me.)

k An example of our infirmities we may learne to depend vpon God, and not put our trust in our selues.
 l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffreth his to perish vterly.
 Mar. 15. 8
 luk. 22. 66.
 Iohn. 18. 28.
 a For they had no authoritie to condemne hym, or to put any to death.
 b Over late repentance bringeth desperatie.
 c Although he abhorre his sins, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.
 d These hypocrites lay the whole fault vpon Iudas.
 Mat. 1. 18.
 The hypocrites are full of conscience in a matter of no matter, but to shewe innocent blood they make nothing at it.
 Or, Corban.
 f For the Iewes thought it a great offence to be buried in the same place that the strangers were.
 Mat. 1. 19. Zach. 13. 33.
 11 ¶ And

Mar. 15.2.
Luk. 23.30.
John. 18.33.

- 11 ¶ And Jesus stood before the governor, and the governor asked him, saying, Art thou king of the Jewes? Jesus said vnto hym, Thou sayest it.
- 12 And when he was accused of the chiefe Priestes and Elders, he answered nothing.
- 13 Then said Pilate vnto hym, Hearst thou not how many things they lay as gainst thee?
- 14 But hee answered hym not to one worde, insomuch that the gouernour marvelled greatly.
- 15 Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner, whom they would.
- 16 And they had then a notable prisoner, called Barabbas.
- 17 When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Jesus which is called Christ?
- 18 (For he knew well, that for enuie they had deliuered hym.)
- 19 Also when he was set down vpon the iudgement seate, his wife sent to hym, saying, I haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of hym.)
- 20 ¶ But the chiefe Priestes and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Jesus.
- 21 Then the gouernour answered, & said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, Barabbas.
- 22 Pilate said vnto them, What shall I doe then with Jesus which is called Christ? They all said to hym, Let hym be crucified.
- 23 Then said the gouernour, But what euil hath he done? Then they cried the more, saying, Let him be crucified.
- 24 When Pilate saw that he auailed nothing, but that more tumult was made, he toke water and walshed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.
- 25 Then answered al the people, & saide, His blood be on vs, and on our children.
- 26 Then let he Barabbas loose vnto the, and scourged Jesus, and deliuered him to be crucified.
- 27 ¶ Then the souldiers of the gouernour toke Jesus into the common hall, and gathered about him the whole bande.
- 28 And they stripped hym, and put vpon hym a skarlet robe,
- 29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, & bowed their knees before him, and mocked him, saying, God saue thee king of the Jewes,
- 30 And smoted him vpon the head, and toke a reede, and smote him on the head,

Or, quit.

It was a tradition of the Iewes to deliuer a prisoner at Easter.

This was to the greater condemnation of Pilate, whome neither his owne knowledge coulde teach, nor counsel of others, to defend Christs innocencie.

Mar. 15.11.
Luk. 23.18.
John. 18.40.
Acts. 3.14.

The multitude preferred the wicked to the righteous.

Pilate beareth witness that he is innocent, before he condemne him. If his death be unlawful, let the punishment fall on our heads & our children. And as they wished, so this curse taketh place to this day.

Mar. 15.26.
John. 19.2.

To deride him, because he called himselfe a King.

- 31 Thus when they had mocked hym, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.
- 32 ¶ And as they came out, they found a man of Cyrene, named Simon: hym they compelled to beare his Crosse.
- 33 ¶ And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)
- 34 They gaue hym a vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.
- 35 ¶ And when they had crucified hym, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, ¶ They deuised my garments among them, and vpon my vesture did cast lottes.
- 36 And they sate, and watched hym there.
- 37 ¶ They set by also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.
- 38 ¶ And there were two thienes crucified with him, one on the right hand, & another on the left.
- 39 And they that passed by, reuiled him, wagging their heads,
- 40 And saying, ¶ Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.
- 41 Likewise also the hie priests mocking him, with the Scribes, and Elders, & Pharises, said,
- 42 He saued others, but he can not saue him selfe: if he be the king of Israel, let him now come downe from the crosse, and we wil beleue him.
- 43 ¶ He trusted in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.
- 44 That same also the thienes which were crucified with hym, cast in his teeth.
- 45 Now from the first houre was there darknes ouer all the lande, vnto the ninth houre.
- 46 And about the ninth houre Jesus cried with a loude voyce, saying, ¶ Eli, Eli, lamasa barchi ani: that is, ¶ My God, my God, why hast thou forsaken me?
- 47 And some of them that stood there, when they heard it, said, This man calleth Elias.
- 48 And straight way one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.
- 49 Other said, Let be: let vs see, if Elias wil come and saue him.
- 50 Then Jesus cried againe with a loud

Mar. 15.26.
Luk. 23.26.

Mar. 15.26.
John. 19.17.

It was a kinde of drink to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.

Isaiah. 22.18.
Mar. 15.24.

The manner then was to set vp a writing to signifie wherfor a man was executed: but here God gouerned Pilates hand to write otherwise than he thought.

John. 2.19.
Psal. 22.8.
Mf. 2.18.

This was a great temptation, to go about to take from him his trust in God, and so to bring him to despair.

Meaning by this synecdoche the one of the thienes.

That was from noone til three of the clocke.

Of Iewrie and the country there about.

Psal. 22.2.

Notwithstanding that he seeth himselfe as it were wounded with Gods wrath, and forsaken for our finnes, yet he ceaseth not to put his confidence in God, and cal vpon him, which is written to teach vs in all afflictions to trust still in God, be the afflictions neuer so grievous to the flesh.

John. 19.29.

Or, hyssope stalk, Psal. 69.21.

vope,

Voluntarily after he had obeyed his father in al things.
2. *Chro. 3. 14.*
y Which signified an end of all the ceremonies of the Law.
* *Or, Ierusalem.*

This judgement of an heathen man was sufficient to condemnne y^e grosse malice of the Iewes.

Mar. 15. 42, 43. Luke. 23. 50, 51. Iohn. 19. 38.
a Who was so much the more in danger by declaring him self to be Iesus disciple.
b Christs burying doeth so much more verifie his death & resurrection.

Which was the day before the Sabbath.

More will follow his doctrine then did afore he was put to death.
e That is, men appointed for the keeping of y^e Temple. f The more that men go about to subdue Christs power, the more shew they their own malice, and procure to them selues the greater condemnation, for as much as Gods glory the more appeareth thereby.

force, and p^{re}sented by the * ghost.
51 And behold, * the y^e baile of the Temple was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were clouen,
52 And the graues did open them selues, and many bodyes of the Saints which slept, arose,
53 And came out of the graues after his resurrection, and went into the * holy Citie, and appeared vnto many.
54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the things that were done, they feared greatly, saying, Trulyp^{ly} this was the Sonne of God.
55 ¶ And many women were there, beholding him a farr off, which had followed Iesus from Galile, ministring vnto him.
56 Among whom was Mary Magdalene, and Mary the mother of Iames and Ioses, & the mother of Zebedeus sonnes.
57 ¶ And whē the euen was come, there came a rich man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.
58 He went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.
59 So Ioseph tooke the body, and wrappedyt in a cleane linnen cloth,
60 And put it in his new^{ly} tombe, which he had hewen out in a rocke, & rolled a great stone to the doore of the sepulchre, and departed.
61 And there was Mary Magdalene, & the other Mary sitting ouer against the sepulchre.
62 ¶ Now the next day that folloved the * Preparation of the Sabbath, the hie Priests and Pharisees assembled to Pilate,
63 And said, Sir, we remember that that deceiver saide, while he was yet aliue, Within three dayes I wil rise.
64 Command therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, & say vnto the people, He is risen from the dead: so shall the last^{er} your be worse then the first.
65 Then Pilate said vnto them, He haue a watch: goe, and make it sure as pe know.
66 And they went, & made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and fendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

N^{ow} in the * end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.
2 And beholde, there was a great earthquake: for the * Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.
3 And his countenance was like lightening, and his raiment white as snow.
4 And for feare of him, the keepers were astonied, and became as dead men.
5 But the Angel answered, & saide to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:
6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,
7 And go quickly, and tel his disciples that he is risen from the dead: and behold, he goeth before you into Galilee: there ye shall see him: lo, I haue tolde you.
8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples worde.
9 And as they went to tel his disciples, beholde, Iesus also met them, saying, God saue you. And they came, & tooke him by the feet, and worshipped him.
10 Then saide Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they go into Galile, and there shall they see me.
11 Now when they were gone, beholde, some of the watch came vnto the citie, and shewed vnto the hie Priests all the things that were done.
12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,
13 Saying, Say, His disciples came by night, & stole him away while we slept.
14 And if the gouernour heare of this, we wil perswade him, and saue you harmeles.
15 So they tooke the money, & did as they were taught: and this * saying is now^{ly} sed among the Iewes vnto this day.
16 ¶ Then the eldren disciples went into Galile, into a mountaine, where Iesus had appoynted them.
17 And when they sawe him, they worshipped him: but some doubted.
18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.
19 ¶ So therefore, & teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost,
20 Teaching them to obserue al things, whatsoeuer I haue commanded you: and lo, * I am with you alway, vntill the * ende of the worlde, Amen.

Mar. 16. 1, 2, 5. Iohn. 20. 11.
* *Or, evening.*
a Here y^e Euangelist reckoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.
b There were two: but it is a manner of speach to vse the singular number for the plural, and contrarie.
c He assurcth them that it is so.
d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.
e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feeble the profit of his death and resurrection.
Hebr. 2. 18. chap. 11. 27. Iohn. 17. 2.
Mar. 16. 15.
f Men may not teach their owne doctrine, but whatsoeuer

Christ hath taught them: for he resemeth this authoritie to hym self, to be the onely teacher and authour of the doctrine.
Iohn. 14. 16. g By power, grace, and vertue of the holy Ghost.

THE HOLIE GOSPEL OF Iesus Christ, according to Marke.

CHAP. I.

3 The office, doctrine and life of Iohn the Baptist.
9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The devils knowe him. 41 He cleanseth the leper, and healeth diuers others.



He * beginning of the Gospel of Iesus Christ, & of the sonne of God:

As it is written in the Prophetes, * Behold, I send my * messenger before thy face, which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wilderness is, * Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wilderness, and * preach the baptisme of amencement of life, for remission of sinnes.

5 And al the countrey of Iudea, and they of Jerusalem went out vnto him, and were all baptized of him in the iuaner Jordan, confessing their sinnes.

6 * Now Iohn was clothed with camels heare, and with a girdel of a skynne as beaur his loynes: and he did eate * Locusts and wilde honey.

7 * And preached, saying, A stronger than I, cometh after me, whose shoes I see that I am not worthy to stoupe down, and binde.

8 Truly it is, I haue * baptized pou with water: but he wil baptize pou with the holie Ghost.

9 * And it came to passe in those dayes, that Iesus came from Nazaret a cite of Galile, and was baptized of Iohn in Jordan.

10 And assoone * he was come out of the water, Iohn saw the heauens clouen in twaine, and the * holp Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued sonne, in whom I am wel pleased.

12 * And immediately the * Spirite descended vpon him into the wilderness.

13 And he was there in the wilderness fouertie dayes, and was * tempted of Satani: he was also with the wilde beastes, and the Angels ministred vnto him.

14 * Now after that Iohn was committed to prison, Iesus came into Galis

le, preaching the Gospel of the kings i By the which
domie of God, Gospel he wil
15 And saying, The time is fulfilled, and rule & reigne
the kingdome of God is at hande: repent and beleue the Gospel.

16 * And as he walked by the * sea of Galile, he sawe Simon, & Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Followe me, and I wil make pou to be * fishers of men.

18 And straight way they forsooke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired seruantes, & went their way after him.

21 * So * they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine: * for he taught them as one that had authoritie, & not as the Scribes.

23 * And there was in their Synagogue a man which had an vncleane spirit, and he cried,

24 Saying, What haue we to do with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holp one of God.

25 And Iesus reuoked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried w. th a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what * new doctrine is this? for he commandeth the foule spirits with authoritie, & they obey him.

28 And immediately his fame spred abroad throughout al the region bordering on Galile.

29 * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, & anon they tolde him of her.

31 And he came and toke her by the hand, & lift her vp, & the feuer forsooke her by & by, & the ministred vnto them.

32 And when euén was come, and the sunne was downe, they brought to him al that were diseased, & them that were possessed with deuils.

33 And the whole cite was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils,

Mat. 4. 18.
luk. 5. 2.
Or, lake

k To draw them from perdition.

Mat. 4. 23.
luk. 4. 31.

Mat. 7. 28, 29.
luk. 11. 32.
1 Whose doctrine was dead, and nothing fauoured of the spirit.

m Christ would not suffer the father of lyes to beare witness to the truth.

n They referre the miracle to the kind of doctrine, & so maruail at it, as a new & strange thing, & do not consider the power of Christ, who is the author of the one and the other.

Mat. 8. 14.
luk. 4. 38.

a He sheweth Iohn Baptist was the first preacher of the Gospel.

b In Greek, Angel, or Ambassadour.

Isa. 40. 3.

luk. 3. 4.

John. 1. 15.

c Take away al letters, which might hynder Christ to come to you.

Mar. 3. 1, 6.

d He did both baptize and preach, but preached first, and after baptized, as appeareth by

Mat. 3. 11. so that the order is here inuerted, which thing is comon in Scriptures.

Mar. 3. 4.

e Or, Grasshoppers.

Leui. 11. 21.

Mat. 3. 11.

luk. 3. 16.

John. 1. 27.

Mat. 3. 15, & 24. & 11. 15. & 19. 4.

f He declareth Iohn Baptist was the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Mat. 3. 13.

luk. 3. 21.

John. 1. 33.

Or, Iesus.

g This was done for the confirmation of Iohn and them that stood by.

h The Father beareth witness that Christ is the very Sonne of God.

Mat. 3. 17. Or, the holy Ghost.

i Christ would be tempted, to persuade vs that he will help them that be tempted.

Hebr. 2. 18.

Mat. 4. 23. luk. 4. 41. John. 4. 43.

o Christ woulde not have such witness to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, **Act. 16. 18.**
² Or, being yet night.

deuil, And ² suffered not the deuil to say that they knew him.
 35 And in the morning very early, before day, Iesus arose and went out into a solitary place, and there prayed.
 36 And Simon, and they that were with him, followed after him.
 37 And when they had found him, they said unto him, All men seek thee.
 38 Then he said unto them, let vs go into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuil out.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe unto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And as soon as he had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had given him a straight commandement, hee sent him away forthwith,

44 And said unto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the Priest, and offer for thy cleansing those thinges, which Moyses commanded, for a testimoniall unto them.

45 But when he was departed, he began to tel many thinges, and to publish the matter: so that Iesus coulde no more openly enter into the citie, but was without in desert places: & they came to him from euery quarter.

CHAP. II.

³ He healeth the man of the palsey. ⁵ He forgiveth sinnes. ¹⁴ He calleth Leui the customer. ¹⁶ He eateth with sinners. ¹⁸ He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

1 After a few dayes, he entred into Capernaum againe, & it was reported that he was in the house.

2 And anon, many gathered together, in so much that the places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, a brought one sicke of the pallsie, boyne of foure men.

4 And because they could not come nere vnto him for the multitude, they vnoyned the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the pallsie lay.

5 Nowe when Iesus saw their faith, he said to the sicke of the pallsie, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive sinnes, but

God onely?
 8 And immediately when Iesus perceived in his spirit, that thus they thought with themselves, he said vnto them, Why reason ye these things in your hearts?
 9 Whether is it easier to say to the sicke of the pallsie, Thy sinnes are forgiven thee: or to say, Arise, & take vp thy bed, and walke?

10 And that ye may know, that the Sonne of man hath authoritie in earth to forgive sinnes, (he said vnto the sicke of the pallsie)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And he by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We neuer sawe such a thing.

13 ¶ Then he went againe towarde the sea, & all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he saw Iguis the sonne of Alpharus sit at the receite of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eat with the Publicanes and sinners, they saide vnto his disciples, Howe is it, that he eateth and drinketh with Publicanes and sinners?

17 Nowe when Iesus heard it, he saide vnto them, The whole have no neede of the physician, but the sicke. I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises did fast, and came and saide vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them: as long as they haue the bridegrome with them, they can not fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shal they fast in those dayes.

21 Also no man seweth a piece of new cloth in an old garment: for els the newe piece taketh away the filling vp from the olde, and the breach is worse.

22 Likewise, no man putteth newe wine into olde vessels: for els the newe wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must bee put into newe vessels.

23 ¶ And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went in their way, beganne to plucke the eares

Christ speaketh according to their capacity, who were so blinde that they would beleue nothing, but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which hee hath ouer the body.

2 Their owne consciences cause them to confesse the truth.

Mat. 9. 9. Luke. 5. 27.

1 Tim. 2. 15. He speaketh of such as perswade them selves to be iust, although they be nothing lesse.

Mat. 9. 14. Luke. 5. 33.

f Christ sheweth that he will spare his, and not burden them before it be necessarie.

g The word properly significth new cloth which as yet hath not passed the hands of the fuller.

Mat. 12. 1. Luke. 6. 1.

Mat. 9. 1. Luke. 5. 12. p Forbidding him to tel any man, because as yet his time was not come to be known.

q It belonged to the Priest to knowe if a man were healed of the leprosie.

Leuit. 14. 4. r To take all manner of excuse from them, and to condemne them of ingratitude.

Luke. 5. 25.

f The prease was so great, that he should haue bin thronged.

Mat. 9. 1. Luke. 5. 18.

a Where he was wont to remain.

b By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes.

Job. 14. 4. Isa. 43. 25.

1. Sam. 17. 6.
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1. Chro. 24. 6. 2. Sam. 8. 17. and 15. 29.
1. King. 2. 26.
Exo. 19. 33.
Leuit. 24. 9.
i Seing the Sabbath was made for mans vse, it was not meete it should be vsed to his hindrance and incommodie.

of come.

24 And the Pharises said vnto him, Be-
holde, why doe they on the Sabbath
day, that which is not lawfull?
25 And he saide to them, I haue neuer
read what Dauid did, when hee had
need, and was an hungred, both he, and
they that were with him?
26 Howe he went into the house of God,
in the daies of Ahiathar þ his Priest,
and did eat the shew bread, which were
not lawfull to eat, but for the Priests,
and gaue also to them which were
with him?
27 And he said to them, The Sabbath
was made for man, and not man for
the Sabbath.
28 Wherefore the sonne of man is Lord,
euen of the Sabbath.

12 And he sharply rebuked them, to the
end they should not utter him.
13 ¶ Then he went by into a mountaine,
and called vnto him whom he would,
and they came vnto him.
14 And hee appointed twelue that they
should be with him, and that he might
send them to preach,
15 And that they might haue power to
heale sicknesses, and to cast out deuils.
16 And the first was Simon, and he na-
med Simon, Peter.
17 Then James the sonne of Zebedee,
and John, James brother (and named
them Boanerges, which is, the sonnes
of thunder)
18 And Andrew, and Philip, and Bar-
tholomew, and Matthew, and Thomas,
and James, the sonne of Alphaeus,
and Thaddæus, and Simon the Cana-
nate.

Chap. 6. 7.
Mat. 10. 1.
Luke 9. 1.

Or, Lebhai, or
Indan.

Or, zealous.
The disciples
were now con-
uerfant with
Christ, both at
home & abroad.
Or, they that
were about him.

e His kinsfolkes
would haue
shut him within
doores, least any
harme shoulde
haue come vnto
them, if any tu-
mult had bene
made: for some
would haue
made him a
King, & the Pha-
rises with others
sought his life:
so that hereby
they might haue
procured the ha-
tred of Herode,
and of the Pha-
rises and of the
Romanes.

Mat. 5. 34.
Mat. 12. 24.
Luke 11. 15.
Mat. 12. 31.
Luke 12. 10.
1. Iohn. 5. 16.

¶ Which is, when
a man fighteth
against his owne
conscience, and
strueth against
f truth, which
is reueiled vnto
him: for such
one is in a repro-
bate sence, & can
not come to re-
p

CHAP. III.

2 He healeth the man with the dried hand. 14 He
chargeth his Apostles. 21 Christ is thought of the
worldlings to be beside him selfe. 22 He casteth out
the vnclane spirit, which the Pharises ascribe
vnto the deuil, 29 Blaphemie against the holy
Ghost. 35 The brother, sister, and mother of Christ.

1 And he entred againe into the Syn-
agogue, and there was a man
which had a withered hand.
2 And they watched him, whether hee
would heale on the Sabbath day, that
they might accuse him.
3 Then he said vnto the man which had
the withered hand, Arise: stand forth in
the middes.
4 And he said to them, Is it lawfull to
doe a good dede on the Sabbath day, or
to do euill: to save the life, or to kille? But
they heide their peace.
5 Then he looked rounde about on them
b angerly, mourning also for the hard-
nes of their hearts, and said to þ man,
Stretch forth thine hand. And he stre-
ched it out: and his hand was restored,
as whole as the other.
6 ¶ And the Pharises departed, and
straightway gathered a counsell with
the Herodians against him, that they
might destroy him.
7 But Iesus auoided with his disciples
to the sea: & a great multitude folloiwed
him from Galile, and from Iudea,
8 And from Ierusalem, and from Ibus-
mea, & beyond Iordan: and they that
dwelled about Tyris & Sidon, when
they had heard what great things hee
did, came vnto him in great number.
9 And he commanded his disciples, that
a ship should waite for him, because of
the multitude, lest they should throng
him.
10 For he had healed many, in so much
that they pressed vpon him, to touch
him as man as had plagues.
11 And when the vnclane spirits saue
him, they fel downe before him, & cryed,
saying, Thou art the Sonne of God.

19 And Judas Iscariot, who also betray-
ed him, and they came d home.
20 And the multitude assembled againe,
so that they could not so much as eate
bread.
21 And when his kinsfolkes heard of it,
they went out to lay hold on him: for
they thought hee had bene beside him
selfe.
22 ¶ And the Scribes which came from
Ierusalem, saide, Hee hath Beelzebub,
and though the prince of deuils he cas-
teth out deuils.
23 But he called them vnto him, & sayd
vnto them in parables, Howe can Sa-
tan drine out Satan?
24 For if a kingdom be denied against
it selfe, that kingdom can not stand.
25 Or if a house be denied against it selfe,
that house can not continue.
26 So if Satan make insurrection a-
gainst him selfe, and be deniued, he can
not endure, but is at an ende.
27 No man can enter into a strong mans
house, and take away his goods, except
he first binde that strong man, and then
spoule his house.
28 ¶ Verely I say vnto you, all things
shalbe forgiven vnto þ children of men,
and blaphemies, wherewith they blas-
pheme:
29 But he that blasphemeth against the
holy Ghost, shall neuer haue forgiveness,
neither, but is culpable of eternall damna-
tion,
30 Because thei said, He had an vnclane
spirit.
31 ¶ Then came his brethren and mo-
ther, and stood without, and sent vnto
him, and called him.
32 And the people sae about him, and
they said vnto him, Beholde, thy mo-
ther, and thy brethren seeke for thee
without.
33 But he answered them, saying, Who
is my mother and my brethren?
34 And hee looked rounde about on
them, which sae in compasse about
him, and sayd, Beholde my mother and
my

a They helde
their tongues of
malice: for they
would neither
confesse nor de-
nie.
b Christ is in
such sort angrie
with man that
he pitieth him
and seeketh to
winne him.
c Although
they hated one
another deadly,
yet this hinder-
ed them not to
ioyne their ma-
lice to resist
Christ, reade
Matt. 22. 16.

Or, scourges, mea-
ning disciples

Mat. 12. 46.
Luke. 8. 19.
Or, consue.

my brethren,

35 For whosoever doth the wil of God, he is my brother, & my sister, and mother.

CHAP. XIII.

By the parables of the seed, & the mustard corne, Christ sheweth the state of the kingdome of God.
1. A speciall gift of God to know the mysteries of his kingdome. 2. He shalith the tempest of the sea which obeyed him.

1 And he began againe to teach by the sea side, & there gathered vnto him a great multitude, so he entred into a ship, & sat in the sea, & all the people was by the sea side on the land.

2 And he taught them many things in parables, and sayd vnto them in his doctrine,

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he soweth, that some fell by the wayes side, and the fowles of the heauen came and deuoured it vp.

5 And some fel on stonie ground, where it had not much earth, and bp and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it caught heat, & because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruite that sprang vp & grew, and it brought forth, some thirtie folde, some fixtie folde, and some an hundredth folde.

9 Then he said vnto them, Ye that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the myserie of the kingdome of God: but vnto them that are without, all thinges bee done in parables,

12 * That they seeing, may see, & not discerne: and they hearing, may heare, and not vnderstand, least at any time they shoulde turne, and their sinnes shoulde be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then shoulde ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the seed by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was sowen in their hearres.

16 And likewise they that receiue the seed in stonie ground, are they, which when they haue heard the worde, straght wayes receiue it with gladnes.

17 Yet haue they no roote in themselves, & endure but a time: for when trouble

and persecution ariseth for the worde, immediately they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the worde:

19 But the cares of this world, & the deceitfulness of riches, and the lusts of other things enter in, & choke the word, and it is unfruitfull.

20 But they that haue receiued seed in good ground, are they that heare the worde, and receiue it, and bring forth fruit, one cometh thirtie, another fiftie, & some an hundredth.

21 ¶ Also he saide vnto them, * Is the candle lighted to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?

22 * For there is nothing hid, that shall not be opened: neither is there a secret, but that it shal come to light.

23 If any man haue eares to heare, let him heare.

24 And he saide vnto them, Take heed what ye heare. * With what measure ye mete, it shal be measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shal it be giuen, & from him that hath not, shal be taken away, euen that he hath.

26 ¶ Also he said, So is the kingdome of God, as if a man shoulde cast seede in the ground,

27 And shoulde sleepe, & rise by night and day, and the seede shoulde spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after that, full come in the eares.

29 And as soone as the fruit becometh it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayde moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that bee in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great banches, so that the fowles of heauen may builde vnder the shadow of it.

33 And * with many such parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apart.

35 ¶ ¶ Nowe the same daye when euen was come, he sayde vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe: and there were also with him other ships.

37 And there arose a great storme of

¶ ¶ ¶ ¶ wind,

1. Tim. 6. 17

Mat. 5. 15

Mat. 13. 12. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or brought.

Mat. 10. 26.

Mat. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 7. 3.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Or, as he taught.

It is called

Christ's doctrine,

either for that

he was accustomed to speake

vnto them by

familiarities: or els

because it had

that vertue and

maiestie, that me

could not denie

but it came from

heauen.

b For God doth

not open al mens

hearts to vnder-

stand his myste-

ries.

c Which are led

by the Spirit of

God.

d And are not of

the number of 7

faithful, neither

accorde to 7 pith

& substance, but

onely stay in the

outward rinde

and barke.

Isa. 6. 9.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

Mat. 13. 12.

m Christ lea-
ueth vs often-
times to our
felices, both as
wel y we may
learne to knowe
our owne weak-
nes, as his might-
tie power.

^a Or, haue you not
yet faith?

wind, and the waues dashed into the
ship, so th it was now full.

38 And he was in the sterne in a sleepe on
a pillowe: and the awoke him, and
said to him, After, carest thou not
that wee perishe?

39 And hee rose vp, and rebuked the
winde, and saide vnto the sea, Peace, &
he still. So the wind ceased, and it was
a great calme.

40 Then he saide vnto them, Why are
ye so fearefull? how is it that ye haue
no faith?

41 And they feared exceedingly, and said
one to another, What is this, that both
the winde and the sea obey him?

CHAP. V.

¹ Iesus casteth the devils out of the man, and suf-
fereth them to enter into the swine. 25 He healeth
a woman from the bloudie issue, 41 And raiseth
the captaines daughter.

1 **A**nd they came ouer to the other
side of the sea into the countrey of
the Gadarenes.

2 And when he was come out of the
ship, there mette him incontinently out
of the graues, a man which had an un-
cleane spirit:

3 Who had his abiding among the
graves, and no man could binde him,
nor with chaines,

4 Because that when he was often bound
with fetters and chaines, he plucked
the chaines a slender, and brake the fet-
ters in pieces, neither could any man
tame him.

5 And alwayes both night and day hee
crept in the mountaines, and in the
graves, & strooke him self with stones.

6 And when he sawe Iesus afar of, hee
ran, and worshipped him,

7 And crept with a loud voyce, & sayde,
What haue I to doe with thee, Ie-
sus, the Sonne of the most high God?

^a I charge thee by ^b God, that thou
torment me not.

8 For he saide vnto him, Come out of
the man, thou vnclane spirit.

9 And he asked him, What is thy name?

And he answered, saying, My name is

^c Legion: for we are many.

10 And hee prayed him instantly, that hee
would not sende them awaie out of
the countrey.

11 Now there was there in the mount-
taines a great heard of swyne, feeding.

12 And all the devils besought him, say-
ing, Send vs into the swine, that wee
may enter into them.

13 And incontinently Iesus gaue them
leave. Then the vnclane spirits went
out, and entered into the swine, and the
hearde ran headlong from the high
banke into the sea, (and there were as
bout two thousand swine) & they were
drownd in the sea.

14 And the swineheards fled, and tolde
it in the citie, and in the countrey, and

they came out to see what it was that
was done.

15 And they came to Iesus, and saw him
that had bene possessed with the devill,
and had the legion, sit both clothed, and
in his right minde: and they were as-
fraid.

16 And they tht sawe it, tolde them,
what was done to him that was pos-
sessed with the devill, and concerning
the swine.

17 Then they began to pray him, that
hee would depart from their coastes.

18 And when he was come into the ship,
he that had bene possessed with the de-
vill, prayed him that he might be with
him.

19 Howbeit, Iesus would not suffer
him, but saide vnto him, Goe thy waye
home to thy friends, and shew them
what great things the Lord hath done
vnto thee, and howe he hath had com-
passion on thee.

20 So he departed, and began to publish
in Decapolis, what great things Ie-
sus had done vnto him: and all men
did maruaile.

21 And when Iesus was come ouer
again by ship vnto another cite, a great
multitude gathered to him, and hee
was nere vnto the sea.

22 And beholde, there came one of the
rulers of the Synagogue, whose name
was Jairus: and when he saw him, he
fell downe at his feete,

23 And besought him instantly, saying,
My little daughter lieth at point of
death: I pray thee that thou wouldest
come and lay thine handes on her, that
she may bee healed, and liue.

24 Then he went with him, and a great
multitude followed him, and thronged
him.

25 And there was a certaine woman,
which was diseased with an issue of
blood twelue yerres,

26 And had suffered many thinges of
many physicians, and had spent all
that shee had, and it auailed her no-
thing, but shee became much worse.

27 When she had heard of Iesus, shee
came in the preele behinde, and touch-
ed his garment.

28 For she said, If I may but touch his
clothes, I shalbe whole.

29 And straightway the course of her
blood was dried by, and shee felt in
her bodie, that she was healed of that
"plague.

30 And immediatly when Iesus dyd
knowe in him self the vertue that went
out of him, hee turned him round as-
bout in the preele, and said, Why hath
thou touched my clothes?

31 And his disciples saide vnto him,
Thou seest the multitude throng thee,
andapest thou, who did touch me?

32 And he looked round about, to see her
that had done that.

33 And the woman feared & trembled:

d Marke howe
loue of riches &
worldly respects
hinder men to
receiue Christ.
e The world-
lings more es-
teme their
swine, then they
do Iesus Christ.
f We must de-
clare vnto o-
thers the bene-
fits which God
sheweth to-
wards vs, that
thereby they
may giue him
praise & glory.

^a Or, in the countrey
of the ten cities.

Mat. 9. 18.

Luks. 8. 48.

a The deuill is
constrained to
confesse Iesus
Christ, and yet
ceaseth not to
resist him.

^b Or, aduise thee to
swear by God.

b He abuseth y
Name of God,
to maintaine his
tyranny.

c A Legion con-
tained aboue
6000 in num-
ber, reade, Mat.
26. 53.

^d Or, ran with vio-
lence headlong.

^e Or, in the lake.

g Her faith
brought her to
Christ, and mo-
ued her to ap-
proch neere vnto
him, and not a
superstitious o-
pinion, to attri-
bute any vertue
to his garment.

^h Or, fountaine.

ⁱ Or, new.

^j Or, scourge.

for the kniue what was done in her, and she came & fell downe before him, and tolde him the whole truerth.

34 And he saide to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.

35 While he yet spake, there came from the same ruler of the Synagogue house certaine which said, Thy daughter is dead: why distealest thou the matter any further?

36 Alsone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And hee suffered no man to followe him, save Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saue the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepeth the childe is not dead, but sleepeth.

40 And they laughed him to scorne: but he put them all out, andooke the father, and the mother of the childe, and them that were with him, & entered in where the childe lay,

41 Andooke the childe by the hand, and saide vnto her, Talitha cumi, which is by interpretation, Vnbinden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelue yeres: and they were astonied out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

4 Howe Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ groweth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth many.

1 Afterwarde he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him, were astonished, and said, Whence hath he these things? and what wisdom is this that is giuen vnto him, that such great workes are done by his hands?

3 Is not this carpenter Maries sonne, the brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinsred, and in his owne house,

5 And hee could there doe no great workes, save that he laied his handes vpon a fewe sicke folke, and healed them.

6 And hee marvelled at their vnbeliefe, and went about by the townes on euery side, teaching.

7 ¶ And he called the twelue & began to sende them two and two, & gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their iourney, save a staffe onely: neither scrip, neither bread, neither money in their girdles,

9 But that they should be shod with sandals, and that they should not put on two coates.

10 And he said vnto them, Where soeuer ye shal enter into an house, there abide til ye depart thence,

11 And whosoener shal not receiue you, nor heare you, when ye depart thence, shake of the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, It shalbe easier for Sodoma, or Gomorrah at the day of iudgement, then for that cite.

12 ¶ And they went out and preached, that men should amend their liues.

13 And they cast out many devils: and they anonied many that were sicke, with oyle and healed them.

14 ¶ Then King Herode heard of him (for his name was spread abroad) and said, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other saide, It is Elias: and some said, It is a Prophet, or as one of the Prophets.

16 ¶ So when Herode heard it, he saide, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herode him selfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philipps wife, because hee had married her.

18 For Iohn saide vnto Herode, ¶ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but he could not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, & when he heard him, he did many things, and heard him gladly.

21 But the time being comenient, when Herode on his birth day made a banquet to his princes and capitaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias

That is, he would not. d Lacke of faith maketh vs unable to receiue Gods benefices.

Mat. 4. 23.

Mat. 23. 22.

Mat. 10. 1.

chap. 3. 1. 4.

luke 9. 1.

e Christ onely forbiddeth them to carie any thing, which might be burdensome, or hinder their message.

Or, purfise.

Acts 13. 8.

f Which were a kinde of light shoes tied to the feet with strings.

g He forbiddeth curiositie in changing their lodgings, in this their speedie message.

Mat. 10. 14.

luke 9. 1.

h In token of execution, and of the horrible vengeance of God which shal light vpon them.

Mat. 23. 31. & 38.

1. Tim. 5. 14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, & ceremony is to no vse.

Mat. 24. 1.

luke 9. 7.

k Meaning, of olde Prophets.

luke 2. 19.

l They had then this common error, that they thought the soules being departed out of one body went straight into another.

Leuit. 19. 16. & 20. 17. m The libertie that Iohn vsed to reprove vice without acception of person, declareth how true ministers ought to behaue the selves. n Such is y nature of Gods word, that it compelleth the very tyrants to reuerence it: no doubt the king had some good motions, but y seed fel in stony places, and so tooke no roote.

Or, scorge.

h Hement, she was not dead to remaine so, because she should incontinently be restored againe to life.

i For they had no hope to see her liue againe. k That is, his three disciples.

Mat. 13. 54. luke. 4. 16.

a Christ is neglected of his owne friends, and kinsfolkes. Or, miracles.

Or, cousin.

b That which ought to moue them to come to Christ, causeth them to go backe from him, which cometh of their owne wickednes.

Mat. 13. 17.

luke. 4. 34.

john 4. 44.

o What incontinence cometh by wanton dancing.

Mat. 14. 8.

p Iosephus calleth her name Salome, y daughter of Philip, and Herodias.

* Or, carkeis.

q The Apostles render account of their message, which is to declare their fidelity & obedience. r Christ beareth w the infirmity of his servants, and bringeth them to quietnes, that he may instruct them, & make them strong against troubles.

Mat. 14. 13.

Luke. 9. 10.

Mat. 9. 36.

and 14. 14.

s This declareth that there is an horrible disorder among that people, where y true preaching of Gods worde wanteth.

Luke. 9. 11.

Mat. 14. 15.

t Which is about five pounce sterling.

Mat. 14. 17.

Luke. 9. 13.

Iohn. 6. 9.

* Or, by tablefuls: for in euerie ranke were as many as a table could holde.

- 12 ¹² And he came in and ¹³ damned, and pleased Herod: and them that sate at table together, the King said vnto the maide, ¹⁴ Make of me what thou wilt, and I will giue it thee.
- 23 And he swaie vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.
- 24 * So he went forth, and came to her mother, What shall I aske? And she said, Iohn Baptists head.
- 25 Then he came in straight way with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger y head of Iohn Baptist.
- 26 When the King was verie sorry: yet for his othes sake, & for the sakes which sate at table with him, he would not refuse her.
- 27 And immediatly the King sent the hangman, and gaue charge that his head should be brought. So hee went and beheaded him in the prison,
- 28 And brought his head in a charger, and gaue it to the maide, & the maide gaue it to her mother.
- 29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.
- 30 ¶ And the Apostles gathered them selues together to Iesus, and told him all thinges, both what they had done, and what they had taught.
- 31 And he said vnto them, Come ye apart into the wilderness, and rest a while: for there were many comers and goers, that they had not leaue to eate.
- 32 * So they went by ship out of the way into a desert place.
- 33 But the people sawe them when they departed, and many knewe him, and ranne asore thither out of all cities, and came thither before them; and assembled vnto him.
- 34 * Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and he began to teach them many thinges.
- 35 * And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.
- 36 Let them depart, that they may go into the villages and townes about, and buye them bread: for they haue nothing to eate.
- 37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shall we go and buye two hundred pence worth of bread, and giue them to eate?
- 38 * Then he said vnto them, How many loaves haue ye? goe & looke. And when they knewe it, they sayd, Five, and two fishes.
- 39 So hee commanded them, to make them all sit downe by companies vpon the greene grasse.

- 40 Then they sate downe by rows, by a hundredes, and by fifties.
- 41 And he tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, & brake the loaves, and gaue them to his disciples to set before them, and the two fishes hee deuided among them all.
- 42 So they did all eate, & were satisfied.
- 43 And they tooke vp twelue baskets full of the fragments, and of the fishes.
- 44 And they that had eaten, were about five thousand men.
- 45 ¶ And straightway he caused his disciples to goe into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.
- 46 Then assoone as he had sent them away, he departed into a mountaine to pray.
- 47 * And when euen was come, the ship was in the middes of the sea, and hee alone on the land.
- 48 And he sawe them troubled in rowing, (for y winde was contrarie vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.
- 49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.
- 50 For they all sawe him, and were sore afraid: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.
- 51 Then he went vnto them into the ship, and the winde ceased, and they were sore amazed in their selues beyond measure, and maruelled.
- 52 * For they had not considered the manner of the loaves, because their hearts were hardened.
- 53 ¶ And they came ouer, & went into the land of Genesaret, and arrived.
- 54 So when they were come out of the ship, straightway they knewe him.
- 55 And ranne about throughout all that region round about, and began to carie thither and thither in beddes all that were sicke, where they heard that hee was.
- 56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

- 1 The disciples eate with unwashen hands. 2 The commandment of God is transgressed by mans traditions. 3 What defileth man. 4 Of the woman of Syrophenissa. 5 The healing of the dumme. 6 The people praise Christ.
- 1 Then gathered vnto him the Pharisees, and certaine of the Scribes which came from Ierusalem.
- 2 And when they sawe some of his disciples

x The Greeke wordes signifieth such beddes as are made in a garden, so that y company, which were there set, might seeme as rows, or orders of beddes in a garden.

x Which was about two or three houres before day.

y Christ assureth his and maketh them bolde, both by his word, and mightie power.

z They had forgot the miracle which was wrought with the five loaves.

* Or, marke it. a Not for any such vertue that was in his garment, but for the confidence which they had in him.

a Or, filthy.
b The Pharisees would not eat & vnwashen hāds, because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.
c Or contentiously, striving to wash best.
d Little potts, somewhat more in quantitie then a wine pinte.
e Or, bread.
Isa. 59. 13.
f With an outward shew.
g Whosoever teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine nearer so probable to the judgement of man.

Exod. 20. 12.
Leuit. 19. 3.
Exod. 21. 17.
Leuit. 20. 9.
Prov. 20. 10.
f That is, without any hope of pardon.

Mat. 15. 20.

g There is no outward or corporal thing, which entrench into man, that can defile him: meaning chiefly of meates, which if they be taken excessively, it cometh of the inordinate lust of the heart, and so cleaues his

disciples eat meate with ^a common hands, (that is to say vnwashen) they complained.
3 For the Pharisees, and all the Jewes, except they wash their hands ^b oft, eate not, holding the tradition of the Elders.
4 And when they come from the market, except they walsh, they eate not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and ^c pottes, and of brazen vessels, and of tables.)
5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ^d meate with vnwashen hands?
6 Then he answered and sayde vnto them, Surely ^e I haue prophesied wel of you, hypocrites, as it is writtē, This people honoureth me with their ^f types, but their heart is farre away from me.
7 But they worship me in vaine, teaching for doctrines the ^g commandmentes of men.
8 For ye lay the commandement of God aparte, and observe the tradition of men, as the washing of pottes and of cuppes, & many other such like things ye doe.
9 And he sayde vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.
10 For Moses said, ^a Honour thy father, and thy mother: and, ^b Whosoever shall curse father or mother, let him ^c dye the death.
11 But ye saye, If a man say to father or mother, ^d Corban, that is, By the gifte that is offered by me, thou maist haue profited, hee shall be free.
12 So pee suffer him no more to doe any thing for his father, or his mother.
13 Making the word of God of none effect, by your tradition which ye haue ordeined: and pee do manie such like things.
14 * Then he called the whole multitude vnto him, & saide vnto them, Hearken you all vnto me, and understand.
15 There is nothing without a man, that can defile him, when it entrencheth into him: but the things which proceed out of him, are they which defile the man.
16 If any haue eares to heare, let him heare.
17 And when he came into an house away from the people, his disciples asked him concerning the parable.
18 And hee said vnto them, What are ye without understanding also? Doe ye not know that whatsoeuer thing cometh out of a man, cannot defile him,
19 Because it entrencheth not into his heart, but into the bosome, and goeth out into the draught which is the purging of al

meats?
20 Then he said, That which cometh out of man, that defileth man.
21 * For from within, euen out of the heart of men, proceede evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousities, wickedness, deceit, drunkennes, a wicked eye, backbiting, pride, foolishnes.
23 All these evil things come from within, and defile a man.
24 * And from thence he rose, & went into the borders of Cypus and Sidon, and entred into an house, and woulde that no man should haue knowne: but hee could not be hid.
25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete.
26 (And the woman was a Greeke, a Syrophonician by nation) and shee besought him that he woulde call out the deuil out of her daughter.
27 But Iesus said vnto her, Let ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} 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^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd}

of his disciples. 33 He reprooueth Peter, 34 And sheweth howe necessarie persecution is.

Mat. 15. 31.

a Christ prouideth for him when they seeme to be destitute and forsaken.

b Or, VVhence.
b If bread were so hard to come by it seemed vnpossible to obtaine other meate.

Mat. 15. 39.

c Which was nere to Bethsaida, betwene the lake of Genesareth and mount Thabor.

Mat. 16. 1.

d Oh the incomprehensible loue of our Christ! how long shall we abuse his great mercies! e Christ goeth about by sharpnes of speach to saue them from wilfull destruction.

f Or, if a signe be giuen.

f As if he would say, if I shewe them any signe, let me be a lyar and deceiver.

Mat. 16. 3.

g He willett them to beware contagious doctrine, and such subtil practices as the aduersaries vse to suppress his gospel.

John. 6. 10.

1 I **J**esus thow dapes, when there was a verp great multitude, & had nothing to eate, Iesus called his disciples to him, and said vnto them,
2 I haue compassion on the multitude, because they haue now continued with me three dapes, and haue nothing to eate.
3 And if I sende them away fasting to their owne houses, they would faint by the way: for some of them came from farre.
4 Then his disciples answered him, **V**howe can a man satiffie these with bread here in the wilderness?
5 And he asked them, **V**how many loaves haue ye? And they said, Seuen.
6 Then he commanded the multitude to sit downe on the ground: & hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did sit them before the people.
7 They had also a fewe smal fishes: and when he had giuen thanks, he commanded them also to be set before them.
8 So they did eate, and were sufficed, & they tooke vp of the broken meate that was left, seuen baskets full.
9 (And they that had eaten, were about foure thousand) so he sent them away.
10 **J**esus And anon he entred into a shippe with his disciples, and came into the partes of Dalmanutha.
11 And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, & tempting him.
12 Then he sighed deeply in his spirit, and said, **W**hy doeth this generation seeke a signe? Verily I say vnto you, **N**o signe shall not be giuen vnto this generation.
13 So he left them, and went into the ship againe, and departed to the other side.
14 **J**esus And they had forgotten to take bread, neither had they in the ship with them, but one loafe.
15 And he charged them, saying, Take heede, & beware of the leauen of the Pharisees, and of the leauen of Herode.
16 And they thought among them selues, saying, It is, because we haue no bread.
17 And when Iesus knewe it, he said vnto them, **W**hy reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?
18 Haue ye eyes and see not? and haue ye eares and heare not? and do ye not remember?
19 When I brake the fise loaves among foure thousand, howe many baskets full of broken meate tooke ye vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousande, howe many baskets of the leauings of broken meate tooke ye vp? and they said, Seuen.
21 Then he sayde vnto them, **H**owe is it that ye vnderstand not?
22 And hee came to Bethsaida, & they brought a blinde man vnto him, and desired him to touche him.
23 Then he tooke the blinde by the had, and led him out of the towne, & spit in his eyes, & put his handes vpon him, and asked him, if he sawe ought.
24 And he looked vp, and said, I see me: for I see them walking like trees.
25 After that, he put his handes againe vpon his eyes, and made him looke as game. And hee was reioyced to his sight, and saue euery man as farre of clerely.
26 And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.
27 **J**esus And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, **W**hoim do men say that I am?
28 And they answered, Some say, John Baptist: and some, Elias: & some, one of the Prophets.
29 And he said vnto them, **B**ut whō say ye that I am? Then Peter answered & said vnto him, Thou art the Christ.
30 And he charpely charged them that concerning him they shoulde tell no man.
31 Then he began to teache them that the Sonne of mā must suffer many things, and shoulde be reioyned of the Elders, and of þe Priests, & of the Scribes, and be slaine, and withim three dapes rise againe.
32 And he spake that thing plainely. Then Peter tooke him aside, & began to rebuke him.
33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, I Satān: for thou vnderstandest not þe things that are of God, but the things that are of men.
34 **J**esus And he called the people vnto him with his disciples, and said vnto them, **W**ho soeuer will followe me, let him forsake him self, and take vp his crosse, and follooe me.
35 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, hee shall save it.
36 For what shall it profite a mā, though he should winne the whole world, if he lose his soule?
37 What shall a man giue for recompence of his soule?
38 For whosoever shall be ashamed of me, and of my words among this adulterous & fynfull generation, of him shall the Sonne of mā be ashamed also, when

h Christ repro- ueth them be- cause their min- des are as yet vpō the material leauen, notwith- standing they had proued by diuers miracles that he gaue thē their daily bread

Mat. 16. 13.
luke. 9. 18.

i He that is the anointed of God & fulfilled with all grace for mā's saluation.

k Deferring it to a more commodious time, lest sodein haste should rather hinder then further the myste- rie of his com- ming.

l This word si- gnifieth, aduer- sarie, or enemy: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.

Mat. 10. 38. and 10. 34.

luke. 9. 23. and 14. 27.

Mat. 10. 39. and 10. 35.

luke. 9. 24. and 17. 33.

john. 12. 35.

m For mortali- tie and corrup- tion, hee shall receive immor- talitie and perfe- ction.

Mat. 10. 33.

luke. 9. 26. and 11. 30.

when

when he cometh in the gloze of his
father with the holy Angels.

CHAP. IX.

1 The transfiguration. **7** Christ u to be heard. **16** The
dormie spirit u cast out. **20** The force of prayer &
fasting. **31** Of the death and resurrection of Christ.
33 The dispute among who should be the greatest. **38**
Not to hinder the course of the Gospel. **40** Offen-
ces are forbidden.

Mat. 16. 18.

Luke. 9. 27.

a The preaching
of the Gospel
received and in-
creased: the spake
this to com-
fort them, and
that they should
not thinke they
trauailed in
vaine.

Mat. 17. 1.

Luke. 9. 18.

b Christ shew-
eth his maiestie
so farre as their
infirmities was
able to compre-
hend it.
c Peter measu-
red this vision
according to his
owne capacite,
not considering
the end thereof.

Mat. 3. 17. & 17. 5.

Luke. 12. 2.

chap. 11.

d Christ onely
must be the
chief teacher &
instructour of all
them, which
professe them
selues to be his
members, seeing
that God & Fa-
ther giueth him
this authoritie,
& commaundeth
vs this obediece.

Mat. 17. 9.

Malach. 4. 5.

e Their false o-
pinion was that
either Elias
shuld rise again
from the dead,
or that his soule
shuld enter into
some other body

1. Pet. 1. 10.

f That is, Iohn

Baptist.

Mat. 17. 14.

Luke. 9. 37. 38.

g To the nine,
which he left
the day before.

Org. gainst them.

1 And he said vnto them, Verely I
sape vnto pou, that there be some
of them that stand here, which hal
not taste of death, till they haue seene
the kingdome of God come with
power.

2 And sixe dayes after, Iesus tooke
Peter, and James, and Iohn, and
brought thej vnto an hie mountaine
out of the way alone, and he was traſ
figured befoze them.

3 And his raiment did shine, and was
very white, as snowe, so white as no
fuller can make vpon the earth.

4 And there appeared vnto them Elias
with Moses, and they were talking
with Iesus.

5 Then Peter answered, and said to
Iesus, After, it is good for vs to be
here: let vs make also three tabernacles,
one for thee, and one for Moses, and
one for Elias.

6 Yet he knew not what he said: for
they were afraide.

7 And there was a cloude that shado-
wed them, and a voyce came out of the
cloud, saying, * This is my beloued
Sonne: heare him.

8 And suddenly they looked round about,
and sawe no more any man save Iesus
only with them.

9 * And as they came downe from the
mountaine, he charged them, that they
shoul tel no man what they had seene,
saue when the Sonne of man were ris-
en from the dead againe.

10 So they kept that matter to them-
selues, and demanded one of another,
what the rising from the dead againe
shoulde meane?

11 Also they asked him, saying, Why say
the Scribes, that * Elias * must first
come?

12 And he answered, and sayde vnto
them, Elias verely shal first come and
restore all things: and * as it is written
of the Sonne of man, he must suffer
many things, & be set at nought.

13 But I sape vnto pou, that Elias is
come, (and they haue done vnto him
whatsoeuer they would) as it is writte
of him.

14 * And when he came to his disciples,
he saw a great multitude about them,
and the Scribes disputing with them.

15 And straight way all the people, whē
they beheld him, were amazed, and ran
to him, and saluted him.

16 Then hee asked the Scribes, What
dispute pou among your selues?

17 And one of the companie answered,
and said, Master, I haue brought my
sonne vnto thee, which hath a deuill
spirit:

18 And wheresoeuer he taketh him, he
teareth him, and her someth, and gna-
theth his teeth, and pineth a way: and
I spake to the disciples, p they shoulde
caste him out, and they could not.

19 Then he answered him, and saide,
O faithles generation, how long now
shall I be v to pou! How long now shall
I suffer pou! Whyng him vnto me.

20 So they brought him vnto him: and
as soone as the spirit saw him, he tare
him, and he fell downe on the ground,
wallowing and foaming.

21 Then he asked his father, How long
time is it since he hath bene thus? And
he said, Of a childe.

22 And oft times hee casteth him into
the fire, and into the water to destroy
him: but if thou canst do any thing,
helpe vs, & haue compassion vpon vs.

23 And Iesus said vnto him, If thou
canst beleue it, all things are possible
to him that beleueth.

24 And straight way the father of the
childe crying with teares, said, Lord, I
beleue: helpe my vnbeleife.

25 When Iesus saue that the peo-
ple came running together, hee re-
buked the vnclane spirit, saying vnto
him, Thou dormie and deafe spirit, I
charge thee, come out of him, and en-
ter no more into him.

26 Then the spirit cryed, and rent him-
self, and came out: and he was as one
dead, in so much that many said, He is
dead.

27 But Iesus tooke his hand, and lift
him vp, and he rose.

28 And when he was come into the
house, his disciples asked him secretly,
Why could not we cast him out?

29 And he said vnto them, This kinde
can by no other meanes come forth,
but by prayer, and fasting.

30 * And they departed thence, & went
through Galile, and he would not that
any shoulde haue knowne it.

31 For he taught his disciples, and said
vnto them, The Sonne of man shalbe
deliuered into the handes of men, and
they shall kill him, but after that he is
killed, he shall rise againe the thirde
day.

32 But they vnderstoode not that say-
ing, and were afraid to aske him.

33 * After he came to Capernaum: and
when he was in the house, he asked
them, What was it that ye disputed a-
mong pou by the way?

34 And they helde their peace: for by the
way they reasoned amongst them selues
who should be the chiefest.

35 And he satte downe, and called the
twelue, and said to them, If any man
desire to be first, the same shalbe last of
all, and seruant vnto all,

h When spirit
cometh vpo him
he teareth him
with inward so-

rowe and pangs,
as in a colike a
ma feeble such
griefes, as if his
bowels were
rent asunder.

i It seemeth
that this man
deserued not so
sharp an answer
but Christ spea-
keth in his per-
sone to the Pha-
rises, which
were stubborne
and desperate.

k The Lord is
euer ready to
helpe vs, so that
we put him not
backe through
our incredulitie.

l All things that
are agreeable to
the will of God,
shalbe granted
to him that be-
leueth for faith
seeketh nothing,
that is contrary
to his will, or
that is not reuei-
led in his word.

m That is, the
feblenes, and im-
perfection of
my faith.

n Meaning, the
childe.

o Meaning, that
prayer which is
surely gronn-
ded vpon faith,
and hath fasting
ioyned vnto it as
a profitable aide

Mat. 17. 22.

Luke. 9. 27.

p Because they
imagined that
Christ shoulde
reigne tempo-
rally, this mat-
ter of his death
was so strange,
that they could
perceyue no-
thing.

Mat. 18. 1.

Luke. 9. 46.

- q To wit, only
as man, but as
him in whom is
all perfection and
fulnes of all
graces and be-
nefices.
Luke. 9. 49.
1. Cor. 12. 3.
Or, any great
works.
r Although he
shewe not him
selfe to be mine,
yet in that he
beareth reuence
to my
Name, it is
ynough for vs.
Mat. 10. 42.
Mat. 18. 6.
Luke. 17. 1, 2.
Mat. 5. 30. & 18. 5.
s It is a manner of
speech, which si-
gnifieth, that we
shoulde cut of al
things, which
hinder vs to
serue Christ.
Isai. 66. 24.
t These simili-
tudes declare
the paines, and
eternall tormēt
of the damned.
u He teacheth
that it is better
to be sacrificed
to God by false
and fire, that is,
to be purged &
sanctified, then
to be sent into
hell fire.
Leuit. 2. 13.
Mat. 5. 19.
Luke. 1. 34.
v They which
destroy y^e grace
that they haue
receiued of god,
are as salt, which
hath lost his sa-
uour, and are
worse then infi-
deles.
- 36 And he tooke a little childe, and set him
in the middes of them, and tooke him
in his armes, and said vnto them,
37 Whosoener shall receiue one of such
little children in my name, receiueth
me: and whosoener receiueth me, re-
ceiueth not me, but him that sent me.
38 ¶ Then John answered him, saying,
Master, we haue one calling out deuils
by thy name, which foloweth not vs,
and we forbade him, because he follo-
weth vs not.
39 ¶ But Iesus said, Forbid him not:
for there is no man that can do a mi-
racle by my name, that can light-
ly speake euill of me.
40 For whosoener is not against vs, is
on our parte.
41 ¶ And whosoener shall giue you a city
of water to drinke for my names
sake, because ye belong to Christ, verely
I say vnto you, he shall not lose his re-
warde.
42 ¶ And whosoener shall offende one of
these little ones, that beleue in me, it
were better for him rather, that a mil-
stone were hanged about his necke, &
that he were cast into the sea.
43 ¶ Therefore if thine hand cause thee
to offende, cut it of: it is better for thee
to enter into life, maimed, then hauing
two handes, to go into hell, into the fire
that neuer shall be quenched.
44 ¶ Where their womne dyeth not, and
the fire neuer goeth out.
45 Likewise, if thy foote cause thee to
offende, cut it of: it is better for thee to
go halt into life, then hauing two feete
to be cast into hell, into the fire that ne-
uer shall be quenched.
46 Where their womne dyeth not, and
the fire neuer goeth out.
47 And if thine eye cause thee to offende,
plucke it out: it is better for thee to go
into the kingdome of God with one
eye, then hauing two eyes, to be cast in-
to hell fire.
48 Where their womne dyeth not, and
the fire neuer goeth out.
49 For euery man shall be salted with
fire: and euery sacrifice shall be salted
with salt.
50 ¶ Salte is good: but if the salt be bris-
lawerie, wherewith shall it be seasoned?
Hane salt in your selues, and haue
peace, one with another.
- 3 And he answered, and sayde vnto
them, What dyd * Moses commande
you?
4 And they said, Moses suffered to write
a bill of diuorcement, and to put her
away.
5 Then Iesus answered, and said vnto
them, For the hardness of your heart
he wrote this precept vnto you.
6 But at the beginning of the crea-
tion * God made them male and fe-
male.
7 For this cause shall man leaue his fa-
ther and mother, and cleaue vnto his
wife.
8 And they twaine shall be one * flesh: so
that they are no moze twaine, but one
flesh.
9 ¶ Therefore, what God hath com-
pled together, let not man separate.
10 And in the house his disciples asked
him againe of that matter.
11 And he said vnto them, ¶ Whosoener
shall put away his wife and marie an-
other, b committeth adulterie against
her.
12 And if a woman put away her hus-
band, and be married to another, shee
committeth adulterie.
13 ¶ ¶ Then they brought little children to
him, that hee shoulde touche them: and
his disciples rebuked those þ brought
them.
14 But when Iesus sawe it, hee was
displeased, and said to them, Suffer the
little children to come vnto mee, and
forbidde them not: for of such is the
kingdome of God.
15 Verely I saye vnto you, Whosoener
shall not receiue the kingdome of God
as a little childe, he shall not enter
therein.
16 And he tooke them by in his armes,
and put his handes vpon them, and
blessed them.
17 ¶ And when hee was gone out on þ
way, there came one * running, and
kneeled to him, and asked him, Good
Master, what shall I do, that I may
possesse eternal life?
18 Iesus said to him, Why callest thou
me good? there is none good but one,
euē God.
19 Thou knowest the commandemētes,
* Thou shalt not committe adulterie,
Thou shalt not kill. ¶ Thou shalt not
steale. Thou shalt not beare false wit-
nes. Thou shalt hurt no man. Honour
thy father and mother.
20 Then he answered, and said to him,
Master, all these things I haue obser-
ued from my youth.
21 And Iesus behelde him, and sloued
him, and said vnto him, One thing is
lacking vnto thee, Go and sell all that
thou hast, and giue to the poore, and
thou shalt haue treasure in heauen, and
come, followe mee, and take vþ the
crosse.
22 But he was sad at that saying, and
went

a The true way
to amend abuses
is to returne to
the institution of
things; and to
erie them by
Gods worde.

Gen. 1. 27.
mat. 19. 4.
Gen. 2. 24.
1. cor. 6. 16.

ephe. 5. 31.
Or, person.
1. Cor. 7. 10.

Mat. 5. 31. & 19. 9.
Luke 16. 18.

1. cor. 7. 10.
b For the second
is not his wife,
but his harlot.

Mat. 19. 13.
Luke 18. 15.

c We must be
regenerate and
vyoyde of all
pride, and con-
cupiscence.

d It was vsual
with the Iewes
that the greater
should blesse the
inferior, Heb. 7. 7.

therefore Christ
being head of
his Church, did
by a solemn
kinde of prayer
offer vp and co-
secrate the babes
to God.

Mat. 19. 16.
Luke 18. 18.

e Christ would
shew that his
goodnes was
farre otherwise
then the good-
nes which is at-
tributed to men

which is full of
vanitie and hy-
pocricie.

Exod. 30. 17.

f That is, he ap-
proued certaine
good feede that
was in him,

which gaue him
a little motion.

g He toucheth
his maladie, and
fore, which be-
fore hee felt not.

CHAP. X.

a Of diuorcement. 17 The richman questioneth with
Christ. 30 Their reward that are persecuted.
35 Of the sonnes of Zebedeus. 46 Bartimeus hath
his eyes opened.

- 1 And he arose from thence, and
went into þ coastes of Iudea by
the sarre side of Iordā, & þ people
resorted vnto him againe, & as he was
went, he taught them againe.
2 Then the Pharisees came and asked
him, if it were lawfull for a man to put
away his wife, and tempted him,

went away sorrowful: for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, Howe hardly do they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes: But Jesus answered a game, and said vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themelues, Who then can be saved?

27 But Jesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ The Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee.

29 Jesus answered, & said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an hundredfold more at this present: houses, and brethren, and sisters, and mothers, and children, and landes with ^{persecutions}, and in the world to come, eternall life.

31 * But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going by to Ierusalem, and Jesus went before them, and they were amazed, and as they folowed, they were afraid, and Jesus tooke the twelue againe, and began to tell them what things shoulde come vnto him,

33 Saying, Beholde, we go by to Ierusalem, & the Sonne of man shall be deliuered vnto þe Priestes, & to þe Scribes, & they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shall moke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glorie.

38 But Jesus said vnto them, Ye know not what ye aske. Can ye drink of the cuppe that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke

in derde of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to geue, but it shall be giuen to them for whome it is prepared.

41 And when the ten heard that, they began to disdaine at James & John,

42 But Jesus called them vnto him, & said vnto them, * Ye knowe that they which desire to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: not he who soeuer will be great among you, shall be your seruant.

44 And who soeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, & to geue his life for the ranome of many.

46 ¶ Then they came to Iericho: & as he went out of Iericho with his disciples, and a great multitude, ¶ Bartimæus the sonne of Tymeus, a blinde man, sat by the wayes side begging.

47 And when he heard that it was Jesus of Nazareth, he began to crie and to say, Jesus the Sonne of Dauid, haue mercy on me.

48 And many rebuked him, because hee should holde his peace: and he cried much more, Sonne of Dauid, haue mercy on me.

49 Then Jesus stoode stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and saide vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.

52 Then Jesus said vnto him, Goe thy way: thy faith hath saved thee. And he and he receiued his sight, and folowed Jesus in the way.

CHAP. XI.

¶ Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The buyers: and sellers are cast out of the Temple. 24 He declarath the verities of faith, and howe we should pray. 27 The Pharisees question with Christ.

¶ And when they came nere to Ierusalem, to Bethphage and Bethanias vnto the mount of Olives, he sent two of his disciples,

2 And said vnto them, * Go your waies vnto that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colt bound, wherupon neuer man sat: loose him, & bring him.

3 And if any man say vnto you, Why do ye thus? Say that the Lord hath need of him, and straight way he will sende him.

n I haue not this commission for this time.

Luke. 22. 25.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours do.

Mat. 20. 29.

p The other Evangelistes mention two, but Marke nameth him that was most known.

q The more that Satan resisteth vs, the more our faith ought to increase.

Or, cable rope. h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches, as if he had them not.

Mat. 19. 27. Luke. 18. 31.

k We must not measure these promises by our owne couetous desires, but refferre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, we may enioy our treasures in heauen.

Mat. 19. 30. Luke. 13. 30.

l He saith this because they that are first called, should goe still forward and not disdaigne others.

Mat. 20. 17. Luke. 18. 31.

22 Mat. 20. 30.

m Can you be partakers of my crosse and afflictions?

a Christ sheweth by this, that the state of his kingdome, and it is not like to the great magnificence of this world.

him hither.

4 And they went their way, and founde a colte tyed by the doore without, in a place where two wayes met, and they loosed him.

5 Then certayne of them that stooode there, said vnto them, What do ye loosing the colte?

6 And they saide vnto them, as Iesus had commaunded them, So they let him goe.

7 ¶ And they brought the colte to Iesus, and caſt their garments on him, & he ſate vpon him.

8 And many ſpredde their garments in the way: other cut downe branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, Hoſanna: Blessed be he that cometh in the Name of the Lorde.

10 Blessed be the kingdome that cometh in the Name of the Lorde of our father: Dauid: Hoſanna, O thou which art in the highest heauens.

11 ¶ So Iesus entred into Ierusalem, & into the Temple: and when he had looked about on all things, & now he was evening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And ſeeing a figge tree a farr off, that had leaues, he went to ſee if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the tyme of figs was not yet.

14 Then Iesus answered, and ſaid to it, Neuer man eat fruit of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to caſt out them that ſold & bought in the Temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſolde doves.

16 Neither would he ſuffer that any man ſhould carie a veſſell through the Temple.

17 And he taught, ſaying vnto them, As it is not written, ¶ Mine houſe ſhall be called the Houſe of prayer vnto all nations: ¶ but you haue made it a denne of theenes.

18 And the Scribes and hie Prieſtes heard it, & ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtoniſhed at his doctrine.

19 ¶ At when euen was come, Iesus went out of the citie.

20 ¶ And in the morning as they paſſed by, they ſawe the figge tree dried vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maſter, beholde, the figge tree which thou curſedſt, is withered.

22 And Iesus answered, and ſaid vnto

them, Haue I ſaith in God.

23 For verely I ſay vnto you, that whoſoever ſhall ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not waiver in his heart, but ſhall beleue that thoſe things which he ſaith, ſhall come to paſſe, whatſoever hee ſapeth, ſhall be done to him.

24 ¶ Therefore I ſay vnto you, whatſoever ye deſire when ye pray, beleue that ye ſhall haue it, and it ſhall be done vnto you.

25 ¶ But when ye ſhall ſtand, and praye, forgive, if ye haue any thing againſt any man, that your father alſo which is in heauē, may forgive you your treſpaſſes.

26 For if you will not forgive, your father which is in heauen, will not pardon you your treſpaſſes.

27 ¶ Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the hie Prieſtes, and the Scribes, and the Elders,

28 And ſaid vnto him, What authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt do theſe things?

29 Then Iesus answered, and ſaid vnto them, I will alſo aſke of you a certaine thing, and anſwere me, & I will tel you by what authoritie I doe theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with them ſelues, ſaying, If we ſhall ſay, Fro heauen, he will ſay, Why then did ye not beleue him?

32 But if we ſay, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophete.

33 Then they answered, and ſaid vnto Iesus, We cannot tell. And Iesus answered, and ſaid vnto them, I neither will I tell you by what authoritie I doe theſe things.

C H A P. XII.

The vinegarde is let out. 14 Obedience and tribute due to Princes. 25 The reſurrection of the dead. 28 The ſumme of the Law. 35 Chriſt the ſonne of Dauid. 38 Hypocrites muſt be eſchewed. 41 The offering of the poore widowes.

1 And he began to ſpeake vnto them in parables. ¶ A certaine man planted a vinegarde, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a towre in it, and let it out to huſbandmen, and went into a ſtrange countrey.

2 And at a tyme, he ſent to the huſbandmen a ſervant, that he might receiue of the huſbandmen of the fruit of the vinegarde.

3 But they tooke him, and beat him, & ſent him away emptye.

4 And againe, he ſent vnto them another ſervant, and at him they caſt ſtones, and brake his head, and ſent him

h Chriſt taketh occasion to inſtrukt them of the vertue of fayth.

Mat. 7. 9. Luke. 11. 9.

I He teacheth vs not hereby to aſke whatſoever ſeemeth good in our ſanctaries: for our prayer muſt be grounded on fayth, and our fayth vpon the word of God.

Mat. 6. 14. Mat. 21. 23. Luke. 20. 17.

k He comprehendeth his whole office and miniſterie.

l They came of malice, and not to learne: therefore Chriſt thought them vnworthie to be taught.

Iſa. 53. 1. Iere. 22. 1.

Matth. 22. 35. Luke. 20. 9.

a The Greeke worde ſignifieth the veſſel or ſar, which ſtandeth vnder the wine preſſe to receiue the iuyce or liquor.

Ioh. 13. 14.

b Every one ſhewed ſome ſigne of honour and reuerence.

c Or, ſaue, I pray thee.

c Many came in their owne name, but Chriſt came in the Name of the Lord.

d Becauſe the promes was made to him.

Mat. 21. 10. Luke. 19. 45.

e Chriſt was ſubiect to our infirmities.

f This was to declare howe much they diſpleaſe God which haue, but an outward ſhewe and appearance without fruites.

Iſa. 56. 7.

Ierem. 7. 11.

g For neither could they ſuffer reprehendiſh, nor that their profite ſhould be hindered.

Mat. 16. 17. 19.

him away shamefully handled.

5 And againe he sent an other, and him they slew, and many other, beating some, and killing some.

6 But had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among the selves, This is the heire: come, let vs kill him, and the inheritance shal be ours.

8 So they tooke him, and killed him, & cast him out of the vineparde.

9 What shall then the Lord of the vineparde doe? He will come and destroye these husbandmen, and giue the vineparde to others.

10 Yeaue ye not read so much as this Scripture? The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Ioyde, and it is maruelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, and of the Herodians to try him: that he might take him in his talke.

14 And when they came, they sayde vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the person of me, but teachest the way of God truely: is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and hee sayde vnto them, Whose is this image and superscription? and they said vnto him, Cessars.

17 Then Iesus answered, and said vnto them, ¶ Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they maruelled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother dye, and leaue his wife, and leaue no children, that his brother should take his wife, and rayse vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shal rise againe, whose wife shall she be of them? for seuen had her to wife?

24 Then Iesus answered, and said vnto

them, Ye be not therefore deceived, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor women are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. Ye are therefore greatly deceived.

28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, ¶ Heare, Israel, The Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, & with all thy strength: this is the first commandement.

31 And the second is like, that is, ¶ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus sawe that hee answered discretely, hee saide vnto him, Thou art not far from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and said teaching in the Temple, ¶ Yowse saye the Scribes that Christ is the sonne of Dauid?

36 For Dauid him selfe said by the holy Ghost, ¶ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid him selfe calleth him Lord: by what meanes is he then his sonne? & much people heard him gladly.

38 ¶ Wherefore hee said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which denoune widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

the simple people. Matt. 23. 4. Luke. 20. 47. Or, and vnder pretence pray long.

Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that then there shall need no more marriage.

Exod. 3. 6. Mat. 22. 30.

I then it followeth that they liue, although they be diseased out of this life.

Mat. 22. 35. Exod. 20. 2.

Deut. 6. 5.

Or, thought.

k That is, depending on the first,

& proceedeth of the loue of God.

Luke. 19. 18. Mat. 22. 39.

Rom. 13. 9.

Galat. 5. 14.

1 He meaneth all the ceremonies of the Law,

wherein the hypocrites put great holines,

because hee shewed him selfe willing to be

taught, and well perceived the difference be-

twixt our outward profession,

and that which God doth principally require

of vs.

Mat. 22. 44.

Luke 20. 42.

n Inspired by the holy Ghost

and by the spirit of prophesie.

Psal. 110. 1.

Mat. 23. 6.

Luke. 12. 43.

and 20. 45.

Or, as he taught.

He condemneth not their apparell, but

their vaine estimation and outward

warde shewe of holines, whereby they deceived

b He sheweth the plague that shall befall these ambitious and conuolous rulers, whose hearts are hardened against Christ.

Mat. 23. 2.

Mat. 23. 4.

Mat. 23. 5.

Rom. 9. 39.

1 Pet. 2. 7. 8.

c It is the ordinance of God

that it should be so, which most

commonly is contrary to mans

reason: and thus that which was

spoken figuratively of Dauid,

is fulfilled in Christ, reade

Mat. 22. 16.

Mat. 22. 15.

Luke. 20. 20.

d As the quali-

ties of the mind or bodie, or of

outward things.

e As godly manners, agreeable to

Gods Law.

f He gaue them to vnderstande

that he knewe their malicious intent,

Rom. 13. 7.

Mat. 22. 27.

Luke. 20. 27.

Deut. 21. 5.

g This was a

politicke law gi-

uen for a time for the prefer-

riation of fami-

lies, read.

Mar. 22. 24.

Luk. 21. 1.

p Which is about halfe a farthing.

q Our Sauour esteemeth our gifts by our affections and ready willes.

Mat. 23. 7.
Luk. 21. 5.

Luk. 19. 43, 44.

Eph. 1. 6.
2. 1. 10. 3.

a He doeth answere them of things that were more necessarie for them to know then the things that they demanded.

b Vsrping the authoritie of Christ.
c That they may be inexcusable.Mat. 12. 10.
Luk. 12. 11. and 21. 14.

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he will assiste them and instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.

- 41 * And as Iesus sate ouer against the treasure, he beheld howe the people cast money into þe treasure, and many rich men cast in much.
- 42 And there came a certaine poore widow, and she threwe in two mites, which make a quadrin.
- 43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.
- 44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

a The destruction of Ierusalem. 10 The Gospell shall be preached to all. 9. 33 The persecutions and false Prophets which shalbe before the coming of Christ, whose houre is vncertaine. 33 He exhorteth every one to watch.

1 And as he went out of the Temple, one of his disciples saide vnto him, Master, see what stones and what buildings are here.

2 * Then Iesus answered and said vnto him, Seest thou these great buildings: there shall not bee left one stone vpon a stone, that shall not be thowen downe.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things be? and what shall be the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, * Take heede least any man deceiue you.

6 For many shall come in my name, saying, I am Christ, and shall deceiue many.

7 Furthermore when pee shall heare of warres, and rumours of warres, bee ye not troubled: for such things must needs bee: but the end shall not be per.

8 For nation shall rise against nation, & kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginninges of sorowes.

9 But take pee heede to your selues: for they shall deliuer you vp to the Countreils, and to the Spiniagoues: ye shalbe beaten, and brought before rulers and Kinges for my sake for a testimoniall vnto them.

10 And the Gospell must first bee published among all nations.

11 * But when they leade you, and deliuer you vp, take ye no thought afore, neither ymeditate what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Pea, and the brother shall deliuer the brother to death, and the father the

sonne, and the children shall rise against their parents, & shal cause them to die,

13 And pee shalbe hated of all men for my names sake: but whosoer shall endure vnto the end, he shalbe saved.

14 * Whosoer, when pee shal see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which hee left behind him, to take his clothes.

17 Then woe shalbe to them that are with childe, and to them that giue sucke in those dayes.

18 Woe therefore that your sight be not in the winter.

19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe,

20 And except that the Lord had shortened those daies, no flesh shoud be saved: but for the electes sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Loe, here is Christ, or, loe, he is there, beleue it not.

22 For false Christes shall rise, and false Prophets, and shal shew signes and wonders, to deceiue if it were possible, the verie elect.

23 But take pee heede: behold, I haue shewed you all things before.

24 Whosoer in those dayes, after þe tribulation, þe swine shal ware barks, & the shoon shall not giue her light.

25 And the starres of heauen shall fall: the powers which are in heauen, shal shake.

26 And then shall they see the sonne of man comming in the cloudes, with great power and gloie.

27 * And hee shall then send his Angells, and shal gather together his elect from the foure winde, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that somner is nere.

29 So in like maner, when pee see these things come to passe, knowe that the kingdome of God is nere, euen at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that day and houre knoweth

Mat. 24. 15.

Dan. 9. 17.

f This is mene of that time that the Romanes should prophane the Temple.
Or, being.
Luk. 21. 20, 21.
g Because the destruction shall be most extreme and cruel.

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

Or, man.

Mat. 24. 23.
Luk. 21. 8.

k The elect may wauer and be troubled, but they cannot vterly be deceiued, and overcome.

l Wherefore he that suffreth himselfe now to be seduced, hath none excuse.

Isa. 13. 10.

ezek. 32. 7.

Isa. 2. 10, & 3. 15.

m This teacheth that there shalbe a change of the whole order of nature.

Mat. 24. 31.

n The word signifyeth space of a 100 yeres: albeit this came to passe before fiftie yeres.

o When the destruction of Ierusalem, the persecutions & illusions shal come, but chiefly these are vnderstand of the second comming of Christ.

p In that he is
man and Media-
tor.

Mat. 24. 43.

q For of the cō-
ming we are
most assured:
but of the time,
the yere, the day
or houre, we are
ignorant, and
therefore mult
watch conti-
nually.

Mat. 26. 2.
Luk. 22. 8.

Mat. 26. 6.
Iohn. 12. 1.

* Or, of pure myrre,
& faithfully made.

a As Iudas who
caused this mur-
muring.

b Which are in
value about six
pound sterling.

c To wit, Iudas
who was offend-
ed therewith, &
therefore made a
business.

Mat. 26. 14.
Luk. 22. 4.

d He tooke oc-
casion by this
ointment as of a
thing evil done.

no man, no, Not the Angels which are
in heauen, neither the Sonne him self,
saue the father.

- 33 * Take heede: watch, and pray: for
ye knowe not when the tyme is.
- 34 For the Sonne of man is as a man going
into a strange countrey, and leaueth
his house, and giveth authoritie to his
servants, and to every man his worke,
and commandeth the porter to watch.
- 35 ¶ Watch therefore, (for ye knowe not
when the Shalter of p house will come,
at even, or at midnight, at the cocke
crowing, or in the dawning)
- 36 Vnto if he come suddenly, he should find
you sleeping.
- 37 And those thinges that I say vnto
you, I say vnto all men, Watch.

C H A P. XIII.

1 The Priestes conspire against Christ. 2 Marie
Magdalene anointeth Christ. 3 The Passouer
is eaten. 4 He telleth afore of the treason of
Iudas. 5 The Lordes Supper instituted. 6
Christ is taken. 7 Peter denieth him.

- 1 **A**nd two dayes after folowed the
feast of the Passouer, and of this
leavened bread: and the high
Priestes, and Scribes sought howe
they might take him by craft, and put
him to death.
- 2 But they saide, Not in the feast daye,
least there be any tumult among the
people.
- 3 * And when he was in Bethania in
the house of Simon the leper, as he sat
at table, there came a woman hauing
a boze of ointment of spikenard, very
costly, and she brake the boze, and pow-
red it on his head.
- 4 Therefore some disdained among
them selues, and said, To what ende is
this waste of ointment?
- 5 For it might haue bene solde for more
then three hundred pence, and bene
giuen vnto the poore, & and they gride
d against her.
- 6 But Iesus saide, Let her alone: why
trouble ye her? she hath wrought a
good worke on me.
- 7 For ye haue the poore with you al-
wayes, and when ye will ye may doe
them good, but me ye shall not haue al-
wayes.
- 8 She hath done that she coulde: she
came afore hand to anoint my bodie
to the burying.
- 9 Verely I say vnto you, Where soeuer
this Gospell shalbe preached through-
out the whole worlde, this also that she
hath done, shal be spoken of in remem-
brance of her.
- 10 ¶ Then Iudas Iscariot, one of the
twelue, & went away vnto the high
Priestes, to betrap him vnto them.
- 11 And when they heard it, they were
glad, and promised that they woulde
give him money: therefore he sought
howe he might conueniently betrap
him,

12 ¶ * And the first day of unleavened
bread, when they sacrificed the Pass-
ouer, his disciples saide vnto him,
Where wilt thou that we goe and pre-
pare, that thou mayest eate the Pass-
ouer?

- 13 Then he sent forth two of his disci-
ples, and said vnto them, Go ye into
the city, and there shal a man meet you
bearing a pitcher of water: follow him.
- 14 And whither soeuer he goeth in, say ye
to the goodman of the house, The Pas-
ster saith, Where is the lodging where
I shall eat the Passouer with my disci-
ples?
- 15 And he wil shew you an upper cham-
ber which is large, trimmed and prepa-
red: there make it ready for vs.
- 16 So his disciples went forth, and
came to the cite, and found as he had
said vnto them, and made ready the
Passouer.

- 17 ¶ And at even he came with the
twelue.
- 18 * And as they sate at table and did
eate, Iesus saide, Verely I say vnto
you, that one of you shall betray me,
which eateth with me.
- 19 Then they began to be sorrowfull and
to say vnto him one by one, Is it I? &
another, Is it I?

20 And he answered and saide vnto the,
It is one of the twelue that * betrayeth
with me in the platter.

21 ¶ Truly the Sonne of man goeth
his way, as it is written of him: but
wooe be to that man, by whom the Sonne
of man is betrayed: it had bene good
for that man, if he had neuer bene
borne.

22 * And as they did eate, Iesus tooke
the bread, & when he had giuen thanks,
he brake it and gaue it to them, & saide,
Take, eate, this is my body.

23 Also he tooke the cuppe, and when
he had giuen thanks, gaue it to them:
and they all dranke of it.

24 And he said vnto them, This is my
blood of the new Testament, which is
shed for many.

25 Verely I say vnto you, I will drinke
no more of the fruite of the vine, untill
that day, that I drinke it newe in the
kingdome of God.

26 And when they had sung a psalme,
they went out to the mount of Olives.

27 ¶ * Then Iesus saide vnto them, All
ye shall be offended by me this night:
for it is written, I will smite the shep-
heard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe
into Galilee before you.

29 And Peter said vnto him, Although
all men should be offended, yet woulde
not I.

30 Then Iesus saide vnto him, Verely I
say vnto thee, this day, euen in this
night, before the cocke crow twise, thou
shalt denie me thrise.

31 But he said more earnestly, If I
should,

Mat. 26. 17.

Luk. 22. 7.

Mat. 26. 20.
Luk. 22. 14.
Iohn. 13. 26.

e To dip the
hand, is as much
to say, as he that
is accustomed
to eate with me,
Psalm. 41. 9.
Iohn. 13. 18.

Mat. 26. 24.
Act. 1. 16.

f This decla-
reth that no-
thing can be
done without
Gods provid-
ence.

Mat. 26. 26.
1 Cor. 11. 24.

g Reade Mat.
chap. 26. 26.

h The Greeke
word is to blese,
which is here
taken onely to
give thanks, as
S. Luke and S.
Paul interprete
it, & S. Mark also
speaking of the
cup.

Iohn. 16. 32.

i That is, tur-
ned away from
because of the
perfection.

Zech. 13. 7.
Chap. 16. 7.

I

Mat. 26. 36.
Luk. 22. 39.

k His diuinitie was as it were hid, and his humanie shewed it selfe fully.

l Ab in Ebrew, and Abba in the Syrian tongue signifieth father. m He standeth not so to his owne will, but chat willingly he offeth him selfe to obey God.

n He meaneth that the houre will come when they shall be kept from sleeping.

Mat. 26. 47.
Luk. 22. 47.
Ioh. 18. 3.

o It was the fashion then to greete with kissing at their meetings, and also at their departure. p He repeteth it twice, as if he had bene vexed with a certaine pittie in taking his last leaue.

q To wit, Peter. r Called Malchus.

s Which do lageth that no man can do any thing contrary to Gods ordinance.

t Meaning all the disciples.

thoudest life with thee, I will not denie thee: likewise also said they all.

- 32 ¶ After they came into a place named Gethsemane: then he saide to his disciples, Sit ye here, til I haue prayed.
- 33 And he tooke with him Peter, and James, and John, and he began to be afraid, and in great heaumes,
- 34 And said vnto them, My soule is very heauie, euen vnto the death: tarp here and watch.
- 35 So hee went forwarde a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.
- 36 And he saide, Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheless, not that I wil, but that thou wilt, be done.
- 37 Then he came and founde them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?
- 38 ¶ Watch ye, and pray, that ye enter not into temptation: the spirit in deede is ready, but the flesh is weake.
- 39 And againe he went away, and prayed, and spake the same wordes.
- 40 And he returned, and found them a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answer him.
- 41 And he came the third time, and saide vnto them, Sleepe henceforth, & take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.
- 42 Wile ye let vs go? he that betrayeth me, is at hand.
- 43 ¶ And immediatly while he yet spake, came Iudas s was one of the twelve, and with him a great multitude with swordes & staves from the hie Priestes, and Scribes, and Elders.
- 44 And he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, he it is: take him, and leade him away secretly.
- 45 And as soone as he was come, he went straightway to him, and said, Master, Master, and kised him.
- 46 Then they laid their hands on him, and tooke him.
- 47 And one of them that stood by, drew our a sword, and smote a seruant of the hie Priest, and cut of his eare.
- 48 And Iesus answered and said vnto them, He be come out as vnto a thiefe with swordes, and with staves to take me.
- 49 I was daily with you teaching in the Temple, and ye tooke me not: but this is done that the Scriptures shoulde be fulfilled.
- 50 Then they all forooke him, & fled.
- 51 And there followed him a certaine pong man, clothed in linnen upon his bare body, & the pong men caught him.
- 52 But he left his linnen cloth, and fled

from them naked.

- 53 ¶ So they led Iesus away to the hie Priest, and to him came all the hie Priestes, & the Elders, & the Scribes.
- 54 And Peter followed him a farr off, euen into the hall of the hie Priest, and sate with the seruants, and warmed himselfe at the fire.
- 55 And the hie Priestes, and all the Council sought for witness against Iesus, to put him to death, but found none.
- 56 For many bare false witness against him, but their witness agreed not together.
- 57 Then there arose certaine, and bare false witness against him, saying,
- 58 We heard him say, I will destroy this Temple made with handes, and within three dayes I will build another, made without handes.
- 59 But their witness yet agreed not together.
- 60 Then the hie Priest stood vp amongs them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?
- 61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & saide vnto him, Wert thou Christ the Sonne of the Blessed?
- 62 And Iesus said, I am he, and ye shal see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.
- 63 Then the hie Priest rent his clothes, & saide, What haue we any more neede of witnesses?
- 64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.
- 65 And some beganne to spit at him, and to couer his face, & to beat him with fists, and to slap vnto him, Prophecie, and the sergeants smote him with their rodde.
- 66 ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Priest.
- 67 And when she saw Peter warming himselfe, she looked on him, & said, Thou wast also with Iesus of Nazaret.
- 68 But he denied it, saying, I knowe him not, neither tooke I what thou sayest. Then he went out into the porch, and the cocke crowed.
- 69 ¶ Then a maid law him againe, and began to say to them that stood by, This is one of them.
- 70 But he denied it againe: and anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache is like.
- 71 And he beganne to curse, and sweare, saying, I knowe not this man of whom ye speake.

Mat. 26. 57.
Luk. 22. 54.
Ioh. 18. 24.
u That is, they which had chiefest authoritie among y priests.
x Which signified that his hoste zeale began now to be abated.
y These two witnessses dissented, in that the one reported that Christ sayde, he coulde destroy the Temple, (as Matth. writeth), and the other sayd, that he heard him say, that he would do it, as is here noted.
z That is, of God, who is worthy al praise: the which word in their language, the Jewes when they speake of God, vse commonly in their writings euen to this day.
a Whom they now contemned in this base estate, they shoulde see appeare at the last day with maiestie and glorie.
b This declareth the wickednes and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus ragged & tormented him, that was innocent.
c We ought to consider our owne infirmities, that we may learne onely to trust in God, and not in our owne strength.
d Peter preparerth himselfe to flee, if he were further layd vnto.
Mat. 26. 71. Luk. 22. 58. Ioh. 18. 25.
72 ¶ Then

Mat. 26. 71.
John. 13. 38.

*Or, rushed out of
the doores and
wept.

Mat. 27. 17.
John. 19. 66.

2 a For the Ro-
mans gaue them
no authoritie to
put any man to
death.

Mat. 27. 17.
John. 19. 66.

b He would not
defend his cause,
but preferred him
self willingly to
be condemned.

c The people
alwayes main-
taine their cus-
tomes, al-
though they be
worth nothing.

d When a iudge
hath respect to
me, he ouite for-
getteth iustice.

*Or, Pretorie.

*Or, flauke.

72 * Then the second time p rocke crew,
and Peter remembred the worde that
Jesus had said vnto him, Before the
cocke crowe twise, thou shalt denie me
thrice, and * waping that with him selfe,
he wept.

CHAP. XV.

1 Jesus led to Pilate, 2 He is condemned, remiled
and put to death, 36 And is buried by Ioseph.

1 **A**nd anon in the dawning, the
high Priests held a counsell with
the Elders, & the Scribes, and the
whole Cōmūell, & bound Jesus, and led
him away, & belmired him to Pilate.

2 Then Pilate asked him, Art thou the
King of the Jewes? And he answered,
and said vnto him, Thou sayest it.

3 And the hie Priests accused him of ma-
ny things.

4 * Wherefore Pilate asked him againe,
saying, Answerest thou nothing? be-
holde howe many things they witness
against thee.

5 But Jesus answered b no more at all,
so that Pilate maruelled.

6 Nowe at the feast Pilate did deliuer a
prisoner vnto them, whomsoever they
would desire.

7 The there was one named Barabbas,
which was bound w his fellowes, that
had made insurrection, who in the in-
surrection had committed murder.

8 And the people cried aloud, and began
to desire that he would do as he had euer
done vnto them.

9 Then Pilate answered them, and said,
Will ye that I let loose vnto you the
King of the Jewes?

10 For he knew that the hie Priests had
delmired him of enue.

11 But the hie Priests had moued the
people to desire that hee wouide rather
delmire Barabbas vnto them.

12 And Pilate answered, and said againe
vnto them, What woul ye then that I do
with him, whom ye call the King of the
Jewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate saide vnto them, But
what euill hath he done? And they cryed
the more feruently, Crucifie him.

15 So Pilate d willing to content the
people, loosed them Barabbas, and de-
livered Jesus when hee had scourged
him, that he might be crucified.

16 Then the souldiers led him awap into
the hal, which is the cōmmon hal, and
called together the whole band,

17 And clad him with purple, and plat-
ted a crowne of thornes, and put it as
bout his head,

18 And began to salute him, saying, Haile,
King of the Jewes.

19 And they smote him on the head with
a reede, and spat vpon him, and bowed
the knies, and did him reuerence.

20 And when they had mocked him, they
rooke the purple of him, & put his owne
clothes on him, and led him out to cruce-
cifie him,

21 * And they cōpelled one that passed
by, called Simon of Cyrene (which came
out of the country, & was father of A-
lexander & Rufus) to beare his crosse.
22 * And they brought him to a place na-
med Golgotha, which is by interpreta-
tion, the place of dead mens skulles.
23 And they gaue him to drinke wine
mingled with myrrhe: but he receiued
it not.

24 And when they had crucified him, they
parted his garments, casting lottes for
them, what euery man shoulde haue.

25 And it was s the thirde houre, when
they crucified him.

26 And p title of his cause was written a-
bout, THE KING OF THE IEWES.

27 They crucified also with him two
thieues, the one on the right hand, and
the other on his left.

28 Thus the Scripture was fulfilled, that he
which saith, * And he was counted a-
mong the wicked.

29 And they that went by, railled on him,
wagging their heads, and saying, * Her,
g thou that destrovest the Temple, and
buildest it in three dayes,

30 Saue thy selfe, and come downe from
the crosse.

31 Likewise also euen p hie Priests mo-
king, sayd among them selues with the
Scribes, He saued other men, him selfe
he can not saue.

32 Let Christ p King of Israel now come
downe from the crosse, that we may see,
and beleue. b They also that were cruce-
cified with him, reuiled him.

33 ¶ Now when p first houre was come,
darkenes arose ouer all the land vntill
the ninth houre.

34 And at the ninth houre Jesus cryed
with a loude voyce, saying, ¶ Eloi, Eloi,
lamma sabachthani: which is by inter-
pretation, My God, my God, why hast
thou forsaken me?

35 And some of them that stood by, when
they heard it, sayd, ¶ Behold, he calleth
Elias.

36 And one ran, and filled a s sponge full
of vineger, and put it on a reede, & gaue
him to drinke, saying, Let him alone: let
vs see if Elias will come and take him
downe.

37 And Jesus cryed with a loude voyce,
and gaue vp the ghost.

38 ¶ And the vail of p Temple was rent
in twaine, from the top to the bottome.

39 Nowe when the cōtention, which
stood ouer against him, saw that he thus
cryng gaue vp the ghost, he sayd, ¶ True-
ly this man was the Sonne of God.

40 ¶ There were also women, which be-
held a saue of, among whom was Ma-
rie Magdalen, & Marie (the mother of
James the lesse, & of Ioses) & Salome,

41 Which also when he was in Galile,
followed him, & ministered vnto him,
and many other women which came
with him vnto Ierusalem.

42 ¶ And nowe when night was come
p

Because
Dddd i.

(because it was the day of the preparation, that is before the Sabbath)

n A graue man and of great authority.
o This man showed his faith boldly when the danger seemed to be most perilous.

43 Joseph of Arimathæa, an honorable Counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were already dead, & called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knewe the truth of the Centurion, he gaue the body to Joseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewn out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother behelde where he shoulde be layde.

CHAP. XVI.

e The women come to the graue, f Christ being risen againe, appeareth to Magdalene, & also to the eleuen, and reproveth their unbelief. g He committeth the preaching of the Gospel and the ministrifion of baptifme vnto them.

Luke. 24. 1. John. 20. 1.

1 And when the Sabbath day was past, Marie Magdalene, & Marie the mother of James, & Salome, bought sweete ointments that they might come, and embaulme him.

Or, not risen.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising.

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

Mat. 28. 1. John. 20. 12.

5 So they went into the sepulchre, and sawe a pong man sitting on the right side, clothed in a long white robe: and they were afraide.

a The Angel of God in the likeness of a young man.

6 But he said vnto them, Be not afraid: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place, where they put him.

7 But go your way, and tel his disciples, and b Peter, that he will goe before you into Galilee: there shal ye see him, as he sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amazed: neither sayd they any thing to any man: for they were afraid.

9 And when Iesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Marie Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had bin with him, which mourned & wept.

11 And when they heard that he was alive, and had appeared to her, they beleened it not.

12 ¶ After that, he appeared vnto two of them in an other forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, but they beleened them not.

14 ¶ Finally, hee appeared vnto the eleuen as they late together, and reproved them of their unbelief & hardness of heart, because they beleened not them which had seene him, being risen by againe.

15 And he said vnto them, Go ye into all the world, and preach the Gospel to euery creature.

16 He that shall beleene and be baptized, shalbe saved: * but he that will not beleene, shalbe damned.

17 And these tokens shal followe them that beleene, * In my name they shall cast out devils, and they shall speake with new tongues.

18 And shal take away serpents, & if they shal drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recover.

19 So after the doore had spoken vnto them, he was receiued into heauen, and sat at the right hand of God.

20 And they went forth, and preached euery where. And the doore wrought with them, and confirmed the word with signes that followed. Amen.

b Especially maketh mentio of Peter to comfort him, because he had fallen into greater danger then the rest
Mat. 26. 32.
chap. 12. 1. 2.
John. 20. 1. 2. Luke. 24. 34.
c They forgoten that, Christ had tolded the of his resurrection.

Luke. 24. 34. 35.
Luke. 24. 36.

John. 20. 9.
d Mourning and praying.

Mat. 28. 9.
e Aswel Gentiles as Iewe.

John. 21. 48.
f This gift was but for a time to cause men the more willingly to receiue the Gospel which as yet was not euidently knowe.

Act. 16. 18.
g With other and diuers, as Luke saith.

Act. 28. 5.
h Or of 5 things: & it may be referred either to Christ or to the Gospel: and hereby is ment y they were the ministers of Christ, who is called the word: ministers of the word, that is to say, of the Gospel: and this comendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

THE HOLY GOSPEL OF IESVS

CHRIST, according to Luke.

CHAP. I.

3 Of Zacharias, & Elisabeth. 11 The Angel sheweth him of the naturallie of Iohn Baptist. 20 His incredulitie is punished. 25 The talke of the Angel, and Marie. 40 Her song. 37 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.



Or as much as many haue taken in hand to set forth the storie of those things, whereof we are fully persuaded.

a Meaning, the Apostles with whom he was conuersant.

red them vnto vs, which from the beginning sawe them their selues, & were ministers of the word.

3 It seemed good also to me (most noble Theophilus) as I haue searched out perfectly al things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those thinges, whereof thou art called the worlde: ministers of the word, that is to say, of the Gospel: and this comendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

b Or of 5 things: & it may be referred either to Christ or to the Gospel: and hereby is ment y they were the ministers of Christ, who is called the word: ministers of the word, that is to say, of the Gospel: and this comendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

e The sonne of Antipater.
 f Reade 1. Chr. 24. 10.
 e By her father: for by her mothers line she was of the house of David.
 f This perfectio or iustice is iudged by y fruities and outward appearance, and not by the cause: which onely cometh of Gods free mercie through Christ.
 g The Greeke word significth, iustificacions, whereby is ment the outward obsecration of the ceremonies commaunded by God.
 h That is, the evening & morning sacrifice, according to the Lawe.
 i The Temple was devided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the second called, Sanctum, where the Priestes and Leuites were: and the third Sanctum Sanctoru, into the which the hie Priest entered on treddence a yere to sacrifice.
 Exodus. 38. 17.
 i. l. 17.
 k Which significth the grace of the Lorde.
 l The word significth all manner of drinke which maketh men drunken.
 Mal. 3. 6.

Mat. 11. 4. m As a king in his roialtie hath one to go before him, who significth the king to be at hand. n When Christ sayth he came to set the father against the sonne &c. he meant the successe which cometh of the Gospel, through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel. o Which significth, the strength or fountauntie of God. p We must not measure Gods promise by our weaknes senses.

thou hast bene instructed.

In the time of Hierode King of Iudea, there was a certaine Priest named Zacharias, of the ^ccouple of Abia: and his wife was of the ^cdaughters of Aaron, and her name was Elisabeth.

Both were ^cjust before God, and walked in all the commaundementes and s^c ordinances of the Lord, without reproue.

And they had no childe, because that Elisabeth was barren: & both were well stricken in age.

And it came to passe, as hee executed the Priestes office before God, as his course came in order,

According to the custome of ^p Priestes office, his lot was to ^bburne incense, when he went into the ^cTemple of the Lord.

And the whole multitude of the people were without in prayer, while the incense was burning.

Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and feare fell vpon him.

But the Angel said vnto him, feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name John.

And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

For he shall be great in the sight of the Lord, and shal neither drinke wine, nor strong drinke: and he shall be filled with the holp of Ghost, euen from his mothers wombe.

And many of the children of Israel shal he turne to their Lord God.

For he shal go ^bbefore him in the spirit and power of Elias, to turne the hearts of the ^afathers to the children, and the disobedient to the wisdomie of the iust men, to make readie a people prepared for the Lord.

Then Zacharias saide vnto the Angel, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.

And the Angel answered, and said vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

And behold, thou shalt be donnee, and not be able to speake, vntill the day that these things be done, because thou beleuest not my wordes, which

shal be fulfilled in their season.

Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

And when he came out, he coulde not speake vnto them: then they perceived drinke any li- thing that he had leene a widd in the Temple: for that might for he made signes vnto them, and remained donnee.

And it came to passe, when the dayes of his office were fulfilled, that he departed ^ato his owne house.

And after those dayes, his wife Elisabeth conceived, and had her selfe fixe moneths, laping,

Thus hath the Lorde dealt with mee, in the dayes wherein he looked on me, to take from mee ^amy rebuke among men.

And in the first moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret.

To a virgin affianced to a man whose name was Ioseph, of the house of David, and the virgins name was Marie.

And the Angel went in vnto her, and said, Hail thou that art freely beloued: the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

Then the Angel said vnto her, feare not, Marie: for thou hast found fauour with God.

For lo, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.

He shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father David.

And hee shall reigne ouer the house of Jacob for euer, and of his kingdome shall be none ende.

Then sayde Marie vnto the Angel, Howe shall this be, seeing I knowe not man?

And the Angel answered, and sayde vnto her, The holp Ghost shall come vpon thee, and the power of the most High shall ^aouershadow thee: therefore also that ^aholp thing which shall be borne of thee, shall be called the Sonne of God.

And behold, thou ^ccousin Elisabeth, she hath also conceived a sonne in her olde age: and this is her first moneth, which was called barren.

For with God shal nothing be impossible.

Then Marie said, Beholde the seruant

pure and without sinne, which must take away the finnes of the world. ^zNotwithstanding that Elisabeth was married to one of the tribe of Levi, yet free was Maries cousin, which was of the stocke of David. For y Law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and cofounded, which could not be in marrying with the Leuites: for they had no porcion assigned vnto them.

Whiles their course endured to sacrifice, they might not lie w their wiues, nor make one drunk. For the barren women enioyed not the promise which god made to them that were married, to haue issue: but principally they were deprived of that promise which god made to Abraham, that he would increase his seed. Or, gladnes be to thee. Or, receined into fauour. f Not for her merites: but only through Gods free mercie, who loued vs when we were sinners, y whoeuer reioyce in the Lord. Isa. 7. 14. Mat. 1. 18. chap. 1. 18. Because he is y true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinate time. Dan. 7. 14. Mich. 4. 7. She would be refused of all doubts, to the end that she might more surely embrace the promise of God. x It shalbe a fe- crete operation of the holy Ghost. y He must be

of the Lord: be it unto me according to thy word. So the Angell departed fro her.

39 And Marie arose in those dayes, and went into the hill countrey with haile to a cite of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Mary, the babe spang in her bellie, & Elisabeth was filled with the holy Ghost,

42 And she cried with a loude voyce, and said, Blessed art thou among women, because the fruite of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voyce of thy salutation sounded in mine eares, the babe spang in my bellie for ioy.

45 And blessed is thee that beleuest: for those things shall be performed, which were told her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirite reioyeth in God my Saviour.

48 For hee hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because, hee that is mightie, hath done for me great things, and help is his name.

50 And his mercie is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of lowe degree.

53 * He hath filled the hungrie with good things, and sent away the rich empty.

54 * He hath upholden Israel his seruāt, being mindefull of his mercie,

55 (* As he hath spoken to our fathers, to wit, to Abraham and his * seede) for euer.

56 ¶ And Marie abode with her about thre moneths: after, shee returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, and shee brought forth a sonne.

58 And her neighbours, & consins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight daue they came to circuncise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and saide, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kindred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they maiecuped all.

64 And his mouth was opened innes- diately, and his tongue loosed, & he spake and prayesd God.

65 Then feare came on all the that dwelt nere vnto them, and all the the wordes were noised abroade throughout al the hill countrey of Iudea.

66 And all thep that heard them, layde them vp in their heartes, saying, What manner childe shall this be? & the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath * visited * and redeemed his people,

69 * And hath rayled by the * horne of saluation vnto vs, in the house of his seruāt Dauid,

70 * As he spake by the mouth of his holp Prophets, which were since he would began, saying,

71 That he would send vs deliuerance from our enemies, and from the handes of all that hate vs,

72 That he would shew * mercie towards our fathers, and remember his holie Couenant,

73 * And the othe which he sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that we being deliuered out of the handes of our enemies, should * serue him without feare

75 All the dayes of our life, in * holinesse and righteousness: before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the remission of their finnes,

78 Though the tender mercie of our God, wherebp * the * day sping from an high hath visited vs,

79 To giue light to them that sit in darknes, and in the shadow of death, and to guide our feete into the way of * peace.

80 And the child grew, & waxed strong in spirit, and was in the wilderness, til the day came, that he should shew him selfe vnto Israel.

Zech. 9. 8. & 6. 1. mal. 1. 2. ¶ Or branch of a tree, meaning the Messias, who is the funne of rightcoues which shineth from heauen. ¶ That is of all felicitie. ¶ He meaneth that part of India which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

¶ The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophetic of him. 45 He was founde among the doctours. 52 His obedience to father & mother.

a Which was also called, Kirath-arba, or Hebron, Ios. 14. 35. and 2. 17.

b This mouing was extraordinary and not natural, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By ¶ message of the Angel. e The soule, and the spirit signifie the vnderstanding & affection which are ¶ two principal parts of the soule.

* Or, lowe estate. f This fauour ¶ God hath shewed me, shall be spoken of for euer.

g According to ¶ promise made to Abraham y he would be his God, and ¶ God of his seede for euer.

Ios. 1. 9.

¶ Psalme. 33. 10.

Ios. 24. 1.

h The wicked lay snares for o- ther, wherein thei them selues are taken.

3. Sam. 7. 1. 5. 7.

¶ Psal. 34. 10.

Ios. 10. 11. & 42. 9.

and 34. 5.

1. Pet. 3. 1. 30.

Gen. 17. 9.

and 22. 17.

¶ Psal. 33. 11.

* Or, posteritie.

1 **A**d it came to passe in those daies, that there came a commandement from Augustus Cesar, that all the world should be taxed.

2 (This first taxing was made when Cyprius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Joseph also went by from Galile out of a citie called Nazaret, into Iudea, vnto the citie of David, which is called Beth-lehem (because he was of the house and lineage of David.)

5 To be taxed with Marie that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the daies were accomplished that he should be deliuered.

7 And she brought forth her first begotten sonne, & wrapped him in swaddling clothes, and laide him in a cratch, because there was no rowme for them in the Inn.

8 And there were in the same countrey shepherdes, abiding in the field, & keeping watche by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore affraide.

10 Then the Angel saide vnto them, Be not affraide: for behold, I bring you tidings of great ioy, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shalbe a signe to you, Ye shal finde the child swaddled, and layde in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherdes said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and founde both Marie and Joseph, and the babe layde in the cratch.

17 And when they had seene it, they knuckled abroade the thing, which was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherdes.

19 But Marie kept all those sayings, and pondered them in her heart.

20 And the shepherdes returned, glorifying and praising God, for all that they had heard and seene, as it was spoken vnto them.

21 And when the eight daies were ac-

complished, that they should circumcise the child, his name was then called **JESVS**, which was named of the Angel, before he was conueit in the wombe.

22 And when the daies of her purification after the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the Lawe of the Lord, "Euery man child that first openeth the wombe, shalbe called holy to the Lord:")

24 And to giue an oblation, as it is commanded in the Lawe of the Lord, a payre of turtle doones, or two pong pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon: this man was iust, and feared God, and waited for Christ the consolation of Israel, and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lord's Christ.

27 And her came by the motion of the Spirit into the Temple, and when the parents brought in the child Jesus, to doe for him after the custome of the Lawe,

28 Then he tooke him in his armes, and blessed God, and said,

29 Lord, now lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy salvation,

31 Which thou hast prepared before the face of all people:

32 A light to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Joseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this child is appointed for thee, a fall and rising againe of many in Israel, and for a signe which shalbe spoken against,

35 (Pea & a sword shal pearce through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phannuel, of the tribe of Aser, which was of a great age, and had liued with an husband seuen peres from her virginite.

37 And she was widow about foure score, and foure peres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then coming at the same instant vpon them, confessed likewise for Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galilee to their owne citie Nazaret.

40 And the child grew, & waxed strong

Mat. 1. 1. chap. 1. 2.

Leuit. 12. 6. Or, they.

Exod. 13. 2. nom. 8. 20.

Or, that is first borne.

Leuit. 12. 6.

i Which offering was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophetic.

Or, Messias.

Greeke, in the spirit.

l Simeon declareth him selfe to die willingly, since he hath seene the Messias which was promised.

m The meane and substance of saluation.

Or, for the remission of.

n That is, prayed to God for them, and for the prosperitie of Christs kingdom.

o To be the fall of the reprobate which perishe through their owne default, and raising vp of the elect to whom God giueth faith.

lfa. 8. 14. rom. 9. 32. 1. pet. 2. 8.

p That is, sorrowes should pearce her heart as a sword.

q This chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tried.

r Shewes seuen yeres married.

f She was continually in the Temple.

Or, praised.

a So much as was subiect to the Romanes.

Or, put in writing.

b Wherby the people were more charged and oppressed,

c He sheweth by what occasi

Icius was borne in Beth-lehem.

John. 7. 42.

d Read Mat. 1. 2

e Whereby appeared his power tie, & their crueltye, which would not picie such a woman in such case.

f Which was Beth-lehem.

g Because they shoulde not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.

h The free mercie and good wil of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

i Which was Beth-lehem.

j Because they shoulde not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.

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f She was continually in the Temple.

Or, praised.

in Spirit, and was filled with wile, dome, and the grace of God was with him.

41 ¶ How he his parents went to Jerusalem euery peere, * at the feast of the Passouer.

42 And when he was twelue peere olde, and they were come vp to Jerusalem, after the custome of the feast,

43 And had finished the daies thereof, as they returned, the childe Jesus remained in Jerusalem, and Joseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Jerusalem, and sought him.

46 And it came to passe thre dayes after, that they found him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his understanding, and answers.

48 So when they saue him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father & I haue sought thee with heauie hearts.

49 Then said he vnto them, Why is it that ye sought me? * knewe ye not that I must go about my fathers busines?

50 But they * vnderstoode not the worde that he spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept al these sayings in her heart.

52 And Jesus increased in wisdome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

1 ¶ Nowe in the fiftenth peere of the raigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and * Herode being Tetrarch of Galile, & his brother Philip Tetrarch of Iewrea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 ¶ When Annas and Caiaphas were the hie * Priests, the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 ¶ And he came into all the coastes about Iordain, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Elias the Prophet, which saith, * The voyce of him that cryeth in the wilderness is, Prepare ye the waye of the Lord: make his pathes straight,

5 Euery valley shall be filled, and euery c Al impediments mountaine, & hill shall be brought lowe, shall be taken a- and crooked thinges shall bee made way, which straight, and the rough wayes shall be should hinder made smooth, the way of God,

6 And * all flesh shall see the saluation of God, or of saluation, so that the way shall be plaine by

7 Then saide he to the people that were come out to be baptized of him, * D ye ge. Christ to leade nerations of vipers, who hath fore vs vnto God, warned you to flee from the wrath to * Or, vipers man, d That is, the

8 Bring forth therefore frutes worthie Messias shall be amendment of life, & begin not to lap reuiled to the with your selues, We haue Abraham world, to our father: for I say vnto you, that Mat. 3.7. God is able of these stones to raise vp 10r, vipers brood, children vnto Abraham.

9 Nowe also is the * arc layde vnto the e The vengeance roote of the trees: therefore euery tree of God is at hid, which bringeth not forth good fruite, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shal we doe then?

11 And hee answered, and sayde vnto them, * Ye that hath two coats, let 1am. 2.15. him part with him that hath none: and hee that hath meate, let him doe like f He willett f the rich heelp the poore according to their neede.

12 Then came there s Publianes also to be baptized, & sayde vnto him, What shal we doe?

13 And hee sayd vnto them, Requie no more then that which is appointed vnto you.

14 The soldiers likewise demanded of him, saying, And what shall we doe? And hee sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and al men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and sayd to them all, * In deede I * baptize pou with water, but one stronger then I, cometh, whose shoes latchet I am not worthy to vniiooke: he will baptize pou with the holy Ghost, and with fire.

17 ¶ Whose fame is in his hand, and hee wil make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus hee exhorting with many other thinges, he preached vnto the people.

19 ¶ But when * Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 ¶ Now it came to passe, as all the people were baptized, and that Jesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a dooble shape like a deuie, vpon him, and there was a voyce from heauen, saying, Iohn. 1.33.

Mat. 3.11.

mar. 1.8.

iohn. 1.26.

act. 1.5. & 24.

11. 16. & 29. 4.

h The vertue &

force of baptisme

standeth in leuis

Christ, and Ioha

was but the mi

nister thereof,

i That is, with a

mightie, and ve

hement spirit:

whose propertie

is to consume, &

purge out slich

as fire doeth the

metalles.

Mat. 3.12.

Mat. 1.4.3.

mar. 6.17.

k Named Anti

pas.

Mat. 3.13.

mar. 1.9.

iohn. 1.33.

Deut. 10.1.

Or, learned men.

z Our duetie to God is to be preferred before father & mother. u For his vocation was not yet manifestly known.

a This was the sonne of Herode called the great.

Alit. 1.5. b There could be by Gods lawe but one sacrificer at once: but because of the trouble that he reigned, the office was so managed by reason of ambition & bribery, that both Caiaphas & Annas his father in lawe had it deuised betweene the.

Mat. 3.1. mar. 1.9.

1 Jo. 4.3. 10 Jo. 1.23.

1 Luke ascēdeth from the last father to the first, and Mathew descendeth from y first to the last. Mathew extendeth not his rehearful further then to Abraham, which is for the assurance of the promise for the Jewes. Luke referreth it euē to Adam, whereby the Gentiles also are assured of y promise, because they came of Adam, and are restored in the second Adam: Mathew eoueth by the legal descent, and Luke by the natural: finally both two speaking of the same persons apply vnto them diuers names.

Or, Ioseph.
Or, Iesus.
Or, Matthias.
Or, Adenna.

m Not y Adam was the sonne of God by generation, but by creation, in the which sense God also calleth him selfe Father, Deu. 32. 6, and verse. 18. and 19.

Mat. 4. 1.
mar. 1. 13.
a This fast was miraculous, to confirme y Gospel, and ought to be followed then the other miracles that Christ did.

saying, Thou art my beloved Sonne: in thee I am well pleased.

23 And Iesus him selfe began to be about thirtie yeres of age, being as men suppose the sonne of Joseph, which was the sonne of Eli.

24 The sonne of Apat, that, the sonne of Eleui, the sonne of Belchi, the sonne of Janai, the sonne of Joseph,

25 The sonne of Apatthias, the sonne of Amos, the sonne of Namit, the sonne of Eli, the sonne of Saage,

26 The sonne of Apatthi, the sonne of Apatthias, the sonne of Benet, the sonne of Joseph, the sonne of Juda,

27 The sonne of Joanna, y sonne of Isahela, the sonne of Zoubabel, the sonne of Isahel, the sonne of Aeri,

28 The sonne of Belchi, the sonne of Adbi, the sonne of Eliam, the sonne of Elinoz, the sonne of Er,

29 The sonne of Iole, the sonne of Elizer, the sonne of Joim, the sonne of Apatthi, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Josnan, the sonne of Elitani,

31 The sonne of Ahele, the sonne of Apatthi, the sonne of Apatthi, the sonne of David,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Jaasson,

33 The sonne of Ammadab, the sonne of Ram, the sonne of Efram, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thasara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Kasgau, the sonne of Halec, the sonne of Eber, the sonne of Sala,

36 The sonne of Caman, the sonne of Mezpharad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleel, the sonne of Caman,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus led into the wilderness to be tempted, **13** He overcometh the deuil. **14** He goeth into Galile, **15** Preacheth at Nazaret, and Capernaum. **22** The Jewes despise him. **28** He cometh into Peters house, and healeth his mother in law. **41** The deuil acknowledge Christ. **43** He preacheth through the cities.

1 And Iesus full of the holy Ghost returned from Jordan, and was led by the spirit into the wilderness,

2 And was there fourtie dayes tempted of the deuil, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It

is written, * That man shall not liue by bread onely, but by euery worde of God.

5 Then the deuil tooke him ynto an high moitaine, and shewed him all the kingdomes of the world, in y twinkle of an eye.

6 And the deuil said vnto him, All this power will I giue thee, and the glorie of those kingdomes: for that is deliuered to me: and to whome soeuer I wil, I giue it.

7 If thou therefore wilt worship me, they shall be all thine.

8 But Iesus answered him, and sayde, Vence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Ierusalem, & set him on a parake of the Temple, and sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, he departed from him for a season.

14 And Iesus returned by the power of the Spirit into Galile: & there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 And he came to Nazaret where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath daye, and stood by to reade.

17 And there was deliuered vnto him y booke of the Prophet Esaias: & when he had opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: hee hath sent me, that I shoulde heale the broken hearted, that I shoulde preach deliuerance to the captiues, and recovering of sight to the blinde, that I shoulde set at libertie them that are bound,

19 And that I should preach the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 The he began to say vnto them, This day is this Scripture fulfilled in your eares.

Dmt. 8. 3. mat. 4. 4
b That is, by the ordinance, and providence of God.
" Greeke, in a moment of time.

c Satan promieth that, which he cannot giue, thinking thereby that he might deceyue y more craftily: for he is but prince of the world by permission, & hath his power limited.

" Or, fall downe before me.
" Greeke, go behind me.
Deut. 6. 13. and 10. 20.
d Christ sheweth that all creatures ought cleauly to worship and serue God.

e This declareth how hard it is to resist the temptations of Satan: for he giueth not ouer for twise or thrise putting backe.

Psal. 91. 11, 12.
Dmt. 6. 16.
f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renew his force and asfaile vs more sharply.

Matth. 3. 5. 6.
mar. 6. 1.
iohn. 4. 43.
1sa. 61. 1.
g That is, endued with graces.

h He alludeth to the vcrse of Iubile, which is mentioned in y lawe, whereby this great deliuerance was figured.

i They approved & commended whatfoever he said.

k Bestowe thy benefices vpon them, which appertaine more vnto thee.

John. 4. 44.

l Their infidelitie staied Christ from working miracles.

1. King. 17. 9.

1479. 5. 7.

m He shewed by examples, y God oft times preferreth the strangers to ths of the household.

2. King. 1. 14.

n Because they perceived that y grace of God should be taken from them and giuen to others. o And escaped miraculously out of their hands: for his house was not yet come.

Mat. 4. 13.

mar. 1. 28.

Mat. 7. 29.

mar. 1. 31.

p Full of dignitie & maiestie, which touched the heart of the auditours and caused them to beare reuerence to his wordes. q That is, the motion of the deuil, or that was tormented with a very deuil.

Mat. 9. 1. 4.

1479. 1. 30.

22 And al bare him witness, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, He wil firste lye vnto me this power be, Physicis, & heale thy selfe: whatsoeuer pee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he saide, Verely I say vnto you, * Iosephs Prophet is accepted in his own countrey.

25 But I tell you of a trueth, many wisdomes were in Israel in p daies of * Elias, whs heauen was shut thre peres and fwe monethes, when great famine was throughtout all the land,

26 But into none of them was Elias sent, saue into Sarepta, a cite of Sidon, vnto a certain widow.

27 Also many lepers were in Israel, in p time of * Elieus the Prophet: yet none of the was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But he passed through the middes of them, and went his way.

31 ¶ And came downe into Capernaum a cite of Galile, & there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his worde was with authority.

33 And in the Synagogue there was a man which had a y spirit of an vnclene deuill, which cryed with a loude voyce,

34 Saying, Wh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.

35 And Iesus rebuked him, saying, holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 Soeare came on them all, and they spake among themselves, saying, What thing is this? for with authority and power he comandeth the foule spirits, and they come out?

37 And the fame of him spred abroade throughtout all the places of the countrey round about.

38 ¶ And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.

40 Now when the sunne was downe, al

they that had sicke folkes of diuerse diseases, brought them vnto him, and hee laid his handes on euerie one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art p Christ the Sonne of God: but he rebuked the, and suffered them not to saye that they knew him to be Christ.

42 And when it was day, he departed, & went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto the, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 11 He cleneth the Leper. 13 He healeth the man of the palsey. 27 He calleth Matthew the customner. 30 Eateth with sinners. 34 And exeneth him, as touching fasting.

1 **T**hen * it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Genesaret,

2 And saue two shippes staude by the lake side, but the fishermen were gone out of them, and were washing theyr nettes.

3 And * he entred into one of the shippes, which was Simons, & required him that he would thrust of a ricle from the land: and he sat downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, lanche out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and sayde vnto him, * Master, we haue trauelped all night, and haue taken nothing: ne, nerthelesse at thy worde I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that theyr net brake.

7 And they beckned to their partners, which were in the other ship, that they should come and help them, who came then, & filled both the shippes, that theyr did sinke.

8 Nowe when Simon Peter saue it, he fel downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For he was bitterly astonied, & al that were with him, for the draught of fishes, which theyr tooke.

10 And so was also Iames & John the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, feare not: fro henceforth thou shalt catch men.

11 And when they had brought p shippes to land, they forsooke all, and followed him.

Mark. 1. 34.
r The deuils are constrained to confesse Christ to bee the Sonne of God, and yet it doeth nothing auaille them, because it cometh not off faith.

Mat. 4. 18.

mar. 1. 16.

a To the intene that he might not be thronged of the preasse, & also that he might the better be heard.

b The word signifies him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commendement.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraid.

f He appointeth him to the office of an Apostle.

Mat. 5. 1.
mar. 1. 40.

- 12 ¶ Nowe it came to passe, as he was in a certaine citie, behold, there was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.
- 13 So he stretcht forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.
- 14 And he commanded him þ he should tel it no man: but Go, saith he, & shewe thy selfe to the p̄iēt, and offer for thy cleansing, as Moses hath commanded, for a witness vnto them.
- 15 But so much more went there a faine aboade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.
- 16 But he kept himselfe apart in the wilderness, and prayed.
- 17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and doctours of the Lawe late by, which were come out of euerie towe of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

Mat. 9. 2.
mar. 1. 34.

- 18 ¶ Then besyde, men brought a man lying in a bed, which was taken with a palsy, and they sought meanes to bring him in, and to lay him before him.
- 19 And when they could not finde by what way they might bring him in, because of the p̄easle, they went by on the house, and let him downe through the riling, bed and all, in the middes before Iesus.
- 20 And when he sawe their faith, he sayde vnto him, Man, thy sinnes are forgiven thee.

h Christ toucheth the principal cause of all our euils.

- 21 Then the Scribes and the Pharisees began to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?
- 22 But when Iesus perceived their thoughts, he answered, & said vnto the, What thinke ye in your hearts?
- 23 Whether is easier to say, Thy sinnes are forgiven thee, or to saye, Rise and walke?
- 24 But that ye may know that þ Sonne of mā hath authoritie to forgive sinnes in earth, (he said vnto the sicke of the palsy) I say to thee, Rise: take by thy bed, and go to thine house.
- 25 And immediatly he rose by before them, andooke by his bed whereon he laye, and departed to his owne house, praying God.

i For as much as his diuinitie was sufficiently shewed by this miracle, he gaue the hereby to vnderstand y he had power to forgive sinnes.

- 26 And they were all amazed, and prayed God, and were filled with feare, saying, Doubtlesse we haue seene strange things to daye.
- 27 ¶ ¶ And after that, he went forth and saue a Publicane named Leni, sitting at the receit of custome, and said vnto him, followe me.
- 28 And hee left all, rose by, and followed him,

Or, aboute our expectation.
Mat. 9. 6.
mar. 1. 34.
Or, Matthew.

- 29 Then Iesus made him a great feast in his owne house, where there was a great companie of Publicanes, and of other, that late at table with them.
- 30 But they that were Scribes & Pharisees among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes & sinners?
- 31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physicion, but they that are sicke.
- 32 ¶ I came not to call the righteous, but sinners to repentance.
- 33 ¶ ¶ Then they sayde vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharisees also, but thine eat, and drinke?
- 34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the hydegrome is with them?
- 35 But the dayes will come, even when the hydegrome shall bee taken awaye from them: then shall they fast in those dayes.
- 36 Again hee spake also vnto them a parable. No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the new, agreth not with the olde.
- 37 ¶ Also no man putteth new wine into olde vessels: for then þ newe wine will breake the vessels, and it will runne out, and the vessels will perish.
- 38 But new wine must be powred into new vessels, so both are perfected.
- 39 Also no mā that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

1. Tim. 1. 5.
k Which seeme to be righteous, and yet are but hypocrites.
Mat. 9. 14.
mar. 2. 18.
Grecke, make prayers.
l The friends & familiars of Christ and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.
m Reade Mat. 9. 17.
n He admonisheth them not to trust to much to their owne sense or judgement: nor, because they haue accustomed the felues to one thing, to condemn another which is better.

CHAP. VI.

Christ shandeth in his disciples defence & his owne, as touching the breach of the Sabbath. 12 After watching & prayer he eleceth his Ap̄stles. 18 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly, 47 And to answey hypocrisie.

- 1 And it came to passe on the second Sabbath, after the first, that he went through the corne fieldes, & his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.
- 2 And certaine of the Pharisees saide vnto them, Why do ye that which is not lawfull to do on þ Sabbath dayes?
- 3 Then Iesus answered them, & sayde, ¶ Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,
- 4 Howe he went into the house of God, and tooke, and ate the shewe bread, and gaue also to the which were with him, which was not lawfull to eate, but for the p̄iēts onely?
- 5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.
- 6 ¶ ¶ It came to passe also on another Sabbath,

Mat. 12. 1.
mar. 2. 23.
a Those feasts which containede manie daies, as þ Passouer, and the feast of Tabernacles, had two Sabbaths: the first day of þ feast, & the last.
1. Sam. 21. 6.
Exod. 16. 33.
leuit. 3. 37. & 24. 9.
b Having power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.
Mat. 12. 9.
mar. 3. 6.

Sabbath, that he entred into the Synagoge, and taught, and there was a man, whose right hande was dried vp.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hande, Rise, and stand vp in the mids, And he arose, and stood vp.

9 Then sayde Iesus vnto them, I will aske you a questiō, Whether is it lawe full on the Sabbath dayes to do good, or to doe euill? to saue life, or to de-

stroye it?

10 And he behelde them all in compasse, and said vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

11 The they were filled full of madness, & communed one with another, what they might do to Iesus.

12 And it came to passe in those days, that he went into a mountaine to praye, and spent the night in prayer to God.

13 And when it was day, he called his disciples, & of them hee chose twelue, which also hee called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philippe, and Bartlemew:

15 Mattheew, and Thomas: James the sonne of Alphesus, and Simon called Zelotes:

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, & stood in a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Cyprus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 ¶ Blessed be ye that hunger now: for pee shall be satisfied: blessed be ye that weepe now: for ye shall laugh.

22 ¶ Blessed be ye when men hate you, & when they separate you, and reuile you, and put out your name as euill, for the Sonne of manis sake.

23 Reioyce ye in that day, and be glad: for beholde, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 ¶ But wo bee to you that are rich: for ye haue receiued your consolation,

25 ¶ Wo bee to you that are full: for pee

shall hunger. Wo be to you that now laugh: for ye shall weep and weepe.

26 Wo be to you when all men speake well of you: for so did their fathers to false Prophets.

27 ¶ But I say vnto you which heare, Love your enemies: do well to them which hate you.

28 Blessed them that curse you, and praye for them which hurt you.

29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forgiue him: for hee will take thy coat also.

30 ¶ And to euery man that taketh of thee: and of him that taketh away thy goods, aske them not againe.

31 ¶ And as for ye would that men should do to you, so do ye to them likewise.

32 ¶ For if pee loue them which loue you, what thanke shall pee haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners do the same.

34 ¶ And if pee lend to them of whome pee hope to receiue, what thanke shall pee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue pee your enemies, & do good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore merciful, as your Father also is mercifull.

37 ¶ Iudge not, and pee shall not be iudged: condemne not, and pee shall not be condemned: forgiue, and pee shall bee forgiven.

38 ¶ And it shall be giuen vnto you: a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure pee mete, with the same shall men mete to you againe.

39 And he spake a parable vnto them, ¶ Can the blinde leade the blinde? shall they not both fall into the ditch?

40 ¶ The discipile is not aboue his master: but whosoener wilbe a perfitte discipile, shall be as his master.

41 ¶ And whi? seek thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 ¶ For euery tree is knownen by his

i Signifying the that liue at ease and after the pleasures of the flesh.

k He reproveth ambition; and vain glory when as men go about by all meanes to get fauour, and worldly pompe.

l Rather endure more iniurie than reuenge your selues.

m Be not so care full for the losse of thy goods, as thou shouldest be discouraged to serue God.

n They are commonly called sinners, which are of a wicked life, and without all feare of God.

o Not onely not Hoping for profit, but to lose the stocke and principal, for as much as Christ byndeth him selfe to repaie the whole with a most liberal interest.

p He reproveth the hypocrite of such as winke at their owne horrible fautes, & yet are curious to spie out the least fault in their brother.

Mat. 11. 22.

Mat. 11. 23.

Mat. 11. 24.

Mat. 11. 25.

Mat. 11. 26.

Mat. 11. 27.

Mat. 11. 28.

Mat. 11. 29.

Mat. 11. 30.

Mat. 11. 31.

Mat. 11. 32.

Mat. 11. 33.

Or, a person.

Mat. 10. 1.

Mat. 11. 1.

Mat. 11. 2.

Mat. 11. 3.

Mat. 11. 4.

Mat. 11. 5.

Mat. 11. 6.

Mat. 11. 7.

Mat. 11. 8.

Mat. 11. 9.

Mat. 11. 10.

Mat. 11. 11.

Mat. 11. 12.

Mat. 11. 13.

Mat. 11. 14.

Mat. 11. 15.

Mat. 11. 16.

Mat. 11. 17.

Mat. 11. 18.

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Mat. 11. 20.

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Mat. 11. 47.

Mat. 11. 48.

Mat. 11. 49.

Mat. 11. 50.

Mat. 11. 51.

Mat. 11. 52.

Mat. 11. 53.

Mat. 11. 54.

Mat. 11. 55.

Mat. 11. 56.

Mat. 11. 57.

Mat. 11. 58.

Mat. 11. 59.

Mat. 11. 60.

Mat. 11. 61.

Mat. 11. 62.

Mat. 11. 63.

Mat. 11. 64.

Mat. 11. 65.

Mat. 11. 66.

Mat. 11. 67.

Mat. 11. 68.

Mat. 11. 69.

Mat. 11. 70.

Mat. 11. 71.

Mat. 11. 72.

Mat. 11. 73.

Mat. 11. 74.

q The name and title are nothing worth to proue that a mā is sent of God, except in effect he shew the same.

Mat. 7. 12. rom. 1. 13. 1 sam. 1. 22.

s He speaketh not only to the false Prophets, but to all false pastors, hirelings and hypocrites.

owne fruites: for neither of thoznes ga- ther men figges, nor of buthes gather they grapes.

45 ¶ A good man out of the good treas- sure of his heart bringeth forth good, and an euill man out of the euill trea- sure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye mee a Master, & do not the things which I speake?

47 Whosoener commeth to me, and hea- reth my wordes, and doth the same, I will shew pou to whome he is like.

48 He is like a man which builde an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, & it fell by & by: and the fall of that house was great.

CHAP VII.

1 He healeth the captiues siruant. 12 He raiseth vp the widowes some from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn. 31 And reproveth the lawes for their vnfaithfulness. 36 He eateth with the Pharise. 37 The woman washeth his feet with her teares, and he forgiveth her sinnes.

Mat. 8. 5.

a It might be, if this captaine did lie with his garri- son in Caper- naum.

1 W hen * he had ended all his say- ings in the audience of the peo- ple, he entred into Capernaum.

2 And a certaine Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Jewes, be- seeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was wor- thie that he should do this for him.

5 For he toucheth, said they, our nation, & he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not the selfe: for I am not worthy that thou shouldst enter vnder my rooffe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but I say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldi- ers, and I say vnto one, Go, and he goeth, and to another, Come, and he com- meth, and to my seruant, Do this, and he doeth it.

9 When Iesus heard these thinges, he marvelled at him, and turned him, and said to the people that folowed him, I say vnto you, I haue not founde so great faith, ne nor in Israhel.

b In building them a Temple for their assem- blies, he shewed his zeale to- wards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Or, command by a word onely that it so be.

e He commen- deth this heath- e captaine becau- se he assurth him self vpon Christs word alone.

10 And when they that were sent, tur- ned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Sam, & f

Which was a towne of Galile in the tribe of Issachar not far from Tiberias.

12 Now when he came nere to the gate of the citie, behold, there was a dead ma- rie carried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and saide vnto her, Woepe not.

14 And he went and toucheth the coffin, (and they that bare him, stood still) and he said, & Young man, I say vnto thee, Rise.

15 And he that was dead, sat vp, and be- gan to speake, and he deliuered him to his mother.

Or, here. g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certai- men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we waite for another?

20 And when the men were come vnto him, they saide, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

h That is, to esta- blishe, and re- store them.

i To wit, the Messias, and re- deemer.

21 And at that time, he cured many of their sicknesses, and plagues, and of cru- ell spirits, and vnto many blinde men he gaue sight.

22 And Iesus answered, and saide vnto them, Goe your wayes & shew Iohn,

what things ye haue seene and heard: that the blinde see, the halfe goe, the Lep- ers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospell.

k He declareth by the vertues, and power that were in him, & he was the Christ.

23 And blessed is he, that shall not be offended in me.

l Such as feeble their owne mis- rie & wretched- nesse.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What haue ye out into the wilderness to see? & what neede shaken with the winde?

Or, the Gospell is preached to the poore.

25 But what went ye out to see? A man clothed in softe rayment? beholde, they which are gorgeous appa- relled, & fine delicately, are in Kings courtes.

m That shal per- seure and not shrink backe for anything that can come vnto them.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whome it is written, * Beholde, I send my messenger be- fore thy face, which shall prepare thy way before thee.

n Read Mat. 11. 7

Mat. 3. 3. Or, Angel.

**Or, many a day
gone.*

1 The word sig-
nifieth to be in-
forced with vio-
lence, as an horse
when he is spur-

in A Legion, 23
writeth Vegeti-

f us, conteyned
6000. footemen,
and.732. horse-
men:but here it
is takē for an yn-

certeine & infi-
nite number.
n That is, so to
depart that they
coude doe no

harm: and this
word, chap. 16.
23. is called hell,
where the devils

are chayned in
y obfcuritie of
darkenes. 1 Pet.

2.4.

o Christ knew
that he shoulde
better serue him
being absent the
with him.

p This was his
own citie called
Gadaris, which
was in the coun-
try of Decimus

they of Decapo-
lis, & therefore
Luke dissenteth
not from Marke

who writeth
he preached in
Decapolis.
Mar. 9. 13.
Mar. 1. 31.

q Of the con-
gregation of the
Jews.

Being assured
of the vertue &
power of Iesus
Christ, and not
attributing any
vertue to y^e gar-
ment,

- 44 When shee came behinde him, shee touched hee them of his garment, and immediately her flue of blood stanch'd.
- 45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, After the multitude thrust thee, and treade on thee, andapest thou, Who hath touched me?
- 46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.
- 47 When the woman saw that she was not hid, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.
- 48 And he said vnto her, Daughter, bee of good comfort: thy faith hath made thee whole: go in peace.)
- 49 While shee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: beseale not the maffer.
- 50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shalbe made whole.
- 51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maide.
- 52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeeth.
- 53 And they laugh't him to skoyne, knowing that she was dead.
- 54 So hee thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise.
- 55 And her spirit came againe, and she rose straight way: and he commaunded to giue her meat.
- 56 Then her parents were astonied: but he commaunded them that they should tel no man what was done.

CHAP. IX.

- 1 He sendeth out the twelue Apostles to preach.
7 Herode beareth tell of him. 12 He sendeth fine thousand men with fine loaves, and two fishes.
19 Diuerse opinions of Christ. 28 He transfigureth him selfe vpon the mount. 43 He deliuereth the possessed. 47 And teacheth his disciples to be lowlye. 54 They desire vengeance, but he reproveth them.
- 1 **T**hen called he the twelue disciples together, and gaue them power & authoritie ouer all diuils, and to heale diseases.
- 2 And he sent them to preach the kingdome of God, and to cure the sicke.
- 3 And he said to them, Take nothing to your iourney, neither stauces, nor scrip, neither bread, nor siluer, neither haue two coates.
- 4 And whatsoeuer house ye enter into, there abide, and thence departe.
- 5 And whosoever will not receiue you, when ye go out of that cite, shake

- of the very dust from your shooes against them.
- 6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.
- 7 ¶ Now Herode the Tetrarch heard of all that was done by him: and he doubted, because that it was saide of some, þ John was risen againe fro þ dead.
- 8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.
- 9 Then Herod said, John haue I beheaded: who then is this of whome I heare such things? and he desired to see him.
- 10 ¶ And when the Apostles returned, they told him what great things they had done. ¶ Then he tooke them, and went aside into a solitary place, nere to the cite called Bethsaida.
- 11 But when the people knew it, they folowed him: and he receiued them, & spake vnto them of the kingdome of God, and healed them that had neede to bee healed.
- 12 ¶ And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.
- 13 But he said vnto them, ¶ Giue pee them to eate. And they said, Wee haue no mo but fine loaves and two fishes, except wee shoulde go, and buy meate for all this people.
- 14 For they were about five thousand men. ¶ He said to his disciples, Cause the to sit downe by fifties in a company.
- 15 And they did so, and caused all to sit downe.
- 16 Then hee tooke the five loaves, & the two fishes, and looked vp to heauen, and blessed them, and brake, & gaue to the disciples, to set before the people.
- 17 So they did all eate, & were satisfied: and there was taken vp of that remain'd to them, twelue baskets full of broken meate.
- 18 ¶ And it came to passe as he was alone praying, his disciples were with him, & hee asked them, saying, Whome say the people that I am?
- 19 They answered, and said, John Baptist: and other say, Elias: and some say, that one of the olde Prophets is risen againe.
- 20 And he said vnto them, But whome sape ye that I am? Peter answered, & saide, The Christ of God.
- 21 And he warned, & commaunded them, that they should tell what to no man.
- 22 Saying, ¶ The sonne of man must suffer many things, and be reijouysed of þ Elders, & of the hie Priests & Scribes, & be slaine, and the third day rise againe.
- 23 ¶ And he said to them all, If any man will come after me, let him denie him selfe, and take vp his crosse & dady,

Which was a signe of detestation, & of vengeance which was prepared for such cōtēners of Gods benefites which are vnworthie that one shuld receiue a nic thing at theire hands.

Mat. 14. 5.
mar. 6. 14.

Mar. 5. 30.

Mat. 14. 13.
mar. 6. 32.

Mat. 14. 15.
mar. 6. 35.
iohn. 6. 5.

d Christ forsaketh not them & folow him, but sendeth him sufficient relief.

e Iohn saith, he gaue thanks, iohn. 6. 11.

Mat. 16. 13.
mar. 3. 27.

f For he knew best his conuenient time which was appointed for him to be manifested in.

Mat. 17. 22.
mar. 8. 31.
chap. 4. 27.
mat. 10. 38.
& 16. 14.
mar. 8. 34.

g For as one day followeth another, so doth one crosse folowe in the necke of another.

f Christ doeth
not impure vnto
vs the weakenes
of our faith, but
doth accept it, as
though it were
perfecte.

t Meaning, the
ruler of the Syn-
agogue.

u Although she
was verily dead:
yet to Christ it
was more easie
to restore her to
life, then it is for
one mā to wake
another out of
his sleepe.

x He meaneth
those which he
found in y^e house

Mat. 10. 1.
mar. 3. 13. & 6. 7.
Mat. 10. 7, 8.
mar. 6. 8.

a To the ende
they might do
their charge wth
greater diligece,
when they had
nothing to let
them.

Or, vddes.

b He willet
them not to tary
long, but to preach
from towne to towne.

Mat. 10. 11.

and followe me.

24 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 For what advantage it a man, if he winne the whole worlde, and destroye him selfe, or lose him selfe?

26 For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the father, and of the holy Angells.

27 And I tell you of a veritie, there be some standing here, which shall not taste of death, till they have seene the kingsome of God.

28 And it came to passe about an eight dayes after those wordes, that he tooke Peter, and John, and James, & went up into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was chaunged, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his departing, which he should accomplish at Jerusalem.

32 But Peter and they that were with him, were heavie with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, & one for Elias, and wist not what he said.

34 While he thus spake, there came a cloude, & overshadowed them, and they feared when they were entering into the cloude.

35 And there came a voyce out of the cloude, saying, This is my beloved Sonne, heare him.

36 And when the voyce was past, Jesus was founde alone: and they kept it close, & told no man of those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseeche thee, behold my sonne: for he is alwaies in the cloude, & I have.

39 And loe, a spirit taketh him, & he cryeth, & he teareth him, that he fasteneth, and with much paine departeth from him, when he hath binde him.

40 Nowe I have besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, O generation faithles, and crooked, how long shall I be with you, & suffer you bring thy sonne hither.

42 And whiles he was yet coming, he devoured him, & tare him: & Jesus rebuked the unclean spirit, & heate the childe, and delivered him to his father.

43 And they were all amazed at the

mightie power of God: and while they

all wondered at all things, which Jesus did, he said unto his disciples,

44 Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be delivered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceive it: and they feared to aske him of that word.

46 And then there arose a disputation among them, which of them should be the greatest.

47 When Jesus sawe the thoughts of their hearts, he tooke a litle childe, and set him by him,

48 And said unto the, Whosoever receiveth this little childe in my name, receiveth me: & whosoever shall receive me, receiveth him that sent me: for he that is least among you all, he shall be great.

49 And John answered and saide, Master, we sawe one casting out devils in thy name, and we could not followe him, because he followeth thee not with vs.

50 Then Jesus said unto him, Forbidde him not: for he that is not against vs, is with vs.

51 And it came to passe, when the dayes were accomplished, that he should be received by, he settled himselfe fully to goe to Jerusalem,

52 And sent messengers before him: and they went & entered into a towne of the Samaritans, to prepare him lodging.

53 But they would not receive him, because his behaviour was, as though he would goe to Jerusalem.

54 And when his disciples, James and John saw it, they said, Lord, wilt thou that we commaunde, that fire come downe from heauen, and consume the, even as Elias did?

55 But Jesus turned about, and rebuked them, and saide, Ye knowe not of what spirit ye are.

56 For the sonne of man is not come to destroy mens lives, but to save them. Then they went to another towne.

57 And it came to passe that as they went in the way, a certaine man sayd unto him, I will follow thee, Lord, whithersoever thou goest.

58 And Jesus saide unto him, The foxes have holes, and the birdes of the heave have nests, but the Sonne of man hath not whereon to lay his head.

59 But he said unto another, Followe me, and the same said, Lord, suffer me first to goe and burye my father.

60 And Jesus saide unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid my brethren well, which are at mine house.

62 And Jesus said unto him, A man that putteth his hand to the plough, & looketh backe, is apt to the kingdom of God.

die, or layed to go forward for any paine, or trouble.

"Greeke, put these wordes into your eares."

n They were so blinded w this opinion of Christ

that they should have a re- portall kingdom, & they would not

understand when he spake of his death.

Mat. 18. 1. Mar. 9. 33. 34. Mar. 9. 38.

n Forasmuch as he letteth vs not & God is glorified by his occasio

p Of his death, whereby he was exalted.

q Or face, or appa- rance: for they knewe he was a Jew, and as touch- ing f Samaritanians opinion of f

Temple, reade Ioh. 4. 20. as if they hated f Jewes, be- cause they differed from them in religion.

2 K. ing. 1. 10. r He reprooveth their rash & carnal affection, which were not

led w Elias spirit. Mat. 8. 19.

f We must not follow Christ for riches & comodities, but pre- pare our selves to povertrie and to the crosse by

his example. t That is, till he be dead, and I have done my

duetie to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling, and here by dead he meaneth those that are unprofitable to serve God.

x To be hindered, or entangled with re- specte of any worldly comodi- ty, or trouble.

Chap. 17. 33.

Mat. 10. 39.

Mat. 10. 39.

Mat. 10. 39.

Mat. 10. 39.

Mat. 10. 39.

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Mat. 10. 39.

Mat. 10. 39.

Mat. 10. 39.

Mat. 10. 39.

^a He sendeth the sententie before him to preach, and
^b giveth them a charge howe to behaue them selves.
^c He threatneth the obstinate. ^d He giveth
^e thanks to his heavenly Father. ^f He answereth
^g the Scribe that tempted him. ^h And by
ⁱ the example of the Samaritan sheweth who is
^j a mans neighbour. ^k Martha receiveth the
^l Lord into her house. ^m Marie is fervent in hear-
ⁿ ing his word.

After * these things, the Lord ap-
 pointed other sententie also, and
 sent them, two & two before him
 into every cite and place, whither he
 himselfe should come.

¹ And he said unto them, * ² The har-
 nest is great, but the ^b laborers are fewe:
 praye therefore the Lord of the har-
 nest to sende forth labourers into his
 harvest.

³ So pour wapes: beholde, * I send you
 forth as lambs among ^c wolves.

⁴ Wear no bagge, neither scrippe, nor
 shoes, * and salute no man by the way.

⁵ * And into whatsoever house ye enter,
 first say, * Peace be to this house.

⁶ And if the ^a some of peace be there,
 your peace shall rest upon him: if not,
 it shall turne to you againe.

⁷ And in that house tarp sil, eating and
 drinke such things as by them shall
 be set before you: * for the labourer is
 worthy of his wages. Goe not from
^b house to house.

⁸ But into whatsoever cite ye shall en-
 ter, if they receive you, ^c eat such things
 as are set before you.

⁹ And heale the sicke that are there, and
 say unto them, The kingdom of God
 is come nere unto you.

¹⁰ But into whatsoever cite ye shall en-
 ter, if they will not receive you, go your
 wapes out into the streets of the same,
 and say,

¹¹ Then the very * dust, which cleaueth
 on vs of your cite, we wipe of against
 you: notwithstanding know this, that the
^a kingdom of God was come nere
 unto you.

¹² For I say to you, that it shall be easi-
 er in that day for them of Sodom, then
 for that cite.

¹³ * Wo be to thee, Chorazin: wo be to
 thee, Bethsaida: for if the miracles
 had bene done in Tyrus and Sidon,
 which haue bene done in you, they had
 a great while agoone repented, sitting ^b in
 sackcloth and ashes.

¹⁴ Therefore it shall be easier for Tyrus,
 and Sidon, at the iudgement, then for
 you.

¹⁵ And thou, Capernaum, which art ex-
 alted to heauen, shalt be thrust downe
 to hell.

¹⁶ * Ye that heareth you, heareth me:

and he that despiseth me, despiseth him
 that sent me.

¹⁷ ¶ And the sententie turned againe
 with ioy, saying, Lord, euen the deuils
 are lubbued to vs through thy name.

¹⁸ And he saide unto them, I saw ^a Sa-
 tan, like lightening, fall downe from
 heauen.

¹⁹ Beholde, I giue unto you power to
 treade on serpents, and scorpions, and
 ouer all the power of the enemy, and
 nothing shall hurt you.

²⁰ Nevertheless, in this reioyce not, that
 the spirits are subdued unto you: but
 rather reioyce, because your names are
 written in heauen.

²¹ ¶ That same houre reioiced Iesus
 in the spirit, and saide, I confesse unto
 thee, Father, Lord of heauen and earth,
 that thou hast hid these things from
 the ^a wise and learned, and hast reue-
 led them to babes: euen so, Father, be-
 cause it so pleased thee.

²² Then he turned to his disciples, and
 said, All things are ^a giuen me of my
 Father: and ^b no man knoweth who
 the Sonne is, but the Father: neither
 who the Father is, saue the ^c Sonne,
 and he to whome the Sonne will re-
 ueile him.

²³ ¶ And he returned to his disciples, &
 saide secretly, * Blessed are the eyes,
 which see that ye see.

²⁴ For I tell you that many Prophets
 and Kings haue desired to see those
 things, which ye see, and haue not
 seene them: and to heare those things,
 which ye heare, and haue not heard
 them.

²⁵ ¶ * Then beholde, a certaine expro-
 mised of the Lawe stoode by, and temp-
 ted him, saying, Master, what shall I
 doe, to inherite eternall life?

²⁶ And he said unto him, What is writ-
 ten in the Lawe? how readest thou?

²⁷ And he answered, and saide, * Thou
 shalt loue thy Lord God with all thine
 heart, and with all thy soule, and with
 all thy strength, & with all thy thought,
 * and thy neighbour as thyselfe.

²⁸ Then he saide unto him, Thou hast
 answered right: this do, and thou shalt
 liue.

²⁹ But he willing to ^a iustifie him selfe,
 saide unto Iesus, Who ^b is then my
 neighbour?

³⁰ And Iesus answered, and sayde, A
 certaine man went downe from Jeru-
 salem to Jericho, & fell among thornes,
 & they robbed him of his rapment, and
 wounded him, and departed, leauing
 him halfe dead.

³¹ And by ^c chance there came downe a
 certaine Priest that same way, and
 when he sawe him, he passed by on the
 other side.

³² And likewise also a Leuite, when he
 was come nere to the place, went &
 looked on him, and passed by on the
 other side.

^m The power
 of Satan is bea-
 ten downe by
 the preaching of
 the Gospell.

^{Or, in his minde.}
 n He attribut-
 eth it to the
 free election of
 God, that the

wise and world-
 lings know not
 the Gospell, and
 yet the poore
 base people vn-
 derstand it.

^o Christ is our
 only meane to
 receiue Gods
 mercies by.

^p Therefore
 we must esteeme
 him as the Fa-
 thers voyce
 hath taught vs,
 and not accord-
 ing to mans
 iudgement.

^q In whome
 we see God as in
 his liuely image.

^{Mat. 13. 16.}

^{Mat. 22. 35.}

^{Mar. 12. 28.}

^{Deut. 6. 5.}

^{Leuit. 19. 18.}

^{Or, to approue}

^{him selfe as iust.}

^r For they cou-
 ted no man
 their neighbour,
 but their
 friend.

^s For so it seem-
 ed to mans
 iudgement, al-
 though this was
 so appointed by
 Gods counsell &
 prouidence.

^t He priuily no-
 teth the great
 crueltie, which
 was among this
 people, & chief-
 ly the gouer-
 ther nour.

^{Mat. 10. 6.}

^{Mat. 9. 37.}

^a Meaning a
 great number of
 people, which
 are readie to be
 brought vnto
 God.

^b That is, the
 preachers.

^{Mat. 10. 16.}

^c Not that they
 shall hurt you,
 but y^e you shall
 be preferred by
 my prouidence.

^{1. King. 6. 29.}

^d He willeth y^e
 they should dis-
 patch this jour-
 ney wth diligence,
 not occupying
 them selues a-
 bout other duc-
 ties.

^{Mat. 10. 12.}

^{Mat. 6. 10.}

^e It was their
 maner of salua-
 tion, whereby
 they wished
 health and feli-
 citee.

^f Which loueth
 the doctrine of
 peace and the
 Gospel.

^{Mat. 10. 14.}

^{Mat. 10. 10.}

^{1. Tim. 1. 18.}

^g He would not
 that they should
 tary long in one
 towne, neither
 yet be carefull
 to change their
 lodging.

^h Doubt not to
 receiue nourish-
 ment of them,
 for whome you
 trauaile.

^{Mat. 10. 14.}

^{chap. 9. 5.}

^{Mat. 13. 11. & 18. 16.}

ⁱ God did pre-
 sent himselfe vnto
 you by his messengers,
 & would haue reigned
 ouer you. ^{Mat. 11. 31.}

^k Which were the signes of repentance.

^l The mo benefits that God bestoweth vpon any people, y^e more
 doth their ingratitude deserue to be punished. ^{Mat. 23. 40. ioh. 13. 30}

ther side.

u This nation was odious to the Jewes.

33 Then a certaine ^a Samaritan, as he iourneied, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bounde by his woundes, and powred in oyle & wine, and put him on his owne beaste, and brought him to an Inne, & made provision for him.

x Which was about nine pence of sterling money.

35 And on the morrowe when he departed, he took out ^a two pence, and gaue them to the holte, and saide vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fel among the theues?

37 And he said, He that shewed mercie on him. Then saide Iesus vnto him, Goe, & do thou likewise.

y Help him that hath neede of thee although thou know him not.

38 I shewe it came to passe as they wet, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

z For the forgate the principally, which was to heare Gods worde.

39 And shee had a sister called Marie, which also sat at Iesus seate, & hearde his preaching.

a It was not meete that shee should haue bin drawn from so profitable a thing, whereunto she could not alwayes haue opportunitie.

40 But Martha was combyrd about much seruing, and came to him, & said, Master, dost thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and saide vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his disciples to pray. 14 He driueth out a deuill. 15 And rebuketh the blasphemous Pharisee. 28 He preferreth the spiritual couinaunce. 29 They require signes and tokens. 37 He eateth with the Pharisee, and reprehendeth the hypocrisie of the Pharisee, Scribes and hypocrites.

I And so it was, that as he was praying in a certaine place, when he ceased, one of his disciples saide vnto him, Master, teach vs to praye, as John also taught his disciples.

2 * And he said vnto the, When ye pray, say, Our Father, which art in heauen, hallowed be thy name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our daily bread giue vs: for we daylye neede it. And forgive vs our finnes: for euery man hath sinned. And leade vs not into temptation: our deliuer vs from euill.

4 * Moreover he said vnto the, Which of you hath a friend, and shall goe to him at midnight, and say vnto him, Friende, lende me three loaves:

5 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

Mat. 6. 9.
a Or euery day, or as much as is sufficient for this day.

b O, pardon.
b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which wee demand.

c Or, in passing by the way.

7 And he within should answere, and saye, Trouble me not: the doore is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

9 * And I saye vnto you, What, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fishe, will he for a fishe giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly Father giue the holy Ghost to them, that desire him?

14 * Then he cast out a deuill which was diuinne: and when the deuill was gone out, the diuinne spake, and the people wondered.

15 But some of them sayd, He casteth out devils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knewe their thoughtes, and saide vnto them, * Euery kingdome deuided against it selfe, shall be desolate, & an house deuided against an house, shall fall.

18 So if Satan also be deuided against him selfe, howe shall his kingdome stande, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out devils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, keepeth his palace, the things that he posseseth, are in peace.

22 But when a stronger then he, cometh vpon him, and ouercometh him: he taketh from him all his armour wherein he trusted, and denibeth his spoiles.

23 He that is not with me, is against me: & he that gathereth not with me, scattereth.

24 * When the vnclene spirit is gone out of a man, he walketh through dry places, seeking a rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he cometh, he findeth it

^a Or, impudencie.

Mat. 7. 7 & 21. 22.
Mat. 11. 24.
Ioh. 14. 13. & 16.
23. Iam. 1. 5.

c The chiefest thing that we can desire of God, is his holy Spirit.

Mat. 12. 25.
Mat. 3. 24. 25.

d That is to say, your coniuers.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father & the Sonne is the holy Ghost: for

so Matthewe doth interpret this place.

f The word signifieth an entrie of porche before an house.

g Or, scatterie.

g They that do not wholly apply themselves to destroy the kingdome of Satan, cannot be counted to be on Christes side, but are his adversaries: howe much more is he against him that maketh open warre with him as Satan doeth.

Mat. 12. 43.

h To the intent he might worke according to his malicious nature.

More apt to receiue him then it was afore.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before. l He meaneth an infinite number.

Hebr. 6. 4, 6.

2 pet. 2. 20. m Christ gaue her a priuie taüt for that he omitted the chief praise which was due vnto him: that was, that they are they be blessed in deed to whom he communicateth himselfe by his word.

Mat. 12. 38, 39.

Jonas. 1. 17.

1. King. 10. 1.

2 chro. 9. 1.

Jonas. 3. 5.

Chap. 8. 16. mat. 5. 15. mar. 4. 21.

Mat. 6. 22.

Or candle.

n Because it should guide & leade the body. o Without spot or vice.

Mat. 23. 25.

p Christ here requireth two things: first that we come truly by our meate & drinke: & next, that we distribute part to the poore: for charity is the perfection of the Law. Or, of that that you liue.

1 sweet and garnished. 2 Then goeth he, & taketh to him 13 men other spirits worse then him selfe: and they enter in, and dwell there, * so the last state of that man is worse then the first.

27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayde vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he sayd, ^m Yea, rather blessed are they that heare the woide of God, and keepe it.

29 ¶ And when the people were gathered thicke together, hee began to saye, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Jonas the Prophet.

30 For as Jonas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vernoost partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Ninene shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Jonas: & behold, a greater then Jonas is here.

33 ¶ * No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushel: but on a candlestick, that they which come in, may see the light.

34 * * The light of the bodie is * mir: e: therefore when thine eye is * single, then is thy whole body light: but if thine eye be euill, then thy bodie is darke.

35 Take herde therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, hauing no part darke, then shall al be light, euen as when a candle doeth light thee with the brightness.

37 ¶ And as he spake, a certaine Pharise brought him to dine with him: and he went in, and late downe at table.

38 And whē the Pharise sawe it, he marvelled that he had not first washed besore dinner.

39 * And the Lord sayde to him, In deed pe Pharises make cleane the outside of the cuppe, and of the platter: but the inward parte is full of rauening and wickednes.

40 ¶ Pe fooles, did not he that made that which is without, make that which is within also?

41 Therefore, p giue alines of those things which are within, and behold, al things shall be cleane to pou.

42 But too be to you, Pharises: for ye etye the mynt and the reioe, and all

maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vnbone.

43 ¶ To be to you, Pharises: for ye loue the vppermoile seates in the Synagogues, and greetings in the marketes.

44 ¶ To be to you, Scribes and Pharises, hypocrites: for ye are as graues which appere not, and the men that walke ouer them, pereme not.

45 ¶ Then answered one of the expounders of the Lawe, and saide vnto him, Master, Thus saying thou puttst vs to rebuke also.

46 And he saide, To be to you also ye interpreters of the Law: * for ye lade men with burdens greivous to be borne, & ye pour selues touch not the burdens with one of your fingers.

47 To be to you: for ye build the sepulchres of the Prophetes, and your fathers killed them.

48 * Cruelly ye beare witnes, and allowe the deedes of your fathers: for they killed them, & ye * builde their sepulchres.

49 Therefore sayde the wisdom of God, I wil sende them Prophetes and Apolles, and of them they shall slape & * persecute,

50 That the bloud of all the Prophetes, shedd from the foundation of p worlde, may be required of this generation,

51 From the bloud of * Abel vnto p bloud of * Zacharias, which was slaine betwene the altar and the Temple: verely p I saie vnto you, it shall be required of * this generation.

52 To be to you, interpreters of the Lawe: for ye haue y taken away the kepe of knowledge: ye entred not in pour selues, and them that came in, ye forbade.

53 And as he said these things vnto the, the Scribes and Pharises begonne to bige him more, and to prouoke him to speake of many things,

54 Laping waite for him, and seeking to catch somethyng of his mouth, where: by they might accuse him.

y They hid and tooke away the pure doctrine and true vnderstanding of the Scriptures.

CHAP. XII.

1 Christ commandeth to auoide hypocrisie. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to cometicall care of this life, 32 But to righteousness, almes, watching, patience, wisdom and concore.

1 ¶ * The meane time, there gathered together an innumerable multitude of people, so that they trode one another, and he began to say vnto his disciples first, Take heede to pour selues of the leaen of the Pharises, which is hypocrisie.

2 * For there is nothing couered, that shall not be reueiled: neither hid, that shall

ⁿ Or, that which is iust and right. q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest & not perferre the inferior ceremonies which must quickly be abolished. Chap. 20. 46. mat. 23. 5. mar. 12. 38. r Whose stinke and infection appere not sodely. Act. 15. 10. s Whereby you keepe in remembrance the execrable deedes of your fathers. t You shew your selues as great hypocrites as were your fathers, making men beleue yee honor God, whē you dishonour him. u They were more curious to builde their graues, then to followe their doctrine. ⁿ Or, cruelly expell them. Gen. 4. 8. 2. Chro. 24. 27. x Because they were culpable of the same fault that their ancestors were.

Chap. 20. 46. mat. 23. 5. mar. 12. 38.

r Whose stinke and infection appere not sodely.

Act. 15. 10.

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Gen. 4. 8.

2. Chro. 24. 27.

x Because they were culpable of the same fault that their ancestors were.

Mat. 16. 5. 6.

mar. 3. 14.

Mat. 10. 26.

mar. 4. 22.

shall not be knownen.

3 Wherefore whatsoeuer ye haue spoken in darkened, it shall bee heard in the light: and that which ye haue spoken in the care, in secret places, shall be preached on the houses.

4 * And I say vnto you, my friends, bee not afrayed of them that kill the bodie, and after that are not able to doe a mye more.

5 But I will forswearne you, whome ye shall feare: feare him which after hee hath killed, hath power to cast into hel: yea, I say vnto you, him feare.

6 Are not sine sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your heade are nombred: feare not therefore: yee are more of value then manie sparowes.

8 * Alfo I say vnto you, Whosoener shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoener shall speake a worde agaynst the Sonne of man, it shall be forgiven him: but vnto him, that shall blasphemie the holy Ghost, it shall not be forgiven.

11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall say.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the companie saide vnto him, After bid my brother denie the inheritance with me.

14 And hee saide vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he sayde vnto them, Take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The grounde of a certaine riche man brought forth frutes plentifully.

17 Therefore he thought with him selfe, saying, What shall I do, because I haue no rouse, where I may lape vp my frutes?

18 And he said, This wil I do, I wil pulldowne my barnes, and build greater, and therein wil I gather all my frutes, and my goodes.

19 And I will saye to my soule, Soule, thou hast much goods laid vp for many yeres: lye at ease, eate, drinke, and take thy pastime.

20 But God said vnto him, Thou fool, this night thy sleep shall awake thee: and thou shalt finde thy goods digged through.

21 Is hee that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the bodie more then the rayment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barnie, and yet God feedeth them: how much more are ye better then foules?

24 And which of you is taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they growe: they labour not, neither spin they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of the.

28 If the God so clothe the grasse which is to day in the field, and to morrow is cast into the ouen, how much more will he clothe you, O ye of little faith?

29 Therefore aske not what ye shall eate, or what ye shall drinke, neither stand in doubt.

30 For all such thinges the people of the world seeke for: and your Father knoweth that ye haue neede of these thinges.

31 But rather seeke ye after the kingdom of God, and all these thinges shall be ministred vnto you.

32 Feare not, little flock: for it is your Fathers pleasure, to giue you the kingdom.

33 * Sell that ye haue, and giue almes: make you bagges, which wile not old, a treasure that can neuer faile in heauē, where no thiefe cometh, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 * Let your loynes be girded about, and your lightes burning,

36 And ye pour selues like vnto men that wait for their master, when he will retorne from the wedding, that when he cometh and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when he cometh shall finde was king: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and wil come forth, and serue them.

38 And if he come in the seconde watche, or come in the thirde watche, and shall finde them so, blessed are those seruants.

39 * Nowe vnderstande this, that if the good man of the house had knownen at what houre the thiefe woulde haue come, hee woulde haue watched, and woulde not haue suffered his house to be digged through.

f To depend onely on his providence, knowing that he hath enough for al

Mat. 6. 25.

1. pet. 5. 7. psal. 55.

22.

g He exhorteth vs to cast our care on God, and to submit our selues to his providence.

h The liberality of God which shineth in the herbes & floures surmounteth all that man can do by his riches or force.

Or, make discourses in the aire.

i Which are but necessities, & are common as wel to the wicked men as to the godly.

k Which is the chiefest thing that can be giuen & therefore you cannot wait those things which are of lesse importance.

Mat. 6. 20.

1. Pet. 1. 13.

l Be in a readines to execute the charge which is committed vnto you.

m Because they did vse lōg garments, the maner was to be girde or trustethem vp when they went about any business.

Mat. 24. 43.

reuel. 16. 15.

a Openly that all men may heare. Mat. 10. 26.

Chap. 9. 36. Mat. 10. 35. Mar. 8. 38. Act. 1. 18.

b He that shall resist against the worde of God purposely, and against his conscience. Mat. 10. 19. Mar. 13. 21. c Be not so doubtful that you should be discouraged or distressed.

d Or, moment. d Christ chiefly came to be iudged, and not to iudge, notwithstanding he wilch the Christians to be iudges and decide controuersies betwix their brethren, 1. Cor. 6. 1 e Christ condemneth the arrogancie of the riche worldlings, who as though they had God locked vp in the cofers, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will.

Or, country. Ecc. 1. 2. 19.

40 We be also prepared therefore: for the
Some of man will come at an houre
when pe thinke not.

41 Then Peter saide vnto him, Master,
relief thou this parable vnto vs, or eue
to all?

42 And the Lord saide, Who is a faith-
full stewarde, and wise, whom the mas-
ter shall make ruler ouer his houlhold,
to giue them their portion of meate in
season?

43 Blessed is that seruant, whome his
master when he cometh, shall finde so
doing.

44 Of a trueth I say vnto you, that he wil
make him ruler ouer all that he hath.

45 But if that seruant lay in his heart,
My master doeth deferre his coming,
and shall beguine to limite the seruants,
and maidens, and to eate, and drinke, &
to be drunken,

46 The master of that seruant will come
in a day when he thinketh not, and at
an houre when he is not ware of, & will
cut him off, and giue him his portion
with the unbelieuers.

47 ¶ And that seruant that knewe his
masters wil, and prepared not him self,
neither did accord to his wil, shall be
beaten with many stripes.

48 But he that knewe it not, and yet did
commit things worthe of stripes, shall
be beaten with fewe stripes: for vnto
whom soeuer? much is giuen, of him
shall be much required, and to whome
men much committe, the more of him
will they aske.

49 ¶ I am come to put asire on the earth,
and what is my desire, if it be already
kindled?

50 Notwithstanding I must be bapti-
zed with a baptisme, and howe am I
grieved, till it be ended?

51 ¶ Thinke ye that I am come to giue
peace on earth? I tell you, nay, but ra-
ther debate.

52 For from henceforth there shall be fire
in one house diuided, three against two,
and two against three.

53 The father shall be diuided against the
sonne, and the sonne against the father:
the mother against the daughter, & the
daughter against the mother: the mo-
ther in lawe against her daughter in
lawe, and the daughter in lawe, against
her mother in lawe.

54 ¶ Then saide he to the people, Whe-
re ye see a cloude ryle out of the West,
straightway ye saye, It shalwe cometh;
and so it is.

55 And when ye see a South wind blow,
ye say, that it wilbe hoate: and it com-
meth to passe.

56 Hypocrites, ye can discerne the face of
the earth, and of the heie: but why dis-
cerne ye not this time?

57 Yea, and why iudge ye not of your
selues while it is right?

58 ¶ While thou goest with thine abuer-
sarie to the ruler, as thou art in a way,

giue diligence in the way, that thou maist
be deliuered from him, least he bring
thee to the iudge, and the iudge deliuer
thee to the iapler, & the iapler cast thee
into prison.

59 I tell thee, thou shalt not departe
thence, till thou hast payed the vniuersal
mite.

CHAP. XIII.

1 The crueltie of Pilate. 2 VVought not to con-
demne al to be wicked men which suffer. 3 Christ
exhorteth to repentance. 4 He healeth the croo-
ked woman. 5 Answereth to the master of the
Synagogue. 6 By diuers similitudes he declareth
what the kingdome of God is, 23 Also that the
number of them which shall be saved, is small. 33
Finally he sheweth that no worldly policie or force
can let the worke and counsell of God.

¶ There were certaine men present at
the same season, that shewed him
of the Galileans, whose blood he
late had mingled with their owne sa-
crifices.

2 And Iesus answered, and saide vnto
them, Suppose ye, that these Galileans
were greater sinners than all the other
Galileans, because they haue suffered
such things?

3 I tell you, nay: but except ye amende
your liues, ye shall all likewise perish.

4 And thinke you that those righte-
eous, vpon whom the towre in Siloam fell, &
slew them, were sinners aboue all men
that dwell in Ierusalem?

5 I tell you, nay: but except ye amende
your liues, ye shall all likewise perish.

6 ¶ He spake also this parable. A certain
man had a fig tree planted in his vine-
parde: and he came and sought fruite
thereon, and founde none.

7 Then said he to the dresser of his vine-
parde, Behold, this three yeeres haue
I come and sought fruite of this figge
tree, and finde none: cut it downe: why
keepeth it also the ground barren?

8 And he answered, and saide vnto him,
Lorde, let it alone this yeere also, till I
dige rounde about it, and dung it.

9 And if it beare fruite, well: if not, then
after thou shalt cut it downe.

10 ¶ And he taught in one of the Syna-
gogues on the Sabbath day.

11 And behold, there was a woman which
had a spirit of infirmities eighteen
peres, & was bowed together, & could
not lift vp her selfe in any wise.

12 When Iesus sawe her, he called her to
him, and said to her, Woman, thou art
loosed from thy diseale.

13 And he laid his hands on her, and im-
mediatly she was made straight again,
and glorified God.

14 And the ruler of the Synagogue an-
swered with indignation because that
Iesus had healed on the Sabbath day,

had stricken with a diseale, as the spirit of couetousnes is that spi-
rit, that maketh a man couetous. i As they are, whose sinewes
are shronke. Or, set at libertie out of Satans bands.

Though it be
to thy losse and
hinderance.

a He murdered
them as they
were sacrificyng:
& so their blood

was mingled w
the blood of the
beastes which
were sacrificed.

b For the Iewes
tooke occasion
herby to con-
demne them as

most wicked me.
c He warneth
them rather to
consider their

owne estate, then
to reprove other
mens.

d Which towre
stoode by the ri-
uer Siloe or fish-
poule in Ierusalem.

Or, detters.

e By this simili-
tude is declared
the great patience

that God vseth
toward sinners
in looking for

their amende-
ment: but this
delay auayleth

them nothing,
when they still
remaiue in their
corruption.

f We see our
state, if we bring
not forth fruite,

g For both it is
vnfruitfull it
selfe, and doeth

hurt to the
ground where
it groweth.

h Whome Satan

and

n The portion
of seruants eue-
ry moneth was
four peckes of
corne, as Dona-
tus writeth in
Phormio.

o Therefore ig-
norance is inex-
cusable.

p To whome
God hath giuen
many graces.

q The Gospel is
as a burning fire
most vehement,
which maketh a
change of things
through all the
worlde.

r If there be
great troubles &
alterations vpon
the earth, which
things come not
by the propriety

of the Gospell,
but through the
wickednesse of
man.

s He compareth
his death to
baptisme.

Mat. 10. 34.

Mat. 16. 2.

Mat. 5. 25.

and dauid the people, there are like
dayes in which men ought to worke:
in them therefore come and be healed,
and not on the Sabbath day.

15 Then answered him the Iord, & sayd,
Hypocrite, doest not eche one of you
on the Sabbath day loose his ore or his
asse from the stall, and leade him away
to the water?

16 And ought not this daughter of A-
braham, whom Satan had bound, lo,
eightene yeeres, be loosed from this
bond on the Sabbath day?

17 And when he said these things, all his
aduersaries were ashamed: but all the
people reioyced at al his excellent things,
that were done by him.

18 ¶ Then layde he, What is the king-
dome of God like? or whereto shall I
compare it?

19 It is like a graine of mustard seede,
which a man tooke & sowed in his gar-
den, and it grewe, & waxed a great tree,
and þ fowles of the heauen made nestes
in the branches thereof.

20 ¶ And againe he saide, Whereunto
shall I liken the kingdom of God?

21 It is like leauen, which a woman
tooke, and hid in three peckes of flour,
till all was leavened.

22 ¶ And he went through all cities and
townes, teaching, and iourneying to-
wards Ierusalem.

23 Then said one vnto him, Lord, are there
fewe that shalbe sayed? And he said vn-
to them,

24 ¶ I Strive to enter in at the strait gate:
for many, I say vnto you, will seeke to
enter in, and shall not be able.

25 When the god man of the house is
risen vp, and hath shut to the doore, and
pe begin to stand without, & to knocke
at the doore, saying, Lord, Lord, open to
vs, and he shal answer & say vnto you,
I knowe you not whence ye are,

26 ¶ Then shal pe begin to say, We haue
eaten and drunke in thy presence, and
thou hast taught in our streetes.

27 But he shal say, I tell you, I knowe
you not whence ye are: ¶ depart from
me, ye be workers of iniquitie.

28 There shalbe weeping and gnashing
of teeth, when pe shall see Abraham and
Isaac, and Jacob, and al the Prophets
in the kingdom of God, & your selues
thrust out at doores.

29 Then shal come many from the East,
and from the West, & from the North,
and from the South, and shall sit at ta-
ble in the kingdom of God.

30 ¶ And beholde, there are last, which
shall be first, & there are first, which shall
be last.

31 The same daye there came certaine
Pharisees, and said vnto him, Depart,
and goe hence: for Herode wil kill thee.

32 Then sayd he vnto them, Go ye and
tel that fore, Beholde, I cast out de-
mons, and wil heale still to day, and to
morrow, and the third day: I shall be

perfect. 33 Heuertheless I must walke to day,
and to morrow, and the day following:
for it cannot be, that a Prophet should
perish out of Ierusalem.

34 ¶ O Ierusalem, Ierusalem, which kil-
lest the Prophets, and stonest them that
are sent to thee, howe often would I
haue gathered thy children together, as
the henne gathereth her broode vnder
her wings, and ye would not!

35 Beholde, your house is left vnto you
desolate: and verely I tel you, ye shall
not see me until the time come that ye
shall say, Blessed is he that commeth
in the name of the Lord.

u When your owne conscience shal reprove you and cause you
to confesse that which ye nowe denie, which shalbe when you
shall see me in my maiestie.

CHAP. XIII.

¶ Iesus eateth with the Pharise, & Healeth the
dropsie vpon the Sabbath, & Teacheth to be low-
ly and to bidde the poore to our table. 15 He tel-
leth of the great supper. 28 He warneth them that
will followe him, to lay their accounts before, what
it wil cost them. 34 The sale of the earth.

¶ And it came to passe that when he
was entred into the house of one
of the chiefe Pharisees on the Sab-
bath day, to eate bread, they watched
him.

2 And behold there was a certaine man
before him, which had the dropsie.

3 Then Iesus answering, spake vnto the
expounders of the law, and Pharisees,
saying, Is it lawfull to heale on the
Sabbath day?

4 And they helde their peace. Then hee
tooke him, and healed him, and let him
goe.

5 And answered them, saying, Which of
you hath haue an asse, or an ox fallen into
a pitte, and will not straightway pull
him out on the Sabbath day?

6 And they could not answer him as
gaine to those things.

7 ¶ Hee spake also a parable to the
ghess, when he marked how they chose
out the chiefe roomes, and sayde vnto
them,

8 ¶ When thou shalt be bidden of any
man to a wedding, sette not thy selfe
downe in the chiefe place, lest a more
honourable man then thou, be bidden
of him,

9 And he that bade both him and thee,
come, and saye to thee, Come this man
roomie, and thou then begin with shame
to take the lowest roomie.

10 ¶ But when thou art bidden, goe and
sitte downe in the lowest roomie, that
when he that bade thee, commeth, hee
may say vnto thee, Friend, sitte vp here:
then shalt thou haue worship in the
presence of them that sitte at table with
thee.

11 ¶ For whosoever exalteth him selfe, shal
be brought lowe, and he that humblyeth
him selfe, shall be exalted.

¶ Or make an end.
¶ He noeth
their malice,
which by all
meanes sought
his death more
then did the ty-
rant, of whome
they willed him
to beware.

Mat. 23. 37.
¶ Christ fore-
warneth them
of the destruc-
tion of the Tem-
ple, and of their
whole policie.

¶ Or, take his respec-
tion.

a He reproveth
their ambition,
which desire to
sitte in the chief
places.

¶ Prov. 25. 7.

Chap. 18. 24.
Mat. 23. 26.

¶ Eccl. iii.

him

Mat. 23. 37.

¶ Mar. 4. 35.

k By these sim-
litudes he shew-
eth the increase,
wherby God
augmenteth his
kingdome, con-
trary to al mens
opinions.

Mat. 9. 35. Mar. 6. 6

Mat. 7. 13.

l We must ende-
uour, and cut of
all impediments,
which may let
vs.

m He warneth
the Iewes, that
they deprime not
themselues by
their owne neg-
ligence of that
saluation, which
was offered vnto
them.

¶ Psal. 6. 8.

Mat. 7. 23. & 25.

41.

n The people
which then were
strangers.

Mat. 19. 30. & 20.

16. Mar. 10. 37.

o Christ cutteth
of the vaine con-
fidence of the
Iewes, who glo-
ryed in that, that
God had chosen
them for his
people: yet they
obeyed him not
according to his
word.

p Neither the
enuie of the Pha-
risees, who would
haue put him in
feare of Herod,
nor yet any poli-
cy of man could
stay him from
that office which
God had inioyn-
ed him.

q Meaning a little
while.

r By Christes
death we are
made perfect for
euer.

b Christ reprehendeth only the blinde affection of man, which regardeth nothing but a worldly recompence.

Prou. 3.9. Tob. 4.7.

12 ¶ When he said he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde.

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, A certaine man made a great suppe, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first sayd vnto him, I haue bought a farme, and I must needs goe out & see it: I pray thee haue me excused.

19 And another sayd, I haue bought five yoke of oxen, and I go to plow them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayde to his seruant, Goe out quickly into the places and streets of the citie, and buyng in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master sayd to the seruant, Go out into the hie wayes, and hedgges, and compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidde, shall taste of my supper.

25 Nowe there went great multitudes with him, and he turned and sayd vnto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: pre, and his owne life also, he can not be my discipule.

27 ¶ And whosoever beareth not his crosse, and cometh after me, can not be my discipule.

28 For which of you mindeth to build a towne, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 And that after he hath laide the foundation, and is not able to performe it, all that beholde it, beginne to mocke him,

30 Saying, This man beganne to build, and was not able to make an end?

31 ¶ What king going to make warre against another king, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or is while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he can not be my discipule.

34 ¶ Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither mete for the lande, nor yet for the dunghill, but men call it out. He that hath eares to heare, let him heare.

C H A P. XV.

1 The Pharises murmure because Christ receiveth sinners. **2** The lowing mercie of God is openly set forth in the parable of the hundred sheepe. **3** Joy in heauen for one sinner. **12** Of the prodigall sonne.

1 ¶ Then resorted vnto him al the Phariscaues, and sinners, to heare him.

2 Therefore the Pharises & Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

4 ¶ What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and go after that which is lost, until he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioye.

6 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioye shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

8 ¶ Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, and sweep the house, and seeke diligently till shee finde it?

9 And when shee hath founde it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the younger of them said to his father, Father, giue me the portion of the goods that falleth to me. So hee deuided vnto them his substance.

13 So not long after, when the younger sonne

He that is not persuaded to leave all at euery houre to bestow him selfe frankly in Gods seruice.

Mat. 5. 13. mar. 9. 50. k If they that should reason others, haue lost ie them selues, where should a man recover it? Or, seasoned.

Mat. 18. 11.

a Which iustifie them selues, and knowe not their owne fautes.

b The worde is drachma, which is somewhat more in value then fye pence of olde sterling money, and was equall with a Romane penie.

c This declareth that we ought not to desire to haue our portions separate fro God, except we will lose all.

d The Greeke word signifieth so to waite a, that a man requesteth nothing to himselfe.

e For no man had pittie vpon him.

f That is, against God.

g God preuenteth vs and heareth our groanings before we cry to him.

h He was touched with the feeling of his sinne, & therefore was alhamed thereof, & heauie in heart.

i God reproveth the enmie of such as grudge when God receiveth sinners to mercy.

k Thy part, which art a Iew, is nothing diminished by that that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleue in him, with his bodie and blood to life everlasting.

sonne had gathered all together, he tooke his iourney into a farre countrey, & there he waited his goodes with 4 mous tous living,

14 Now when he had spent all, there arose a great dearth throughout that land, & he began to be in necessitie.

15 Then he went and came to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would faine haue filled his belly with the huskes, that the swine ate: but no man gaue them him.

17 When he came to himselfe, and sayde, How many hired seruants at my fathers haue bread enough, and I die for hunger!

18 I will rise & go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So hee arose and came to his father, and when he was yet a great way off, his father saw him, and had compassions, and ranne and fell on his necke, and kissed him.

21 And the sonne said vnto him, b Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hande, and shoes on his fette,

23 And bring the fat calfe, and kill him, & let vs eat, and be merie.

24 For this my sonne was dead, and is aliae againe: and he was lost, but he is found. And they began to be merie.

25 Now the elder brother was in the field, & when he came and drew nere to the house, he heard melodie, and dauncing,

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and sound.

28 Then he was angrie, and would not go in: therefore came his father out and intreated him.

29 But he answered and saide to his father, Lo, these many yeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest me a kid that I might make merie with my friends.

30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, k Sonne, thou art euer wi me, and all that I haue, is thine. It was meete, y we should make merie, and be glad: for this thy brother was dead, and is aliae againe: and he was lost, but he is found,

Christ exhorteth vs to wisdom and liberality by the example of the steward. 13 None can serue two masters. 14 He reproveth the couetousnes & hypocrisie of the Pharisee. 16 Of the end and force of the Lawe. 18 Of the holy state of marriage. 19 Of the rich and Lazarus.

1 And hee sayde also vnto his disciples, a There was a certaine rich man, which had a steward, and hee was acculed vnto him, that he waited his goodes.

2 And he called him, and said vnto him, How is it that I heare this of thee? b Cuius an accountes of thy stewardship: for thou mayest be no longer steward.

3 Then the steward saide within himselfe, What shall I doe: for my master will take away from mee the stewardship: I can not digge, and to begge I am ashamed.

4 I know what I will do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called hee euery one of his masters debtors, & said vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee sayde, An hundred measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the lord commended b the vniust steward, because hee had done wisely. Wherefore the children of this world be are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into eternall habitation.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the true treasure,

12 And if ye haue not bene faithfull in another mans goods, who shall giue you that which is yours?

13 No seruant can serue two masters: for either he shall hate the one, and loue the other: or else hee shall loue to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees, and they which were couetous, and they s mocked him.

15 Then he said vnto them, We are they which muste buye our selues before men:

16 f Christ calleth the gifts which he giueth vnto vs, ours. Mat. 6.2. g Because they iudged no man happy, but those that were rich. h Which loue outward appearance, and vaine glorie.

17 a Christ teacheth hereby, that like wife as he which is in authority & hath riches, if he get friends in his prosperitie, may be relieved in his aduersities: so our liberality towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

18 b God, who doeth here represent the master of the house, doth rather commend the prodigall wast of his goods, and the liberal giuing of the same to the poore, then the strait keeping & hoarding of the.

19 c That is, either wickedly gotten or wickedly kept or wickedly spent: & hereby we be warned to suspect riches which for y most part are an occasion to their possidors of great wickednes.

20 d They which cannot well bestow worldly goodes, will bestow euill spiritual treasures: & therefore they ought not to be committed vnto them.

21 e As are riches and such like things, which God hath giuen not for your selues onely, but to bestow vpon others.

22 f Christ calleth the gifts which he giueth vnto vs, ours. Mat. 6.2. g Because they iudged no man happy, but those that were rich. h Which loue outward appearance, and vaine glorie.

23 i Which loue outward appearance, and vaine glorie.

24 k Sonne, thou art euer wi me, and all that I haue, is thine. It was meete, y we should make merie, and be glad: for this thy brother was dead, and is aliae againe: and he was lost, but he is found,

25 l The prodigall sonne, which was lost, is found.

26 m The father, which was mercie, is found.

27 n The steward, which was wise, is found.

28 o The rich man, which was covetous, is found.

29 p The prodigall sonne, which was lost, is found.

Mat. 11. 11.

i Their zeale is so inflamed, that they follow the Gospell without respect of world ly things.

Mat. 5. 18.

Mat. 5. 33. & 29. 9. cor. 7. 11.

k That is, which is not lawfully diuorced.

l By this story is declared what

punishment they shall haue, which liue deliciouly & neglect y poore.

m As the fathers in the olde Law were said to be gathered into y

bosome of Abraham, because they receiued the fruit of the same

faith with him: so in the newe

Testament we say that the mem-

bers of Christ are ioyned to their head, or ga-

thered vnto him n Whereby is signified y most

blessed life, which they y die in y faith y Abraham

did, shall enioy after this world.

o Christ describeth spirituall

things by such manner of speech, as is most proper

to our vnderstanding: for our

foules haue neither fingers nor eyes, neither are

they churly or speake: but the Lord as it were

in a table, painteth forth the state of the

life to come, as our capacite is able to comprehend it.

p In calling him sonne, he抬nteth his vaine boasting, who in his life

vaunted himselfe to be the sonne of Abraham: warning vs also

hereby how litle glorious titles auale. *Or, good things. Or, small things. Or, swallowing pir.* q Which declareth that it is to late

to be instructed by the dead, if in their life time they cannot

but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law and the Prophets endured vntill Iohn: and since that time the kingdom of God is preached, & every man i preachteth into it.

17 * Now it is more easie that heauen & earth should passe away, then that one tittle of the Law should fail.

18 ¶ Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certaine riche man, which was clothed in purple and fine linen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was laied at his gate full of sores.

21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, & was caried by the Angels into Abrahamns bosome. The riche man also died and was buried.

23 And being in hell in tormentes, he lift vp his eyes, and sawe Abraham as farre off, and Lazarus in his bosome.

24 Then he cried, & saide, Father Abraham, haue mercie on me, & send Lazarus that hee map dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham saide, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therfore father, that thou wouldest sende him to my fathers house.

28 (For I haue five brethren) that hee map testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses and the 9 Prophets: let them heare them.

30 And he said, Nay, father Abraham:

to come, as our capacite is able to comprehend it. p In calling him sonne, he 抬nteth his vaine boasting, who in his life

vaunted himselfe to be the sonne of Abraham: warning vs also hereby how litle glorious titles auale. *Or, good things. Or, small things. Or, swallowing pir.* q Which declareth that it is to late

to be instructed by the dead, if in their life time they cannot profite by the liuely worde of God. r As sayth commeth by Gods worde, so is it mainteyned by the same. So that neither we ought to looke for Angels from heauen, or the dead to con-

firm vs therein, but onely the worde of God is sufficient to life

eternall.

but if one came vnto them fro the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither wil they be perswaded, though one rise from the dead againe.

CHAP. XVII.

a Christ teacheth his disciples to auoide occasions of offence, & One to forgive another. 5 VVe ought to pray for the increase of sayth. 6 He magnifieth the vertue of sayth. 10 And sheweth the vanitie of man, 11 Healeth ten lepers, 20 Speakeh of the latter dayes, & of the end of the world.

1 When said he to the disciples, ¶ It can not be auoided, but that offences will come, but wo be to him by who they come.

2 It were better for him that a greate millstone were hangd about his necke, and that he were cast into the sea, then that he should offend one of these litle ones.

3 ¶ Take heed to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 * And though he sinne against thee 7 times in a day, and sinen times in a day turne againe to thee, saying, Forgiue mee, thou shalt forgive him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, ¶ If ye had faith as much as is a graine of mustard seed, and should say vnto this muldard tree,

¶ Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Go and sit downe at table?

8 And would not rather say to him, ¶ Dresse wherewith I map suppe, and giue thy selfe, and serue me, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because he did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things, which are comaunded you, say, We are vnprofitable seruants: we haue done that which was our dutie to doe.

11 ¶ And so it was when he went to Ierusalem, that hee passed through the mids of Samaria and Galile.

12 And as he entred into a certain toln, there mette him ten men that were lepers, which stood a farr off.

13 And they lift vp their voyces & sayde, Iesus, Master, haue mercie on vs.

14 And when he sawe them, he sayde vnto them, ¶ Go, shewe your selues vnto priests shoulde the 7 Priestes. And it came to passe, that as they went, they were cleansed.

15 ¶ Then

Mat. 18. 7. mar. 9. 42.

a That is, to turn him backe from the knowledge of God, and his saluation.

Mat. 18. 21.

b That is, many times: for by a certaine number hee meaneth an vncertaine.

Mat. 17. 30.

c That is, if they had neuer so litle of pure and perfite sayth,

d Meaning, they should do wonderful and incredible things.

e Hereby is declared that it is not inough to do a peece of our duty for a time, but also we must continue to the ende.

f For God receiueh nothing of vs, whereby he should stand bound vnto vs.

g To whom he did appertaine to iudge of the leprosie, Leu. 14. 2.

h And hereby also y to them, ¶ Go, shewe your selues vnto priests shoulde haue no occasiō to grudge, or

manneure.

h He noteth hereby their ingratitude, & that the greatest part neglect & benefices of God.

i It cannot be discerned by any outward shew, or maiesty, wher by it might the rather be known.

k Either by reason of yoworde of God, which is received by faith, or that the Messias whom they sought as absent, is now present, even within their own dores, & yet they know him not, loh, 1.

l He speaketh of his first coming into the world. Mat. 24. 23.

m Meaning his second coming, wherein he shall appeare in glory. Gen. 7. 5. Mat. 24. 36. 1. pet. 3. 20.

n When men contemned the iudgement of God, wherewith they were before menaced.

o We must forget that which we haue left behind vs, to the end, that we may the better follow our heavenly vocation. Gen. 19. 26.

p This corporall death shall engender life euerlasting. Mat. 14. 4. 9. 9. 41.

q He meaneth that no band or conjunction is so strait, y^e should stay vs.

15 Then one of them, when he saw that he was healed, turned backe, and with a loude voice praised God.

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and saide, Are there not ten cleued? but where are the nine?

18 There are none said that returned to giue God praise, save this stranger.

19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.

20 And when he was demaunded of the Pharisees, when the kingdome of God should come, he answered them, & saide, The kingdome of God commeth not with obseruation.

21 Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is within you.

22 And he saide vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither followe them.

24 For as the lightening that lighteneth out of the one part vnder heauen, shyneth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reprobred of this generation.

26 And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these examples shall it be in the day when the Sonne of man shall be reuelled.

31 At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, I shall get it life.

34 I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together: the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be

receiued, and another shall be left.

37 And they answered, and saide to him, Where, Lord? And he said vnto them, Where soeuer the bodie is, thither will also the Eagles resort.

Mat. 24. 28. r Nothing can hinder the faith for they shall gather vnto him, as the rauening birdes about a carion.

CHAP. XVIII.

2 By the example of the widow and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the waye to be saved, and what things let. 29 The rewardes promised to him, 31 And of the crosse.

And he spake also a parable vnto them, to this end, that they ought alwayes to pray, & not to waie faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neyther reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Doe me iustice against mine adulterie.

4 And he would not for a time: but afterwards he said with him self, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will doe her right, least at the last she come and make me wearie.

6 And the Lord said, Heare what the vniuersall iudge saith.

7 Howe shall not God avenge his elect, which crye daye and night vnto him, pea, though he suffer long for them?

8 I tel you he will avenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth?

9 He spake also this parable vnto certaine which trusted in their selues that they were iust, and despised other,

10 Two men went by vnto the Temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniuersall, adulterers, or euen as this Publicane.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing asafarre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: for euery man that exalteth him selfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

15 Then brought vnto him also babes, that he should touche them. And when his disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and sayd, Suffer the babes to come vnto

Ecclus. 18. 29. rom. 12. 12. 2. thess. 1. 17. a The Greeke word signifieth not to shrinke backe, as cowardes do in war, or to giue place in afflictions or dangers.

Or, avenge me. b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declared his proude and disdainfull heart.

e These were signes of an humble and lowly heart.

Or, and not the other.

Chap. 14. 11. matth. 23. 12. Mat. 19. 13.

f The word: signifieth young sucking babes which they carried in their armes.

g He meaneth the nurses of the

or them that bare the babes, whome the Apostles rebuked.

h. He comprehendeth atwell them that are infants of age, as them also, which are like vnto infants in simplicitie and plainesse. i Signifying that they ought to lay aside all malice and pride.

Mat. 19. 16.
mar. 10. 17.
k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to bee good, except also he acknowledged that he was of God.

Exo. 20. 14.
l Or, cable rope.
m The litle that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chief recompence is in heauen.

Mat. 19. 27.
mar. 10. 28.
n The litle that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chief recompence is in heauen.

Mat. 20. 17.
mar. 10. 32.
o The litle that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chief recompence is in heauen.

me, and forbid them Not: for of such is the kingdom of God.
17 Verely I say vnto you, whosoeuer receiueth not the kingdom of God as a babe, he shall not enter therein.
18 * Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternal life?
19 And Iesus said vnto him, Why callest thou me good? none is good, save one, euen God.
20 Thou knowest the commandements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father & thy mother.
21 And he saide, All these haue I kept from my youth.
22 Nowe when Iesus heard that, he saide vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come, followe me.
23 But when he heard those things, he was very heauie: for he was marvellous rich.
24 And when Iesus saw him sorrowfull, he said, With what difficultie shall they that haue riches, enter into the kingdom of God?
25 Verely it is easier for a camel to goe through a needles eye, then for a riche man to enter into the kingdom of God.
26 Then saide they that heard it, And who then can be saved?
27 And he saide, The things which are impossible with men, are possible with God.
28 * Then Peter said, Lo, we haue left all, and haue followed thee.
29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,
30 Which shall not receiue much more in this world, and in the world to come life everlasting.
31 * Then Iesus tooke vnto him the twelve, and saide vnto them, Beholde, We goe vp to Ierusalem, & all things shall be fulfilled to the Sonne of man, that are written by the Prophets.
32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitteb on.
33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.
34 But they understood none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.
35 * And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sat by the way side begging.
36 And when he heard the people passe

by, he asked what it meant.
37 And they said vnto him, that Iesus of Nazaret passed by.
38 Then he cried, saying, Iesus sonne of Dauid, haue mercie on me.
39 And they which went before, rebuked him, that he should hold his peace, but he cryed much more.
40 And Iesus stoode still, and commanded him to be brought vnto him. And when he was come neere, he asked him,
41 Saying, What wilt thou that I doe vnto thee? And he saide, Lord, that I may receiue my sight.
42 And Iesus saide vnto him, Receiue thy sight: thy faith hath saued thee.
43 Then immediately he receiued his sight, & followed him, * praising God: & all the people, when they saw this, gaue praise to God.

n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal. 132. 11. Act. 2. 30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.

CHAP. XIX.

1 of Zaccheus. 12 The ten pieces of money. 18 Christ rideth to Ierusalem, and weepeth for it. 45 He chafeth out the merchants, 47 And his enemies seeke to destroy him.
I Nowe when Iesus entred & passed through Iericho,
2 Beholde, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was riche.
3 And he sought to see Iesus, who he should be, and could not for the people, because he was of a lowe stature.
4 Wherefore he ran before, & climed vp into a wilde figge tree, that he might see him: for he should come that way.
5 And when Iesus came to the place, he looked by, and saue him and said vnto him, Zaccheus, come downe at once: for to day I must abide at thyne house.
6 Then he came downe hastily, and receiued him ioyfully.
7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.
8 And Zaccheus stood forth, and saide vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by force, I restore him foure fold.
9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.
10 * For the Sonne of man is come to seke, and to saue that which was lost.
11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, & because also they thought that the kingdom of God should shortly appeare.
12 He said therefore, * A certaine noble

12 The ten pieces of money. 18 Christ rideth to Ierusalem, and weepeth for it. 45 He chafeth out the merchants, 47 And his enemies seeke to destroy him.
Or, a man of a wicked life.
Or, false accusation.
a Zaccheus adoption was a signe, that the whole family was receiued to mercy.
Notwithstanding this promise God reserveth to him selfe free libertie either to chuse or forsake as in Abrahams house.
b To be the sonne of Abraham is to be chosen freely, Rom 9. 8, to walke in the

steppes of the faith of Abraham, Rom 4. 12, to do the workes of Abraham, Iohn 8. 39, by the which thing we are most assured of life everlasting, Rom 8. 29. Mar. 10. 11. Mar. 15. 14.

declare to them, that he must yet take great paines before his kingdome should be established.
 d This piece of money is called Mina, and the whole summe mounteth about the value of fiftene pence, of fleming euery piece about fise Nobles & seuen pence.
 e God will not that his graces remaine idle with vs.
 f Whereby wee learne that the second coming of our Sauour Christ shal be more glorious, & excellent then it doeth now appeare.
 g They that suppress the giftes of God, and liue in idleness, are without all excuse.
 Chap. 8. 13. mat. 23. 23. 25. 29. mar. 4. 25.
 h He that faithfully bestoweth his graces of God, shall haue them increased: but they shall be taken away from him that is vnprofitable, and vseeth them not to Gods glorie.
 i Herely we perceiue the excellent confidence of Christ, who notwithstanding he did now fight against the terror of death, & Gods iudgement: yet went before his fearefull disciples, & led the way to death.
 Mat. 11. 1. mar. 11. 1. k Christ preuenteth such difficulties as might haue troubled his disciples.
 1 man went into a faire countrey, to receiue for him selfe a kingdome, and so to come againe.
 13 And he called his ten seruants, and diuided them ten pecies of monney, and saide vnto them, Occupie till I come.
 14 Now his citisens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.
 15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded his seruantes to be called to him, to whom he gaue his monney, that he might knowe what euery man had gaped.
 16 Then came the first, saying, Lord, thy piece hath increased ten pecies.
 17 And he saide vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.
 18 And the second came, saying, Lord, thy piece hath increased fise pecies.
 19 And to the same he saide, Be thou also ruler ouer fise cities.
 20 So the other came and saide, Lord, behold thy piece, which I haue laid vp in a napkin.
 21 For I feared thee, because thou art a strict man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.
 22 Then he saide vnto him, Of thine owne mouth wilt I iudge thee, & euill seruant. Thou knewest that I am a strict man, taking vp that I laid not downe, and reaping that I did not sowe.
 23 Wherefore then gauest thou my monney into the banke, that at my coming I might haue required it with vantage?
 24 And he saide to them that stood by, Take from him that stood by, and giue it him that hath ten pecies.
 25 And they saide vnto him, Lord, he hath ten pecies.
 26 * For I say vnto you, that vnto al the that haue, it shall be giuen: and from him that hath not, euen that hee hath, shall be taken from him.
 27 Wherefore, those mine enemies, which would not that I should reigne ouer them, bring hither, and slaye them before me.
 28 And when he had thus spoken, he went forth: before, ascending vp to Ierusalem.
 29 * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, he sent two of his disciples,
 30 Saying, Go ye to the towne which is before you, whererein, as soone as ye are come, ye shall finde a colt tied, wherewith neuer man sate: loose him, & bring him hither.
 31 And if any man aske you, why ye loose him, thus shall ye saye vnto him, Wee

cause the Lord hath neede of him.
 32 So they that were sent, went their way, and found it as he had saide vnto them.
 33 And as they were loosing the colt, the owners thereof sayde vnto them, Why loose ye the colt?
 34 And they said, The Lord hath neede of him.
 35 * * So they brought him to Iesus, & they cast their garments on the colt, & set Iesus thereon.
 36 And as he went, they spied their clothes in the way.
 37 And when he was nowe come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, & to prayse God with a loude voyce, for al the great works that they had seene.
 38 Saying, Blessed be the king that cometh in the name of the Lord: peace in heauen, and glorie in the highest places.
 39 Then some of the Pharises of the company came laid vnto him, Master, rebuke thy disciples.
 40 But he answered, and saide vnto the, I tell you, that if these should hold their peace, the stones would crye.
 41 * * And when he was come nere, he beheld the Citie, and wept for it,
 42 Saying, * If thou haddest euen known at the left in this thy daye those things, which belong vnto thy peace: but now are they hid from thine eyes.
 43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee rounde, & keepe thee in on every side,
 44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation.
 45 * * He went also into the Temple, and began to cast out them that solde there: in, and them that bought,
 46 Saying vnto them, It is writtten, * Myne house is a house of prayer, * but ye haue made it a den of thieues.
 47 And he taught daily in the Temple. And the high Priestes and the Scribes, and the chiefes of the people sought to destroy him.
 48 But they could not finde what they might do to him: for al the people agreed vpon him when they heard him.
 *Or, in the day time. q That is, were most attent to heare.
 CHAP. XX.
 4 Christ stoppeth his aduersaries mouths by an other question. p Sheweth their destruction by a parable. r The authoritie of Princes. 27 The resurrection, and his diuine power. 45 Hee reprooueth the ambition of the Scribes.
 Ad * it came to passe, that on one of those dayes, as he taught the people,

1 They wish that God may be appeased & reconciled with men: and so by this means be glorified.
 Chap. 21. 6. mat. 24. 2. mar. 13. 31.
 m Christ partly pinieth the Citie which was forer her destruction, & partly vpbraideth their malice which would not embrace Christ their Sauour, & therefore pronounceth greater punishment to Ierusalem, then to other Cities, which had not receiued like graces.
 n Meaning Christ, without whome there is no saluation, and with whom is all felicitie.
 o Through thine owne malice thou art blinded.
 p And receiuedst not the Redeemer, which was sent thee.
 Mat. 23. 33.
 mar. 11. 17.
 lsa. 56. 7.
 Ier. 27. 11.
 Mat. 23. 29.
 mar. 11. 37. 28.
 318

ple in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, & saide vnto them, I also will aske you one thing: tell mee therefore:

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say from heauen, he will say, Why then beleued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, ^b Neither tel I you, by what authoritie I do these things.

9 ^f * Then began he to speake to the people this parable, * A certaine man plaed a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a seruant to the husbandine, that they should giue him of the fruite of the vineyard, but the husbandine did beat him, and sent him away empty.

11 Again he sent yet another seruant: and they did beat him, & foule intreated him, and sent him away empty.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will sende my beloved Sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandinen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do vnto them?

16 He will come and destroye these husbandinen, & will giue out his vineyard to others. But when they heard it, they saide, God forbid.

17 And he behelde them, and sayde, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoener shall fall vpon that stone, shall be broken: and on whomsoener it shall fall, it will grinde him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 And they ^b watched him, and sent forth spies, which should saue them selues iust men, to take him in his talke, and to deliuer him vnto the power and

authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute, or no?

23 But he perceived their craftines, and said vnto them, Why tempt ye me? 24 Shewe me a penie. Whose image & superscription hath it? They answered and said, Cesar.

25 Then he saide vnto them, * Kine then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they mariepled at his answer, and held their peace.

27 * Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, & raise vp seede vnto his brother.

29 Nowe there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayde vnto them, The children of this world be maried wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 For they can dye no more, forasmuch as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, esuen * Moses shewed it besides the bulle, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Pharisees answered, & said, Master, thou hast well said.

40 And after that, burst they not atke him any thing at all.

41 * Then said he vnto them, Wolue say they that Christ is Dauids sonne?

42 And Dauid him self saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. Rom. 13. 7.

k The due tie which we owe to princes, lettech nothing that which is due vnto God. Mat. 22. 23. mar. 12. 13. deut. 25. 3.

l In this place he calleth at the children of this world which remaine in the same: or els matrimonie should not seeme to apperteyne to the children of God, as that wicked monster pope Cynicus taught against the manifest Scriptures m Since marriage is ordained to maintaine and increase making, when we shall be immortal, it shall not be in any use.

n For although the wicked rise againe, yet that life is but death and an eternal destruction. Exod. 1. 6.

o Of the which are not, but of them which are. p The immortalitye of the soule can not be separated from the resurrection of the bodie, whereof here Christ properly speaketh. Mat. 22. 44. mar. 12. 35. Psa. 110. 6.

a By baptisme he comprehendeth all Iohns ministerie, who bare witness to Christ.

b By this meanes he made the ashamed and astonished. Mat. 21. 33. mar. 12. 1. Lsa. 5. 1. ier. 2. 2.

c The Lewes were as Gods plants and his owne grafting, d God committed his people to the gouernours & priests. e He raised vp Prophets.

f Psa. 118. 22. isa. 28. 16. act. 4. 11. rom. 9. 33. 1. pet. 2. 7.

f For by this the building is ioyned together, & made strong.

g They that shall be able and fall on Christ, thinking to oppress him, shall be overthrown themselves and destroyed. Mat. 23. 16. mar. 12. 13.

h They wayted for a conuenient time and place.

q For the sonne is not Lord of his father, and therefore it followeth y^e Christ is God.

Chap. 11. 43. mat. 23. 6. mar. 12. 38.

Mar. 12. 41.

a God esteemeth not the gift or almes by the quantite or value, but by the heart and affection.

Chap. 19. 43. 44. mat. 24. 1. mar. 13. 1.

Or, gift.

Eph. 5. 6. 2. thes.

2. 3. b Christ then maketh answer of that, which was more necessitie for them, and not to the question they demanded.

Mat. 24. 7. mar. 13. 8.

c This their suffrance shal both be a greater confirmation to the Gospel, and also by their constancie the tyranie of their enemies shal at length be manifest before God & man.

44 Hearing David calleth him Lord, how is he then his sonne? 45 ¶ Then in the audience of al the people he said vnto his disciples, 46 ¶ Beware of the Scribes, which desire to go in long robes, and lone salutations in the markets, and the highest seats in the Synagogues, & the chiefe rooms at feastes:

47 Which denoure widowes houses, esen under a colour of long praying: theise shal receive greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow, 6 He forewarneth of the destruction of Ierusalem, 8 Of false teachers, 9 Of the tokens and troubles to come, 27 Of the end of the world, 37 And of his daily exercise.

1 ¶ As he behelde, he saw the rich Amen, which cast their gifts into the treasure,

2 And he sawe also a certaine poore widow, which cast in thither two mites, 3 And he saide, Of a trueth I say vnto you, that this poore widow hath cast in more then they al.

4 ¶ For they al haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the living that she had.

5 ¶ Nowe as some spake of the Temple, howe it was garnished with goodly stones, & with consecrate things, he said, 6 Here these the things that ye looke vpon: the dares wil come, wherin a stone shal not be left vpon a stone, that shal not be thowen downe.

7 Then they asked him, saying, Master, but when shall these thinges be? and what signe shall there be when these thinges shal come to passe?

8 ¶ And he saide, Take heede, that ye be not deceived: for many wil come in my name, saying, I am Christ, and the time draweth nere: followe yee not them therefore.

9 And when ye heare of warres and seditions, be not afraid: for these thinges must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shal rise against nation, & kingdome against kingdome,

11 ¶ And great earthquakes shal be in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shal there be from heauen.

12 But before al these, they shal lay their handes on you, & persecute you, deliuering you vp to the Synagogues, and into prisons, & bring you before kinges and rulers for my Names sake.

13 And this shal turne to you, for a testimoniall.

14 ¶ Lay it by therefore in your heartes,

that ye premeditate not, what ye shall answer.

15 ¶ For I wil giue you a mouth & wises doime, wheragainst al your aduersaries shal not be able to speake, nor resist.

16 ¶ Yea, ye shal be betrayed also of your parents, and of your brethren, & kindred men, and friends, and some of you shal they put to death.

17 And ye shal be hated of al men for my Names sake.

18 ¶ Yet there shal not one heare of your heades perish,

19 By your patience possesse your soules.

20 ¶ And when ye see Ierusalem beliedged with souldiers, then vnderstande that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaynes: and let them which are in the middes therof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the daies of vengeance, to fulfil all things that are writen,

23 But wo be to them that be with child, & to them that giue sucke in those daies: for there shalbe great distresse in this land, and wrath ouer this people.

24 And they shall fall on the edge of the sword, & shalbe led captiue into al nations, and Ierusalem shalbe troden vnder foote of the Gentiles, until the tyme of the Gentiles be fulfilled.

25 ¶ Then there shalbe signes in y^e sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shal roare.

26 And mens hearts shal faile them for feare, and for looking after those thinges which shal come on the worlde: for the powers of heauen shalbe shaken,

27 And then shal they see the Sonne of man come in a cloude, with power and great glory.

28 And when these thinges beginne to come to passe, then looke vp, and lift vp your heades: for your redemption draweth nere.

29 And he sake to them a parable, Bewold, the fig tree, and al trees,

30 When they now shoute forth, ye seeing them, knowe of your owne selves, that summer is then nere.

31 So likewise when ye see these thinges come to passe, know yee that the kings dome of God is nere,

32 Verely I say vnto you, This age shal not passe, til al these thinges be done.

33 Heauen and earth shal passe away, but my wordes shal not passe away.

34 Take heede to your selues, lest at any time your harts be oppressed with surfeiting & drunckennes, and cares of this life, and lest that dape come on you at vnwares.

35 For as a snare shal it come on al the that dwell on the face of the whole earth,

36 Watch therfore, and pray continually,

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

Mat. 10. 30.

e That is, liue joyfully & blessedly euen vnder the crosse, Mat. 24. 15. mar. 13. 14. dan. 9. 27.

f Gods wrath against this people shall appeare by calamities and plagues, wherewith he wil punish them. g He meaneth their iniquities to receiue likewise their punishment afterward, lsa. 13. 10. ezech. 32. 7. mat. 24. 29. mar. 13. 24.

h The effect of that redemption which Iesus Christ hath purchased, shal the fully appeare.

i For all these thinges came within fiftie yeeres after.

k To catch and intangle them, whersoer they be in the world.

¶ that

Or that ye may be
made worthy.

that ye may be counted worthy to
escape all these things that shall come
to passe, and that ye may stand before
the Sonne of man.

- 37 ¶ I knowe in the day tyme he taught in
the Temple, and at night he went
out, and abode in the mount that is
called the mount of Olives,
38 And all the people came in the morn-
ing unto him, to heare him in the Tem-
ple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They ate the
Passouer. 19 The institution of the Lordes
Supper. 24 They stricke who shalbe greatest, and
he reproacheth them. 42 He prayeth upon the
mount. 47 Judas treason. 54 They take him,
and bring him to the high Priestes house. 60 Peter
denieth him thrise, and yet repenteth. 67 Christ
is brought before the Councell, where he maketh
ample confession.

1 **N**owe * the 2 feast of unleavened
bread beue here, which is cal-
led the Passouer.

2 And the hie Priestes and Scribes
sought howe they might kill him: for
they feared the people.

3 Then entred Satan into Judas, who
was called Iscariot, and was of the
number of the twelue.

4 And he went his way, and commun-
ed with the hie Priestes and 5 cap-
taines, howe he might betray him to
them.

5 So they were 6 glad, and agreed to
give him money.

6 And he consented, and sought oppor-
tunitie to betray him vnto them, when
the people were away.

7 ¶ Then came the day of unleavened
bread when the Passouer 8 must be
sacrificed.

8 And he sent Peter and John, saying,
Go, and prepare vs the Passouer,
that we may eate it.

9 And they sayde to him, Where wilt
thou that we prepare it?

10 Then he sayde vnto them, Beholde,
when ye be entred into the citie, there
shall a man meete you, bearing a pit-
cher of water: followe him into the
house that he entred in,

11 And say vnto the good man of the
house, The Master saith vnto thee,
Where is the lodging where I shal eate
my Passouer with my disciples?

12 Then he shall shewe you a great hie
chamber trimmed: there make it: eadp.

13 So they went, and founde as he had
sayde vnto them, and made ready the
Passouer.

14 ¶ And when the 5 houre was come,
he satte downe, and the twelue Apostles
with him.

15 Then he said vnto them, I haue ear-
nestly desired to eate this Passouer
with you before I suffer.

16 For I say vnto you, ¶ Hencefoorth I
will not eate of it any more, vntill it be
fulfilled in the kingdome of God,

17 And he tooke the cuppe, and gaue
thankes, and saide, Take this, and de-
uide it among you.

18 For I say vnto you, I will not drinke
of the fruite of the vine, vntill the king-
dome of God be come.

19 ¶ And he tooke bread, and when he
had giuen thankes, he brake it, & gaue
to them, saying, & This is my body,
which is giuen for you: doe this in the
remembrance of me.

20 Likewise also after supper he tooke
the cuppe, saying, This cuppe is the
newe 2 Testament in my blood, which
is shed for you.

21 ¶ Per beholde, the hand of him that
betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth
as it is 1 appointed: but woe be to that
man, by whom he is betrayed.

23 Then they began to enquire among
them selues which of them it shoulde
be, that should do that.

24 ¶ And there arose also a strife a-
mong them, which of them shoulde
seeme to be the greatest.

25 But he said vnto them, The Kinges
of the Gentiles reigne ouer them, and
they that beare rule ouer them, are cal-
led 6 Gracious lordes.

26 But ye shal not be so: but let the grea-
test among you be as the 2 least: and
the chiefest as he that serueth.

27 For who is greater, he that sitteth at
table, or he that serueth? is not he that
sitteth at table? And I am among
you as he that serueth.

28 And ye are they which haue contin-
ued with me in my tentations.

29 Therefore I 1 appoint vnto you a
kingdome, as my Father hath appoin-
ted to me,

30 ¶ That ye may 1 eate, and drinke at
my table in my kingdome, & sit on seats,
and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon,
beholde, Satan hath desired you, 2 to
winnow you, as wheat.

32 But I haue prayed for thee, that thy
faith 3 faile not: therefore when I art
conuerthed, strengthen thy brethren.

33 ¶ And he said vnto him, Lord, I am re-
dy to go with thee into prison, & to death.

34 But he sayde, I tell thee, Peter, the
cocke shall not crowe this day, before
thou hast thrise denied, that thou know-
est me.

35 ¶ And he saide vnto them, ¶ When I
sent you without bagge, and scrippe, &
shoes, lacked ye any thing? And they
said, Nothing.

36 Then he said to them, But nolue he
that hath a bag, let him take it, & like-
wise a scrip: and he that hath none, let
him sell his coate, and 4 buy a sword.

37 For I say vnto you, that yet 5 I same
which is written, must be performed
in me, ¶ Euen with the wicked was he
counted: for doutelesse those thinges
which are written of me, haue an ende.

38 And I sa, 53, 12.

Mat. 26. 1. mar.
14. 22. 1. cor. 11. 24
g The bread is a
true signe, & an
assured testimo-
nie that y body
of Iesus Christ
is giuen for the
nourriture of our
soules: likewise
the wine signi-
fiet that his
blood is our
drinke to refresh
and quicken vs
euerlastingly.
h The signe of y
new couenant
which is establi-
shed and ratified
by Christs
blood.

Ioh. 13. 26. sal.
41. 9.
i By the secret
counsel of God,
as Ad. 4. 28.
mar. 10. 25.
Mat. 10. 42.
k Meaning, that
they haue vaine
& flattering ti-
tles giuen them,
for as much as
they are nothing
lesse then their
names do signifie
09. yong. 18.
Or, Ieane by be-
quest.

Mar. 19. 28.
l By these simi-
litudes he decla-
reth y they shall
be partakers of
his glory: for in
heauē is neither
eating nor drink-
ing.

1. Pet. 5. 8.
m Satan seeketh
by all meanes to
disquiet the
Church of
Christ, to dis-
pense it, and to
shake it from y
true faith.
n It was fore sha-
ken, but yet not
ouerthrowen.

Mat. 26. 34. 35.
mark. 14. 29, 31.
Ioh. 13. 38.
O By this he
sheweth them y
they must vs-
steine great trou-
bles & afflictions.

Mat. 26. 1.

mar. 14. 1.

a The feast was
so called, be-
cause they could
eate no leavened
bread for y space
of seuen dayes:
for so long y feast
of the Passouer
continued.

b Such as were
appointed to
keepe the Tem-
ple.

c For they were

d In doubt what
way to take be-
fore this occasi-
on was offered.

Mat. 26. 17. mar.

14. 13.

e According to
Gods comman-
dement which
was first to offer
it, and after to
eate it.

Mat. 26. 20, mar.

14. 17, 18.

f Which was in
the evening &
about the twy-
light, which
tyme was ap-
pointed to eate
the Passouer,
¶ He meaneth y
this is the last
tyme y he would
be couenant w
them as he was
before, or so eate
with them.

p They were yet so rude that they thought to haue resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein as wel their life as faith should be in danger.
Mat. 26. 36.
mar. 14. 32.
john 18. 1.
Mat. 26. 41.
mar. 14. 38.
q Meaning his death & passion.
r The word signifieth y^e betroun that Christ had conceived, not only for feare of death, but of his fathers iudgement and wrath against sinne.
Mat. 26. 47.
mar. 14. 43.
john 18. 3.

38 And they said, Lord, helholde, here are two swordes. And he said vnto them, It is enough.
39 ¶ And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.
40 * And when he came to the place, he sayde to them, Pray, lest ye enter into temptation.
41 And hee gate him selfe from them, about a stones cast, and knoeled downe, and prayed.
42 Saying, Father, if thou wilt, take away this cup from me: neuertheless, not my will, but thine be done.
43 And there appeared an Angel vnto him from heauen, comforting him.
44 But being in an agony, he prayed more earnestly: and his sweat was like droppes of blood, trickling downe to the ground.
45 And he rose vp from prayer, & came to his disciples, and found them sleeping for heauiness.
46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into temptation.
47 ¶ And while he yet spake, beholde a companie, & he that was called Judas one of the twelue, went before them, and came nere vnto Iesus to kille him.
48 And Iesus said vnto him, Judas, betrayest thou the sonne of man with a kisse?
49 Now when they which were about him, saw what he would follow, they sayd vnto him, Lord, shal we smite wth swordes?
50 And one of the smote a seruant of the hie Priest, & strooke of his right eare.
51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.
52 Then Iesus said vnto the hie Priests, and captaynes of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe wth swordes and stauers?
53 When I was dapply with you in the Temple, ye stretched not forth y^e hands against me: but this is your very houre, and y^e power of darkenes.
54 ¶ Then toke they him, and led him, and brought him to the hie Priestes house. And Peter followed a farre of.
55 * And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.
56 And a certaine maid beheld him as he sat by the fire, & hauing wel looked on him, said, This ma was also with him.
57 But he denied him, saying, Woman, I knowe him not.
58 And after a while, another man saw him, & said, Thou art also of them. But Peter said, Man, I am not.
59 And about the space of an houre after, a certaine other affirmed, saying, Verily euen this man was with him: for he is also a Galilean,

60 And Peter saide, Man, I knowe not what y^e sayest. And immediately while he yet spake, the cocke crowe.
61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had saide vnto him, * Before the cocke crowe, thou shalt denie me thrise.
62 And Peter went out, and wept bitterly.
63 ¶ And the men that helde Iesus, mooued him, and strooke him.
64 And when they had blindfolded him, they smote him on the face, and asked him, saying, * Prophecie who it is that smote thee.
65 And many other things blasphemyously spake they against him.
66 * And as soone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, & led him into their Councell.
67 Saying, * Art thou the Christ? tel vs. And he said vnto them, If I tell you, ye will not beleue it.
68 And if also I aske you, ye will not answer me, nor let me go.
69 * Hereafter shal the Sonne of man sit at the right hand of the power of God.
70 Then said they all, Art thou then the Sonne of God? And he saide to them, Ye say that I am.
71 Then said they, What neede wee any further witnes: for we our selues haue heard it of his owne mouth.

Mat. 26. 34.
john 18. 27.

t They scoffed at him, because the people thought he was a Prophet.
Mat. 27. 1. mar. 15. 1.
i. iohn 18. 22.
u They asked not to the ende that the truth might be knowen (for the thing was to manifest) but for malice they bare towards Christ.
x At his second coming.
y As in the second place of honour & dignitie.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 13 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death. 53 And is buried.
1 T Arise, and led him vnto Pilate.
2 And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to pay tribute to Celsar, saying, That he is Christ a king.
3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and saide, Thou saiest it.
4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.
5 But they were the more fierce, saying, He moueth y^e people, teaching throughout all Iudea, beginning at Galile, eue to this place.
6 Nowe when Pilate hearde of Galile, he asked whether the man were a Galilean.
7 And when he knewe that he was of Herods iurisdiction, hee sent him to Herod, which was also at Ierusalem in those dayes.
8 And whē Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard

Mat. 27. 1. mar. 15. 1.
i. iohn 18. 22.
a Who was the chief gouernour and had the examination of matters of life and death.
Mat. 27. 11. mar. 15. 2. iohn 18. 29.

b To rid his hands, and to gratifie Herod.
Or, at that time.
c Of a certaine curiositie.

f For now God gaue libertie to Satan, whose ministers they were, to excute his rage against him: which thing we see is governed by the prouidence of God.

Mat. 26. 69.
mar. 14. 66.
john 18. 25.

Or, miracle.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant,

Or, bands, or, traine.

e Commonly this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.

Or, in bright colour.

Mat. 27. 23.

Mar. 15. 14.

Iohn. 18. 38.

e. 19. 4.

Or, by him.

f For the Romanes had giuen such franchises & liberties to the Iewes, which was but a tradition, and not according to the word of God.

g The iudge giueth sentence wth Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27. 32.

Mar. 15. 21.

Or, women of Ierusalem.

Isa. 2. 19.

Iosef. 10. 8.

Genel. 6. 16.

heard many things of him, & trusted to haue some s^{ome} lighte done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herode with his men of warre despised him, and mocked him, and as raised him in a white, and sent hym as gaue to Pilate.

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie priests, and the rulers, and the people,

14 And said vnto them, He haue brought this man vnto me, as one that peruerseth the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 Now, not Herode: for I sent you to him: and yet, nothing worthy of death is done to him.

16 I wil therefore chastice him, & let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certaine insurrection made in the citie, & murder was cast in prison.

20 Then Pilate spake agayne to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie hym.

22 And he said vnto them the third time, But what euill hath he done? I finde no cause of death in him: I wil therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, and of the hie Priests prevailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to do with him what they woulde.

26 ¶ And as they led hym alway, they caught one Simon of Cyrene, comming out of the fieelde, and on him they lapde the crosse, to beare it after Iesus.

27 And there folowed hym a great multitude of people, and of women, which women beweped and lamented him.

28 But Iesus turned backe vnto them, and saide, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes wil come, when men shall say, Blessed are the barren, & the wombes that neuer bare, and the payes which neuer gaue sucke.

30 They shall then beginne to saye to the women, Iames, & shall saye: and to the

hyles, Couer vs.

31 ¶ For if they do these things to a b^{eg}gar tree, what shal be done to the d^{eu}y?

32 ¶ And there were two others, which were euill doers, ledde with him to be slayne.

33 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at the left.

34 Then saide Iesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lottes.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue hym selfe, if he be the Christe, the Chosen of God.

36 The souldiers also mocked him, and came and offered him a vineger.

37 And saide, If thou be the king of the Iewes, saue thy selfe.

38 And a superscription was also writte ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deebe righteous here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradiise.

44 ¶ And it was about the first houre: and there was a darkenes ouer all the land, vntill the ninth houre.

45 And the sunne was darkened, and the shade of the Temple rent through the middes.

46 And Iesus cryed with a loud voyce, and said, Father, into thine handes I commend my spirit. And when he thus had said, he gaue vp the ghost.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, A suretie this man was iust.

48 And all the people that came together to that sight, beholding things, which were done, awoke their bestes, and returned.

49 And all his acquaintance stood asafare of, and the women that folowed him from Galile, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and iust.

51 He did not consent to the counsell and dedde of them, which was of Pirimathra, a cite of the Iewes: who also him selfe

1. Pet. 4. 17. If the innocent be thus handled, what shall the wicked man be? Mat. 27. 38. Mar. 15. 27. Iohn. 19. 18. Or, the place of sculler.

i Whome God hath before all others appointed to be Messias: otherwise the Scriptures calleth them the elect of god, who he hath chosen before all beginning to life everlasting. k Mixt with myrrhe and gall to hasten his death.

l That the thing might be knowne to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth thee not to feare Gods.

n Which was midday.

Psalm. 31. 5.

Or, captain. o The Romane Captaine, who had charge ouer an hundred men.

Mat. 27. 57. Mar. 15. 43. Ioh. 19. 38.

p waited

00, had embraced.
p He looked for
the redeemer, by
whom al should
be restored.

12 **W**hen men pre-
pared al thinges
ready for y fealt.
r That is, began
the same eue-
ning.

13 **W**hen men pre-
pared al thinges
ready for y fealt.
r That is, began
the same eue-
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CHAP. XXIII

1 **T**he women come to the graue. 13 Christ appeareth unto the two disciples that goe toward Emmaus. 36 He sheweth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He giveth them a charge. 51 He ascendeth up to heauen. 53 His disciples worship him. 53 And of their daily exercise.

1 **N**owe the first day of the weeke early in the morning, they came unto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

2 And they found the stone rolled awaye from the sepulchre.

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed therat, behold, there stood by them in shining clothes.

5 And as they were afraide, and bowed downe their faces to the earth, they said to them, Whosee ye him that liueth among the dead?

6 He is not here, but is risen: remember howe he spake vnto you, when he was yet in Galile.

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words.

9 And returned from the sepulchre, and tolde al these thinges vnto the brethren, and to all the remnant.

10 Nowe it was Marie Magdalene and Joanna, & Marie the mother of James, and other women with them, which tolde these thinges vnto the Apostles.

11 But their words seemed vnto them, as a fained thng, neither beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linen clothes laid by them selues, and departed wondering in him selfe at that which was come to passe.

13 And beholde, two of them went that same day to a towne which was from Ierusalem about thye score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew nere, & went with them.

16 But their eyes were holden, that they could not knowe him.

17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, & said vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the thinges which are come to passe therein in these dayes?

19 And he said vnto them, What thinges? And they saide vnto him, Of Iesus of Nazareth, which was a Prophet, mighty in deede and in worde before God, and all the people.

20 And howe the hie Priests, & our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these thinges, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astounded, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which sayde that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it empty as the women had said, but him they sawe not.

25 Then he sayde vnto them, O fooles and slowe of heart to beleuee all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these thinges, and to enter into his glorie?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the thinges which were written of him.

28 And they drew nere vnto the towne, which they went to, but hee made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sat at table with them, he tooke the bread, & gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but hee was taken out of their sight.

32 And they said betwene them selues, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose by the same houre, and returned to Ierusalem, and founde the eleven gathered together, and them that

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Mat. 28.1.
mar. 16.1. ioh. 20.1.
2 Which was y
first day after the
first Sabbath of
the fealt.

b Two Angels
in forme of men.

Chap. 6. 22. mat. 17.
23 mat. 9. 31.

Mar. 16. 12.
c Which is a-
bout seven miles
and an halfe.

that were with them,
 34 Which said, The Lord is risen in deed,
 and hath appeared to Simon.
 35 Then they told what things were done
 in the way, and how he was known
 of them in the breaking of bread.
 36 ¶ And as they spake these things,
 Jesus him self stood in the middes of
 them, and said vnto them, Peace be to
 you.
 37 But they were abashed & afraid, sup-
 posing that they had seen a spirit.
 38 Then he said vnto them, Whyp are ye
 troubled? and wherefore doe doubtēs ar-
 ise in your hearts?
 39 Behold mine hands and my feete: for
 it is I my selfe: handle me, and see: for a
 spirit hath not flesh and bones, as ye see
 me haue.
 40 And when he had thus spoken, hee
 shewed them his hands and feete.
 41 And while they yet beleueed not for
 ioye, and wondered, he said vnto them,
 Haue ye here any meat?
 42 And they gaue him a piece of a broyled
 fish, and of an hony combe.
 43 And hee tooke it, and did eate before
 them.
 44 And hee saide vnto them, These are
 the wordes, which I spake vnto you

while I was pet with you, That all
 must be fulfilled which are written of
 me in the Lawe of Moyses, & in the Pro-
 phets, and in the Psalmes.
 45 Then opened he their vnderstanding,
 that they might vnderstand the Scrip-
 tures,
 46 And said vnto them, Thus is it writ-
 ten, and thus it behooued Christ to suf-
 fer, and to rise againe from the dead the
 third day,
 47 And that repentance, and remission
 of sinnes should bee preached in his
 Name among all nations, beginning
 at Jerusalem.
 48 Now ye are witnesses of these things.
 49 And behold, I will send the promoes of
 my Father vpon you: but tarry ye in
 the citie of Jerusalem, vntill ye be en-
 dued with power from an hye.
 50 Afterward he led them out into Be-
 thania, and lift vp his hands, and bless-
 ed them.
 51 And it came to passe, that as he bless-
 ed them, he departed from them, and
 was caried by an heauen.
 52 And they worshipped him, and return-
 ed to Jerusalem with great ioye,
 53 And were continually in the Temple,
 praying, and lauding God, Amen.

Iohn. 15. 26. all. 1. &

n Which was til
 Wicfontide,
 when the holy
 Ghost was sent
 from heauen.

Mar. 16. 19.
 all. 29.

THE HOLY GOSPEL OF IESVS Christ, according to Iohn.

CHAP. I.

6. 14. 17 The diuinitie, humanitie, and office of
 Iesus Christ. 15 The testimonie of Iohn. 39 The
 calling of Andrew, Peter, &c.

In the beginning
 was the Word,
 and the Word was
 with God, & that
 Word was God.
 The same was in
 the beginning with
 God.

All thinges were
 made by it, and without it was made
 nothing that was made.
 In it was life, and the life was the
 light of men.
 And the light shineth in the darkenes,
 and the darkenes comprehended it not.
 ¶ There was a man sent from God,
 whose name was Iohn.
 The same came for a witnes, to beare
 witness of the light, that all men through
 him might beleeue.
 He was not that light, but was sent to
 beare witness of the light.
 That was the true light, which lighteth
 euery man that cometh into the
 world.
 He was in the world, & the world was
 made by him: and the world saw
 him not.

He came vnto his owne, & his owne
 receiued him not.
 But as many as receiued him, to the
 pee gaine power to bee the sonnes of
 God, euen to them that beleeue in his
 Name.
 Which are borne not of blood, nor of
 the will of the flesh, nor of the will of
 man, but of God.
 And the Word was made flesh, and
 dwelt among vs, (and we saw the glo-
 rie thereof, as the glorie of the onely be-
 gotten Sonne of the Father) full of
 grace and truth.
 ¶ Iohn bare witness of him, & cryed,
 saying, This was he of whom I said,
 He that cometh after me, is preferred
 before me: for he was before me.
 And of his fulnes haue all we receiued,
 and grace for grace.
 For the Law was giuen by Moses, but
 grace and truth came by Iesus Christ.
 ¶ No man hath seene God at any
 tyme: the onely begotten Sonne, which
 is in the bosome of the Father, he hath
 declared him.
 ¶ Then this is the record of Iohn, when
 the Iewes sent Priests & Leuites from
 Jerusalem, to aske him, Who art thou?
 And he confessed, and denied not, and
 said plainly, I am not the Christ.

To the Israe-
 lites, who were
 his peculiar peo-
 ple.
 i Meaning a pri-
 uiledge or digni-
 tie.

Mat. 1. 16. Ioh. 1. 7.

k He was for-
 med and made
 man by the ope-
 ration of the holy
 Ghost without
 the operation of
 man.

Mat. 17. 2.
 2. pet. 1. 17.

Or, proceeding
 from the Father.

Col. 1. 19. & 2. 9.

Or, more excellent
 then I.

More abundant
 grace then by
 Moses.

1. Tim. 6. 16.
 1. Ioh. 4. 19.

m Meaning, hee
 is most deare, &
 straitly ioyned

to his Father, not
 And so God that be-
 fore was inuifible, was made, as it were, visible in Christ.

all. 3. 2. 21 And

m So soone as he
 began to breake
 bread.

Mar. 16. 14.
 Iohn. 10. 29.

Or, before the be-
 ginning.

a Christ is God
 before all time.

b The Sonne is
 of the same sub-
 stance with the
 Father.

c No creature
 was made with-
 out Christ.

d Whereby all
 thinges are quick-
 ned and prefer-
 ued.

e The life of
 man is more ex-
 cellent then of a-
 ny other crea-
 ture, because it
 is ioyned with
 light and vnder-
 standing.

f Mans minde is
 full of darkenes
 because of the
 corruption ther-
 of.

g Because they
 did not worship him
 as their God, Rom. 1. 21. A.C. 14. 3.

Mat. 3. 1. Mar. 1. 4. Ioh. 3. 2.

Or, in borne, Hebr. 1. 3.

g Because they
 did not worship him
 as their God, Rom. 1. 21. A.C. 14. 3.

Or, the anointed.

CHAP. II.

8 Christ turneth the water into wine. 14 He drinketh the hyer, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He converteth many, and dispossesseth many.

1 And the third day, was there a marriage in Cana a towne of Galilee, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples unto the marriage.

3 Now when the wine failed, the mother of Iesus said unto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother saide vnto the seruantes, Whatsoeuer he sayth vnto you, do it.

6 And there were set there, six waterpots of stone, after the manner of the purifying of the Iewes, conteyning two or three firkins a peece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brim.

8 Then he saide vnto them, Drawe out now and beare vnto the gouernour of the feast. So they bare it.

9 Nowe when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it came)

FFf.ii

Gen. 49. 10. den. 11.
18.
15. 4. 2. and 40. 10.
and 42. 1. and 43. 2.
3. 9. 11. 12. 13. 14. and
23. 1. 4. 6. 24. 25.
29. 37. 24. 25.
daniel. 9. 24.
25.
y Those things
which are con-
temptible to the
world, are este-
med and prefer-
red of God: and
those things
which the world
preferreth, God
abhorreth.
"Or, thou beleeuest
z Christ openeth
y heauens, y w
may haue access
to God, and ma-
keth vs felowe
to the Angels.
Gen. 18. 12.

a Who vsed con-
tinuall washings
to purifie them-
selues. Which
superstition He-
tion the heretike
would haue
brought into y
Church, & now
the Papiſts haue
received it.
"Or, measures,
b Whereof eu-
ry one contained
15. gallons.
"Or, Rewards.

was: but the servants, which drue the water, kuelv the gouernour of the feast called the bidgegrame,

10 And said vnto him, All men at the beginning set forth good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Jesus in Cana a towne of Galile, & shewed forth his glorie: and his disciples beleeued on him.

12 After that he went down into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many daies there.

13 For the Jewes Passouer was at hand. Therefore Jesus went vp to Jerusalem.

14 And hee founde in the Temple those that sold oxen, and sheepe, & doves, and changers of monney, sitting there.

15 Then he made a scourge of final cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changers monny, and ouerthrew the tables,

16 And said vnto them that solde doves, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, The zeale of thine house hath eaten me vp.

18 Then answered the Jewes, & said vnto him, What signe shewest thou vnto vs that thou dost these things?

19 Jesus answered and saide vnto them, Destroy this Temple, & in thre daies I will raise it vp againe.

20 Then said the Jewes, Fourtie and sixeres was this Temple a building, & wilt thou reare it vp in thre daies?

21 But he spake of the temple of his body. 22 After that he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the word which Jesus had said.

23 Now when he was at Jerusalem at the Passouer in the feast, many beleued in his name, when they sawe his miracles which he did.

24 But Jesus did not commit himselfe vnto them, because he knew them all,

25 And had no need that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of sayth. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a man of the pharisees named Nicodemus, a ruler of the Jewes.

2 He came to Jesus by night, & said vnto him, Rabbi, we know that thou art a teacher come from God: for no man could do these miracles that thou dost

except God were with him.

3 Jesus answered, and saide vnto him, Verely, verely I say vnto thee, except a man be borne againe, he cannot see the kingdom of God.

4 Nicodemus said vnto him, Howe can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. 7 Harcile not that I saide to thee, Thou must be borne againe.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Jesus answered, and said vnto him, Art thou a teacher of Israel, & knowest not these things?

11 Verely, verely I saye vnto thee, wee speake that we know, and testifie that we haue seene: but ye receiue not our witness.

12 If when I tel you earthly things, ye beleue not, how should ye beleue, if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lifted vp,

15 That whosoever beleueth in him, should not perish, but haue eternal life.

16 For God so loued the worlde, that hee hath giuen his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue eternall life.

17 For God sent not his Sonne into the worlde, that he should condemne the worlde, but that the worlde through him might be saved.

18 He that beleueth in him, shall not be condemned: but he that beleueth not, is condemned already, because he beleeueth not in the name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the worlde, and men loued darkness rather then light, because their deedes were euill.

20 For every man that euill doeth, hateth the light, neither cometh to light, least his deedes should be reprobued.

21 But he that doeth truth, cometh to the light, & his deedes might be made

a To enter therein.

b Which thing is to be assembled and incorporated into the Church of God.

c Which is the spirituall water where the holy Ghost doeth wash vs into newnes of life.

d As the power of God is manifested by the moving of the aire, so is it in changing & renewing vs, although the manner be hid from vs.

e Although he was excellently learned, yet knew he not those things which the very babes in Christs schole ought to know.

f We may not teach our owne inuentions.

g He reprobeth him, for that me do teach things which they vnderstand not, & yet others beleue them: but

Christ teacheth things most certaine & known, and men will not receiue his doctrine.

h Which was after a common & grosse manner.

i By reason of the inuision of his Godhead with his manhood.

k His power must be manifest which is not yet known.

l John. 4.9. Chap. 9. 39. & 12. 47

m The contempt of Christ, and the finnes of wicked condemne them: yet Christ as a iust iudge

griue sentence against the reprobate. n Not only the Jewes, but whosoever should beleue in him. Chap. 1. 9.

o In walking fully & sincerely manifest.

Or, signifi.

Or, continu.

Mat. 27. 13. Mar. 17. 15. Luk. 19. 45.

Psal. 69. 9. This affection was fo burning in him, that it furmounted and swallowed vp all the others.

Or, miracle.

Mat. 26. 61. & 27. 40. Mark. 14. 58. & 15. 29.

d Christs body might iustly be called the Temple, because the fulnes of Godhead dwelleth in it corporally. Col. 2. 9.

e For he tooke not them for true disciples, as he knew by their inward thoughts, what religion fouer they did pretend outwardly.

Or, in God.
P As they do
 which let God
 only before their
 eyes, and follow
 the rule of his
 word.
Or, territoire.
Chap. 4. 1. 2.

Q That is how
 they might be
 made cleane be-
 fore God, which
 the washings vnder
 the Law did
 represent.
r They were led
 with ambition,
 fearing least
 their master
 should haue lost
 his fame.
Chap. 1. 34.
Chap. 1. 36.
f No man ought
 to vsurpe anye
 thing further
 then God giueth
 him.
t And be exal-
 ted, and I esteem-
 ed as his ser-
 uant.
u The minister
 compared to
 Christ, is but
 earth.
Rom. 7. 4.
x For vnto
 Christ was gi-
 uen the full abun-
 dance of all grace,
 that we might
 receiue of him
 as of the onely
 fountaine.
Mat. 11. 29.
Habak. 2. 4.
g. 10. 10. 10.

To To giue place
 to their rage.
Or, Sychem.
Gen. 22. 19. Or 48.
22. 19. 24. 22.

manifest, that they are wrought^e according to God.
 22 ¶ After these things, came Iesus and his disciples into the^e lande of Iudea, and there taried with them, and^e baptizeth.
 23 And Iohn also baptizeth in Enon be- sides Salim, because there was much water there: and they came, and were baptizeth.
 24 For Iohn was not yett cast into pri- son.
 25 Then there arose a question betweene Iohns disciples and the Iewes, about^e purifying.
 26 And they came vnto Iohn, and sayd vnto him, Rabbi, for that was thy be- hold Jordan, to whom^e thou barest witness, behold, he baptizeth, and all men come to him.
 27 Iohn answered, and said, A man can receiue nothing, except it be giuen him from heauen.
 28 Ye pour felues are my witnesses, that^e I sayd, I am not the Christ, but that I am sent before him.
 29 He that hath the bride, is the brides- groom: but the friend of the bridegrome which standeth and heareth him, reioy- ceth greatly, because of his bridesgromes voyce. This my ioye therefore is ful- filled.
 30 He must^e increase, but I must de- crease.
 31 He that is come from on hie, is aboue all: hee that is of the^e earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.
 32 And what he hath seene & heard, that he testifieth: but no man receiueth his testimonie.
 33 He that hath receiued his testimonie, hath sealed that^e God is true.
 34 For he whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by^e measure.
 35 The Father loueth the Sonne, & hath^e giuen all things into his hand.
 36 ¶ He that belieueth in the Sonne, hath eternall life: and he that obeyeth not the Sonne, shall not see life, but his voyce of God abideth on him.
 CHAP. IIII.

7 The communication of Christ with the woman of Samaria, 34. He calleth towards his father and his harvest. 30 The conversion of the Samaritans, 45 And Galileans. 47 How he healeth the rulers sonne.

1 **N**ow when the Lord knewe, how the Pharisees had heard, that Iesus made and baptized into disci- ples then Iohn,
 2 (Though Iesus him selfe baptized not: but his disciples)
 3 He left Iudea, and departed againe into Galile.
 4 And he must needs goe through Sa- maria.
 5 The came he to a citie of Samaria cal- led Sychar, nere vnto his possession that^e Jacob gaue to his sonne Joseph,

6 And there was Jacobs well. Iesus the wearied in the iourney, late^e thus on the well: it was about the^e sixth houre, as he was.
 7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.
 8 For his disciples were gone away into the cite, to buye meat.
 9 Then said the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of^e Samaria? For the Iewes meddle not with the Samaritans.
 10 Iesus answered and said vnto her, If thou knowest the^e gift of God, & who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & hee would haue giuen thee^e water of life.
 11 The woman sayd vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?
 12 Yet thou greater then our father Jacob, which gaue vs the well, and hee him selfe dranke thereof, and his children, and his cattell?
 13 Iesus answered, and saide vnto her, Whosoener drinketh of this water, shall thirst againe:
 14 But whosoener drinketh of the^e water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall be in him a well of liue water, springing vp into eternall life.
 15 The woman sayd vnto him, Sir, giue me of that water, for I may not thirst, neither come hither to drinke.
 16 Iesus saide vnto her, Goe, call thine husband, and come hither.
 17 The woman answered, and saide, I haue no husband. Iesus saide to her, Thou hast wel said, I haue no husband.
 18 For thou hast had five husbands, and he whom thou now hast, is not thine husband: that saidst thou truly.
 19 The woman sayd vnto him, Sir, I see that thou art a Prophet.
 20 Our fathers worshipped in this mountaine, and ye say, that in^e Ierusalem is the place where men ought to worship.
 21 Iesus said vnto her, Woman, beleeue me, the houre cometh, when ye shall neither in this mountaine, nor at Ierusalem worship the Father.
 22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.
 23 But the houre cometh, and now is, when the true worshippers shall wor- ship the Father in spirit, and truth: for the Father requireth euen such to wor- ship him.
 24 God is a^e Spirit, and they that wor- ship him, must worship him in spirit and truth.
 25 The woman said vnto him, I knowe wel that Messias shal come, which is called Christ: when he is come, he will tel vs all things.
 F fff iii. 26 Iesus

For the Iewes esteemed the Sa- maritans as wic- ked & prophane.
 e Meaning of him selfe whom his father had sent to conuert this woman.
 f Which is the loue of God in his sone powred into our heartes by the holy Ghost vnto e- uerlasting life.
 Rom. 5. 2. 1. John. 3. 5.
 Or the liuely wa- ter.
 g Of the spiri- tual grace.
 h He shal neuer be dryed vp or desire.
 i Til she was liuely touched with her faultes, the mocked and would not heare Christ.
 Deut. 12. 6.
 2. Cor. 12. 7.
 k God being of a spiri- tual nature, requireth a spiri- tual seruice, &c.
 2. greceable to his nature.

26 Jesus said vnto her, I am hee, that
 speake vnto thee.
 27 ¶ And vpon that came his disciples,
 and marvelled that hee talked with a
 woman: yet no man saide vnto him,
 What askest thou? or why talkest thou
 with her?
 28 The woman then left her water pot,
 and went her way into the citie, & sayd
 to the men,
 29 Come, see a man which hath tolde me
 all things that euer I did: is not he the
 Christ?
 30 Then they went out of the citie, and
 came vnto him.
 31 ¶ In the meane while, the disciples
 prayed him, saying, Haster, eate.
 32 But he said vnto them, I haue meate
 to eat, that ye know not of.
 33 Then said the disciples betwene them
 selues, Vnto any man brought him
 meate?
 34 Jesus said vnto them, My meate is
 that I may doe the will of him that sent
 me, and finish his worke.
 35 Say not ye, There are yet foure mo-
 neths, and then cometh harvest? Bes-
 holde, I sape vnto you, Lift vp your
 eyes, and looke on the regions: for they
 are white already vnto harvest.
 36 And he that reapeth, receiveth wages,
 and gathereth fruite vnto life eternall,
 that both he that soweth, and hee that
 reapeth, might reioyce together.
 37 For herein is the saying true, that one
 soweth and another reapeth.
 38 I sent you to reape that, whereon ye
 bestowed no labour: other men lab-
 oured, and ye are entred into their lab-
 ours.
 39 Nowe many of the Samaritans of
 that citie beleued in him, for the say-
 ing of the woman which testified, He
 hath tolde me all things that euer I did.
 40 Then when the Samaritans were
 come vnto him, they besought him, that
 he would tarry with them: and hee a-
 bode there two dayes.
 41 And many more beleued, because of
 his owne word.
 42 And they sayd vnto a woman, Now
 we beleue, not because of thy saying:
 for we haue heard him our selues, and
 knowe that this is in deede the Christ
 the Saviour of the world.
 43 ¶ So two dayes after hee departed
 thence, and went into Galile.
 44 For Jesus him selfe had testified that
 a Prophet hath none honour in his
 owne countrey.
 45 Then when he was come into Galile,
 the Galileans received him, which had
 seene all the things that he did at Jeru-
 salem at the feast: for they went also vnto
 the feast.
 46 And Jesus came againe into Cana
 a towne of Galile, where he had made
 of water wine. And there was a cer-
 taine ruler, whose sonne was sicke at
 Capernaum.

47 When he heard that Jesus was come
 out of Iudea into Galile, he went vnto
 him, and besought him that he would
 go downe, and heale his sonne: for he
 was euen ready to die.
 48 Then said Jesus vnto him, Except ye
 see signes and wonders, ye wil not be-
 leue.
 49 The ruler sayde vnto him, Sir, goe
 downe before my sonne die.
 50 Jesus sayd vnto him, See thy way,
 thy sonne lieth: and the man beleued
 the word that Jesus had spoken vnto
 him, and went his way.
 51 And as he was now going downe,
 his seruants met him, saying, Thy
 sonne lieth.
 52 Then enquired he of them the houre
 when he began to amend. And they said
 vnto him, Yesterday the seventh houre
 the feuer left him.
 53 Then the father knew, that it was the
 same houre in the which Jesus had
 said vnto him, Thy sonne lieth. And
 he beleued, and all his household.
 54 This seconde miracle did Jesus as
 gaile, after he was come out of Iudea
 into Galile.

CHAP. V.

8 He healeth the man that was sicke eight & thir-
 tie yerres. 10 The Iewes accuse him. 19 Christ
 answereth for him selfe, and reprooveth them,
 31 Shewing by the testimony of his Father,
 37 Of him, 38 Of his worke, 39 And of the
 Scriptures, who he is.
 1 After that, there was a feast of the
 Iewes, and Jesus went vp to Jeru-
 salem.
 2 And there is at Ierusalem by the
 place of the sheepe, a poole called in
 hebrewe Bethesda, hauing foure por-
 ches:
 3 In the which lay a great multitude of
 sicke folke, of blinde, halt, and withered,
 waiting for the moving of the water.
 4 For an Angel went downe at a cer-
 taine season into the poole, and troubled
 the water: whosoever then first, after
 the stirring of the water, stepped in,
 was made whole of whatsoeuer disease
 he had.
 5 And a certaine man was there, which
 had bene diseased eight and thirtie
 yerres.
 6 When Jesus sawe him lie, and knewe
 that he now long time had bene disea-
 sed, hee saide vnto him, Wilt thou bee
 made whole?
 7 The sicke man answered him, Sir, I
 haue no man, when the water is trou-
 bled, to put me into the poole: but while
 I am coming, another steppeth downe
 before me.
 8 Jesus said vnto him, Rise: take vp
 thy bed, and walke.
 9 And immediately the man was made
 whole, and toke vp his bed, & walked:
 and the same day was the Sabbath.
 10 The Iewes therefore said to him that
 was made whole, It is the Sabbath
 day:

I There is no-
 thing, that I hun-
 ger for more, or
 wherein I take
 greater pleasure.
 Mat. 9. 37. Luk. 10. 3.
 M Without
 gudging y one
 at the others
 labour.
 Or, prouerbe.
 N Meaning the
 Prophets.
 O The Samari-
 tans shewed the
 selues willing to
 receiue his do-
 ctine, who being
 but strangers, &
 scarcely know-
 ing Christ, are a
 commendatio to
 the Iewes, and al
 others, which
 neglect Gods
 word when it is
 offered.
 P That is, had y
 right and true
 faith.
 Mat. 13. 57. mar. 6.
 Q Luk. 4. 24.
 R Here, by his
 owne countrey
 he meaneth Ie-
 rusalem, and the
 countrey about.
 Chap. 2. 1.
 S The word sig-
 nifieth royal, or
 was in the Kings
 court: and it see-
 meth, that he
 was one of He-
 rods court, who
 was in great esti-
 mation with He-
 rode, whom the
 people called
 King, Mar. 6. 14.

Or, come.
 Or, returning.
 Or, the sheepe
 market.
 A Where the
 sheepe were wa-
 shed, that should
 be sacrificed.
 b Which signi-
 fied the house
 of powring out,
 because the wa-
 ter ran out by
 conduites.
 Or, this was, to
 the end that the
 miracle might
 be so euident, y
 no man could
 speak against it.

1777.

d The afflictions that we endure, are chastisements for our finnes.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod. 4.

g 22, but because Christ did attribute to him self, y he had power ouer all things, and wrought as his Father did, they gathered y Christ did not onely make him selfe the Sonne of God, but also equal with him.

h That is, he doeth communicate with him, hauing the same power and the same wil.

i Ingiuing him power and rule ouer al.

j They that receiue it by faith. k To communicate it with vs.

l That is, to gouerne and rule al things.

day: * it is not lawfull for thee to carie thy bed.

11 He answered them, Ye that made me whole, he liue vnto me, Take by thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take by thy bed, and walke?

13 And he that was healed, kneloe not who it was: for Iesus had compeed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was his Father, and made him selfe equal with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, save that he seeth y Father do: for whatsoeuer things he doth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he himselfe doeth, and he wil shew him greater workes then these, y pe should maruaile.

21 For likewise as the Father raiseth by the dead, and quickeneth them, to the Sonne quickeneth whom he wil.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men shoulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleeneth in him that sent me, hath euertlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, y houre shal come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that hee is the Sonne of man.

28 Maruile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce,

29 And they shal come forth, that haue done good, vnto y resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine own felicitas I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of mee, and I knowe that the witness, which he beareth of me, is true.

33 He sent vnto John, and he bare witness vnto the truthe.

34 But I receiue not the record of man: nevertheless these things I say, that ye might be saued.

35 He was a burning, & a shining candle: and pe would for a season haue rejoyced in his light.

36 But I haue greater witness then the witness of John: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent mee, beareth witness of mee, y he haue not heard his voyce at any time, neither haue pe seene his shape.

38 And his word haue pe not abiding in you: for whom he hath sent, him pe beleue not.

39 Search the Scriptures: for in them pe thinke to haue eternall life, and they are they which testifie of me.

40 But pe will not come to me, that pe might haue life.

41 I receiue not praise of men.

42 But I knowe you, that pe haue not the loue of God in you.

43 I am come in my Fathers name, & pe receiue me not: if y another shall come in his owne name, him will pe receiue.

44 How can pe beleue, which y receiue not the honour of another, and seeke not the honour that cometh of God alone?

45 Do not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had pee beleued Moses, pee would haue beleued me: for he wrote of me.

47 But if pe beleue not his writings, how shall pe beleue my wordes.

CHAP. VI.

20 Iesus feedeth fise thousand men with fise loaves and two fishes. 25 He departeth away, that they should not make him king. 36 He reproveth the fleshly hearers of his word. 42 The carnall are offended at him. 43 The flesh profiteth not.

I After these things, Iesus went his way ouer the sea of Galile, or of Tiberias.

b Tiberias, Bethsaida, & Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers cricks & turnings, ouer y which men feried.

Mat. 23. 46.

Chap. 8. 14. mat. 3. 17.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witness should not be sufficient.

Chap. 1. 17. Or, lampe.

n But ye left him quickly, & did not persecute.

Mat. 3. 17. & 17. 5

o In the law and Prophets.

Deut. 4. 12. Mat. 17. 11.

p The people are more readie to receiue false Prophets, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.

r As Moses shal accuse the that trust in him: so they shall haue no greater enemies at the day of iudgement.

s then the virgine Marie and the Saints, vpon who now they call: but who soeuer doeth accuse the reprobate, Christ

and their owne conscience shall condemn them.

Gen. 3. 15. & 22. 17

and 49. 10.

and 49. 10.

deut. 18. 15.

deut. 18. 15.

deut. 18. 15.

deut. 18. 15.

deut. 18. 15.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went by into a mountaine, and there he sat with his disciples.

Leu. 13. s. d. m. r. s. 4 How the Passouer, a feast of the Jewes, was here.

Mat. 14. 16. mar. 6. 9. 5 Then Jesus lift up his eyes, & seeing that a great multitude came vnto him, he said vnto Philip, Whence shall wee buy bread, that these might eat?

c This summe amounteth to about five pound sterling. 6 And thus he said to phoebe him: for he him selfe knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother, There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Jesus said, Make the people sit downe. (Howe there was much grasse in that place) Then the men laie downe in number, about five thousand.

d Prayer and thanksgiving do sanctifie our meates, where-where we are nourished. 11 And Jesus tooke the bread, & gave thanks, and gaue to the disciples, and the disciples to them that were sette downe: & likewise of the fishes as much as they would.

12 And when they were satisfied, he saide vnto his disciples, Gather by the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, & filled twelue baskets with the broken meate of the five barley loaves, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Jesus did, said, This is of a trueneth the Prophet that should come into the world.

15 When Jesus therfore perceiued that they would come, & take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When enen was now come, his disciples went downe vnto the sea,

17 & went ouer the sea towards Capernaum: & now it was darke, and Jesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they sawe Jesus walking on the sea, and drawing nere vnto the ship: so they were afraide.

20 But he said vnto them, It is I: be not affraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, a people which stood on the other side of the sea, saue that there was none other ship there, saue that one, whereinto his disciples were entred, and that Jesus went not

with his disciples in the ship, but that his disciples were gone alone.

23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the boye had giuen thanks.

24 Now when the people saue that Jesus was not there, neither his disciples, they also tooke shipping, & came to Capernaum, seeking for Jesus.

25 And when they had founde him on the other side of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verely, verely I say vnto you, I seeke me not, because ye saue the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath God the Father sealed.

28 Then said they vnto him, What shall we doe, that wee might worke the workes of God?

29 Jesus answered, & sayde vnto them, This is the worke of God, that ye beleue in him, whom he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee: what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is written, He gaue them bread from heauen to eat.

32 Then Jesus said vnto them, Verely, verely I say vnto you, Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then they said vnto him, Lord, encrease more giue vs this bread.

35 And Jesus said vnto them, I am the bread of life: he that cometh to mee, shall not hunger, and he that beleueth in me, shall neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleue not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me: that of all which he hath giuen me, I should looe nothing, but should raise it up againe at the last day.

40 And this is the will of him that sent mee, that euery man which seeth the Sonne, and beleueth in him, should haue euerlasting life: and I will raise him up at the last day.

41 The Jewes then murmured at him, because hee sayde, I am the bread, which

i Wherefore it must neede follow that Christ passed miraculously.

k This was not straight out of the lake from side to side, but over a cricke, or arme of y lake, which saved much labour to the that should haue gone about by land.

l Which nourisheth and augmenteth our fayth.

Chap. 1. 32. mat. 9. 17. c. 17. s.

m For when he appointed him to be y Mediator, he set his marke and seale in him to be the only one to reconcile God and man together.

n Such as be acceptable vnto God.

1. Iohn. 3. 23. Exod. 16. 4. y f. s.

num. 11. 7. Psal. 78. 24. y f. s.

wis. 16. 20.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life.

1. Cor. 10. 3. Eccles. 2. 23.

chap. 4. 14.

p He shall neuer want spiritual nourishment.

q God doeth regenerate his elect, and causeth them to obey the Gospel.

which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, & hath learned of the Father, cometh vnto me.

46 * Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euermlasting life.

48 I am the bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 I am the * liuing bread, which came downe from heauen: of any man eat of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue * no life in you.

54 Whosoener * eateth my flesh, and drinketh my blood, hath eternal life, & I will raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drunke in deede.

56 Ye that eateth my flesh, and drinketh my blood, * dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (which they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in him self, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if ye should see the Sonne of man * ascende by * where he was before?

63 It is the Spirit that quickeneth: the flesh * profiteth nothing: the words that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, & who should betray him.

65 And he sayde, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that tyme, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelve, Will ye also go away?

68 Then Simon Peter answered him, Master, to whom shal we go? Thou hast the words of * eternal life:

69 And we beleeue and know that thou art * the Christ the Sonne of the liuing God.

70 Iesus answered them, Hare not I * chosen you twelue, and * one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

1 Iesus reprehendeth the ambition of his cousins. 13 There are diuers opinions of him among the people. 17 He sheweth howe to know the truth.

20 Themurie they do vnto him. 47 The Pharisees rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his part.

1 After these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * feast of the Tabernacles was at hand.

3 His brethren therefore saide vnto him, Depart hence, and go vnto Iudea, that thy disciples may see thy workes that thou doest.

4 If thou there is no man that doeth any thing secretly, and see him selfe seeketh to bee * famous. If thou doest these things, shewe it to the world.

5 For as yet his brethren beleued not in him.

6 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that ye workes thereof are euill.

8 Go ye by vnto this feast: I will not go by yet vnto this feast: for my time is not yet fulfilled.

9 These things he saide vnto them, & abode still in Galile.

10 But as those as his brethren were gone by, then went he also by vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of.

c To wit, if it be separated from spirit, whereof it hath the force: for it cometh of the power of the spirit, that the flesh of Christ quickens vs life.

d Then without Christ there is but death: for his worde onely leadeth vs to life

Mat. 16. 16.

Mat. 16. 14.

e Although your number be small, yet shall ye be diminished.

Leuit. 23. 34.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they must seeke one to come.

* Or manifest.

b Why the world hateth Christ.

c Christ doeth not vnto the denie that he would go to the feast, but signifieth that as yet he was not fully determined.

Mat. 23. 35.

r That is, beleeue in me.

s By lightning his heart with his holy Spirit.

Mat. 23. 35.

Mat. 23. 37.

Exod. 16. 15.

t Then there is no food that can nourish our soules, but Iesus Christ.

u Which giue life to the world

x Where Christ is not, there death reigneth.

y Or. 11. 27.

y As our bodies are sustained w meat and drink:

so are our soules nourished w the bodie and blood of Iesus Christ.

z To eat y flesh of Christ and drink his blood, is to dwell in Christ, and to haue Christ dwelling in vs.

a That is, vnderstand it.

b He meaneth not that his humanitie descended from heauē:

but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

c Chap. 1. 14.

d These were the heades of y people who did enuie Christ.

"Or, doctors.

e In that, that he is man onely.

f By this marke we may knowe whether the doctrine be of God or of man. g Nothing counterfaite or vntrue.

Exod. 24. 3. Chap. 5. 11. h Who did not know the fetch of the Scribes. i Because I did it on y Sabbath day. Leci. 12. 3. Gen. 17. 10.

Den. 1. 16. 17.

"Or, freely.

k He speaketh this, as it were scornfully.

l They were well minded to heare him: which preparation is here called (although improperly) faith.

of him among the people. Some said, He is a good man: other said, Nay: but he deceiuethe people.
13 Howbeit no man spake openly of him for feare of the Jewes.
14 Now when half the feast was done, Iesus went up into the Temple and taught.
15 And the Jewes mariepled, saying, Howe knoweth this man the Scriptures, seeing that he neuer learned?
16 Iesus answered them, and sayde, My doctrine is not mine, but his that sent me.
17 If any man wil do his wil, he shall knowe of the doctrine, whether it bee of God, or whether I speake of my selfe.
18 He that speaketh of him selfe, seeketh his owne glorie: but hee that seeketh his glorie that sent him, the same is true, and no s vnrightheousnes is in him.
19 Did not Moses giue you a Law, and yet none of you keepeth y Law? Why go ye about to kill me?
20 The people answered, and saide, Thou hast a deuill: who goeth about to kill thee?
21 Iesus answered, and said to them, I haue done one worke, and ye all maruile.
22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man.
23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angrie with me, because I haue made a man enery whit whole on the Sabbath day?
24 Judge not according to the appearance, but iudge righteous iudgement.
25 Then said some of them of Ierusalem, Is not this he, whom they go about to kill?
26 And beholde, he speaketh openly, & they say nothing to him: doe the rulers knowe in deed that this is the very Christ?
27 Howbeit we know this man wher hee is: but when the Christ cometh, no man shall knowe whence he is.
28 Then cried Iesus in the Temple as he taught, saying, Ye both know me, and know whence I am: yet say I not come of my selfe, but he that sent me, is true, whom ye knowe not.
29 But I know him: for I am of him, and he hath sent me.
30 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.
31 Howe many of the people beleueed in him, and said, When the Christ cometh, wil he do no miracles then this man hath done?
32 The Pharises heard that the people murmured these thinges of him, and the Pharises, and his Priests sent officers to take him,

33 Then said Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.
34 Ye shall seeke me, and shall not finde me, and where I am, can ye not come.
35 Then said the Jewes among themselves, Whither wil he go, that we shall not finde him? Will he goe vnto them that are dispersed among the Grecians, and teache the Grecians?
36 What saying is this that he saide, Ye shall seeke me, and shall not finde me? And where I am, can ye not come?
37 Now in the last and great daye of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me, and drinke.
38 He that beleueth in me, as saith the Scripture, out of his bellie shall flowe riuers of water: of life.
39 This spake he of the Spirit which they beleueed in him, shoulde receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.
40 So many of the people, when they heard this saying, said, Of a truer this is the Prophet.
41 Other said, This is the Christ: & some sayd, But shall Chrute come out of Galilee?
42 Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?
43 So was there dissension among the people for him.
44 And some of them would haue taken him, but no man laid hands on him.
45 Then came the officers to the high Priests & Pharises, and they saide vnto them, Why haue ye not brought him?
46 The officers answered, Fewer man spake like this man.
47 They answered them the Pharises, Wee pe also deceiued?
48 Woeth any of the rulers, or of the Pharises beleuee in him?
49 But this people, which know not the Lawe, are cursed.
50 Nicodemus saide vnto them, He that came to Iesus by night, and was one of them?
51 Woeth our Lawe iudge a man before it heare him, and knowe what he hath done?
52 They answered & saide vnto him, Wilt thou also of Galile & Search and looke: for out of Galilee ariseth no Prophet.
53 And enery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie.
12 He is the light of the world.
13 He sheweth from whence he is come, wherfore, and whither he goeth.
14 VVho are free, & who are bond.
15 Of free men and slaves, and their reward.
16 He denieth his enemies.
17 And being persecuted, withdraweth himselfe.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined.
Chap. 13. 33.
"Or, shalbe.
"Greeke dispersed.
n Among the Jewes which were scattered here and there among the Gentiles.
Leci. 23. 36.
o The true waye to come to Christ, is by faith.
Deut. 18. 15.
p Which shall neuer drie vp.
Ioh. 1. 28.
q These were the visible graces which were giuen to the Apostles after his ascension.
r They looked for some notable Prophet besides the Messias.
Chap. 1. 21.
"Mic. 5. 2. mat. 2. 6.
s Wherein appeareth the mightie power of Christs word against his enemies.
t They alleadge the authoritie of man against Gods authoritie.
Chap. 2. 23.
Deut. 17. 8.
e. 9. 15.

1 And Iesus went vnto the mount of Olives.

2 And early in the morning came againe into the Temple, and at the people came vnto him, and he saide downe, and taught them.

3 Then the Scribes, and the Pharisees brought vnto him a woman, taken in adulterie, and set her in the middes.

4 And said vnto him, Master, this woman was taken in adulterie, in the very acte.

5 * Nowe Moses in the Law commaunded vs, that such shoulde be stoned: what sayest thou thereto?

6 And this they said to tempt him, that they might haue wherof to accuse him. But Iesus stoned downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, & wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift by him selfe a game, and saide no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto the, saying, I * am the light of the world: he that followeth me, shall not walke in darkness, but shall haue the light of life.

13 The Pharisees therfore saide vnto him, Thou bearest recorde of thy selfe: thy record is not true.

14 * Iesus answered, and said vnto the, Though I beare recorde of my selfe, yet my recorde is true: for I know whence I came & whither I go: but ye cannot tell whence I come, & whither I go.

15 Ye iudge after the flesh: * I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Perceiuest thou me, no? my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These wordes spake Iesus in the temple, as he taught in the Temple, and no man laide handes on him: for his houre was not yet come.

21 Then saide Iesus againe vnto them, I go my way, and ye shall seeke me, & shall die in your sinnes. Whither I go, can ye not come.

22 Then saide the Jewes, Will he kill him selfe because he saith, Whither I go, can ye not come?

23 And he said vnto them, I pe are from beneath: I am from above: ye are of the difference this world: I am not of this world.

24 I said therfore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.

25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, * Euen the same thing that I said vnto you: I am from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, & the things that I haue heard of him, those speake I to the world.

27 They therefore stode not that he spake to them of the Father.

28 Then saide Iesus vnto them, When ye haue lift by the Sonne of man, then shall ye knowe that I am he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 * As he spake these things, many beleeued in him.

31 Then said Iesus to the Jewes which beleeued in him, If ye continue in my word, ye are verely my disciples,

32 And shall knowe the truth, and the truth * shall make you free.

33 They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I saye vnto you, that whosoener comitteth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.

36 If the Sonne therfore shall make you free, ye shall be free in deede.

37 I knowe that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene in my Father: and ye doe that which ye haue seene with your father.

39 They answered, and sayde vnto him, Abrahams our father. Iesus said vnto them, If ye were Abrahams children, ye would do the * workes of Abraham.

40 But now ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this do ye not Abraham.

41 Ye do the workes of your father. Then sayde they to him, We are not bozne

h Because of their rebellion wherein they did persecute.

He sheweth the difference betweene the Gospel, and the subtil wit of man.

Or, from the beginning euen that I said vnto you.

That is, who he was, whence he was, and why he came into this world.

Their endeuours and practices whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.

Not to beleeue in him, but to be conuicted.

To wit, the Messias.

For we were slaues to sinne.

These were not the beleeuing Jewes, but mockers that answered thus.

Rom. 6. 10. 2 pet. 2. 19.

Hee graunteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars.

Which were his obediences, charitie & such good workes which proceeded of faith.

Leuit. 24. 10.

a Either for breaking y law, if he did deliuer her, or of lightnes, and inconsistency, if he dyd condemne her.

Deut. 17. 6, 7.

b Iesus woulde not meddle, but with that which did appertain to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adulterie.

Chap. 1. 5. & 9. 5.

Or, liuely light.

Or, iust.

Chap. 1. 37.

c That which Christ denied Chap. 5. 31. here he graunteth, to declare vnto the their stubbornnes, & faith y being God he beareth witness to his humanitie: likewise doeth God the father witness the same, which are two distinct persons, though but one God, chap. 5. 37.

d In y he came from his father, he sheweth that he is not onely man, but God also.

e He would not iudge rashly, as they did.

Deut. 17. 6. & 19.

1. 5. Mat. 18. 16.

2. cor. 13. 1.

hebr. 2. 28.

f Which place proueth Christ to be verie God, and man.

g That is, the place where the vessel and other things belonging to the Temple, were kept.

of fornication: we haue one father, which is God.

42 Therefore Iesus saide vnto them, If God were your father, then woulde ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot heare my woordes.

44 * Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, & the father thereof.

45 And because I tell you the truth, ye beleene me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleene me?

47 * Ye that is of God, heareth Gods woordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then said the Iewes to him, Howe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, & thou sayest, If a man keepe my woordes, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whome ye say, that he is your God.

55 Yet ye haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, & keep his word.

56 Your father Abraham reioiced to see me: & day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftye yeeres olde, & hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I am.

59 * Then tooke they by stones, to cast at him, but Iesus hid him selfe, and went out of the Temple.

CHAP. IX.

Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

As Iesus passed by, he saue a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, * Neither hath this man sinned, nor his parents, but that the woorkes of God should be shewed on him.

4 I must worke the woorkes of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 * As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, & washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when he was blinde, saide, Is not this he that sat & begged?

9 Some said, This is he: and others said, He is like him: but he him selfe said, I am he.

10 Therefore they said vnto him, Howe were thine eyes opened?

11 He answered, and saide, The man that is called Iesus, made clay, and anointed mine eyes, and saide vnto me, Goe to the pool of Siloam and wash. So I went & washed, & receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 * They brought to the Pharisees him that was once blinde.

14 And it was þ Sabbath day, when Iesus made the clay, & opened his eyes.

15 Then againe the Pharisees also asked him, how he had receiued sight. And he said vnto them, He layed clay vpon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, Howe can a man þ is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde as gain. What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet.

18 Then the Iewes did not beleene him (that he had bene blinde, and receiued his sight) until they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doth he now see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what means he now seeth, we knowe not: or who hath opened his eyes,

a God doeth not alwayes punish men for their sinnes.

b When opportunitie and the season seruet. Chap. 1. 9. & 8. 18. & 17. 31.

c This was not for any vertue that was in the earth, in the spittle, or in the clay to make one see: but it only pleased him to vse these signes and means.

d Hereby was prefigured the Messias, who should be sent vnto them.

f For you are carnall and can not vnderstande spiritual things.

g John. 3. 8.

h Since the first creation of man.

i It followeth then that he was once in y truth:

j for he was not created euil.

k According to his wont and custome.

l John. 4. 6.

m Who wil reuenge the iniurie that you doe against me, or rather against him.

n For the faithful cuen in death see life.

o Which wasto see y coming of Christ in the flesh: which thing Abraham saw far of with the eyes of faith.

p Heb. 11. 10.

q Not onely God, but the Mediatour betweene God and man, appointed before all eternity.

r Chap. 10. 31.

s And he passed through the middes of the temple, & so went his way.

C H A P. X.

e They durst
not speake the
trueth for feare
they should be
excommunicate.

eyes, * can we not tell : he is olde
enough: alke him : he shall answer for
him selfe.

22 These wordes spake his parentes,
because they feared the Jewes : for the
Jewes had ordeined already, that if
any man bid confesse that he was the
Christ, he should be excommunicate out
of the Synagogue.

23 Therefore saide his parentes, He is
olde enough: alke him.

24 Then againe called they the mā that
had bin blinde, & said vnto him, Cane
gloyp vnto God : we know that this
man is a sinner.

25 Then he answered, and said, Whether
he be a sinner or no, I can not tel: one
thing I know, that I was blinde, and
now I see.

26 ^b Then said they to him againe,
What did he to thee? how opened he
thine eyes?

27 He answered them, I haue tolde you
already, & ye haue not heard it: where-
fore would ye heare it againe? will ye
also be his disciples?

28 Then checked they him, and said, We
his disciple: We be Moses disciples.
29 We know that God spake with Mo-
ses: but this man we know not from
whence he is.

30 The man answered, and said vnto
them, Doubtes, this is a marueilous
thing, that ye knowe not whence he
is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth
not sinners: but if any man be a wor-
shipper of God, and doeth his wil, him
heareth he.

32 Since the world began was it not
heard that any man opened the eyes
of one that was borne blinde.

33 If this man were not of God, hee
could haue done nothing.

34 They answered, and said vnto him,
Thou art altogether bozne in finnes,
and dost thou teach vs? so they cast
him out.

35 Iesus heard that they had cast him
out: and when he had found him, he
said vnto him, Dost thou beleue in the
Sonne of God?

36 He answered, and said, Who is he,
Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou
hast seene him, and he it is that talketh
with thee.

38 Then he said, Lord, I beleue, and
worshipped him.

39 And Iesus said, I am come vnto
iudgement into this world, that they
which see not, might see: and that they
which see, might be made blinde.

40 And some of the Pharisees which
were with him, heard these things, and
said vnto him, Wee be blinde alke?

41 Iesus said vnto them, If ye were
blinde, ye should not haue mine: but
now ye saye, We see: therefore pour
mine remaineth,

11 Christ is the true shephard, and the doct,²⁹ Di-
uers opinions of Christ. 24 Heu asked if he be
Christ. 32 Hu workes declare that he is God.
34 The Prince called gods.

1 Verely, verely I say vnto you, He
that entere not in by the doore
into the shepfold, but climeth by
an other waye, he is a thiefe and a robs-
ber.

2 But he that goeth in by the doore, is
the shephard of the shepe.

3 To him the porter openeth, and the
sheepe heare his voyce, and he calleth
his owne sheepe by name, and leadeth
them out.

4 And why he hath sent forth his owne
sheepe, he goeth before them, and the
sheepe folow him: for they know his
voyce.

5 And they will not folloze a stranger,
but they flee from him: for they know
not the voyce of strangers.

6 This parable spake Iesus vnto the:
but they vnderstood not what thinges
they were which he spake vnto them.

7 Then said Iesus vnto them againe,
Verely, verely I say vnto you, I am
the doore of the shepe.

8 All, that enter came before mee, are
theewes and robbers: but the sheepe
did not heare them.

9 I am the doore: if any man
enter in, he shal be saued, and shall go
in and go out, and finde pasture.

10 The sheepe cometh not, but for to
steale, and to kill, and to destroy: I am
come that they might haue life, and
haue it in abundance.

11 I am the good shephard: the good
shephard giveth his life for his shepe.

12 But an hireling, and he which is not
the shephard, neither the shepe are his
owne, seeth the wolfe comming, and he
leaueth the shepe, and fleeth, and the
wolfe catcheth them, and scattereth the
shepe.

13 So the hireling fleeth, because he is
an hireling, and careth not for the
shepe.

14 I am the good shephard, and I know
mine, and am known of mine.

15 As the Father I knoweth me, so the Church of
know I the Father: and I lape downe
my life for my shepe.

16 So the shepe I haue also, which are
not of this fold: the also will I bring,
and they shal heare my voyce: & there
shal be one shepfold, and one shep-
herd.

17 Therefore doeth my Father loue
me, because I lape downe my life, that
I might take it againe.

18 No man taketh it from me, but I lay
it downe of my selfe: I haue power to
take it downe, and haue power to take it
seft iustice are
againe: this is commandement haue I
received of my Father.

19 Then there was a dissension againe
among the Jewes for these sayings.

a That is, there
is mutual agree-
ment and consen-
t betweene the pa-
stour and the
sheepe.

b He meaneth
all the false Pro-
phets, who led
not me to Christ
but from him.
c He shall be
sure of his life.

Isa. 40.31.

d Christ know-
eth his because
he loueth them,
careth and pro-
videth for them

e As the father
cannot forget
him, no more
can he forget vs.
f In that he lo-
ueth and appro-
ueth me.

g To wit, among
the Gentiles,
which the were
strangers from
the Church of
God.

Ex. 37.21, 24.

h Christ euen
in that that he is
man, hath deser-
ued his Fathers
loue and euera-
sting life, not to
his fleshe onely,
but to vs also

i By his o-
bedience & per-
fession of iustice are
we redeemed of
our sinnes, Rom. 5.19.

Phil. 2.7.
Isa. 53.7.

f That is, Con-
sider that no-
thing is hid fro
God: therefore
tel vs the trueth
that God may be
glorified thereby
Ioh. 7.19. 1 Sam.
6.5.

g He spake this
in mockerie.

h They thought
either to driue
him from the
trueth, or to
make him
swaue by their
oft times exami-
ning him: which
practise Satans
members euer
do obserue in
examining the
Christians.

i He denieth
their wilful ma-
lice and igno-
rance.

k They doubted
not of his coun-
treys or parentes,
but of his office
and authoritie.
l Or, wicked
men, cōtemners
of God, and such
as delite in sinne.

10 Or, excommuni-
cate him.

m As all astoni-
shed he fel down
and worshipped
him.

n Meaning, with
rule and autho-
ritie, to make
the poore blinde
to see, and the
proude seers
blinde.

Chap. 17, 18.

o 12.46, 47.

p You should
not be so much
in fault.

20 And many of them faide, He hath a deuill, and is madde: why heare ye him?

21 Others faid, Theſe are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Jeruſalem the feaſt of the * Dedication, and it was winter.

23 And Ieſus walked in the Temple, in ^k Solomons porche.

24 Then came the Jewes rounde about him, & ſaid vnto him, How long doeſt thou make vs doute? If thou be the Chriſt, tell vs plainly.

25 Ieſus answered them, I tolde you, & ye beleene not: the workes that I do in my fathers name, thep beare witnes of me.

26 But ye beleene not: I for ye are not of my ſheepe, as I ſaid vnto you.

27 Whp thep heare my voyce, and I knowe them, and thep followe me,

28 And I giue vnto them eternal life, and thep ſhal neuer periſh, neither ſhall any plucke them out of mine hande.

29 Whp Father which gaue them me, is ^m greater then all, and none is able to take them out of my fathers hande.

30 I and my father are one.

31 * Then the Jewes againe tooke by ſtones, to ſtone him.

32 Ieſus answered them, Many good workes haue I ſhewed you from my father: for whych of theſe workes do ye ſtone me?

33 The Jewes answered him, ſaying, For the good workes we ſawe thee not, but for blaſphemie, and that thou beſt ing a man, makeſt thy ſelfe God.

34 Ieſus answered them, Is it not writen in your law, * I ſaid, ye are * gods?

35 If he called them gods, vnto whome ^p word of God was giuen, & the Scripture cannot be broken,

36 Saype of him, whom the father hath ſanctified, and ſent into the worlde, Thou blaſphemelt, becauſe I ſaide, I am the Sonne of God?

37 If I do not the workes of my father, beleue me not.

38 But if I doe, then though ye beleue not me, ye beleue the workes, that ye may knowe and beleue, that the father is in me, and I in him.

39 Againe thep went about to take him: but he eſcaped out of their handes,

40 And went againe beyond Iordan, into the place where Iohn fiſt baptized, and there abode.

41 And many reſorted vnto him, & ſayd, Iohn did * no miracle: but all things that Iohn ſpoke of this man, were true.

42 And many beleueed in him there.

CHAP. XI.

43 Chriſt raiſeth Lazarus fro death. 47 The high Priests and Pharisees gather a counſell againſt him. 50 Caiaphas prophecieth, 54 Chriſt getteth him out of the way.

And a certaine man was ſicke, named Lazarus of Bethania, ^p town of Marie, and her ſiſter Martha.

2 And it was that Marie which anointed the Lord with ointment, and wiped his ſeete with her heare, whole brother Lazarus was ſicke.) *Chap. 12. 3. mat. 26. 7.*

3 Therefore his ſiſters ſent vnto him, ſaying, Lord, behold, he whom thou loueſt, is ſicke.

4 Whē Ieſus heard it, he ſaid, This ſicknes is not vnto death, but for the glorie of God, ^p the Sonne of God might be glorified thereby.

5 I knowe Ieſus loued Martha, and her ſiſter, and Lazarus.

6 And after he had heard that hee was ſicke, yet abode he two dayes ſtill in the ſame place where he was.

7 Then after that, ſaide he to his diſciples, Let vs go into Iudea againe.

8 The diſciples ſaide vnto him, Maſter, the Jewes lately ſought to ſtone thee, and doeſt thou go thither againe?

9 Ieſus answered, Are there not twelue houres in the daye? if a man walke in the daye, he ſtumbleth not, becauſe he ſeeth the light of this worlde.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpoke he, & after he ſaide vnto the, Our friend Lazarus ſleeper: but I go to wake him vp.

12 Then ſaid his diſciples, Lord, if hee ſleepe, hee ſhal be ſafe.

13 Howbeit, Ieſus ſpoke of his death: but they thought that he had ſpoken of the * naturall ſleepe.

14 Then ſaid Ieſus vnto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then ſaide Thomas (which is called * Didymus) vnto his fellowe diſciples, Let vs alſo goe, that we maye die with him.

17 ¶ Then came Ieſus, and founde that he had lien in the graue ſoure dayes already.

18 ¶ Nowe Bethania was nere vnto Jeruſalem, about * ſiftene furlonges of.

19 And many of the Jewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when ſhe hearde that Ieſus was coming, went to meete him: but Marie ſate ſtill in the houſe.

21 Then ſaid Martha vnto Ieſus, Lord, if thou haſt not bene here, my brother had not bene dead.

22 But now I knowe alſo, that whatſoever thou aſkeſt of God, God will giue it thee.

23 Ieſus ſaid vnto her, Thy brother ſhall riſe againe.

24 Martha ſaide vnto him, I know that he ſhall riſe againe in the reſurrection at the laſt day.

a For although he died, yet being reſtored ſo ſoone to life, it was almoſt no death in compariſon.

Chap. 7. 30 & 31.

b He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day alſo, both ſommer & winter was with the Jewes diuided into xii. houres.

c They laboured to ſaue Chriſt from going into Iudea, as though there had bene no neede.

Or, ſumbring ſleepe.

d Which ſignifieth in our tongue, a twinnie in birth.

e Which were almoſt two mile.

f She ſheweth ſome ſayth, which notwithstanding was almoſt overcome by her affection.

i Which was inſtitute, that the people might giue thanks to God for their deliuerance and reſtoring of their religion and Temple, which Antiochus had corrupted and polluted.

1. Mac. 4. 59.

k Which was builded againe after the paterne of that which Solomon builded.

Or, holdeſt our minde in ſuſpenſe.

l The cauſe wherefore the reprobate cannot beleue, m Whereby we learne how ſaſely we are preferred againſt all dangers.

Chap. 8. 59.

Psal. 8. 4.

n Meaning of Princes and Rulers, who for their office ſake are called gods, and are made herein earth as his Lieutenants: wherefore if this noble title be giuen to many, much more it appertained to him that is the Sonne of God equally with his Father.

o Whereby they gathered that Chriſt was more excellent then Iohn.

2 Christ resto-
red vs from
death to giue vs
euertasting life.

- 25 Jesus said vnto her, I am the resur-
rection and the life: he that beleueth
in me, though he were dead, yet shall he
liue.
- 26 And whosoener liueth, and beleueth
in me, shall neuer die, Belieuest thou
this?
- 27 She said vnto him, Yea, Lord, I be-
leue that thou art the Christ the Sone
of God, which should come into the
worlde.
- 28 ¶ And when she had so said, she went
her way, and called Marthe her sister se-
cretly, saying, The Master is come, and
 calleth for thee.
- 29 And when she heard it, she arose quick-
ly, and came vnto him.
- 30 For Jesus was not yet come into the
towne, but was in the place where
Martha met him.
- 31 The Jewes then which were with
her in the house, and comforted her,
when they sawe Marthe, that she rose
up hastily, and went out, folowed her,
saying, She goeth vnto the graue, to
weepe there.
- 32 Then when Marthe was come where
Jesus was, and saw him, she fell down
at his feete, saying vnto him, Lord, if
thou hadest bene here, my brother had
not bene dead.
- 33 When Jesus therefore saw her weepe,
and the Jewes also weepe which came
with her, he groned in the spirit, and
was troubled in him selfe,
- 34 And said, Where haue ye laid him?
They said vnto him, Lord, come, & see.
- 35 And Jesus wept.
- 36 Then said the Jewes, Behold, howe
he loueth him.
- 37 And some of them said, Could not he,
which opened the eyes of the blinde,
haue made also that this man shoulde
not haue dyed?
- 38 Jesus therefore againe groned in him
self, and came to the graue. And it was
a caue, and a stone was layed vpon it.
- 39 Jesus sayde, Take ye away the stone.
Martha the sister of him that was
dead, saide vnto him, Lord, he sinketh
afraide: for he hath bene dead foure
dayes.
- 40 Jesus said vnto her, Said I not vnto
thee, that if thou didest beleue, thou
shouldest see the glorie of God?
- 41 Then theyooke away the stone
from the place where the dead was laid,
And Jesus lift up his eyes, and saide,
Father, I thanke thee, because thou
hast heard me.
- 42 I knowe that thou hearest me al-
wayes, but because of the people that
stand by, I saide it, that they may be-
leue, that thou hast sent me.
- 43 As he had spoken these thinges, he
cried with a loude voyce, Lazarus,
come forth.
- 44 Then he that was dead, came forth,
bound hande and foote with bandes,
and his face was bound with a napkin.

h Wherein she
declared her af-
fection & reue-
rence to Christ.

i For compas-
sion: for he felt
our miseries, as
though he suf-
fered the like.
k We reade not
that his affec-
tions were so ex-
cessiue that he
kept no mea-
sure, as we do in
our sorowes,
ioyes and other
affections.

l That is, a mi-
racle whereby
Gods Name
should be glori-
fied.

- Jesus saide vnto them, I am the resur-
rection and the life: he that beleueth
in me, though he were dead, yet shall he
liue.
- 45 ¶ Then many of the Jewes, which
came to Marthe, and had seene things
which Jesus did, beleued in him.
- 46 But some of them went the other way to
the Pharisees, and tolde them what
things Jesus had done.
- 47 Then gathered the hie Priestes, and
the Pharisees a counsil, and said, What
shall we do? For this man doeth ma-
ny miracles.
- 48 If we let him thus alone, all men
will beleue in him, and the Romanes
will come and take away both our
place, and the nation.
- 49 Then one of them named Caiaphas,
which was the hie Priest: that same
yeere, said vnto them, We perceiue no
thing at all.
- 50 For yet doe you consider that it is
expedient for vs, that one man die for
the people, and that the whole nation
perish not.
- 51 This spake he not of him selfe: but be-
ing hie Priest that same yeere, he pro-
phesied that Jesus shoulde die for the
nation:
- 52 And not for the nation only, but that
he shoulde gather together in one the
children of God, which were scattered.
- 53 ¶ Then s. on that day forth they con-
sulted together, to put him to death.
- 54 Jesus therefore walked no more o-
penly among the Jewes, but went
thence vnto a countrey nere to the wil-
dernesse, into a cite called Ephraim, and
there continued with his disciples.
- 55 ¶ And the Jewes Pasche was at
hand, and many went out of the coun-
treyp up to Ierusalem before the Pass-
ouer, to purchase them selues.
- 56 ¶ Then thought they for Jesus, and
spake among them selues, as they stood
in the Temple, What thinke ye, that
he cometh not to the feast?
- 57 Nowe both the hie Priestes and the
Pharisees had giuen a commandment,
that if any man knewe where he were,
he shoulde shewe it, that they might
take him.

CHAP. XII.
Christ exorciseth Maries sibil. 13 The affec-
tion of some towards him, and therage of others
against him & Lazarus. 25 The comeditie of the
crosse. 27 Hu prayer. 28 The answers of the
Father. 32 His death, and the fruit thereof. 36
He exhorteth to faith. 40 The blindness of
some, and the infirmities of others.

- 1 Then Jesus six dayes before the
Pasche came to Bethaniam,
where Lazarus was, which was
dead, whome he had raised from the
dead.
- 2 There they made him a supper, and
Martha serued: but Lazarus was one
of them that sat at the table with him.
- 3 Thenooke Marthe a pound of oyme-
nt of spikenard very costly, and an-
ointed Jesus s. feete, & wiped his feete

m They resist
God, thinking
to hinder his
worke by their
owne policies.
n Or, for that
present time.

o God made
him to speake,
neither could
his impietie let
Gods purpose,
who caused this
wicked man eue
as he did Bala-
am, to be an in-
strument of the
holy Ghost.

p Because they
thought hereby
to make them
selues more
holy against
they should eate
the Pasche: but
they were not
comman-
ded by God to
vise this ceremo-
nie.

Mat. 26. 7.
Mar. 14. 3.

a Euen from the
with head to the feete.

with her fear, and the house was filled
with the saunt of the ointment.

4 Then said one of his disciples, euen Ju-
das Iscariot Simons sonne, which
should betray him,

5 Why was not this ointment solde for
three hundred pence, and giuen to the
poore?

6 Now he said this, not that he cared
for the poore, but because he was a
thiefe, and * had the bagge, and bare
that which was giuen.

7 Then said Iesus, let her alone: against
the day of my burying she kept it.

8 For the poore alwayes pe haue with
you, but me ye shall not haue alwayes.

9 Then much people of the Jewes
knewe that he was there: & they came,
not for Iesus sake onely, but that they
might see Lazarus also, whome he had
raised from the dead.

10 The hie Priestes therefore consulted,
that they might put Lazarus to death
also,

11 Because that for his sake many of
the Jewes went away, and beleued in
Iesus.

12 ¶ In the morowe a great multitude
that were come to the feast, when
they heard that Iesus should come to
Jerusalem,

13 Tooke branches of palme trees, and
went forth to meete him, & cryed, Ho-
sanna, Blessed is the King of Israel that
commeth in the Name of the Lord.

14 And Iesus found a * poung asse, and
sate thereon, as it is written,

15 * Feare not, daughter of Sion: be-
holde, thy King commeth sitting on an
asses colke,

16 But his disciples understoode not
these things at the first: but when
Iesus was glorified, then remembered
they, that these things were written of
him, & that they had done these things
vnto him.

17 The people therefore that was with
him, bare witness that he called Laza-
rus out of the graue, and raised him
from the dead.

18 Therefore met him the people also,
because they heard that he had done
this miracle.

19 And the Pharises said among them
selues, Perceiue ye howe ye pynalle
nothing? Beholde, the * woilde goeth
after him.

20 ¶ Now there were certaine * Greekes
among them that came by to worship
at the feast.

21 And they came to Philip, which was
of Bethsaida in Galile, and desired
him, saying, Syr, we would see Iesus.

22 Philippe came and tolde Andewe:
and againe Andewe and Philippe
tolde Iesus.

23 And Iesus answered them, saying,
The houre is come, that the Sonne of
man must be * glorified.

24 Verely, verely I say vnto you, except

the wheate come fall into the grounde,
and dye, it abideth alone: but if it die,
it bringeth forth much fruite.

25 * Ye that loueth his life, shall lose it,
and he that * hateth his life in this
world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow
me: for where I am, there shall also my
seruant be: and if any man serue me,
him will my Father honour.

27 Now is my soule troubled: and what
shall I say? Father, saue me from this
houre: yet therefore came I vnto this
houre.

28 Father, glorifie thy Name. Then
came there a voyce from heauen, saying,
I haue both glorified it, and will glori-
fie it againe.

29 Then said the people that stood by,
and heard, that it was a thunder: o
thers said, An Angell spake to him.

30 Iesus answered, and said, This voyce
came not because of me, but for your
sakes.

31 Nowe is the i iudgement of this
woilde: now shall the prince of this
woilde be cast out.

32 * And * I, if I were left by from the
earth, will draw all men vnto me.

33 Nowe this said he, signifying what
death he should die.

34 The people answered him, We haue
heard out of the * Lawe, that the Christ
bideth for euer: and howe sayest thou,
that the Sonne of man must be left by?
who is that Sonne of man?

35 Then Iesus saide vnto them, Yet a
litle while is * the light with you: but
walke while ye haue light, lest the dark-
nesse come vpon you: for he that wal-
keth in the darke, knoweth not whi-
ther he goeth.

36 While ye haue light, beleue in the
light, that ye may be the children of
the light. These things spake Iesus,
and departed, and hid him selfe from
them.

37 ¶ And though he had done so many
miracles before them, yet beleued they
not on him:

38 That the saying of Elaias the Pros-
phet might be fulfilled, that he saide,
* Lord, who beleued our repute? and
to whome is the * arme of the Lord
reuelled?

39 Therefore could they not beleue, be-
cause that Elaias saith againe,

40 * Ye hath blinded their eyes, and
hardened their heart, that they shoulde
not see with their eyes, nor vnderstand
with their heart, and should be conuer-
ted, and I should * heale them.

41 These things saide Elaias when he
saue his glorie, and spake of him.

42 Nevertheless euen among the chiefe
rulers many beleued in him: but be-
cause of the Pharises, they did not
confesse him, lest they shoulde * be cast
out of the Synagogue.

43 * For they loued the * praise of men, o
more of men.

Matth. 10. 39.
& 16. 25.
mar. 8. 35.

luke. 9. 24. and
17. 33.

g If the loue
thereof let him
from comming
to Christ.

h And so loseth
it for Christs
sake.

Chap. 17. 24.

i The reforma-
tion and resto-
ring of those
things, which
were out of or-
der.

Chap. 3. 4.

k The crosse is
the mean to ga-
ther the Church
of God toge-
ther, and to
draw men to
heauen.

l Not onely the
Iewes but also
the Gentiles.

Psal. 39. 36.

& 110. 4. & 117. 26.

ezech. 37. 25.

Chap. 1. 9.

Isa. 53. 16.

rom. 10. 16.

m That is, the
Gospel, which

is the power of
God to saluati-
on to every one
that doth be-
leue.

Isa. 6. 9.

mat. 13. 14.

mar. 4. 12.

luke. 8. 10.

act. 8. 26.

rom. 11. 8.

n By deliuering
them from their
miseries, and gi-
uing them true
felicity.

Or, excommuni-
cate.

Chap. 5. 4. 4.

o To be clemmed
more of men.

b Reade Mar.
14. 5.

Chap. 13. 29.

Mat. 21. 8.
mar. 12. 8.
luke. 19. 35.

c That is, saue,
I beseech thee.

d This doeth
wel declare that
his kingdome
stood not in out-
ward things.
Zach. 9. 9.

* Or, the prease.

e They were of
the Iewes, and came
out of Asia and
Grecia: for els
the Iewes would
not haue permit-
ted that they
should worship
with them in the
Temple.

f Which is, that
the knowledge
of him should be
manifest thorow
all the worlde.

more then the praise of God.

44 And Iesus cried, and said, Ye that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoener beleeueth in me, should not abide in darkness.

47 * And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 Ye that refusest me, and receivest not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shal iudge him in the p last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerslasting: the thinges therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

8 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters deniall.

I Now * before the feast of the Pascheouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the ende he loued them.

2 And when supper was done, (and that the deuil had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all thinges into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towel, and girded him selfe.

5 After that, he powred water into a bason, and beganne to washe the disciples feete, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?

7 Iesus answered and saide vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, if I wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus said to him, Ye that is washed, needeth not, saue to wash his feete, but

is cleane euen white: and ye are not cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 I So after he had washed their feete, and had taken his garments, and was set downe againe, he saide vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then pour Lord, & Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these thinges, blessed are ye, if ye doe them.

18 I I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift up his heele against me.

19 From henceforth tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 * Verely, verely I say vnto you, If I send any, he that receiveth him, receiveth me, and he that receiveth me, receiveth him that sent me.

21 When Iesus had said these thinges, he was troubled in the Spirit, & testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Nowe there was one of his disciples, which leaned on Iesus * bolosme, whom Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 Ye then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal giue a sopp, when I haue dipped it: and he wet a sopp, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the sopp, I Satan entered into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buye those thinges that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as he had receiued the sopp, he went immediatly out, and it was night.

31 * When he was gone our, Iesus said, * Nowe is the Sonne of man glorified, and God is glorified in him.

§ § § §

c To serue one another.

Chap. 13. 10.
mat. 10. 24.
luke. 6. 40.

Psal. 41. 9.

f Vnder pretence of friendship seeketh his destruction.
g To wit, the Christ and redeemer of the world.

Mat. 10. 40.
luke. 10. 16.

h For very honour and indignation of such an abominable acte, as Iudas should commit.
i He did openly affirme.

Mat. 26. 21.
mar. 14. 18.

k Their fashion was not to sit at table, but hauing their shoes off, and cushion vnder their elbowes, leane on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shall ingender a marvellous glorie, and that in it shal shine the infinite bountie of

32 If God.

Chap. 3. 19.
and 9. 39.

Chap. 3. 17.

Or, condemne.
Or, condemne.

Or, condemneth.

Mar. 16. 16.

p For that day shall be the approbation of the Gospell.

Mat. 26. 1.
mar. 14. 1.
luke. 22. 1.

a Because he sawe the danger great which was toward the, therefore he toke the greater care for them.
b Which was the eating of the Pascheouer.

c And make thee cleane from thy finnes.
d That is, to be continually purged of his corrupt affections & worldly cares which remaine dayly in vs.

31 But it is that the worlde may knowe that I loue my Father: as the Father hath commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The sweete consolation, and mutual loue betwene Christ and his members vnder the parable of the vine. 18 Of their common afflictions & persecutions. 26 The office of the holy Ghost, & the Apostles.

1 **I** Am the true vine, and my Father is an husbandman.

2 * Euery branch that beareth not fruit in me, hee is taken away: & euery one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 * Now are ye cleane throughe by worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as by branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye do nothing.

6 If a man abide not in mee, he is cast forth as a branch, and withereth: and men gather them, and cast the into the fire, and they burne.

7 If ye abide in me, & my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herin is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in me, and my loue.

10 If ye shall keepe my commandments, ye shall abide in my loue, as I haue kept my Fathers commandments, & abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 * This is my commandment, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 We are my friends, if ye do whatsoeuer I command you.

15 Henceforth, call I you not seruantes: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen mee, but I haue chosen you, and ordeyned you, that ye go and bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my name, hee may geue it you.

17 These things command I you, that ye loue one another.

18 If the worlde hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen

you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe your wordes.

21 But all these things which they do vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the word might be fulfilled, that is writte in their Law, * They hated me without a cause.

26 But when the Comforter shall come, whom I will send vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnes also, because ye haue bene with mee from the beginning.

CHAP. XVI.

a He putteth them in remembrance of the crosse, & of their owne infirmitie to come. 7 And therefore doeth comfort them with the promise of the holy Ghost. 16. Of the coming againe of Christ. 17 Of his ascension. 18 To aske in the name of Christ. 23 Peace in Christ, and in the world affliction.

1 These things haue I said vnto you, that ye should not be offended. 2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that ye doeth God seruice.

3 And these things will they do vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you this. And these things haue I said I vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh mee, Whither goest thou?

6 But because I haue said these things vnto you, your heartes are full of sorowe.

7 Yet I tell you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 And when he is come, he will reprove the worlde of sinne, & of righteousnes, and of iudgement.

© ggg. ii.

9 Of Church.

Chap. 13. 16.

mat. 10. 24.

Mat. 24. 9.

g The word also significth, to be diligent to eschew fautes to trip one in.

h Which is the selfe same word, but called thein because they preach it.

i But shoulde haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselves as if they had bene verie holy and without all sinne.

l That is, in the holy Scriptures.

Ty. 1. 25. 10.

Chap. 14. 26.

John. 24. 49.

Mat. 7. 17.

Chap. 13. 10.

a We can bring forth no fruit, except we be ingrafted in Christ.

b We must be rooted in Iesus Christ by faith, which cometh of the word of God.

c So that ye follow Gods word which ye comprehend by faith d Wherewith I loue you.

e Perfect and entier.

Chap. 13. 34.

1. thes. 4. 9.

1. iohn. 3. 11.

and. 4. 22.

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

Mat. 18. 19.

a And so shrinke from me.

" Greeke, put you on of the Synagogues.

b He bare with them because they were but weaklings.

c For if you did consider, ye would reioyce.

d Or, conuince. This is to be vnderstand of the comming of the holy Ghost whē his vertue and strength shall shine in the

e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleue in him, *Act. 2. 37.* and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whome they called the carpenters sonne, & willed to come downe from the crosse) am the very Sonne of God which haue overcome all power of hel, & reigne ouer all, *Eph. 1. 19, 20.*

h These things are contained in the doctrine of the Apostles which onely is sufficient.

i As touching the spirituall kingdom of God: for the Apostles knew not that til after the resurrection.

k Mine absence shall not be long: for I will fend you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glory, and so will I indu: you with mine heavenly vertue.

m By the power and vertue of the holy Ghost.

n For it shall be grounded vpon my resurrection and the grace of the holy Ghost.

o For ye shall haue persite knowledge, and shall no more doubt, as ye were wont. *Chap. 14. 13, mat. 7. 7. and 1. 3. mar. 11. 24. luke. 11. 0. ian. 1. 5.*

p In respect of that, that you shall obteyne, if you aske in sayth.

9 Of time, because they beleene not in me:

10 Of righteousnes, because I go to my Father, and ye shall see me no more:

11 Of iudgement, because the pynne of this world is iudged.

12 I haue pet many things to say vnto you, but ye cannot beare the: now.

13 Howbeit, when he is come which is the Spirit of truely, he will lead you into all truely: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and ye will thew you the things: so come.

14 Ye shall glouifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

16 A litle while, and ye shall not see me: & againe a litle while, and ye shall see me: for I go to my Father.

17 Then sayde some of his disciples among themselves, What is this that he sayth vnto vs, A litle while, and ye shall not see me, and againe, a litle while, and ye shall see me, and, for I go to my Father?

18 They said therfore, What is this that he sayeth, A litle while: we knowe not what he sayth.

19 Nowe Iesus knelwe that they would aske him, and sayde vnto them, Doe ye enquire among you selues, of that I sayd, A litle while, and ye shall not see me: and againe, a litle while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe & lament, & the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when she traunpleth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she reioiceth no more the anguish, for ioy that a man is borne into the worlde.

22 And ye now therfore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me no thing. Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall in more speake to you in parables: but I shall shew you plainly of the Father.

26 By the power and vertue of the holy Ghost.

27 For it shall be grounded vpon my resurrection and the grace of the holy Ghost.

28 For ye shall haue persite knowledge, and shall no more doubt, as ye were wont. *Chap. 14. 13, mat. 7. 7. and 1. 3. mar. 11. 24. luke. 11. 0. ian. 1. 5.*

29 In respect of that, that you shall obteyne, if you aske in sayth.

26 At that day shall ye aske in my Name, & I shall not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loneth you, because ye haue loued me, & haue beleued that I came out from God.

28 I am come out from the Father, and came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. Whys this ye beleue, that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Beholde, the houre cometh, and is already come, that ye shall be scatte: red euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that in mee ye might haue peace: in the worlde ye shall haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for him selfe and his Apostles, and also for all such as receiue the truth.

1 These things spake Iesus, and lift vp his eyes to heauen, and sayde, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him a power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the onely verie God, & whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the work which thou gauest me to do.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest mee out of the worlde: & thine they were, and thou gauest them me, and they haue kept thy worde.

7 Nowe they knowe that all things whatsoever thou hast giuen mee, are of thee.

8 For I haue giue vnto them thy words, which thou gauest mee, and they haue receiued them, & haue knowen surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but

9 Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their requits without difficultie or any paine. *Chap. 17. 8.*

Mat. 28. 31. mar. 1. 4. 27.

1 Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

2 We haue rest and comfort when we are truly grafed in Christ.

Mat. 28. 18.

a Christ hath al rule and domination ouer men.

b Which are the elect.

c That is, that they acknowledged ge both the Father and the Sonne to be verie God.

d Atwell by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the onely foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, & sanctified. *Rom. 8. 29.*

f That is, the reprobate.

but these are in the world, and I come to thee, Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one, as we are.

g That they may be joyed in vnitie of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act. 1. 16, 18, and 4. 27, 28.
Psal. 109. 7.
 i But are separated by the Spirit of regeneration.

Or, consecrate the
 k *to thy selfe.*
 l Renew them with thine heavenly grace, that they onely may seeke thy will.
 m Which thing declareth that Christs holines is ours.

n That the infidels may by experience be conuicted to confesse my glory.
 o I haue shewed them the example and paterne of perfect felicity.

Chap. 13. 26.
 o That they may profite, and grow vp in such fort, that in the end they may enioye the eternall glorye with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

12 While I was with them in this world, I kept them in thy Name: those that thou gavest me, haue I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled.

13 And now I come to thee, and these things speake I in the world, that they might haue my hope fulfilled in them selves.

14 I haue given them thy worde, and the worlde hath hated them, because they are not of the worlde, as I am not of the worlde.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepest them from euil.

16 They are not of the worlde, as I am not of the worlde.

17 Sanctifie them with thy truth: thy worlde is truth.

18 As thou diddest send me into this world, so haue I sent them into the worlde.

19 And for their sakes sanctifie I myselfe, that they also may be sanctified through thy truth.

20 I praye not for these alone, but for them also which shall beleue in me, though they worlde.

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in vs, that the worlde may beleue that thou hast sent me.

22 And the glorie that thou gavest me, I haue given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfecte in one, and that the worlde may know, that thou hast sent me, and hast loued them, as thou hast loued me.

24 O Father, I wil that they which thou hast given me, be with me euen where I am, that they may behold my glorie, which thou hast given me: for thou lovest me before the foundation of the worlde.

25 O righteous Father, the worlde also hath not knownen thee, but I haue knownen thee, and these haue knownen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

CHAP. XVIII.

3 Christ is betrayed, 6 The wordes of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare, 13 Iesus is brought before Annas and Caiaphas, 15 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

1 When Iesus had spoken these things, he went forth with his

disciples, other 60. Which was was a garden, into the which he entred, a deepe valley through the which a streame ran after a greaie raine.

2 And Judas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 Judas then after he had received a band of men and officers of the hie Priests, and of the Pharisees, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth, Iesus said vnto them, I am hee. Nowe Judas also which betrayed him, stood with them.

6 None then as he had said vnto them, I am he, they went backwards, and fel to the ground.

7 Then he asked the again, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am hee: therefore if ye seeke me, let these goe their way.

9 This was that the worde might be fulfilled which he spake, Of them which thou gavest me, haue I lost none.

10 Then Simon Peter taking a sword, drew it, and smote the hie Priestes servant, and cut of his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put up thy sword into the sheath: shall I not drinke of the cuppe which my Father hath given me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him.

13 And led him alway to Annas first (for he was father in law to Caiaphas, which was the hie Priest: that same peere)

14 And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 And Simon Peter followed Iesus, and another disciple, and that disciple was knownen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knownen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then saide the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was cold, and they warmed them selves. And Peter also stood among them, and warmed him selfe.

19 The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly

1. K. 18. 1. 18.
mat. 26. 36.
mark. 14. 32.
luke. 22. 39.
Mat. 26. 47.
luke. 22. 47.
 b The which he had obtained of the gouernour of the Temple.
Chap. 17. 19.
 c He both speareth their bodies and also saueeth their soules.
Luke. 3. 2.
 d Who sent Christ vnto Caiaphas the hie Priest bound.
 e Although this office was for terme of luse by Gods ordinance, yet the ambition & dissension of the Iewes caused the Romans from time to time to change it either for briberie or fauour.
Chap. 21. 50.
Mat. 26. 58.
mar. 14. 54.
luke. 22. 54.
 f That is, frankly, and plainly.

to the world: I enter taught in the Synagogue and in the Temple, whiche the Jewes resort continually, and in secret haue I said nothing.

21 Why askest thou me: aske them which heard me what I said vnto them: be- hold, they knowe what I said.

22 When he had spoken these things, one of the officers which stood by, inuoe- Jesus with his rod, saying, Answerest thou the hie Priest to?

23 Jesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue wel spoken, why smitest thou me.

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 ¶ And Simon Peter stood and warmed him selfe, and they said vnto him, Wert not thou also of his disciples? Hee denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose care Peter smote of, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ Then led they Jesus from Caiaphas into the common hall. Nowe it was morning, and they then selues went not into the common hall, least they should be defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and saide, What accusation bringest thou against this man?

30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then saide Pilate vnto them, Take ye him, & iudge him after your owne lawe. Then the Jewes said vnto him, It is not lawfull for vs to put any man to death.

32 It was that the worde of Jesus might be fulfilled which he spake, signifying what death he should die.

33 ¶ So Pilate entred into the common hall againe, and called Jesus, & said vnto him, Wert thou the King of the Jewes?

34 Jesus answered him, Sailest thou that of thy selfe, or did other tel thee of me?

35 Pilate answered, Wilt thou saye I am a Jewe? Thyne owne nation, and the hie Priestes haue deliuered thee vnto me. What hast thou done?

36 Jesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Jewes: But nowe is my kingdome not from hence.

37 Pilate then said vnto him, Wert thou a King then? Jesus answered, Thou saiest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euer yone that is of the truth, heareth my voyce.

38 Pilate saide vnto him, What is truth? And when he had said that, he

went out againe vnto the Jewes, and said vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome, that I should deliuer you one loafe at the Pasche: will ye then that I loose vnto you the King of the Jewes?

40 ¶ Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murthrer.

CHAP. XIX.

¶ When Pilate could not asswage the rage of the Jewes against Christ, he deliuereth him vp with his superscription to bee hanged betwene two theues. 23 They cast lottes for his garments, 26 He commendeth his mother vnto Iohn, 28 Cal- leth for drinke, 33 Dyeth, and his side is pierced, and taken downe from the crosse. 38 He is buried.

1 Then Pilate rooke Jesus & scour- ged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Jewes. And they smote him with their rodde.

4 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Jesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the hie Priestes and officers saue him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Jewes answered him, We haue a lawe, and by our law he ought to die, because he made him selfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraide,

9 And went againe into the common hall and said vnto Jesus, Whence art thou? But Jesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Jesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thence forth Pilate sought to loose him, but the Jewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoener maketh him selfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that word, he brought Jesus forth, and fate downe in the iudgement seat in a place called the Pavement, & in Hebrew, Gabbatha.

14 And it was the preparation of the Pasche, and about the first houre:

and he said vnto the Jewes, Beholde your King.

Mat. 27. 15.

mar. 15. 6.

luke. 23. 17.

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser.

Act. 3. 14.

Mat. 27. 27.

mar. 15. 16. 17.

a He thought to haue pacified the furie of the Jewes by some indifferent correction.

b He spake in mockerie, because Christ called him selfe King.

c Christ was in deede the Sonne of God, & therefore might iustly call him selfe without breach of the Lawe: wherefore their coloured accusation was falsely applied.

d Hereby he sheweth him, he ought not to abuse his office and authoritie.

e A place somewhat high and raised vp.

f Which was midday.

Mat. 26. 57.

mar. 14. 53.

luke. 22. 54.

g After that Caiaphas had first sent him to him.

Mat. 26. 69. 70.

mar. 14. 67.

luke. 22. 55. 56. 57.

Mat. 27. 2.

mar. 15. 1.

luke. 23. 1.

Act. 10. 38. & 11. 3

h He spake this disdainfully, because they were so bent against all right & equitie.

i As if they should say, Thou wilt not suffer vs to do it: for he knewe that it was not permitted to them by the Romanes to punish w death.

Mat. 20. 19.

Mat. 27. 11.

mar. 15. 2.

luke. 23. 3.

k It standeth not in strength of me nor in world ly defence.

l This was a mocking & disdainful question.

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto the, What I crucifie pour King? The hye priests answered, We haue no king but Cesar.

16 Then deliuered he him vnto them, to be crucified. And they tooke Iesus, & led him away.

17 And he bare his crosse, and came into a place named of dead mens Skulls, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two oth-
er with him, on either side one, and Iesus in the middes.

19 And Pilate wrote also a title, & put it on the crosse, and it was writen, IESVS OF NAZARET THE KING OF THE IEVVES.

20 This title the read many of þe Iewes: for the place where Iesus was crucified, was neere to the cite: and it was writen in ^h Hebrew, Greeke and Latin.

21 Then said the hye Priests of þe Iewes to Pilate, Write not, The king of the Iewes, but that he sayd, I am the king of the Iewes.

22 Pilate answered, What I haue writen, I haue writen.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and his coate: and the coat was without seame, woven from the toppe throughout.

24 Therefore they said one to another, Let vs not deuide it, but cast lottes for it, whose it shal be. This was that þe Scripture might be fulfilled, which sayeth, * They parted my garments among them, & on my coat did cast lottes. So the souldiers did these things in dede.

25 ¶ Then stood by the crosse of Iesus his mother, & his mothers sister, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus saue his mother, & the discipie standing by, whome he loved, he said vnto his mother, Woman, behold thy sonne.

27 Then saide he to the discipie, Beholde thy mother: & from that houre, the discipie tooke her home vnto him.

28 ¶ After, when Iesus knew þe al things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vinegre, & they filled a sponge with vinegre, & put it about ^{an} hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegre, he saide, It is finished, and bowed his head, and gaue up the ghost.

31 The Iewes then (because it was the Preparation, that the bodies shoulde not remaine vpon the crosse on þe Sabbath daye: for that Sabbath was an ^a hie daye) besought Pilate that their legges might be broken, and that they might be taken downe,

32 Then came the souldiers & brake the legges of the first, & of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water.

35 And by that saue it, bare recozde, and his recorde is true: & hee knoweth that he sayth true, that ye might beleue it.

36 For these things were done, that the * Scripture shoulde be fulfilled, That a bone of him shalbe broken.

37 And againe another Scripture sayth, They shall see him, whome they haue thrust through.

38 ¶ And after these things, Ioseph of Arimathea (who was a discipie of Iesus, but secretly for feare of the Iewes) besought Pilate þe he might take down þe body of Iesus. And Pilate gaue him licence. Hee came the & tooke Iesus body.

39 And there came ^a also Nicodemus (which first came to Iesus by night) & brought of myrrhe & aloes mingled together about an hundred pounce.

40 ¶ Then tooke they the body of Iesus, & wrapped it in linen clothes with the obdures, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, & in the garden a newe sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 2 So do Peter and Iohn. 3 The two Angels appeare. 4 Christ appeareth to Mary Magdalene, 5 And to all his disciples. 6 The incredulitie of Thomas. 7 His confession.

1 Nowe * the first daye of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone take away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipie whome Iesus loved, and said vnto them, They haue taken away the boide out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and the oth-
er discipie, and they came vnto the sepulchre.

4 So they ranne both together, but the other discipie did outrunne Peter, and came first vnto the sepulchre.

5 And hee stouped downe, & saue the linen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie,

7 And the * herche that was vpon his head, not lying with the linen clothes, & s g g. iii. but

o Which declar-
eth that he was
dead in dede as
he rose againe fro
death to life.

Exod. 12. 46.
nom. 9. 12.

Zech. 12. 10.

Mat. 27. 57.
mar. 15. 43. 45.

p That is to say,
before Christs
death, but now
he declareth him
selfe manifestly.

Chap. 3. 2.

q This honora-
ble burial was as
a preparation &c
entrie vnto the
resurrection.

Mar. 16. 9.
luke. 24. 1.

a She departed
from home be-
fore day, and
came thither a-
bout the sunne
rising, Mar. 16. 2.

Or, napkin.

Mat. 27. 32.
mar. 15. 27.
luke. 23. 26.

g Which was
the place of execu-
tion.

A Because al na-
tions might vn-
derstande it.

Mat. 27. 33.
mar. 15. 24.
luke. 23. 34.

i That which
was prefigured
in David, was ac-
complished in
Iesus Christ.
Psalme. 22. 1.
Or, Cleopas.

k Or fastened it
vpon an hyssope
stalke.

l It may appeare
that the crosse
was not hie, seeing
a man might
reach Christs
mouth with an
hyssope stalke,
which as appea-
reth, King. 4. 33
was the lowest a-
mong herbes, as
figeeder was hieft
among trees.
m Mans saluati-
on is perfected by
onely sacrifice of
Christ: and al the
ceremonies of
Law are ended.
n Because of day
of the Pasche
fel on the Sab-
bath day,

but wrapp'd together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleueed :

9 For as yet they knew not the Scripture, That hee must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stode without at the sepulchre weeping : & as she wept, she bow'd her selfe into the sepulchre.

12 And saw two Angels in white, sitting, the one at the head, and the other at the fete, where the bodie of Iesus had lain.

13 And they said vnto her, Woman, why weepest thou ? She saide vnto them, They haue taken away my bodye, & I know not where they haue layd him.

14 When he had thus saide, she turned her selfe back, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not : for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascende vnto my Father, and to your Father, and to my God, & your God.

18 Marie Magdalene came and told the disciples that shee had seene the Lorde, and that hee had spoken these thinges vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Jewes, came Iesus and stode in the middes, and said to them, Peace be vnto you.

20 And when he had so saide, he shewed vnto them his hands, and his side. They were the disciples glad when they had seene the Lorde.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had saide that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 Whosoever sinnes ye remit, they are remitted vnto them: and whosoever sinnes ye reterpe, they are reterped.

24 ¶ But Thomas one of the twelue, called Didimus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lorde: but he sayd vnto them, Except I see in his hands the print of the nayles, and put

my finger into the print of the nayles, and put mine hand into his side, I will not beleuee it.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, & stood in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, & put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and sayd vnto him, Thou art my Lord, & my God.

29 Iesus saide vnto him, Thomas, because thou hast seene me, thou believest: blessed are they that haue not seene, and haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these thinges are written, that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 2 He commaundeth Peter earnestly to feede his sheepe. 3 He forewarneth him of his death. 25 Of Christs manifold miracles.

1 After these thinges, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he him selfe.

2 There were together Simon Peter, & Thomas, which is called Didimus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They saide vnto him, We also will go with thee. They went their way, and entred into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, ¶ Syrs, haue ye any meat? They answered him, No.

6 Then he saide vnto them, Cast out the net on the right side of the ship, & ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore saide the disciple whom Iesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he girded his coat to him (for he was naked) and cast him selfe in to the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundred cubites) and they drew the net with fishes.

9 As soon as then as they were come to land, they sawe boate coales, and fishe layd thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes,

Which depend vpon the simplicitie of Gods word, & ground not them selues vpon mans sense and reason. Chap. 21. 25.

Or, lake of Genneareth.

Or, Children.

a Albeit they knewe him not, yet they followed his counsel, because they had al night taken paines in vaine. b It was some linen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also lected not his swimming.

b That is, Iohn which wrote this Gospel.
c He beleueed that Christs bodie was taken away, according as Marie reported.
Or, to their company.
Mat. 28. 9.
Mar. 16. 5.

d Because she was to much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heaven, where onely after his ascension he remaineth, and where we sit w him at the right hand of y Father
e That is, y disciples: for he was the first borne among many brethren.
Psa. 22. 23, 23. rom. 8. 29. colof. 1. 18.
f He is our Father & our God, because Iesus Christ is our brother.
Mar. 16. 14.
Luke. 24. 36.
g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peters is read, Act. 5. 19. & 12. 10
h Oral prosperitie: which manner of greeting y Jewes vsed.
i To giue them greater power & vertue to execute that weightie charge y he would commit vnto them.
Mat. 28. 18.

- fishes, which ye haue now caught.
- 11 Simon Peter stepped forth and drew the net to lande, full of great fishes, an hundred, fiftie and thre: and albeit there were so many, yet was not the net broken.
- 12 Iesus saide vnto him, Come, & dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.
- 13 Iesus then came, and tooke bread, & gaue them, and fish likewise.
- 14 This is now the third time that Iesus shewed him selfe to his disciples, after that he was risen againe from the dead.
- 15 ¶ So when they had dined, Iesus saide to Simon Peter, Simon sonne of Iona, clouist thou me more then these? He saide vnto him, Yea Lord, thou knowest that I loue thee. He saide vnto him, Feede my lambs.
- 16 He saide to him againe the second time, Simon the sonne of Iona, louest thou me? He saide vnto him, Yea Lord, thou knowest that I loue thee. He saide vnto him, Feede my sheepe.
- 17 He saide vnto him the third time, Simon the sonne of Iona, lonest thou me? Peter was sory because he saide to him the thirde time, Louest thou me: & saide vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus saide vnto him, Feede my sheepe.
- 18 Verely, verely I say vnto thee, When

- thou wast young, thou girdest thy selfe, and walkest whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest not.
- 19 And this spake he, signifying by what death he should glorifie God. And when he had saide this: he saide to him, Followe me.
- 20 Then Peter turned about, & saue the disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had saide, Lord, which is he that betrayeth thee?
- 21 When Peter therefore saue him, he saide to Iesus, Lord, what shall this man do?
- 22 Iesus saide vnto him, If I will that he tarry till I come, what is it to thee? follow thou me.
- 23 Then went this word abroad among the brethren, that this disciple should not die. Per Iesus said not to him, He shall not die: but if I will that he tarry till I come, what is it to thee?
- 24 This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.
- 25 * Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe so many bookes that should be written, Amen.

e In steade of a girdle, thou shalt be yed with bands & cords: & whereas now thou goest at libertie, then thou shalt be drawn to punishment when thy flesh shall after a sort resist

(chap. x. 33.)

Chap. x. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

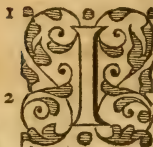
THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LUKE THE EUANGELIST.

THE ARGUMENT.

CHRIST, after his ascension, performed his promises to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maintainer thereof for ever. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the founde of his Gospell. And here, in the beginning of the Church, and in the encrease thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress, & ouerthrowe the Gospell: he raiseth conspiracies, tumults, commotions, persecutions, slanders and all kinde of enuities. Again we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to follow their captaine Christ, leaving as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioynd with the Gospell, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheless God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorrow, ioye: in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.



1 **H**ave made the former treatise, O Theophilus, of all that Jesus began to do, and teach, 2 Until the day, that he was taken up, after that he through the holy Ghost, had given ^b commandements unto ^d Apostles, whom he had chose: 3 To whom also he presented him selfe alive, after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie daies, and speaking of those things which appertaine to the ^c kingdom of God. 4 And when he had gathered them together, he commanded them, that they should not departe from Jerusalem, to wait for the promise of the Father, which, said he, ye have heard of me. 5 For John indeede baptized with water, but ye shall be baptized with the ^e holy Ghost within these fewe daies. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? 7 And he saide unto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his own power, 8 But ye shall receive power of the holy Ghost, which he shall come upon you: & ye shall be witnesses unto me both in Jerusalem & in all Judea, & in Samaria, & unto the uttermost part of the earth. 9 And when he had spoken these things, while they behelde, he was taken up: for a cloude tooke him up out of their sight. 10 And while they looked stedfastly toward heaven as he went, behold, two men stood by them in white apparel, 11 Which also saide, Ye men of Galilee, why stande ye gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as ye have seene him go into heaven. 12 ¶ Then returned they unto Jerusalem from the mount that is called the mount of Olives, which is nere to Jerusalem, containing a Sabbath dayes journey.

13 And when they were come in, they went up into an upper chamber, where abode both Peter, and James, and John, and Andrew, Philippe, & Thomas, Bartholomew, and Mattheue, James the sonne of Alphaeus, and Simon Zclores, & Judas James brother. 14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren. 15 ¶ And in those daies Peter stood by in the middes of the disciples, and said, (now the number of names that were in one place, were about an hundred & twentye) 16 Ye men and brethren, this Scripture must needs have bene fulfilled, which the ^f holy Ghost by the mouth of David spake before of Judas, which was ^g guide to them that tooke Jesus. 17 For he was nombred with vs, and had obtained ^h fellowship with us in this ministration. 18 Ye therefore hath purchased a felde with ⁱ reward of iniquitie: and when he had throwen downe himselfe headlong he brast asunder in the middes, & all his bowels gulshed out. 19 And it is knowne unto all the inhabitants of Jerusalem, in so much, that that felde is called in their owne language, Acceldama, that is, The felde of blood. 20 For it is writen in the booke of Psalmes, Let his habitation be void, and let no man dwell therein: also, Let another take his ^j charge. 21 Wherefore, of these men which have companied with vs, all the time that the Lord Jesus was ^k conversant among vs, 22 Beginning from the Baptisme of John, unto the day that he was taken up from vs, must one of them be made a witness with vs of his ^l resurrection. 23 And they presented two, Joseph called Barsabas, whose surname was Justus, and Matthias. 24 And they prayed, saying, Thou Lord, which knowest the heartes of all men, shewe whether of these two ^m thou hast chosen, 25 That he may take the roume of this ministration and Apostleshippe, from which Judas hath gone astray, to goe to his owne place. 26 Then they gave forth their lottes: & the lot fel on Matthias, and he was by a common consent counted with the Eleven Apostles.

CHAP. II.

3 The Apostles having received the holy Ghost, make their hearers astonished. 14 Where Peter had stopped the mouths of the mockers, he sheweth the visible graces of the holy Spirit: that Christ is come,

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same. b To preach the Gospel. c Who as they were called by God, so had they their consciences assured by his holy Spirit. d Whereby God reigneth in vs. e Because they should be witnesses of his ascension. Luke 24. 49. John 14. 26. and 15. 26. & 16. 7. Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. & chap. 7. 2. and 1. 16. and 10. 4. f That is, with those spirituall graces, which Jesus onely giveth by his Spirit. g This declareth mans impatience, who can not abide quietly till Gods appointed time come, but would have all things accomplished according to their affections, Reade Zech. 6. 14. h For this pasceth our capacity, and God reserveth it to him selfe. i To stand in the face of the whole world, which signifieth that they must enter into heaven by afflictions, and therefore must fight before they get the victorie. k Hereby they might learne that the Messias was not only for the Jewes, but also for the Gentiles. Luke 24. 47. l Whereby they knew certainly whither he went. m Which were Angels in mens forme. n And seeking him with carnall eyes. o As the true redeemer to gather vs unto him.

p Which was two mile, according to Jewes tradition, albeit it was not so appointed by the Scriptures. q A lively patterne to learne how to dispose our selves to receive gifts of the holy Ghost. r Partly to obtaine the holy Ghost, & partly to be delivered from the present dangers. Or, women. s The offence, which might have come by Judas fall, is here by taken away, because the Scripture had so forewarned. Psalm 41. 9. John 13. 27. & 18. 23. Or, portion. t Perpetuall infamie is the reward of all such as by unlawfully gotten goods bye any thing. Mat. 27. 5. Psalm 69. 25. Or, ministerie. u Grecke, went in, and went out. u In that he mencioneth the principall article of our faith, he comprehendeth also the rest. x To the intent that he take should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

come. 41 He baptizeth a great number that were converted. 42 The godlie exercise, charitie, & diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo. 23. 16. Leu. 23. 16. Deut. 16. 9. because *f* they might not only be knowne there, but also through the world. **b** That is, the Apostles, Chap. 1. 5. and 11. 15. and 19. 6. mat. 3. 11. mar. 1. 8. luc. 3. 16. **c** Whereby is signified the holy Ghost.

d This signe agreeth with the thing, which is signified thereby.

e To declare the vertue and force that shuld be in them.

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language.

h Those that dwelt at Rome.

i Whose ancestors were not of the Iewish nation but were converted to the Iewes religion, which their children did profess.

k That is, such as were converted to the Iewish religion, which

were before Painims and idolaters. **k** There is no worke of God so excellent, which the wicked scoffers doe not deride. **Or, sweet.** 1 He expoundeth Iohs minde without binding him selfe to his wordes. *1oel. 2. 28. isa. 44. 3.* **m** Or man: meaning young and olde, man and woman. **n** Meaning, that God will shewe him selfe very familiarly and plainly both to olde and young.

1 And when the 5 day of Pentecoste was come, they were all with one accorde in one place.

2 And sodainly there came a sounde from heauen, as of a rushing & mightie winde, and it filled all the house where they late.

3 And there appeared vnto them clouen tongues, like *f* fire, & it late vpon eche of them.

4 And they were all filled with the holie Ghost, and began to speake with other tongues, as the Spirit gauethem *v*terance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noised, the multitude came together and were allonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galilee?

8 Howe then heare we euery man our owne langage, wherin we were borne?

9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Bithynia, and Damphiria, of Egypt, & of the partes of Libya, which is beside Cyrene, & strangers of Rome, and *f* Iewes, and *f* Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderful workes of God.

12 They were all then amazed, and doted, saying one to another, What map this be?

13 And others mocked, and saide, They are full of *f* newe wine.

14 But Peter standing with the Eleuen, lift vp his voyce, and said vnto the, Ye men of Iudea, and ye all that inhabit Ierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the thirde houre of the daye.

16 But this is that, which was spoke by the Prophet *Joel*.

17 And it shalbe in the last dayes, sayeth God, I will poure out of my Spirit vpon all *f* flesh, and your sonnes, and your daughters shall prophesie, & your pong men shall see visions, and your *f* olde men shall dreame dreames.

18 And on my seruantes, and on mine handmaides I will *f* poure out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauē above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 * The *f* Sunne shall be turned into darkenes, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, * that whosoener shall call on the *f* name of the Lord, shalbe saved.

22 Ye men of Israel, heare these wordes. Zeils of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as pee your selues also knowe:

23 Him, I say, haue ye taken by the hand *s* of the wicked, being deliuered by the determinate counsell, and *f* foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the *f* ioines of death, because it was impossible that he should be holden of it.

25 For Dauid saith concerning him, * I behelde the Lord alwayes before me: for he is at my *r*ight hande, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moued not also my flesh shall rest in *f* hope.

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine holie one to *f* see corruption.

28 Thou hast shewed me the *r* wayes of life, and shalt make me full of *f* oiope with thy countenance.

29 When and hereaft, I may boldly speake vnto you of *f* Patriarke Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a *z* Prophet, and knewe that God had *f* sworn with an othe to him, that of the fruite of his loynes he would rayse vp *f* Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that *f* his soule should not be left in *f* graue, neither his flesh should *f* see corruption.

32 This Iesus hath God raised vp, where of we all are witnesses.

33 Since then that he by the bright had of God hath bene exalted, and hath *f* recei-

o Euen in great abundance.

1oel. 2. 31.

p God will shew such signes of his wrath

through all the world, that men shalbe no lesse amazed the *i* is the

whole order of nature were changed.

1oel. 1. 12.

rom. 16. 1.

q He reacheth this remedie to auoide *f* wrath,

and the threatenings of God, and to obtaine saluation.

r God caused their wickednes to set forth his glorie, contrarie to their mindes.

f As Iudas treason & the Iewes

crudelty towards christ were most detestable, so

were they not onely knowne to the eternall

wisdom of God, but also directed by his immuta-

ble counsell to a most blessed end.

Or, prouidence.

t Both as touching the paine, & also the honour of Gods

wrath and curse.

Psal. 16. 8. 9.

u To signifie *f* nothing can comfort vs in our

afflictions, except we knowe that God is present with vs.

x Our hope standeth in Gods defence.

Or, life, or person.

Or, fields.

y In restoring me from death

to life. *1. King. 2. 10. chap. 17. 36.* **z** And so knewe by reuelation and special promes that which els he could not haue knowne. *Psal. 131. 11.* *Psal. 16. 10. chap. 13. 31.* *Or, person.* **a** The world signifieth a place where one can see nothing. *Or, fields.* **b** By the vertue and power. **c** He obtayned of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Ghost to be sent vnto them.

ned of his Father & promises of the holy Ghost, he hath shed forth this which ye now see and heare.

Psalm. 110. 1.
d And therefore Christ doeth farre excel David.

e Christ is the onely redeemer vnto whome al powers are subiect and must obey.

f That is, hath appointed as King and ruler: and note, that in al this Sermon Peter speaketh of Christs man-hode, as he was dead, buried, risen and ascended to heauen.

g He speaketh not here of the forme of baptism, but teacheth that the whole effect thereof consisteth in Iesus Christ.

h The visible signes. i Christ is promised both to the Iewes and Gentiles, but the Iewes haue the first place.

**Or, protested before God.*

**Or, persons.* k Which standeth in brotherly loue, and liberality. Rom. 15. 26. 2. Cor. 9.

l 3. Hebr. 13. 16. i Which was the ministracion of the Lords supper.

Chap. 4. 32. m Not that their goods were mingled all together: but such order was obserued, that euery man frankly relieved anothers necessitie. *Chap. 2. 7.* n They did eat together, and at these feastes did vie to minister the Lords supper. 1. Cor. 11. 21, Jude 12. **Or, from house to house.* o Whereby we see that the Apostles trauielled not in vaine.

34 For David is not ascended into heauen, but he saith, *The Lord said vnto my Lord, d Sit at my right hand,

35 vntill I *make thine enemies thy footstool.

36 Therefore, let all the house of Israel knowe for a suretie, h God hath made him both Lord, and Christ, this Iesus, i say, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their heartes, and saide vnto Peter and the other Apostles, when and brethren, What shall we do?

38 Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes: and ye shall receiue the b gift of the holy Ghost.

39 For the promises all made vnto you, and to your children, & to all that are afare of, euen as many as the Lord our God shall call.

40 And with many other wordes hee besought, and exhorted them, saying, Saue your selues from this forwarde generation.

41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about thre thousand i soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beloued, were in one place, and had all things i common.

45 And they solde their possessions and goods, and parted them to all men, as euery one had neede.

46 And they continued daily with one accord in the Temple, *and breaking bread at home, did eat their meate together with gladnes and singleness of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church o from day to day, such as should be saved.

houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whom they layde daile at the gate of the Temple called Beautiful, to aske b almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with John, said, Look on vs.

5 And he gaue heerde vnto them, trusting to receiue some thing of them.

6 Then said Peter, Silner and gold haue I none, but such as I haue, that giue I thee: In the name of Iesus Christ of Nazareth rise vp, and walke.

7 And hee tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saue him walke, & praising God.

10 And they knewe him, that it was hee which late for the almes at the Beautifull gate of the Temple: and they were amazed, & soze astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porche which is called Solomons.

12 So when Peter saue it, he answered vnto the people, Ye men of Israel, why marrieile ye at this? or why looke ye so steadfastly on vs, as though by our own power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Jacob, the *God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when he had iudged him to bee deliuered.

14 *But ye denied the help one and the iust, and desired a murderer to be giue you.

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name hath made this man sound, whom ye see, and knowe, through faith in his name: and the sauey which is by him, hath giue to him this disposition of his whole bodie in the presence of you all.

17 And nowe brethren, I knowe that through ignorance ye did it, as did also your governors.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, & turne, that your sinnes maye be put awaie, that ye maye not almes.

b Because his disease was incurable, he gaue him selfe to liue of almes.

c He had the gift of healing sicknesses.

d In the vertue of Iesus: for Christ was the authour of this miracle, and Peter was the minister.

e He correcteth the abuse of me, who attribute that to mans holines, which onely appertaineth to God.

Chap. 5. 30.

Mat. 27. 20.

mar. 15. 11.

luke 23. 10.

john 18. 40.

f To wit, Barabbas.

g To wit, Gods Name, whereby it appeareth that they did strue against God.

1. Pet. 1. 21.

**Or, in Christ.*

h He doeth not excuse their malice, but because that ignorance & a blind zeale had many, hee putteth them in hope of saluatio. i He meanth some, & not all.

CHAP. III.

7 The lame is restored to his feete. 23 Peter preacheth Christ vnto the people.

a Which is with vs, three a clock after noone, which was their euening sacrifice, at which the Apostles were present to teach, y the shadowes of the Law were abolished by that lambe that rooke away the sinnes of the world.

NOWE Peter & John went vp together into the Temple, at the ninth

k When Iesus
shal come to
iudge the world,
ye shall knowe
he wil be your
redemer, & not
your Iudge.
l We therefore
belueue constant-
ly, y he is in none
other place.
m Which is be-
gun & continu-
eth: but the ful
accomplishment &
perfection is de-
ferred to the last
day.
Dent 18.15.
chap. 7.37.
n Of the stocke
of Abraham.
o Because they
came of y same
natio, & therfore
were heires of y
same promes
which appertain-
ed to y whole
body of y people.
Gen. 12.3, 24.1.3.8. p

when the time of refreshing shal come
from the presence of the Lord.
20 And he shall sende Iesus Christ,
which before was preached vnto you.
21 Whome the heauen must contene
vntill the tyme that all things be re-
stored, which God had spoken by the
mouth of all his holy Prophets since
the world began.
22 * For Moyses said vnto the Fathers,
The Lord your God shall raise vp vnto
you a Prophet, euen of your brethren
like vnto me: ye shall heare him in all
things, whatsoeuer he shal say vnto
you.
23 For it shalbe that euery person, which
hall not heare that Prophet, shall be
destroyed out of the people.
24 Also all the Prophets from Samu-
el, & therefoorth as many as haue spoken,
haue likewise foretold of these dayes.
25 We are the children of the Prophets,
and of the covenant, which God hath
made vnto your fathers, saying to Ab-
raham, * Euen in thy seede shall all the
kinreds of the earth be blessed.
26 First vnto you hath God raised vp
his Sonne Iesus, & him he hath sent to
bless you, in turning euery one of you
from your iniquities.
Both Iew & Gentile, q None are blessed but
in Christ, r So that our regeneration and newnes of life is inclo-
sed vnder this blessing.

C H A P. IIII.

3 Peter and Iohn deliuered out of prison, preach
the Gospel boldly. 10 They confesse plainly the
Name of Christ. 16 They are commanded to
preach no more in that Name. 24 They pray
for the good successe of the Gospel. 31 The in-
crease, vntill, and charitie of the Church.

AND as thei spake vnto the people,
the Priests and the Captaine
of the Temple, and the Sadduces
came vpon them,
2 Taking it grievously that they taught
the people, & preached in Iesus Name
the resurrection from the dead.
3 And they laid hands on them, & put
them in holde, vntill the next day: for
it was now euentide.
4 Howbeit, many of them which heard
the word, beleued, and the number of
the men was aboute fiftie thousand.
5 And it came to passe on the morow,
that their rulers, & Elders, & Scribes
were gathered together at Ierusalem,
6 And Amias the chief Priest, & Caia-
phas, & Iohn, & Alexander, & as many
as were of the kindred of the Priests.
7 And when they had set them before
him, they asked, Vp what power, or
in what Name haue ye done this?
8 Then Peter full of the holy Ghost,
said vnto thei, Ye rulers of the people,
and Elders of Israel,
9 Forasmuch as we this day are exami-
ned of the good dedde done to the im-
potent man, to wit, bp what meanes he
is made whole,
10 We it knowen vnto you all, and to all

the people of Israel, that by the Name
of Iesus Christ of Nazaret, whome ye
haue crucified, whome God raised as
game from the dead, euen by him decty
this man stand here before you, whole.
11 * This is the stone cast aside of you
builders, which is become the head of
the corner.
12 Neither is there saluation in any o-
ther: for among men there is giue none
other name vnder heaue, wherby we
must be saved.
13 Now when they saw the boldnesse
of Peter & Iohn, and vnderstode that
they were vnclearned men & without
knowledge, they maruelled, and knew
them, that they had bene with Iesus:
14 And beholding also the man which
was healed standing with them, they
had nothing to say aganist it.
15 Then they commanded them to goe
aside out of the Council, and conferred
among them selues,
16 Saying, What shall we do to these men?
for surely a manifest signe is done by
the, & it is openly known to all them
dwelling in Ierusalem: & we can not deny it.
17 But what it be noised no farther a-
mong the people, let vs threaten and
charge them, that they speake hence-
forth to no man in this Name.
18 So they called them, and commaun-
ded them, that in no wise they should
speake or teach in the Name of Iesus.
19 But Peter and Iohn answered vn-
to them, & said, Whether it be right in
the sight of God, to obey you rather the
God, iudge ye.
20 For we cannot but speake the things
which we haue seene and heard.
21 So theye threatened them, and let
them go, & found nothing how to punishe
them, because of the people: for all men
praised God for that which was done.
22 For the man was aboute fourtie yere
old, on whome this miracle of healing
was shewd.
23 Then assoone as they were let go,
they came to their fellowes, & shew-
ed all that the hie Priestes and Elders
had saide vnto them.
24 And when they heard it, they lift vp
their voyces to God with one accord, &
saide, O Lord, thou art the God which
hast made the heauen and the earth,
the sea, and all things that are in them.
25 Which yb in the mouth of thy seruant
Dauid hast saide, * Why did the Gen-
tiles rage, & the people imagine vaine
things?
26 The Kinges of the earth assembled,
and the rulers came together aganist
the Lord, and aganist his Christ.
27 For I daunteless, aganist this holp
Sonne Iesus, whom thou hast appoint-
ed, both Herode and Pontius Pilate,
with the Gentiles & the people of Is-
rael gathered their selues together,
28 To do whatsoeuer thine hand, & thy
counsell had determined before to be
done.

Tsal. 118.22.
1/3.28.16.
mat. 21.42.
mar. 12.10.
luke. 20.17.
rom. 9.33.
1 pet. 3.7.
p Meaning
Priests, Elders,
& gouernours.
h Forto vphold
the weight and
force of the buil-
ding.
i That is, none
other cause or
meane.
k The wicked
stil rage aganist
Christ, though
their owne con-
science do con-
demne them.
l They gaue co-
mandement to
preach Christ
no more.
m They preferre
their authoritie
to the ordinance
of God.
n To the intent
that we shoulde
beare witness, &
preach them.
o God hath put
a ring through
y wickednes soles
so that he shal tie
them from their
micheiuous
purposes.
p To encourage
one another, and
to glorifie God.
q They ground
their praiers vpon
Gods promes
who had affu-
red y he woulde
enlarge the king-
dome of Christ.
r This is the ve-
rifying of the
prophecie.
s And appointed
to be King.
t Power, and iu-
stice.
u Al things are
done by y force
of Gods pur-
pose, according
to the decree of
his wil, & Ege.
done. 1.11.

a It is to be
thought y this
was the captaine
of the Romanes
garrison.
b The Sadduces
were great ene-
mies to this do-
ctrine.
c The whole
Church was in-
creased to this
number.
d By whose au-
thoritie or com-
mandement
e For he coulde
not haue spo-
ken of him selfe.
f Iudges ought
not to condemne,
but approue and
commend that
which is wel
done.

Jesus of Nazareth shall destroye this place, and shall change the ordinances, which Moses gaue vs.

Not onely a certeine confidence, but also great maiestie appearing in him.

15 And also all that late in the Councell, looked steadfastly on him, they sawe his face as it had bene the face of an Angel.

CHAP. VII.

2 Steven maketh answer for the Scriptures to his accusers. 51 He rebuketh the hardenекed Iewes, 57 And is stoned to death, 58 Saul keepeth the tormentours clothes.

1 **T**hen said the chiefe Priests, Are these things so?

a Steven was accused by he denied God, and therefore he is more diligent to purge this crime b Hereby he is discerned from y false gods.

2 And he said, Ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

c He speaketh here of Mesopotamia, as it containeth Babylon & Chaldaea in it.

3 And said vnto him, Come out of thy country, and from thy kinned, and come into the land, which I shal shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this lād, wherein he now dwelt,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his seede should be a sojourner in a strange land, & that they should keepe it in bondage, and entreate it euill foure hundred yeres.

7 But the nation to whome they shal be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the couenāt of circumcision: and so Abraham begate Isaac, and circumcised him the eight daye: and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 And the Patriarkes moued with enuie sold Joseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, & gaue him fauour & wisdom in the sight of Pharaos King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when Jacob hearde that there was come in Egypt, he sent our fathers first.

13 And at the seconde tyme, Joseph was knowne of his brethren, and Josephs kinned was made knowne vnto Pharaos.

14 Then sent Joseph and caused his father to be brought, and all his kinned, asuen & thye soe and fiftene soules,

Gen. 15. 13.

d Beginning to reckon the yeres from the time y Isaac was borne. e Take vengeance of them and deliuer my people.

Gen. 17. 9, 10.

Gen. 21. 7.

Gen. 25. 24, 26.

Gen. 29. 23, 25.

Gen. 30. 5. & 35. 12.

Gen. 37. 28.

f That is, preferred & brought all things to a good issue.

Gen. 41. 27, 29, 40.

Gen. 42. 1, 2.

Gen. 45. 4.

g After the Hebrew, threescore and ten.

15 So * Jacob went downe into Egypt, and he * dyed, and our fathers,

16 And were remoued into Egypt, & were put in the sepulchre, that Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promises bryue nere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another king arose, which knewe not Joseph.

19 The same dealt subtilly with our kindred, and enill intreated our fathers, and made them to cast out their pong children, that they should not remaine aliae.

20 The same time was Moses borne, and was acceptable vnto God, which was nourished by in his fathers house thes moneths.

21 And when he was cast out, Pharaos daughter tooke him by, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mightie in wordes and in deedes.

23 Howe when he was full fourey peere olde, it came into his heart to visite his brethren, the children of Israel.

24 And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstand, that God by his had should giue them deliuerance: but they understood it not.

26 And the next day, he shewed him self vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him alwaie, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didest the Egyptian yester day?

29 Then sed Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses sawe it, he wondered at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, M of thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and now come,

Gen. 41. 51.

Gen. 49. 33.

Gen. 50. 7.

10. 24, 27.

It is probable y some writer

through negligence put in Abraham in this place, in steade

of Jacob, who bought this field

Gen. 33. 19. or by Abraham he

meaneth the posteritie of Abraham.

Gen. 23. 16.

Exod. 1. 7.

i He inuented

craftie wayes

both to destroye the

Israelites w ouermuch labour, and also to

get great profit by them, Exod.

1. 10.

Or, that their race

should floure.

Exod. 2. 2.

hebr. 11. 25.

Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 2.

k This fire represented

the fornaice of affliction, wherein

the people of God were.

l Seing this Angel called him

selfe God, it declareth that he

was Christ the Mediator, who

is the eternal God.

m In signe of reuerence, reade

Exod. 3. 5.

Exod. 7. 8. 10. 11. 24. chapters.

Exod. 16. 1. 2.

Deut. 18. 15. chap. 22.

n He proueth that Christ is y end of the Lawe & the Prophets.

Exod. 19. 3.

c Moses was the Angels or Christs minister, and a guide to the fathers.

p By oracles is ment the sayings that God spake to Moses.

Exod. 32. 5.

q Figures, or testimonies of the presence of God. r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the Law.

Rom. 1. 24.

f As the sunne, moone & other starres, Deut.

17. 3.

Amos. 5. 15.

e Your fathers began in wilderness to contemne mine ordinances, & you now far passe them in impietie.

u And carried it vpon your shoulders.

Leuit. 20. 2.

k They ought to haue bene content w this counte- nant only, & not to haue gone after their lewde fantasies.

Exod. 15. 40.

Hebr. 8. 5.

Ios. 3. 14.

1 Sam. 13. 14.

Psalm. 89. 12.

2 Sam. 7. 2.

Psalm. 137. 6.

1 Chron. 17. 12.

1 King. 5. 1.

Chap. 17. 24.

y He reproveh the grosse dulnes of y people, which abused the power of God, in y they would haue contained it within the temple.

Isa. 66. 1. z God can not be contained in any space or place.

come, and I will sende thee into Egypt.

35 This Moses whom they forooke, saying, Who made thee a prince and a iudge: the same God sent for a prince, and a deliuerer by the hande of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the lande of Egypt, and in the red sea, and in the wilderness * fourtie yeeres.

37 This is that Moses, which said vnto the children of Israel, * A * Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto me: him shal pe heare.

38 * This is he that was in the Congregation, in the wilderness with the * Angel, which spake to him in mount Sina, and with our fathers, who receiued the * principall oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioiced in the workes of their owne hands.

42 Then God turned him selfe away, and * gaue them vp to seruie the host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue pe offered to me same beastes and sacrifices by the space of fourtie yeeres in the wilderness?

43 And pe *ooke by the tabernacle of * Holoch, and the starre of your god Remphan, figures, which pe made to worship them: therefore I wil carp you away beyond Babylon.

44 Our fathers had the tabernacle of * witness in the wilderness, as hee had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God drave out before our fathers, vnto the dayes of David:

46 * Who found fauour before God, and desired that he might * finde a tabernacle for the God of Jacob.

47 * But Solomon built him an house.

48 Howbeit the most High * dwelleth not in temples made with hands, as saith the * Prophet,

49 Heauen is my throne, and earth is my footstool: what * house wil pe build for me, saith the Lord: or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Pe stifnecked and of uncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted: and they haue slaine them, which shewed before of the coming of that * Iust, of whome pe are now the betrayers and murderers,

53 * Which haue receiued the Lawe by the * obedience of Angels, and haue not kept it.

54 But when they heard these things, their hearts blist for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saue the glorie of God, and Iesus standing at the * right hand of God,

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voyce, and stopped their eares, & * ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses laid downe their clothes at a pong mans fete, named Saul.

59 And they stoned Steuen, who called on God, and said, Lord Iesus, receiue my spirit.

60 And hee kneeled downe, and cryed with a loude voyce, * Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered, preach here and there. 5 Samaria is seduced by Simon the sorcerer, but was converted by Philippe, & confirmed by the Apostles. 13 The conuersion and hypocrisie of Simon, 26 and conversion of the Eunuque.

1 And Saul consented to his death, And at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, * carped Steuen among them, to be buried, and made great * lamentation for him.

3 But Saul made haunce of h Church, and entred into euery house, and drave out both men and women, & put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philippe into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philippe spake, with

Iere. 9. 26.

Eccl. 4. 4. 9.

a Which neither forsake your old wickednes, nor so much as heare when God speaketh to you, but stil rebel.

b Which is Iesus Christ, who is not only iust for his innocencie, but because all true iustice cometh of him.

Exod. 19. 16.

gala. 3. 19.

c By their ministerie or office.

d And reigning in his flesh, wherein hee had suffered.

e This was done of furious violence, and by no forme of iustice.

Chap. 22. 20.

Mat. 5. 44.

luke. 23. 34.

1 Cor. 4. 13.

a From the place where hee was stoned.

b When the Church is depriued of any worthy member, there is iust cause of sorowe: and note that here is no mention of anie reliques or prayes for the dead, or worshipping.

c The conuersion of Samaria was as it were y first fruits of the calling of the Gentiles.

W h h t

one Gentiles.

one accord hearing, and seeing the mira-
cles which he did.

- 7 For vniclaene spirits crying with a
loude voyce, came out of many that
were possessed of them: and many taken
with palsies, & that halbled, were healed.
8 And there was great ioy in that citie.
9 And there was beside in the citie a cer-
taine man called Simon, which vsed
witchcraft, and bewitched the people
of Samaria, saying, that he him selfe
was some great man.

- 10 To whom they gaue hede from the
least to the greatest, saying, This man
is the great power of God.

- 11 And they gaue hede vnto him, because
that of long time he had bewitched the
with sorceries.

- 12 But asdome as they beleued Phil-
lippe, which preached the things that
concerned the kingdome of God, & the
Name of Iesus Christ, they were bap-
tized both men and women.

- 13 Then Simon him selfe beleued also
and was baptized, and continued with
Philippe, and wondered, when he sawe
the signes & great miracles which were
done.

- 14 ¶ Nowe when the Apostles, which
were at Ierusalem, heard say, that Sa-
maria had receiued the worde of God,
they sent vnto them Peter and Iohn.

- 15 Which when they were come downe,
prayed for them, that they might re-
ceiue the holp Ghost.

- 16 For as per, he was come downe on
none of them, but they were baptized
in the Name of the Lord Iesus.

- 17 Then laid they their hands on them,
and they receiued the holp Ghost.

- 18 And when Simon saw, that though
laping on of the Apostles handes the
holp Ghost was giuen, he offered them
monep.

- 19 Saying, Giue me also this power,
that on whomsoeuer I lay the handes,
he may receiue the holp Ghost.

- 20 Then said Peter vnto him, Thy mo-
ney perish with thee, because thou thin-
kest that the gift of God may be obtai-
ned with monep.

- 21 Thou hast neither part nor fellow-
ship in this busines: for thine heart is not
right in the sight of God.

- 22 Repent therefore of this thy wicked-
nes, and pray God, that if it be possi-
ble, the thought of thine heart may be
forgiuen thee.

- 23 For I see that thou art in the gall
of bitterness, & in the bond of iniquitie.

- 24 Then answered Simon, & said, Pray
pe to the Lord for me, that none of these
things which pe haue spoken, come vpon
me.

- 25 So they, when they had testified and
preached the worde of the Lord, re-
turned to Ierusalem, and preached the
Gospel in many townes of the Samari-
tans.

- 26 Then the Angel of the Lord spake

vnto Philippe, saying, Write, And goe
toward the South vnto the wape that
goeth downe from Ierusalem vnto
Gaza, which is a waste.

- 27 And he arose and writ on: and be-
holde, a certaine Eunuch of Ethiopia,
Andaces the Aduene of the Ethiopi-
ans chiefe Gouernour, who had the
rule of all her treasure, and came to Je-
rusalem to worship.

- 28 And as he returned sitting in his cha-
ret, he read Esaias the Prophet.

- 29 ¶ Then the Spirit sayd vnto Philippe,
Go neere and iopne thy selfe to ponder
charet.

- 30 And Philippe ran thither, and heard
him reade the Prophet Esaias, & said,
Wilt understandst thou what thou
readest?

- 31 And he saide, Howe can I, except I
had a guide? And he desired Philippe,
that he would come vp & sit with him.

- 32 Now the place of Scripture which
he read, was this, * He was ledde as a
sheepe to the slaughter: and like a lambe
downe before his shearer, so opened he
not his mouth.

- 33 ¶ In his humilitie his iudgement
hath bene exalted: but who shall declare
his generation? for his life is taken
from the search.

- 34 Then the Eunuch answered Phil-
lippe, and said, I pray thee of whome
speakest the Prophet this of him selfe,
or of some other man?

- 35 Then Philippe opened his mouth,
and began at the same Scripture, and
preached vnto him Iesus.

- 36 And as they went on their way, they
came vnto a certaine water, and the
Eunuch sayd, See, here is water: what
dorch let me to be baptized?

- 37 And Philippe lapde vnto him, If
thou beleuest with a linc heart, thou
mayest. Then he answered, and sayd, I
beleuee that Iesus Christ is the Sonne
of God.

- 38 Then hee commanded the charet to
stand still: and they went downe both
into the water, both Philippe and the
Eunuch, and he baptized him.

- 39 And asdome as they were come by out
of the water, the Spirit of the Lord caught
away Philippe, that the Eunuch saw
him no more: so he went on his wape
reioicing.

- 40 But Philippe was found at Aso-
tus, and he walked to & fro preaching
in all the citie, til he came to Cesarea.

head, as Ephe. 2. 6. f And he now reigneth in heauen. r He de-
clared at length this matter of so great importance. u With a
pure & perfect heart. x This was, to intent y he might know
so much the better y Philippe was sent to him by God. * Or, per-
ceined him selfe to be. y Some thinke this citie was also called
Asdod, 1os. 15. 47.

CHAP. IX.

- 3 The Conuersion of Saul. 15 His vocation to the
Apostleshippe. 20 His zeale to execute the same.
25 How he escapeth the Jewes conspiracies. 26 His
ascesse

d This declareth
how much
more we are
inclined to follow
the illusions of
Satan, then the
truth of God.
f This is y craft
of Satan, to cou-
erall his illu-
sions vnder the
Name of God.
g The maiestie
of Gods word
forced him to
confesse y truth:
but yet was he
not regenerate
therefore.

g Meaning the
particular giftes
of the holie Spi-
rit.

h They had on-
ly receiued the
common grace
of adoption and
regeneration
which are offe-
red to al y faith-
ful in baptisme,
and as yet had
not receiued the
gift to speake in
diuers languages,
and to do mira-
cles.

i Thou art not
worthie to be of
the number of
the faithful.

k That is, turne
away from thy
wickednes.

l Hereby he
would make
him to feele his
sinne, and not y
he doubted of
Gods mercies,
if he could repent.
m Or thine heart
is full of despi-
teful malice, and
deuillish poyson
of impietie, so y
now Satan hath
thee tyed as cap-
tue in his bands.

Dim. 29. 8.

access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Resisteth Tapitba. 42 He converteth many to Christ, 43 And lodgeth in a tanners house.

Chap. 22. 49. 50.
Gal. 1. 23.

a He persecuted with a great rage and cruelitie the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.
b That is, of that sect, or fort.
Chap. 22. 6.
1. cor. 15. 8.
c That is, to resist God when he pricketh and solliciteth our consciences.

d Meaning, Sauls voyce, as Chap. 22. 9.

e For oarely Saul knewe that Iesus spake vnto him.
f For he was blinde.

g He was so rashed with the wisdom, that he did meditate no thing but heauenly things & therewith was satisfied.

h A worthy seruant of God and endued with excellent graces above others.
i To beare me witness, and set forth my glorie.

A D * Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) he might bring them bound vnto Jerusalem.

3 Now as he journeyed, it came to passe that as he was come nere to Damascus, suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is harde for thee to kicke against prickes.

6 He then both trembling and astonied, said, Lord, What wilt thou that I do? And the Lord said vnto him, Arise and go into the cite, and it shal be tolde thee what thou shalt do.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. The led they him by the hand, and brought him into Damascus,

9 Where hee was thre dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias, And he said, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, & seeke in the house of Iudas after one called Saul of Tarsus: for he holdeth, he prayeth.

12 And he saw in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Jerusalem.

14 Moreover here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for hee is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shewe him, howe many things hee must suffer for my Names sake.

17 Then Ananias went his way, & entered into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (saie Iesus that appeared

vnto thee in the wape as thou camest) that thou mightest receiue thy sight, & be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, and was strenghtened. So was Saul certaine daies with disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amazed, & said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bounde vnto the hie Priests?

22 But Saul increased by more in strength, & confounded the Iewes which dwelt at Damascus, confirming, that this was the Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying await was knowne of Saul: so hee they watched the gates day and night, that they might kill him.

25 The disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, he assayed to ioyne himselfe with the disciples: but they were all afrayed of him, and beleued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had sene the Lord in the wape, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he was comersunt with them at Jerusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Ippda.

33 And there he founde a certaine man named Aeneas, which had kept his bed eight peeres, and was sicke of the palse.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediately.

35 And all that dwelt at Ippda and Tybberias,

k Proving by the conference of scriptures.

l That was after three yeres, that he had remained at Damascus, and in the countrey about,

Gal. 1. 18.

2. Cor. 11. 32.

m The Gouernour at their request appointed a watche as he declareth to the Corinthians,

2. Cor. 11. 32.

n Greeke, went in and out.

o With Peter and Iames, Gal. 1. 18, 19.

p Making open profession of the Gospel.

q Which were Iewes, but so called because they were dispersed through Grecia and other countreys.

r Because it was his owne countrey, and there he might haue some authoritie.

s Or, trusse thy couch together,

t Meaning, the Haron, greatest part.

1 A place so called, and not a cite.

2 That is, a dere, or, roe bucke.
Or, rische.

u To the intent they might burie her afterwarde: for this was their custome.

x For she was restored to life, rather than others might haue occasion to belieue, and glorifie God, the for her owne sake.
Or, carrier.

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

b That is, God did accept them: whereof it followeth he had faith: for els it is impossible to please God.
He that speak words vnto thee where by thou shalt be saved, and all thine house.

3 Simon, saue him, and turned to the loide.

36 There was also at Ioppa a certaine woman adidiphe named Tabitha (which by interpretation is called *Dorcas*) she was full of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had walshed her, they layd her in an upper chamber.

38 Nowe for as much as Ipdaba was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the ydowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, & kneeled downe, and prayed, & turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she saide.

41 Then he gaue her the hande & lift her vp, and called the *saunties* & widowes, and restored her alme.

42 And it was knowne throughout all Ioppa, & many beleued in the lord.

43 And it came to passe that hee tarped many dayes in Ioppa with one *Sinn* a tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 34 The Gentiles also receiue the Spirit, and are baptized.

1 Furthermore there was a certaine man in Cesarea called Cornelius, a captain of the band called the *Ita*lian band.

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the daye) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Nowe therefore sende men to Ioppa, and call for *Simon*, whose surname is Peter.

6 He lodgeth with one *Simon* a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angell which spake vnto Cornelius, was departed, he called two of his seruantes, and a souldier that feared God, one of them that waited on him,

8 And tolde them all thinges, and sent

them to Ioppa.

9 On the morow as they went on their iourney, and drew nere vnto the citie, Peter went vpon the house to pray, about the sixth houre.

10 Then was he an hungred, & would haue eaten: but while they made some thing readie, he fell into a trance.

11 And hee sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherin were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Rise, Peter: kill, and eate.

14 But Peter said, Not so, lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hath purified, pollute thou not.

16 This was to done thise: and the vessel was drawne vpon againe into heauen.

17 I Nowe while Peter doubted in himselfe what this vision which he had seen, meant, beholde, the men which were sent from Cornelius, had inquired for *Simons* house, and stood at the gate.

18 And called, & asked, whether *Simon*, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, & go with them, and doubt nothing: for I haue sent them.

21 I Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Beholde, I am he whom ye seeke: what is the cause wherfore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holie Angell, to sende for thee into his house, and to heare thy wordes.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 I And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinnes men, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, & fel downe at his feete, and worshipped him.

26 But Peterooke him vp, saying, Stand vp: for euery I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine and such like, which man nourisheth for his vse.
Or, common.

e In taking away the difference betweene vncleane beasts & cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted and impure.

g Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

Or, Peter.

h Shewed much reuerence and farre passing decent order, as though Peter had bene God.

it is an unlawful thing for a man that is a Jewe, to companie or come vnto one of another nation : but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I like therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And saide, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are we all here present before God, to heare all things that are commaunded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive, that God is no acceptor of persons.

35 But in euery nation he that feareth him, and worketh righteousnes, is accepted with him.

36 We know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudea * beginning in Galile, after the baptism which John preached,

38 To wit, how God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all thinges which hee did both in the lande of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised by the third day, and caused that hee was shewed openly:

41 Not to all the people, but vnto witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commaunded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of

the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tacie certain dayes.

CHAP. XI.

1 Peter sheweth the cause wherefore hee went to the Gentiles. 11 The Church approacheth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

1 Nowe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessel coming downe as it had bene a great sheet, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, & wilde beasts, and creeping thinges, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The thinges that God hath purified, pollute thou not.

10 And this was done three times, and all were taken by againe into heauen.

11 Then beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should go with them, without doubting: inouer these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, howe he had sent an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saved.

15 And as I beganne to speake, the holy Ghost fell on them, euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord,

n We ought not to debarre them of baptism who God testifieth to be his: for seeing they haue the principal, that is lesse, ought not to be denied them.

¶ Iesus Christ,

a For they could not yet comprehend this secret, which was hid from the Angels themselves, euen from the creation of the world. Eph. 3. 8, 9. Col. 1. 26. b He purgeth his fact before the Church.

Chap. 11. 2. 4. and 4310

Or, common.

Deut. 10. 17. 2. chro. 19. 7. iob. 34. 19. wi. d. 6. 7. eccles. 1. 18. rom. 2. 11. gal. 2. 6. oph. 6. 9. col. 3. 25. 1. pet. 1. 17. i By this speech the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing. k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

l Meaning the reconciliation betweene God & man through Christ Iesus, Luke. 2. 14. m That is, endued him with graces & gifts aboue all others.

1. cor. 12. 3. 4. micah. 7. 11, 12. abap. 1. 5. 9.

Chapter 11.
and 19. 11.
mat. 3. 11.
mar. 1. 8.
luke. 3. 16
john. 1. 26.
c That is, indu-
 ced with the gra-
 ces of the holy
 Ghost.
d not to gine
 them the holy
 Ghost?
e Their mode-
 stie declareth,
 that they were
 not ashamed to
 vnsway that wher-
 of they had vn-
 iustly blamed
 Peter.
f This repen-
 tance dependeth
 vpon faith.
Chap. 11. 10.
***Or, irroule.**
f He meaneth
 not the leues
 which beeing
 scattered abroad
 in diuers coun-
 treis were called
 by this name,
 but the Grecians
 which were Gen-
 tiles.
g The power &
 vertue.
h This was the
 most famous ci-
 tie of Syria, and
 bordered vpon
 Cilicia.
***Or, continue with
 the Lord.**
i Whereas be-
 fore they were
 called disciples,
 now they are na-
 med Christians,
 & this prophesie
 was an occasion
 to the Antiochi-
 ans to relieue y
 necessity of their
 brethren in Jeru-
 salem.
l To signifie that
 it came of a cha-
 ritable mind to
 wardes them.

Lord, how he said, * John baptised with
water, but he shalbe baptised with the
holy Ghost.
17 For as much then as God gaue them
 a like gift, as he did vnto vs, when we
 beleued in the Lord Iesus Christ, who
 was J. that I could let God?
18 When they heard these things, they
 held their peace, and glorified God, say-
 ing, Then hath God also to the Gen-
 tiles graunted * repentance vnto life.
19 And they which were * scattered as
 broad because of the affliction that as-
 rose about Steuen, walked throughout
 til they came vnto Phenice and Cy-
 prius, and Antiochia, preaching the
 worde to no man, but vnto the Jewes
 onely.
20 Howe some of them were men of Cy-
 prius and of Cyrene, which when they
 were come into Antiochia, spake vnto
 the Grecians, and preached the word
 of Iesus.
21 And the hand of the Lord was with
 them, so that a great number beleued
 and turned vnto the Lord.
22 Then tidings of those things came
 vnto the eares of the Church, which
 was in Ierusalem, and they sent forth
 Barnabas, that hee should goe vnto
 Antiochia.
23 Who when he was come, & had seene
 the grace of God, was glad, and exhor-
 ted all, that with purpose of heart they
 would cleaue vnto the Lord.
24 For he was a good man, and full of
 the holy Ghost, and faith, and much
 people ioyned them selues vnto the
 Lord.
25 ¶ Then departed Barnabas to Tar-
 sus to seeke Saul.
26 And when hee had founde him, hee
 brought him vnto Antiochia, and it
 came to passe, that a whole peere they
 were conueriant with the Church, and
 taught much people, in so much, that
 the disciples were first called * Christi-
 ans in Antiochia.
27 In those dayes also came Prophets
 from Ierusalem vnto Antiochia.
28 And there stood vp one of them na-
 med Agabus, & signified by the Spi-
 rit, that there should be great famine
 throughout all the world, which also
 came to passe vnder Claudius Cesar.
29 Then the disciples, euery man accord-
 ing to his abilitie, I purposed to sende
 succour vnto the brethren which dwelt
 in Iudea.
30 Which thing they also did, and sent it
 to the Elders, by the hands of Barna-
 bas and Saul.

CHAP. XII.
1 Herode persecuteth the Christians. 2 He killeth
 James, 4 And putteth Peter in prison. 7 Vnto
 the Lord deliuereth by an Angel. 7 The horri-
 ble death of Herode. 23 The Gospel flourisheth.
 25 Barnabas and Saul returning to Antiochia,
 take Iohn Marke with them.

Nowe about that time, a Herode
 the King stretched forth his hands
 to wre certain of the Church.
2 And hee killed James the brother
 of Iohn with the sword.
3 And when he sawe that it pleased the
 Jewes, he proceeded further, to take
 Peter also (then were the dayes of vni-
 leauened bread.)
4 And when he had caught him, he put
 him in prison, & deliuered him to foure
 quaternions of souldiers to be kept, in-
 tending after the Passouer to bring
 him forth to the people.
5 So Peter was kept in prison, but ear-
 nest prayer was made of the Church
 vnto God for him.
6 And when Herod would haue brought
 him out vnto the people, the same night
 slept Peter betweene two souldiers,
 bound with two chaines, and the kee-
 pers before the doore, kept the prison.
7 * And behold, the Angel of the Lord
 came vpon them, and a light shined in
 the house, and he smote Peter on the
 side, and raised him vp, saying, Arise
 quickly. And his chaines fell off from his
 hands.
8 And the Angel sayd vnto him, Gird
 thy selfe, and binde on thy sandals, and
 so he did. Then he sayd vnto him, Go
 forth, and stand vnto the people.
9 So Peter came out and followed him,
 and knew not that it was true, which
 was done by the Angel, but thought he
 had seene a vision.
10 Nowe when they were past the first
 and the second watch, they came vnto
 the prison gate, that leadeth vnto the
 cite, which opened to them by it owne
 accorde, and they went out, and passed
 through one streete, and by and by the
 Angel departed from him.
11 ¶ And when Peter was come to him
 selfe, he said, Now I know for a trueth,
 that the Lord hath sent his Angel, and
 hath deliuered me out of the hande of
 Herode, and from all the waiting for
 of the people of the Jewes.
12 And as hee considered the thing, he
 came to the house of Marie, the mother
 of Iohn, whose surname was Marke,
 where many were gathered together,
 and prayed.
13 And when Peter knocked at the en-
 trie doore, a maide came forth to hear-
 ken, named Rhoda.
14 But when she knewe Peters boyce,
 she opened not the entrie doore for gladi-
 nes, but ran in, and tolde howe Peter
 stood before the entrie.
15 But then sayde vnto her, Thou art
 madde. Yet she affirmed it constantly,
 that it was so. Then sayd they, It is
 his Angel.
16 But Peter continued knocking, and
 when they had opened it, and saw him,
 they were astonied.
17 And hee beckened vnto them with
 the such sights.

a Who was cal-
 led Agrippa the
 sonne of Aristo-
 bulus: he was ne-
 phew vnto He-
 rode the great,
 and brother of
 Herodias.
b There was an
 other so named
 which was the
 sonne of Alphe-
 us.
c It came then
 of no zeale nor
 religion, but on-
 ly to flatter the
 people.
d The number
 being sixteene
 was deuided by
 foures, to keepe
 diuers wards.
Chap. 11. 10.
e Reade Mar,
 6. 9.
f For they
 thought that
 Herode would
 haue put him to
 death, as he had
 purposed.
g For they did
 know by Gods
 words, that An-
 gels were appoi-
 nted to defend the
 faithfull, and al-
 so in those dayes
 they were accu-
 stomed to see
 the such sights.

h Which was lesse suspect, by reason of the brethren.

i Both by flattering wordes, and also by berberie.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was dyingas Iosephus writeth.

l The vilenesse of the punishement declareth how God detesteth pride, & tyrannys: his grandfather also was eaten of lice, **m** The more that tyrants go about to suppress Gods worde, the more doeth it increase **n** Which was to distribute the almes sent from Antiochia, Cha.

11.29.

a This declareth that God calleth of all sorts both hie and low.

b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, they preached, and prophesied.

Chap. i. 16.

the hand, to holde their peace, and tolde them how the Loyde had brought him out of the prison. And he said, Go shew these things vnto James and to the brethren: and he departed and went into ^h another place.

18 ¶ Nowe as some as it was daie, there was no small trouble among the soldiers, what was become of Peter.

19 And when Herode had sought for him, and founde him not, hee exanunced the keepers, and commanded them to be led to bee punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre agaynst them of Tyrys and Sidon, but they came all with one accord vnto him, and perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arrayed himselfe in royal apparell, & sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shout, saying, The voice of God, and not of man.

23 But immediately the Angel of ^h Lord smote him, because he ^k gaue not glorie vnto God, so that hee was eaten ^l of wormes, and gaue vp the ghost.

24 And the worde of God ^a grew, and multiplied.

25 So Barnabas and Saul returned fro Ierusalem, wher they had fulfilled their ^a office, and tooke with them John, whose surname was Marke.

CHAP. XIII.

a Paul and Barnabas are called to preach among the Gentiles. **7** Of Sergius Paulus, and Elmas the forcerer. **13** The departure of Marke. **4** Paul preacheth at Antiochia. **42** The faith of the Gentiles. **46** The leues crucified. **48** They that are ordained to life, beleue. **51** The fruit of faith.

T Here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Simeon called Niger, & Lucius of Cyrene, and ^a Manan (which had bene brought vp with Herode the Tetrarch) and Saul.

3 Now as they ministered to the Lord, & fasted, ^h holy Ghost sayd, Separate me Barnabas and Saul, for the worke wherunto I haue called them.

4 Then fasted they & prayed, and layd their handes on them, and let them go.

5 And they, after they were ^{*} sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

6 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also John to their minister.

7 So when they had gone throughout the ple vnto Paphus, they found a certaine forcerer, a false prophet, being a

Jew, named Barjesus.

8 Which was with ^h Deputy Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

9 But Elymas, the forcerer (for so is his name by interpretation) withstood the, and fought to turne away the Deputy from the faith.

10 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

11 And sayde, O full of subtiltie and all mischief, the childe of the devill, and enemye of all righteousness, wilt thou not cease to peruert the straight wayes of the Lord?

12 Now therefore behold, the hand of the Lord is vpon thee, & thou shalt be blind, & not see the sunne for a season. And immediately there fell on him a mist and a darknes, and he went about, seeking some to lead him by the hand.

13 Then the Deputy when he saw what was done, beleueed, and was assumed at the doctrine of the Lord.

14 And when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then John departed from them, and returned to Ierusalem.

15 But wher they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and late downe.

16 And after the lecture of the law & prophets, the rulers of ^h Synagogue sent vnto them, saying, Brethren, if ye haue any word of ^e exhortation for the people, say on.

17 Then Paul stood up & beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

18 The God of this people of Israel chose our fathers, & exalted the people when they dwelt in the land of Egypt, and with an ^{*} high arme brought them out thereof.

19 And about the time ^{*} of fourtie yeres, suffered he their ⁱ maners in the wilderness.

20 And he destroyed seven nations in the land of Chanaan, & ^{*} demided their land to them by lot.

21 Then afterwarde he came vnto them ^{*} Judges s about foure hundredeth and fiftie yeres, vnto the time of Samuel the Prophete.

22 So after that, they desired a ^{*} king, and God gaue vnto them ^{*} Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres.

23 And after he had taken him away, he rayed vp ^{*} Dauid to be their king, of whome he witnessed, saying, I haue found Dauid the sonne of Jesse, a man after mine owne heart, which will doe all things that I will.

24 Of this mans seede hath God ^{*} accorded to his promys rayed vp to Israel,

Y h h h. iiii. the

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is given to teache & exhort vs, & that they refused none that had gifts to set forth Gods glorie & to edifie his people.

f Here is declared the great patience and long suffering of God before he punisheth.

g For these 450 yeres were not fully accomplished, but there lacked 3 yeres counting from the birth of Isaac to the distribution of ^h land of Chanaan.

h Sam. 8. 15.

i Sam. 9. 15. 26.

j Sam. 10. 16.

k Sam. 16. 13.

l psal. 89. 30. 36.

m Ista. 42. 16.

Mat. 3. 1. Mar. 1. 2.
 Luk. 3. 1. 1.
 h When his office drew to an ende, he sent his disciples to Christ.
 Mar. 1. 7.
 ioh. 7. 1. 20.
 i That is, this message and tydings of saluatiō.
 k He rebuketh them for their ignorance.
 l Although they read the Lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3. 14.
 Mar. 12. 22.
 Mat. 15. 13. Luk. 23. 29. ioh. 19. 6.
 m In Christ all the promises are Yea, & Amen, 2. Cor. 1. 20.
 Mat. 28. 23. 6.
 Mar. 16. 6.
 Luk. 24. 6.
 ioh. 20. 12.
 n In that he was borne and incarnate.
 Psal. 2. 7.
 hebr. 1. 5. & 5. 5.
 1. Jo. 1. 3.
 o Meaning, that he woulde faithfully accomplish the promises, which he made of his freemercy with the forefathers: & he sheweth that as the grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternal.
 Psal. 16. 10.
 chap. 7. 37.
 2. K. ing. 1. 20.
 chap. 2. 25.
 Habak. 2. 1.
 p Here proueth them sharply, because softness would not preuaile.
 q Which is, vengeance vnspcakable, for the contempt of Gods worde.

the Saviour Jesus:
 24 When* John had first preached before his coming the baptisme of repentance to all the people of Israel.
 25 And when John had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but beholde, there cometh one after me, whose thoe of his secte I am not worthy to looke.
 26 Ye men and brethren, children of the generation of Abrahah, & whoſoeuer among you feareth God, to you is the word of his saluation lent.
 27 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.
 28 And though they founde no cause of death in him,* yet desired they Pilate to kill him.
 29 And whē they had* fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.
 30 But God* raised him vp frō the dead.
 31 And he was seene many dayes of the, which came vp with him from Galile to Ierusalem, which are his witness vnto the people.
 32 And we declare vnto you, p touching the promises made vnto the fathers,
 33 God hath fulfilled it vnto vs their children, in that he* rased vp Jesus, euen as it is written in the seconde Psalm, * Thou art my Sonne: this day haue I begotten thee.
 34 Nowe as concerning that he rased him vp from the dead, no more to returne to the graue, he hath saide thus, * I will giue you the * holy thinges of Dauid, which are faithfully.
 35 Wherefore he saith also in another place, * Thou wilt not suffer thine Holy one to see corruption.
 36 Howbeit, Dauid after hee had serued his time vp the counsel of God, he* slept, and was laid with his fathers, & saue corruption.
 37 But he whom God raised vp, saw no corruption.
 38 Be it knowne vnto you therefore, men and brethren, that though this man is preached vnto you the forgiveness of finnes,
 39 And from all thinges, from which ye could not bee iustificd by the Lawe of Moses, by him euery one that beleueth, is iustificd.
 40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,
 41 * Behold, ye p despisers, and wonder, and banish away: for I worke a worke in you dayes, a worke which ye shall not beleue, if a man woulde declare it you.
 42 ¶ And when they were come out of the Synagogue of the Iewes, the

preach the wordes to them the next Sabbath day.
 43 Now when the Congregation was dissolved, many of the Iewes, and proselytes that feared God, folowed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.
 44 And the next Sabbath day came almost the whole cite together, to heare the worde of God.
 45 But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarping them, and rapling on them.
 46 Then Paul and Barnabas spake boldly, & said, * It was necessarie that the word of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues better worthy of euermlasting life, so, we turne to the Gentiles.
 47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.
 48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were iudged vnto eternall life, beleueed.
 49 Thus the word of the Lord was published throughout the whole countrey.
 50 But the Iewes stirred certaine* deuoute and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, & expelled them out of their coastes.
 51 But they* spooke of the dust of their feete against them, and came vnto Iconium.
 52 And the disciples were filled with ioy, and with the holy Ghost.

1 They dissuaded that the Gentiles should be made equal with them.
 Mat. 10. 6.
 Which is, to know one onely God, & whome he hath sent, Iesus Christ.
 1. Jo. 4. 19. 6.
 Luke. 1. 38.
 None can be lieue, but they whome God doeth appointe before all beginnings to be salued.
 u He meaneth superstitious women, & such, as were led with a blinde zeale, albeit the common people esteemed them godly: and therefore Luke speaketh as the world esteemed them.
 Mat. 10. 4. 4.
 Mar. 6. 11.
 Luke. 9. 5.
 chap. 1. 6.

CHAP. XIII.

1 God giueth successe to his worde, 6 Paul and Barnabas preach at Iconium and are persecuted.
 13 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned.
 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligences at Antiochia.
 1 Ad it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of Iewes and of the Grecians beleueed.
 2 But the* unbelieuing Iewes stirred a Which would not obey the doctrine, neither suffer themselves to be persuaded to beleue the truech & to embrace Christ.
 3 So therefore they abode there a long time, & spake boldly in the Lord, which gave testimony vnto the worde of his grace, and caused signes and wonders to be done by their handes.
 4 But the people of the cite were diuided: and some were with the Iewes, & some

some with the Apostles.

- 5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to do them violence, and to stone them,
- 6 They were ware of it, and fled into Ephra, and Derbe, cities of Lycaonia, & into the region round about,
- 7 And there were preaching the Gospel.
- 8 ¶ Nowe there sate a certaine man at Ephra, impotent in his feet, which was a creeple from his mothers wombe, who had neuer walked.
- 9 He heard Paul speake: who beholding him, and perceiving that he had faith to be healed,
- 10 Said with a loud voyce, Stand vp, right on thy feete. And he leaped up, & walked.

- 11 Then when the people sawe what Paul had done, they lift up their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in such like maner.
- 12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chiefe speaker.

- 13 Then Jupiters Priest, which was before their cite, brought bulles with garlands vnto the gates, & would haue sacrificed with the people.

- 14 But when the Apostles, Barnabas, and Paul heard it, they rent their clothes, and ran in among the people, crying,

- 15 And saying, Men, why doe ye these things? We are euen men, subject to the like passions that ye be, and preach vnto you, that ye shoulde turne from these vaine idoles vnto the living God, which made heauen and earth, & the sea, and all things that in them are.

- 16 Who in times past suffered at the Gentiles to walke in their owne wayes.

- 17 Wherefore, he left not him selfe without witness, in that he did good and gaue vs raine from heauen, & fruitful seasons, filling our heartes with foode, and gladnes,

- 18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them.

- 19 Then there came certaine Jewes from Antiochia and Iconium, which when they had perswaded the people, they stoned Paul, and drowe him out of the cite, supposing he had bene dead.

- 20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe,

- 21 And after they had preached to that cite, and had taught many, they returned to Ephra, and to Iconium, and to Antiochia,

- 22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God,

- 23 And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they committed them to the Lord in whome they beleue.

- 24 Thus they went throughout Pontus, and came to Pamphylia,

- 25 And when they had preached the worde in Perga, they came downe to Attalia,

- 26 And thence sailed to Antiochia, where they had bene committed vnto the grace of God, to the worke wherof they had fulfilled.

- 27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done by them, and howe he had opened the doore of faith vnto the Gentiles.

- 28 So there they abode a long tyme with the disciples.

CHAP. XV.

Variance about circumcision. The Apostles sende their determination to the Churches. Paul and Barnabas preach at Antiochia, and separate companie because of Iohn Marke.

- 1 Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moyses, ye can not be saved.

- 2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them shoulde goe vp to Ierusalem vnto the Apostles and Elders about this question.

- 3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they brought great ioye vnto all the brethren.

- 4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

- 5 But first they, certaine of the secte of the Pharisees, which did beleue, rose vp, saying, that it was needfull to circumcise them, and to commaunde them to keepe the Law of Moyses.

- 6 Then the Apostles and Elders came together to looke to this matter.

- 7 And when there had bene great disputation, Peter rose vp, and said vnto them, Men and brethren, ye knowe that a good while ago, among vs God chose out me, that he Gentiles by my mouth shoulde heare the worde of the Gospel, and beleue.

- 8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

- 9 And he put no difference betwene vs and them, after that by faith he adoption, and had eternal life.

The word signifieth to elect by putting vp the hands, which ministers were not made without the consent of the people.

Chap. 15. 4

By their ministerie.

As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the same of the place where they came, did much preuaile to perfwade a broade.

Gal. 3. 10

Which were factious, and giuen to dissension.

Chap. 20. 28. and 11. 23.

As touching the adoption, and had eternal life.

¶ In somuch that al the people were moued at the doctrine. So both Paul & Barnabas remained at Ephra. ¶ I say to thee in the Name of the Lord Jesus Christ. b That is, armed with flowers & garlands. c He meaneth before the gates of the house where the Apostles lodged: for the temple was without town, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves. d In signe of detesting and abhorring it. e That is, not without our infirmities & sins, and also subject to death. Gen. 1. 1. psal. 46. 6. reuel. 14. 7. Psal. 117. 23. rom. 1. 24. f To liue after their owne fantasies not preferring vnto them any religion. g To take from men all excuse. h That being satisfied they might reioyce. i But that they should goe euery man home. And whiles they taried & taught, there came, &c. ¶ And disputing boldly perswaded the people to forsake them: for, said they, they say nothing true but lye in all things. 2. Cor. 1. 23.

By faith God
pursheth the
heart.

1. Cor. 1. 2.
chap. 10. 43.

e They purpose-
ly tempt God
which lay grea-
ter charges on
mens conscien-
ces, the they are
able to beare.

Mat. 23. 4.
f And not by
the Law: for it
is a clog to the
conscience, and
we cannot be de-
liuered thereby.

2. Pet. 1. 1.
Amos. 9. 11.
g That is, the
Church, wherof
the Temple was
a figure.

h Which are ga-
thered into one
familie with the
Iewes to the in-
tent they should
acknowledge al
one God, & one
Saviour Christ
Iesus.

i For some
thought it none
offence to be pre-
sent in the idoles
temples, & there
to banquet: which
S. Paul saith, is
to drinke the cup
of the deuil. 1.
Cor. 10. 21.

k The heathen
thought this no
vice, but made it
a common cu-
stome. As tou-
ching a strangled
thing & blood,
they were not
vnlawfull of the
selues, & there-
fore were obser-
ued but for a
time.

l And whatsoe-
uer they would
not shoulde be
done to their
selues, p they
shoulde not doe
it to others.

l Therefore the
ceremonies com-
manded by God
coule not so
soone bee a-
bolished, till the
libertie of the Gospel were better knowne.

10 Now therefore, why tempt ye God,
to * lay a yoke on the disciples neckes,
which neither our fathers, nor we
were able to beare?

11 But we beleeue, through the * grace
of the Lord Iesus Christ to be saved, es-
uen as they do.

12 Then all the multitude kept silence,
and heard Barnabas & Paul, which
tolde what signes & wonders God had
done among the Gentiles by them.

13 And when they helde their peace,
James answered, saying, Men & bre-
thren, hearken vnto me.

14 * Simon hath declared, howe God
first did visite the Gentiles, to take of
them a people vnto his Name.

15 And to this agree the wordes of the
Prophets, as it is written,

16 * After this I will returne, and will
build againe the tabernacle of Da-
uid, which is fallen downe, and the ru-
ines thereof will I build againe, and
I will set it vp,

17 That the residue of men might seeke
after the Lord, & all the Gentiles vpon
whome my Name is called, saith the
Lord which doeth all these things.

18 From the beginning of the worlde
God knoweth all his workes.

19 Wherefore my sentence is, that we
trouble not them of the Gentiles that
are turned to God,

20 But that we write vnto them, that
they abstaine them selues fro^r filthines
of idoles, & fornication, and that that
is strangled, and from blood.

21 For * Moles of olde time hath in euery
p cite them that preache him, seeing
he is read in the Synagogues euery
Sabbath day.

22 Then it seemed good to the Apostles
and Elders with the whole Church, to
send chosen men of their owne compa-
ny vnto Antiochia with Paul and Bar-
nabas: to wit, Judas whose surname
was Barababas, & Silas, which were
chiefe men among the brethren,

23 And wrote letters by them after this
maner, THE APOSTLES, and
the Elders, and the brethren, vnto the
brethren which are of the Gentiles in
Antiochia, and in Syria, and in Cilicia
send greeting.

24 Forasmuch as we haue heard, that
certaine which departed from vs, haue
troubled you with wordes, & combyd
your minde, saying, Ye must be circi-
cised and keepe the Law: to whom we
gaue no such commandement,

25 It seemed therefore good to vs, when
we were come together with one ac-
cord, to send chosen men vnto you, with
our beloued Barnabas and Paul,

26 Men that haue giuen by their lmes
for the Name of our Lord Iesus Christ.

27 We haue therefore sent Judas
and Silas, which shall tell you the

same things by month,

28 For it seemed good to the holy Ghost,
and to vs, to lay no more burden vpon
you, then these necessary things,

29 That is, that ye abstaine from thinges
offred to idoles, and blood, & that that
is strangled, and from fornication: fro^r
which if ye keepe your selues, ye shall
doe well, fare ye well.

30 Now when they were departed, they
came to Antiochia, and after that they
had assembled the multitude, they de-
liuered the epistle.

31 And when they had read it, they re-
ioiced for the consolation.

32 And Judas and Silas being Pro-
phets, exhorted the brethren with ma-
ny wordes, and strengthened them.

33 And after they had tarped there a
space, they were let go inⁿ peace of the
brethren vnto the Apostles.

34 Notwithstanding * Silas thought
good to abide there still.

35 Paul also and Barnabas continued
in Antiochia, teaching and preaching
with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul said
vnto Barnabas, let vs returne, & visi-
te our brethren in euery cite, where
we haue preached the word of the Lord,
and see how they do.

37 And Barnabas || counselled to take
with them John, called Marke.

38 But Paul thought it not meete to
take him vnto their companie, which
departed from the from Pamphylia,
and went not with them to the worke.

39 Then were they so stirred, that they
departed asunder one from the other,
so that Barnabas tooke Marke, and
sailed vnto Cyprus.

40 And Paul chose Silas and departed,
being commended of the brethren vnto
the grace of God.

41 And he went through Syria and Ci-
licia, stablishing the Churches.

m Whom the
holy Ghost hath
moued and di-
rected to or-
daine, and write
these thinges,
not as the au-
thors of this do-
ctrine, but as the
ministers of
Gods ordinance,
Exod. 14. 31.
Iudg. 7. 20.
hag. 1. 12.
n And whatsoe-
uer ye would
not that men
shoulde do vnto
you, doe not to
others.
o Or, comforted.
n Having desir-
ed leaue of the
Church, the bre-
thren praised god
to prosper their
journey.
o Who for iust
causes, changed
his minde.
p And onely Iu-
das went.
q Would take
John, &c.
r God suffreth
the most perfite
to fall, and yet
turneth their in-
firmities to the
fetting forth of
his glory, as
this breache of
company caused
the word to be
preached in mo
places.

CHAP. XVI.

1 When Paul had circumcised Timothee, he tooke
him with him. 7 The Spirit calleth them from
one country to another. 24 Lydia conuerted,
28 Paul and Silas imprisoned, conuert the Lay-
ler, 37 And are deliuered as Romans.

1 T hen came he to Derbe and to Ics-
tra: and besidde, a certaine disci-
ple was there, named * Timothee
us, a womans sone, which was a Jewes
eldest and beleueed, but his father was
a Grecian.

2 Of whome the brethren which were
at Icsra and Iconium, reported well.

3 Therefore Paul would that he shoulde
go forth with him, & tooke and a circi-
cised him, because of the Jewes, which
were in those quarters: for they knew
all, that his father was a Grecian.

4 And as they went through the cities,
they deliuered the the decrees to keepe,
ordained of the Apostles and Elders,
which were at Jerusalem,

Rom. 1. 8. 22.
phil. 1. 19.
1. thess. 2. 14.
a Least the
Iewes shoulde dis-
daine him as one
that were pro-
phane, and
without God.

b God chuseth not onely men, but also appointeth countreys where his word shalbe preached, & onely as he will.
 c Meaning, Asia the lesse.
 d Iosetus.
 e Called also Antiquia, and Alexandria.
 f We ought not to credit visions, except wee be assured thereof by the Spirit of God.
 g Which is in the borders of Thracia & Macedonia.
 h In Greeke and Latine the word is called Colonia, which can not otherwise be wel exprefed, but by such circumstance of wordes.
 i Where the Christians accustomed to assemble their church when the infidels persecuted them.
 k Satan, although he spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.
 l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of god taught both one doctrine,

5 And so were the Churches established in the faith, and increased in number daily.
 6 ¶ Nowe when they had gone through out Bythynia, and the region of Galatia, they were forbidden of the holpe Ghost to preache the word in Asia.
 7 Then came they to Ephesus, and fought to go into Bythynia: but the Spirit suffred them not.
 8 Therefore they passed through Ephesus, and came downe to Troas.
 9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.
 10 And after he had seene the vision, immediately we prepared to go into Macedonia, being assured that the Lorde had called vs to preache the Gospell unto them.
 11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next daye to Neapolis.
 12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitantes came from Rome to dwell there, and we were in that citie abiding certeine dayes.
 13 And on the Sabbath day, we went out of the citie, besides a river, where they were wont to pray: and we sat downe, & spake unto the women, which were come together.
 14 And a certeine woman, named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lorde opened, that shee attended vnto the things, which Paul spake.
 15 And when she was baptized, and her household, she besought vs, saying, If ye haue miſged me to be faithfull to the Lord, come into mine house, and abide there: and the constrained vs.
 16 And it came to passe that as we went to pray, a certeine maid hauing a spirit of diuination, met vs, which gave her masters much bantage with diuining.
 17 She followed Paul and vs, & cryed, saying, These men are the seruantes of the most high God, which shewe vnto vs the way of saluation.
 18 And this did she many dayes: but Paul being grieved, turned about, and saide to the spirit, I commaunde thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.
 19 Now when her masters saw that the hope of their gaine was gone, they caught Paul & Silas, & drew them into the market place vnto the Magistrates, saying, These men trouble our citie, because they teach vs to receiue, neyther to ob-

22 The people also rose vp together against them, and the Governours rent their clothes, and commaunded them to be beaten with roddes.
 23 And when they had beaten them sore, they cast them into prison, commaunding the iaylor to keepe them surely.
 24 Who hauing receiued such commaundement, cast them into the inner prison, & made their feete fast in stocks.
 25 Nowe at midnight Paul and Silas prayed, and sung a psalme vnto God: & the prisoners heard them.
 26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed.
 27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drew out his sword, & would haue killed himself, supposing the prisoners had bene fled.
 28 But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for we are all here.
 29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,
 30 And brought them out, & said, Spies, what must I do to be saved?
 31 And they said, Woe in the Lord Iesus Christ, and thou shalt be saved, and thine household.
 32 And they preached vnto him the wordes of the Lorde, and to all that were in his house.
 33 Afterwarde he tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straight way.
 34 And when he had brought them into his house, he set meat before them, & reioiced that he with all his household beleued in God.
 35 And when it was day, the Governours sent the sergeants, saying, Let those men go.
 36 The keeper of the prison tolde these wordes vnto Paul, saying, The Governours haue sent to loose you: now therefore get you hence, and go in peace.
 37 Then said Paul vnto them, After that they haue beaten vs openly vncouſined, which are Romanes, they haue cast vs into prison, & now would they put vs out vnto the way: nay verely: but let them come and bring vs out.
 38 And the sergeants tolde these wordes vnto the Governours, who feared when they heard that they were Romanes.
 39 Then came they and prayed them, & thought them out, and desired them to depart out of the citie.
 40 And they went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

m To wit, the clothes of Paul and Silas.

1 Cor. 11. 25.
 1. thef. 2. 2.

n Or in the bottomne of the prison, or in a dungeon.

o Or, wounded, or hurt.

p Greeke, he set the table.

q The Governours assembled together in the market, & remembering the earthquake that was, they feared and frut, &c.

r No man had authority to beate, or to put to death a citizen Romane, but the Romanes themselves by the consent of the people.

s For the punishment was great against them that did iniurie to a citizen Romane.

1 Paul commeth to Thessalonica, 4 Where some receive him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruit of his doctrine.

1 **N**OW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes.

2 And Paul, as his manner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening, & alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.

4 And some of them beleueed, and ioyued in companie with Paul & Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Jewes which beleueed not, moued with enuie, tooke vnto the certaine bagabondes and wicked fellows, & when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Jason, & sought to bring them out to the people.

6 But when they founde them not, they drew Jason and certain brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the worlde, and here they are,

7 Whom Jason hath receiued, and these all doe against thy decrees of Cæsar, saying that there is another King, one Iesus.

8 Then they troubled the people, & the heades of the citie, when they hearde these things.

9 Forwithstanding when they had receiued sufficient assurance of Jason & of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which was the place where they came thither, entered into the Synagogue of the Jewes.

11 These were also more noble men then they which were at Thessalonica, which searched the word with all readiness, & searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, and of honest women, which were Grecians, and men not a fewe.

13 But when the Jewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, & moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conuolte Paul, brought him vnto Athens: and when they had receiued a comendement vnto Silas and Timotheus, they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in

him, when he sawe the citie ^{subject to} d That citie idolatrie.

17 Therefore he disputed in the Synagogue with the Jewes, and with them that were religious, and in the market daily with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What will this babler say? Others saide, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, What we not know, what this newe doctrine, wherof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: we would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them licence to nothing else, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and saide, Men of Athens, I perceiue that in all things ye are to superstitions.

23 For as I passed by, and behelde your deuotions, I found an altar wherupon was written, VNTO THE VNKNOWN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, & all things that are therein, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands.

25 Neither is he worshipped with mans hands, as though he needed any thing, seeing he giueth to all life and breath & all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned times which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtles he be not farre from euery one of vs.

28 For in him we liue, and moue, & haue our being, as also certain of your own Poets haue said, For we are also his generation.

29 Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or silver, or stone graued by arte and the invention of man.

30 And the time of this ignorance God had appointed, regarded not: but now he admonisheth all men euery where to repent,

as touching sundrie changes of the world, as when some people depart out of a country, and others come to dwell therein.

Men growe out in darkness till Christ the true light shine in their heartes. o As Aratus & others. 1sa. 40. 19. p He condemneth the matter & the forme wherewith God is counterfayted. q But pardoned it, & did not punish it as it deserved. r This is ment of the vniuersall world, and not of euery particular man: for who sooner sinneth without the law, than die without the Lawe.

31 Because

Which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

e Such was his fervent zeale towards Gods glorie, that he laboured to amplify the same both in season, & out of season, as he taught afterwards to Timothy.

f Who helde, that pleasure was mans whole felicity.

g Who taught that vertue was onely mans felicity, which notwithstanding they neuer attained vnto.

^{Or, rasical, or trifler.}

h Where judgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of people whose eares euer tickled to heare newes.

^{Or, had leisure.} i Which was also called Areopagus.

k Hereby Paul taketh an occasion to bring the to the true God.

^{Chap. 7. 44. Psal. 50. 8.}

l Before man was created, god had appointed his state and condition.

m This is meant

as when some people depart out of a country, and others come to dwell therein.

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au t And the time of this ignorance God had appointed, regarded not: but now he admonisheth all men euery where to repent,

av as touching sundrie changes of the world, as when some people depart out of a country, and others come to dwell therein.

aw v Men growe out in darkness till Christ the true light shine in their heartes.

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bb Because

bc Which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

bd Such was his fervent zeale towards Gods glorie, that he laboured to amplify the same both in season, & out of season, as he taught afterwards to Timothy.

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bf Who taught that vertue was onely mans felicity, which notwithstanding they neuer attained vnto.

bg ^{Or, rasical, or trifler.}

bh Where judgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of people whose eares euer tickled to heare newes.

bi ^{Or, had leisure.}

bj Which was also called Areopagus.

bk Hereby Paul taketh an occasion to bring the to the true God.

bl ^{Chap. 7. 44. Psal. 50. 8.}

bm Before man was created, god had appointed his state and condition.

bn This is meant

bo as when some people depart out of a country, and others come to dwell therein.

bp v Men growe out in darkness till Christ the true light shine in their heartes.

bq o As Aratus & others. 1sa. 40. 19.

br p He condemneth the matter & the forme wherewith God is counterfayted.

bs q But pardoned it, & did not punish it as it deserved.

bt r This is ment of the vniuersall world, and not of euery particular man: for who sooner sinneth without the law, than die without the Lawe.

bu s Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or silver, or stone graued by arte and the invention of man.

bv t And the time of this ignorance God had appointed, regarded not: but now he admonisheth all men euery where to repent,

bv as touching sundrie changes of the world, as when some people depart out of a country, and others come to dwell therein.

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cb Because

cc Which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

cd Such was his fervent zeale towards Gods glorie, that he laboured to amplify the same both in season, & out of season, as he taught afterwards to Timothy.

ce Who helde, that pleasure was mans whole felicity.

cf Who taught that vertue was onely mans felicity, which notwithstanding they neuer attained vnto.

cg ^{Or, rasical, or trifler.}

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fg ^{Or, rasical, or trifler.}

fh Where judgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof

- 31 Because he hath appointed a day in the which he will iudge the world in righteousness, by that man whome he hath appointed, whereof he hath given an assurance to all men, in that he hath raised him from the dead.
- 32 Nowe when they heard of the resurrection from the dead, some mocked, & other said, We will heare thee againe of this thing.
- 33 And so Paul departed from among them.
- 34 Howbeit certain men cleane unto Paul, and beleueed: among whome was also Denis [¶] Areopagita, and a woman named Damaris, and other with the.

CHAP. XVIII.

- ^a Paul laboureth with his hands, and preacheth at Corinthus. ^b He is detested of the Jewes, & is received of many. ^c And comforted of the Lord. ^d Gallio refuseth to meddle with religion. ^e Pauls vow. ^f His faith in the providence of God. ^g And care for the brethren. ^h The praise of Apollo.

- 1 After these things, Paul departed from Athens, and came to Corinthus.
- 2 And found a certaine Jewe, named ^a Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, because that ^a Claudius had commanded all Jewes to depart from Rome) and he came vnto them.
- 3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)
- 4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Jewes, and the Grecians.
- 5 Nowe when Silas and Timotheus were come from Macedonia, Paul ^d burned in spirit, testifying to the Jewes that Jesus was the Christ.
- 6 And when they resisted and blasphemed, he ^e shooke his raiment, and saide vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.
- 7 So he departed thence, and entred into to a certaine mans house, named Titus, a worshipper of God, whose house ioynd he too to the Synagogue.
- 8 And ^a Crispus the chiefe ruler of the Synagogue, beleueed in the Lord with all his household: and many of the Corinthians hearing it, and many of the Corinthians hearing it, and were baptized.
- 9 Then said the Lord to Paul in the night by a vision, feare not, but speake, and hold not thy peace.
- 10 For I am with thee, & no man shall lay hands on thee to hurt thee: for I have much people in this citie.
- 11 So he continued there a yere and six moneths, & taught the worde of God among them.
- 12 ¶ Now when Gallio was deputie of

- the iudgement seat.
- 13 Saying, This fellowe perswadeth me to worship God contrary to the law.
- 14 And as Paul was about to open his mouth, Gallio said vnto the Jewes, If it were a matter of wrong, or an euill deepe, O ye Jewes, I would according to reason maintaine you.
- 15 But if it be a question of wordes, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.
- 16 And he draue them from the iudgement seat.
- 17 Then tooke all the Grecians ^b Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.
- 18 But when Paul had taried there yet a good while, he tooke leaue of the brethren and sailed into Syria (and with him Priscilla and Aquila) after that he had ^c shorne his head in Cenchrea: for he had a ^a vow.
- 19 Then he came to Ephesus, and left them there: but he entred into the Synagogue & disputed with the Jewes.
- 20 Who desired him to tarry a longer time with them: but he would not consent.
- 21 But bade them farewell, saying, I must needs keepe this feast that cometh, in Jerusalem: but I will returne againe vnto you, ^a if God will. So he sailed from Ephesus.
- 22 ¶ And when he came downe to Cesarea, he went vp to Jerusalem: & when he had saluted the Church, he went downe vnto Antiochia.
- 23 Nowe when he had tarped there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening al the disciples.
- 24 And a certaine Jewe named ^a Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and ^b mightie in the Scriptures.
- 25 The same was ^c instructed in the way of the Lord, and he spake feruently in the spirit, & taught diligently the things of the Lord, and knewe but the ^d baptesme of Iohn onely.
- 26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and ^e expounded vnto him the ^a way of God more perfectly.
- 27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, he helpeth the much which had beleueed through grace.
- 28 For mightily he confuted publicly the Jewes his great behenience, shewing by the Scriptures, that Jesus was the Christ.

CHAP. XIX.

- ^a The holie Ghost: given by Pauls hands. ^b The Jewes blaspheme his doctrine, which was confirmed.

g They accused him because he transgressed the seruice of God appointed by Law.

h Of whome is spoken, 1. Cor. 1. 1.

i Paul did thus beare with the Jewes infirmities which as yet were not sufficiently instructed. Num. 6. 18. chap. 21. 24.

1. Cor. 4. 19.

iam. 4. 5.

k Called Cesarea Stratonis.

1. Cor. 1. 12.

Or, wel instructed.

l That is, was somewhat entred

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore craftsman.

o The way to saluation.

^a Or, a iudge of Mars street.

Rom. 16. 3. a This was Claudius Cesar who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false Apostles which preached without wages to winne the peoples fauour.

c Or, pauillions which the were made of skinned.

d And boyled with a certaine keale.

Chap. 13. 51. mat. 10. 13.

e Because they have none excuse, he denounceth the vengeance of God against them through their owne faulte. 1. Cor. 1. 14.

Or, Grecians.

med by miras. 23 The raiues, and punish-
ment of the conuiter; and the fruite that came
thereof. 24 Demetrius sayeth sedition vnder
pretence of Diana. 41 Yet God deliuereth vs,
and appealeth it by the towne Clarke.

And it came to passe, while Apol-
los was at Corinth, p Paul
when he passed through the vps-
per coales, came to Ephesus, & found
certaine disciples,

2 And said vnto them, Haue ye receiued
the ^a p Ghost since ye beleueed? And
they laide vnto him, We haue not so
much as heard whether there be an
holy Ghost.

3 And he said vnto them, ^b Vnto what
were ye then baptized? And they said,
Vnto Iohns baptism.

4 Then said Paul, * Iohn verely bap-
tized with the baptism of repentance,
saying vnto p people, that they should
beleue in him, which should come af-
ter him, that is, in Christ Iesus.

5 So when they heard it, they were
baptized in the Name of the Lord
Iesus.

6 And Paul laied his handes vpon
them, and the holy Ghost came on
them, and they spake the tongues, and
prophesied.

7 And all the men were about twelue.

8 ¶ Moreover, he went into the Syna-
gogue, and spake boldly for the space
of thre moneths, disputing and exhor-
ting to the things that appertaine to
the kingdom of God.

9 But when certaine were hardened, &
disobeyed, speaking euill of the wop of
God before the multitude, he departed
from them, & separated the disciples,
and disputed daily in the scholl of one
^a Tyrannus.

10 And this was done by the space of
two yeres, so that all they which dwelt
in Asia, heard the word of the Lord Ie-
sus, both Jewes and Grecians.

11 And God wrought no small miracles
by the hands of Paul,

12 So that from his body were brought
vnto the sick, ^a herches, ^a or handker-
ches, and the diseales departed from
them, and the euill spirits went out
of them.

13 Then certaine of the vagabonde
Jewes, ^a erocistes, tooke in hande to
Name ouer them which had euill spi-
rits, the Name of the Lord Iesus,
saying, We ^a admire you by Iesus,
whome Paul preacheth.

14 (And there were certaine sonnes of
Sceua a Jewe, the Priest, about seuen
which did this)

15 And the euill spirit answered, & sayd,
Iesus I acknowledge, and Paul I
knowe: but who are ye?

16 And the man in whome the euill spi-
rit was, ran on them, and ouercame

f They abuse Pauls authoritie, and without
any vocation of God, vsurpe that which is not in mans power.

them, and preuailed against them, so
that they fled out of that house, naked,
and wounded.

17 And this was knowne to all the
Jewes and Grecians also, which dwelt
at Ephesus, and teare came on them
all, & the Name of the Lord Iesus was
magnified.

18 And many that beleueed, came and
confessed, and shewed their workes.

19 Many also of them which vsed curi-
ous artes, brought their bookes, and
burned them before all men, and they
counted the price of them, and found it
^b fiftie thousand pieces of siluer.

20 So the worde of God grew mighti-
ly, and preuailed.

21 ¶ Now when these things were ac-
complished, Paul purposed ^b by the
Spirit to passe through Macedonia &
Achaia, & to go to Ierusalem, saying, Af-
ter I haue bene there, I must also see
Rome.

22 So sent he into Macedonia two of
them that ministered vnto him, Timo-
theus and Erastus, but he remained
in Asia for a season.

23 And the same time there arose no
small trouble about that ^a wop.

24 For a certaine man named Demet-
rius a siluer smith, which made siluer
temples of Diana, ^a brought great
gaines vnto the craftes men:

25 Whome he called together, with the
workemen of like things, & saide, Sirs,
ye know that by this craft ^a we haue
our goods.

26 Moreover ye see and heare, that not
alone at Ephesus, but almost through-
out all Asia this Paul hath perswaded,
and turned away much people, saying,
That they be not gods which are made
with hands:

27 So that not onely this thing is dan-
gerous vnto vs, ^a that the state should be
bereyoned, but also that the ^a temple
of the great goddess Diana should be
nothing esteemed, and that it would
come to passe that her magnificence,
which all Asia and the ^a world worship-
peth, should be destroyed.

28 Now when they heard it, they were
full of wrath, and cryed out, saying,
Great is Diana of the Ephesians.

29 And the whole cite was full of con-
fusion, and they rushed into the com-
mon place with one assent, and caught
^a Caius, and ^a Aristarchus, men of
Macedonia, and Pauls companions
of his iourney.

30 And when Paul would haue entred
in vnto the people, the disciples suffred
him not.

31 Certaine also of the chiefe of Asia
which were his friends, sent vnto him,
desiring him that he would not presert
him selfe in the common place.

32 Some therefore cryed one thing,
and some another: for the assemblee
was out of order, and the more parte
knewe

g That is, declar-
ed by confessio
of their finnes &
by their good
workes inat
they were faith-
full.

h This moun-
teth to our
money about
2000. markes.

i By the motion
of y holy Ghost,
he vnderooke
this iourney.

k That is, about
the state of the
Christians: for
they contemned
the Christians
because they left
the old religion,
and brought in
another trade of
doctrine.

l What impietie
doeth not coue-
tousnes driue a
man vnto?

m He was mo-
ued with hispro-
fit: & the others
for their bellies,
so that they
would rather
lose both their
liues & religion
then their filthy
gaine.

n Meaning their
arte and occupa-
tion.

o Religion is
his second argu-
ment which he
lesse esteemeth
then this profite,
and therefore
putteth it last,
which thing is
contrary to the
doings of y faith-
ful: for they pre-
ferre religion a-
boue al.

p He groundeth
his religion vpo
the multitude &
authoritie of the
wop, as do the
Papistes.

Rem. 1. 23.
1 cor. 1. 14.

Colos. 4. 10.

a That is, the
particular gifts
of the Spirit: for
as yet they knew
not the visible
giftes.

b Meaning, what
doctrine they
did profess by
their baptism: for
to be baptiz-
ed in Iohns bap-
tisme, signifieth
to profess the
doctrine which
he taught, and
sealed with the
signe of baptism:
to be baptized in
the Name of the
Father, &c.

isto be dedicate
and consecrate
vnto him: to be
baptized in the
death of Christ,
or for the dead,
or into one bod-
ie, vnto remis-
sion of finnes, is,
that sinne by
Christes death
may be abolis-
hed, and dye in
vs, and that we
may growe in
Christ our head,
and that our
sinnes may be
washed away by
the blood of
Christ.

Mat. 3. 11.

mir. 1. 8.

luke. 3. 16.

john. 1. 27.

chap. 1. 5. & 2. 2.

and 11. 16.

c Indued with y
visible graces of
the holy Ghost.

d That is, of a
certaine man so
called.

¶ From siue a
clocke vnto te.

Or, napkins.

e This was to
authorize the
Gospel, and to
confirm Pauls
ministerie, not
to cause men to
worship him, or
his napkins.

f Or, conuiter.

q And set him in an hie place where the people could not come nere him but whence they might wel heare his voyce.

r Antiquitie & the courtousnes of the Priests brought in this superstition: for it is written that the Temple being repaired seven times, this idole was neuer changed, Plin. li. 16.45. by such delusions the worlde is most easily abused, f Hepacifieth the people by worldly wisdom, and hath no respect to religion.

knowe not wherefore they were come together.

33 And some of the companie aduised forth Alexander, the Jewes thynking him forwarde. Alexander then beckned with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Jewe, there arose a shout almost for the space of two houres, of all men crying, Great is Diana of the Ephelians.

35 Then the tolme clark, when he had shaped the people, said, We knowe of Ephesus, what man is it that knoweth not howe that the cite of the Ephelians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be aspeared, and to do nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Decuries: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assemble.

40 For we are euen in iopardie to be accused of this dapes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemble depart.

CHAP. XX.

a Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth.

9 At Troas he riseth up Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

1 Now after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing taried there three monethes, because the Jewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, & of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, & Trophimus. 5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dapes of unleaued bread, &

came vnto the Troas in five dapes, where we abode seven dapes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an byper chamber, where they were gathered together.

9 And there sat in a window a certain pong man, named Trochylus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken by dead.

10 But Paul went downe, & laid himself vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, & had broken bread, & eaten, he continued a long while till the dawning of the day, and so he departed.

12 And they brought the boye alliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sailed vnto the cite of Mlos, that we might reccieue Paul there: for so had hee appointed, and would him selfe go afoote.

14 Now when he was come vnto vs to Mlos, and we had receiued him, wee came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Trophimus: the next dape we came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he would not spende the tyme in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he sayde vnto them, We knowe from the first daye that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the lapings & waite of the Jewes;

20 And howe I kept e backe nothing that was profitable, but haue shewed you, and taught you openly, & through out euery house,

21 Witnessing both to the Jewes, and to the Grecians the repentance towards God, and I sayd toward our Lord Iesus Christ.

22 And now behold, I go bound in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Sane that the holy Ghost I witnesseth in euery cite, saying, that bands and afflictions abide me.

24 But I passe not at all, neyther is my

b Which we call Sunday. Of this place and alio of the 1. Cor. 16.2.

c To celebrate the Lords Supper, Chap. 246.

d Which was a cite of Mysia, called otherwise Apollonia, Plin. lib. 5. chap. 50.

e In my vocatio and ministerie.

f This verue is contrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither helde my tongue for feare, nor dissembled for gaue.

h Which is the turning to God by the wayes of life.

i Which is the receiuing of the grace, which Christ doeth offer vs.

k That is, by the impulse and commandment of holy Ghost, who draweth me as w a band.

l By Prophets.

m In Ierusalem.

a He remained there these daies, because he had better opportunitie to reach also the abolishing of the Lawe was not yet known.

life beare into my selfe, to that I maye
 fulfill my course with ioye, and the mi-
 nistration which I haue receiued of the
 Lord Iesus, to testifie the Gospell of the
 grace of God.

25 And now behold, I know that hence-
 forth ye al, though whom I haue gone
 preaching the kingdome of God, shall
 see my face no more.

26 Wherefore I take you to recorde this
 day, that I am pure from the ^m blood
 of all men.

27 For I haue kept nothing backe, but
 haue shewed you ^a all the counsell of
 God.

28 Take heede therfore vnto your selues,
 and to all the flocke, whereof the ho-
 ly Ghost hath made you ouersheers, to
 feede the Church of God, which hee
 hath purchased with his ^o owne
 blood.

29 For I knowe this, that after my de-
 parting shall greivous wolues enter in
 among you, not sparing the flocke.

30 Whosoever, of your owne selues shall
 me arise speaking, ^p peruerse things, to
 drawe disciples after them.

31 Wherefore watch and remember, that
 by the space of thre yeres I ceased not
 to warne every one, both night and day
 with teares.

32 And nowe brethren, I commend you
 to God, and to the word of his grace,
 which is able to builde further, and to
 giue you an inheritance among al the
 which are sanctified.

33 I haue coveted no mans siluer, nor
 golde, nor apparell.

34 Yea, ye knowe, that these hands haue
 ministered vnto my ^{*} necessities, and to
 them that were with me.

35 I haue shewed you all things, holue
 that so labouring, ye ought to support
 the weak, and to remember the words
 of the Lord Iesus, howe that he saide,
 It is a blessed thing to giue, rather the
 to receiue.

36 And when he had thus spoken, hee
 kneeled downe, and prayed with them
 all.

37 Then they wept abundantly, and
 fell on Pauls necke, and kissed him.

38 Being chiefly soie for the wordes
 which he spake, That they should see
 his face no more. And they accompa-
 nied him vnto the ship.

CHAP. XXI.

¹ The common prayers of the faithfull. ² Philippes
 foure daughters prophetisss. ³ Pauls constancie
 to beare the crosse, as Agabus and others fore-
 spake, although he was otherwise counselled by
 the brethren. ⁴ The great danger that he was
 in, and howe he escaped.

1 **A**SD as hee launCHED forth, & were
 departed frō them, we came with
 a straight course vnto Coos, and
 the day following vnto the Rhodes, &
 from thence vnto Patara.

2 And we founde a ship that went ouer
 vnto Phenice, and went aboarde, and set
 forth.

3 And when we had discovered Cyprus,
 we left it on the left hand, and sailed to-
 ward Syria, and arrived at Cyprus: for
 there the ship vnladed the burden.

4 And when we had founde disciples, we
 taried there tenen dayes. And they told
 Paul: though the ^b Spirit, that hee
 should not go vp to Ierusalem.

5 But when the dayes were ended, we
 departed, and went our way, and they
 all accompanied vs with their wiuers
 and children, euen out of the citie: and
 we kneeling downe on the shore, praye-
 ed.

6 Then when we had embraced one an-
 other, we tooke ship, and they returned
 home.

7 And when we had ended the course
 frō Cyprus, we arrived at Ptolemais,
 and saluted the brethren, & abode with
 them one day.

8 And the next day, Paul and they that
 were with him, departed, and came vnto
 Cesarea: and we entred into ^p house
 of ^{*} Philippe the Euangelist, which
 was one of the ^c seven Deacons, & abode
 with him.

9 Now he had foure daughters virgins,
 which did prophesie.

10 And as we taried there many dayes,
 there came a certaine Propheete from
 Iudea, named Agabus.

11 And when he was come vnto vs, hee
 tooke Pauls girdell, and bounde his
 owne hands and feete, and said, ^d Thus
 saith the holy Ghost, So shall I Iewes
 at Ierusalem: bind the man that ow-
 neth this girdell, and shall deliuer him
 into the hands of the Gentiles.

12 And when we had heard these things,
 both we and other of the same place be-
 sought him that he would not go vp to
 Ierusalem.

13 Then Paul answered, and said, What
 do ye weeping & breaking mine heart:
 For I am ready not to be bound only,
 but also to die at Ierusalem for the
 Name of the Lord Iesus.

14 So when he would not be perswaded,
 we ceased, saying, The will of the Lord
 be done.

15 And after those dayes we trusted by
 our fardeles, & went vp to Ierusalem.

16 There went with vs also certaine of ^p
 disciples of Cesarea, and brought with
 them one Mnason of Cyprus, an olde
 disciple, with whom we should lodge.

17 And when we were come to Ierusalem,
 the brethren receiued vs gladly.

18 And the next day Paul went in with
 vs vnto ^f James: and all the Elders
 were there assembled.

19 And when he had embraced them, he
 tolde by order all things, that God had
 wrought among the Gentiles by his
 ministration.

20 So when they hearde it, they glori-
 fied

^a By the reuelation of Gods Spirit.

^b The holie Spirit reueiled vnto them the persecutions & Paul shoulde haue made against him, and & same Spirit also strengthened Paul to sustaine them.

^c Chap. 6. 5. This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

^d God woulde haue his seruants bands knowne, to & intent that no man shoulde thinke that hee cast him self into wilful danger.

^e This was not to make Paul afraid, but to encourage him against the brunt.

^f Who was the chief or superintendent of the Church of Ierusalem.

^m I am not the occasion of any of your destructions.

ⁿ Which concerneth your salvation.

^o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the properties, and vnion of & two natures in one person.

^p Through their ambition, which is mother of all heresie and wickednes.

^q To increase you with further graces, and to finish his worke in you.

^r He promiseth to the faithful continual increase of grace, til they enter into the possession of that inheritance, which is prepared for them.

1. Cor. 1. 12.

2. thes. 2. 9.

2. thes. 3. 8.

^s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

- 10 Then I said, What shall I do, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to doe.
- 11 So when I could not see for the glorie of that light, I was lead by the hande of them that were with me, and came into Damascus.
- 12 And one Ananias, a godly man, as pertaining to the Law, hauing good repute of all the Jewes which dwelt there,
- 13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.
- 14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Just one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men of þ things, which thou hast seene and heard.

16 Nowe therefore why tariest thou? Arise, and be baptized, and washe away thy sinnes, in calling on the name of the Lord.

17 And it came to passe, that when I was come againe to Jerusalem, & prayed in the Temple, I was in a trance,

18 And sawe him saying vnto me, Make haste, and get thee quickly out of Jerusalem: for they wil not receiue thy witness concerning me.

19 Then I said, Lord, they knowe that I am prised, and beat in euery Synagogue them that beleueed in thee.

20 And when the blood of thy martyrs Steven was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift by their voyces, and said, Away with such a fellow from the earth: for it is not meete that hee should liue.

23 And as they cryed and cast of their clothes, and threw dust into the ayre,

24 The chiefe captainne commanded him to be lead into the Castle, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayde vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Roman, and not condemned?

26 Nowe when the Centurion heard it, he went, and tolde the chiefe captainne, saying, Take heede what thou doest: for this man is a Roman.

27 Then the chiefe captainne came, and sayde to him, Tell me, art thou a Roman? And he said, Yea.

28 And the chiefe captainne answered,

With a great summe obtained I this burghship. Then Paul said, but I was s to borne.

29 Then straight way they departed from him, which should haue examined him: and the chiefe Captainne also was afraid, after he knew that he was a Roman, and that he had bound him.

30 On the next day, because he wolde haue knowen the certaintie wherefore he was accused of the Jewes, he loosed him from his bonds, and commanded the hie Priests and all their Councell to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

The answers of Paul being smitten, & the overthrow of his enemies. 1. The Lords encourageth him. 2. And because the Lewes layde waite for him, he is sent to Cesarea.

AND Paul behelde earnestly the Councell, and saide, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge mee according to the Lawe, and commandest thou me to be smitten contrarie to the Lawe?

4 And they that stood by, said, Kemlest thou Gods hie Priest?

5 Then said Paul, I knowe not, brethren, that he was þ hie Priest: for it is written, * Thou shalt not speake euil of the Ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the Pharises, he cryed in the Councell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was diuided.

8 * For the Sadduces saie that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: a Scribes of the Pharises part rose vp, and stood, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captainne, fearing least Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castell.

11 I Nowe the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Jerusalem, so must thou beare witness also at Rome.

This priuiledge was oft times giuen in recompence of seruice to the that were farre of Rome, and to their children, though they were not borne in the cite.

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maintaining the Law, doeth transgress it.

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy of the office of the hie Priest. Exod. 22. 28. Phil. 3. 5.

chap. 24. 27.

c He deniech not but there were other points, but he expresseth that, for the which the Sadduces that were the chiefe gouernours, hated him most.

Mat. 22. 23.

d Vnderstanding both kindes, the Angels and the spirits, which he concludeth vnder one, and the resurrection which is the o-

12 And ther part.

e This may be referred to the eternall counsell of God, or els to the execution & declaration of the same, which seemeth here to be more proper. d Which is Christ, 1. Iohn. 2. 1.

e He sheweth his sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holie Ghost.

Chap. 8. 3.

Chap. 7. 58.

f Not because he was borne at Rome, but by reason of his cite: for Tarsus was inhabited by the Romans, and was their Colonia, whereof seade chap. 16. 12

e The worde signifies curling, as when a man either sweareth, voweth or wisheth him selfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so manie meanes to deliuer his children out of danger, as there are creatures in y world, so that the aduersaries cannot conspire so craftily against the, but he hath infinite meanes to defeat their wicked practises,

g Greke, that thou hast shewed these things to me.

g This letter was writt partly in the fauour of Paul, that his aduersaries might not oppress him.

h The captaine dissembled to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

12 And when the day was come, certain of the Jewes made an assemblie, and bound themselves with an othe, saying, that they would neither eat nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selves with a soleimne othe, that we will eate nothing, untill we haue slaine Paul.

15 Now therefore, ye and the Councel signifye to the chief captaine, that he bring him forth vnto you to morowe, as though ye would knowe some thing more perfectly of him, & we, or euer hee come nere, will be ready to kill him.

16 But when Pauls sisters (somme heard of their laying awaie), he went & entred into the castle, and told Paul,

17 And Paul called one of the Centurions vnto him, & said, Bring this pong man vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So he toke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called mee vnto him, and prayed me to bring this pong man vnto thee, which hath some thing to saie vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Jewes haue conspired to desie thee, that thou wouldest bring forth Paul to morowe into the Councel, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wait for him of them, more then fourtie men, which haue bounde themselves with an othe, that they wil neither eate nor drinke, till they haue killed him: and nowe are they ready, & wait for thy prouise.

22 The chiefe captaine then let the pong mā depart, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and hoisnen these score and ten, and two hundred with darters, at the thirde houre of the night.

24 And let the make ready an horse that Paul being set on, may be brought safe vnto Felix the Governour.

25 And hee wrote an e pistle in this maner;

26 Claudius Iulias vnto the most noble Governour Felix sendeth greeting.

27 As this mā was taken of the Jewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiving that he was a Romane.

28 And when I would haue knowne the

cause, wherefore they accused him, I brought him forth into their counsell.

29 There I perceived that he was accused of questions of their Lawe, but had no crime worthe of death, or of bonds.

30 And when it was shewed me, howe that the Jewes laide waite for the man, I sent him straight way to thee, & commanded his accusers to speake before thee the things that they had as gainst him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the hoisne to go with him, and returned vnto the Castle.

33 Nowe when they came to Cesarea, they deliuered h e pistle to the Gouernour, & presented Paul also vnto him.

34 So when the Governour had read it, he asked of what prouince hee was: and when he vnderstode that he was of Cilicia,

35 I will heare thee, saide he, when thine accusers also are come, and commaunded him to be kept in Herodes iudgement hall.

CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix greiveth him, thinking to haue a bribe, 28 And after leaueth him in prison.

NOW after five daies, Ananias the high Priest came downe with the Elders, and with Tertullus a certaine Orator, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obteyned great quietnes through thee, and that many worst things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble selfe, to al thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtelie a few wordes.

5 Certainly we haue found this man a pestilent fellowe, & a moouer of sedition among all the Jewes throughout the world, and a chiefe mainteigner of the sect of the Pharisees:

6 And hath gone about to pollute the Temple: therefore we tooke him, and woulde haue iudged him according to our Lawe:

7 But the chiefe captaine Iulias came vpon vs, and with great violence tooke him out of our handes,

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying that it was so.

10 Then Paul, after that the governour had beckered vnto him that he shoulde speake, answered, I do the more gladly

By this name the Romanes called euerie country which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murderers, & put the Egyptian which raised vp tumults in Iudea: for these the orator praised him: otherwise he was both cruel & couetous, reade Ioseph lib. 20. Antiq. chap. 11. & 2. & li. 2.

b Or heresie: for so y wicked termed the true christian religio.

c Which taughte y people to maintaine their liberties agaynst the Romanes: and though the accusers approoued both this sect, & their doctrine,

yet to get Paul punished, they seeme to condemne it.

Or captaine of a

answered thousand.

d Or, gouerner:
for before this
he ruled Trachon-
ites, Batanea, &
Gaulanites.
e So that thou
art not ignorant
of their falshions.
f Not that his
purpose was to
worship there,
but the Iewes
so found him by
the counsel of o-
thers: for he
thought to haue
wonne the sim-
ple brethren, &
to stop the ene-
mies mouthes.
g As the Scribes
and Pharisees ter-
med the Chris-
tians doctrine,
h Meaning, that
it was a lōg time
since he had bin
at Ierusalem,
which was when
he brought
almes.
Chap. 11. 29.
rom. 15. 36.
2 cor. 9. 2.
Chap. 21. 37.
i For his accu-
sers spake but
vpon a false re-
port, which
these bellowes
of Satan had
blowen abroade,
and durst not
them selues ap-
peare.
Chap. 13. 7.
*Or, self.

k By whose
counsel Felix
called for Paul.

l The word of
God maketh the
verie wicked a-
stonished, and
therefore to
shew it is the fa-
uour of death
vnto death.

*Or, to do a plea-
sure.

answered for my selfe, for as much as I knowe that thou hast bene of many peres a Iudge vnto this nation,
11 Seeing that thou inuest knowe, that there are but twelue daies since I came vp to worship in Ierusalem.
12 And they neither found me in p Temple disputing with any man, neither making bypocrite among the people, neither in the Synagogues, nor in the cite.
13 Neither can they proue the thinges, whereof they now accuse me.
14 But this I confesse vnto thee, that after the way (which they call hereticke) so worship I the God of my fathers, belieuing all thinges which are written in the Law and the Prophets,
15 And haue hope towards God, that p resurrection of the dead which they themselves looke for also, shalbe both of iust and vniust.
16 And herein I endeour my selfe to haue alway a cleare conscience toward God, and toward men.
17 Now after many peres, I came and brought almes to my nation and offerings.
18 *At what time, certaine Iewes of Asia found me purified in the Temple,
19 Neither with multitude, nor with tumult.
20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.
21 Or let these themselves say, if they haue found any vniust thing in me, while I stood in the Temple,
22 Except it be for this one voyce, that I cried standing among them, *Of the resurrection of the dead am I accused of you this day.
23 Now when Felix heard these thinges, he deferred them, & saide, When I shall more perfectly know the thinges which concerne this way, by the conuining of Iudas the chiefe Captaine, I wil decide your matter.
24 Then he commanded a Centurion to keepe Paul, & that he shoud haue ease, and that he shoud forbide none of his acquaintance to minister vnto him, or to come vnto him.
25 And after certaine daies, came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.
26 And as he disputed of righteousnes, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, & when I haue convenient time, I wil call for thee.
27 He hoped also that in some shoud haue bene quoyed him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
28 When two peres were expired, Porcius Festus came into Felix roome: & Felix willing to get fauour of p Iewes, left Paul bound,

The Iewes accuse Paul before Festus. 8 He answered for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.
1 **W**ent Festus was then come into the prouince, after three daies he went by from Cesarea vnto Ierusalem.
2 Then the hie Priest, and the chiefe of p Iewes appeared before him against Paul: and they besought him,
3 And desired fauour against him, that he wold send for him to Ierusalem: & they laid wait to kill him by the way.
4 But Festus answered, p Paul shoud be kept at Cesarea, and that he himselfe wold shortly depart thither.
5 Let them therefore, saide he, which among you are able, come downe with vs: and if there bee any wickednes in the man, let them accuse him.
6 I shoue when he had tarped among them no more then ten daies, he went downe to Cesarea, and the next day late in the iudgement seate, and commanded Paul to be brought.
7 And when he was come, the Iewes which were come from Ierusalem, stood about him and laide many & grievous complaints against Paul, which they could not proue,
8 For as much as he answered, & that he had neither offended any thing against the Law of the Iewes, neither against the Temple, nor against Cesar.
9 Yet Festus willing to get fauour of the Iewes, answered Paul, and saide, Wilt thou go vnto Ierusalem, & there be iudged of these thinges before me?
10 Then said Paul, I stand at Cesar's iudgement seate, where I ought to bee iudged: to the Iewes I haue done no wrong, as thou verie well knowest.
11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these thinges whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.
12 Then when Festus had spoken with the Counsell, he answered, Hast thou appeared vnto Cesar? vnto Cesar shalt thou go.
13 And after certain daies, king Agrippa and s Bernice came downe to Cesarea to salute Festus.
14 And when they had remained there many daies, Festus proposed Pauls cause vnto the king, saying, There is a certain man left in prison by Felix.
15 Of whome when I came to Ierusalem, the hie Priests and Elders of the Iewes informed me, & desired to haue iudgement against him.
16 To whome I answered, that it is not the manner of the Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend

a The enuious
sute of y Priests
against Paul.

b Which may
most commodi-
ously.

c Paul defend-
eth himselfe
in iudgement.

*Or, to do pleasure.

d Seeing himselfe
betrayed by the
ambition of the
iudge, he desi-
reth that in con-
sideration of his
freedom, he
may be sent to
Rome.

e It is lawfull to
require the de-
fence of the Ma-
gistrate to main-
taine our right.

f Without
whose consent
he could do
nothing.

g This was his
owne sister who
he entertained.

defend him selfe, concerning the crime.

- 17 Therefore when they were come he
ther, with out delay the day following
I late on the iudgement seat, and com-
manded the man to be brought forth.
18 Against whome when the accusers
stoode vp, they brought no crime of such
things as I supposed:
19 But had certaine questions against
him of their owne^a superflition, and of
one Iesus which was dead, whome
Paul affirmed to be alme.

20 And because I doubted of such manner
of question, I asked him whether he
would goe to Ierusalem, and there be
iudged of these things.

21 But because he appealed to be refer-
ued to the examination of Augustus, I
commanded him to be kept, til I might
send him to Cesar.

22 Then Agrippa said vnto Festus, I
would also heare the man my selfe. To
morrow, sayd he, thou shalt heare him.

23 And on the morowe when Agrippa
was come and Bernice with great
pointe, and were entred into the Com-
mon hall with the chiefe captaynes and
chiefe men of the cite, at festus com-
mandement Paul was brought forth.

24 And festus sayd, King Agrippa, and
all men which are present with vs, pe-
see this man, about whom all the mul-
titude of the Iewes haue called vpon
me, both at Ierusalem, & here, crying,
that he ought not to liue any longer.

25 Per haue I found nothing worthe of
death, that he hath committed: neuer
theless, seeing that he hath appealed to
Augustus, I haue determined to sende
him.

26 Of whom I haue no certaine thing to
write vnto my lord: wherefore I haue
brought him forth vnto you, and spec-
tally vnto thee, King Agrippa, that af-
ter examination had, I might haue
somewhat to write.

27 For me thinketh it unreasonable to
send a prisoner, & not to heare the cau-
ses which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing
his conversation, 25 His modest answer against
the murie of Festus.

1 **T**hen Agrippa sayde vnto Paul,
Thou art permitted to speake for
thy selfe. So Paul stretched forth
the hand, and answered for him selfe.

2 I thinke my selfe happy, King Agrip-
pa, because I shal answer this day be-
fore thee of all the things whereof I am
accused of the Iewes:

3 Chiefly, because thou hast knowledge
of all customes, and questions which
are among the Iewes: wherefore, I be-
seeche thee, to heare me patiently.

4 As touching my life from my childes
hoob, and what it was from the begin-
ning among mine owne nation at Je-
rusalem, knowe all the Iewes,

5 Which knewe me heretofore (if they
would tell thee) that after the most strate-
b leet of our religion I liued a Pharise.
6 And nowe I stand and am accused for
the hope of the promes made of God
vnto our fathers.

7 Whereunto our twelue tribes instant-
ly seruing God day and night, hope to
come: for the which hopes sake, O King
Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing in-
credible vnto you, that God shoulde
raise againe the dead?

9 I also verely thought in my selfe, that
I ought to do many contrarie things a-
gainst the Name of Iesus of Nazaret.

10 * Which thing I also did in Ierusa-
lem: for many of the Saints I shut vp
in prison, hauing receiued authoritie
of the high Priests, and when they were
put to death, I gaue my sentence.

11 And I punished them throughout all
the Synagogues, and compelled them
to blaspheme, and being more mad a-
gainst them, I persecuted them, euen
vnto strange cities.

12 At which time, euen as I went to Ma-
mascus with authoritie, and commis-
sion from the high Priests,

13 At midday, O King, I saw in the way
a light from heauen, passing the bright-
nes of the sunne, shyne round about me,
and them which went with me.

14 So when we were all fallen to the earth,
I heard a voyce speaking vnto me, and
saying in the Hebrew tongue, * Saul,
Saul, why persecutest thou me? It is
hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord?
And he sayd, I am Iesus whom thou
persecutest.

16 But rise and stand by on thy fete: for
I haue appeared vnto thee for this
purpose, to appoint thee a minister and
a witnesse, both of the things which
thou hast seene, and of the things in the
which I will appeare vnto thee.

17 Deliuering thee from the people, and
from the Gentiles, vnto whom now I
send thee,

18 To open their eyes, that they may
turne from darkness to light, and from
the power of Satan vnto God, that
they may receiue forgiveness of sinnes,
and inheritance among them, which
are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not
disobedient vnto the heauenly vision,

20 * But shewed first vnto them of Ma-
mascus, and at Ierusalem, & through-
out all the coastes of Iudaea, and then to
the Gentiles, that they should repent,
and turne to God, & do works worthe
amendment of life.

21 For this cause the Iewes caught me
in the Temple, and went about to
kill me.

22 Nevertheless, I obtained helpe of
God, and continue vnto this day, wit-
nessing both to small & to great, saying
I ii, iii, none

b Paul speaketh
of this sect ac-
cording to the
peoples estima-
tion, who pre-
ferred it as most
holie aboue all
others: for their
doctrin was
least corrupt.

Chap. 8. 9.

c That is, Iap-
proued their
cruelty which
they vied against
them.

Chap. 9. 13.

Chap. 9. 4.
and 22. 7.

d Of the Iewes.

e Although this
properly apper-
taineth vnto
God, yet he ap-
pleth this vnto
his ministers vn-
to whom he gi-
ueth his holie
Spirit.

Chap. 9. 22. 26.
and 13. 24. 36.

Chap. 21. 30.

h This word
doeth also signi-
fic religion: but
he speaketh in
contempt of the
true doctrine.

i Or, auditoris.

i Flatterers first
vied to cal Ty-
rants by this
name, and after
it so growed in-
to vife, that ver-
tuous Princes
refused it not, as
appeareth by
Plinies epistles
to Traiane.

a Forasmuch as
he best vnder-
stoode the reli-
gion, he ought
to be more at-
tentive.

none other things, then those which the Prophets & Moses did say should come,

23 To wit, that Christ should suffer, & that he should be the first that should rise from the dead, and should shewe light unto the people, and to the Gentiles.

24 And as hee thus answered for him selfe, Festus sayde with a loud voice, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he sayd, I am not mad, & noble Festus, but I speake the wordes of truth and sobernes.

26 For þe King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 & King Agrippa, beleuest thou the Prophets: I know that thou beleuest.

28 Then Agrippa said vnto Paul, Alas most thou perswadest me to become a Christian.

29 Then Paul sayde, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Seruice, and they that late with them.

31 And when they were gone apart, they talked betwene them selves, saying, This man doeth nothing worthe of death, nor of bonds.

32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage and his companie toward Rome. 44 How, and where they arrived

1 Now when it was concluded, that we should saile into Italie, they deliuered both Paul, & certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And we entred into a ship of Adria, purposing to saile by þe coasts of Asia, and lanched forth, and had Aristarchus of Thracia, a Thessalonian, with vs.

3 And the next daye we arrived at Sidon: and Julius courteously entreated Paul, and gaue him libertie to go vs to his friends, that they might refresh him.

4 And from thence we lanched, and sailed hard by Cyprus, because þe windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lyca.

6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Cnidum, because the winde suffered vs

not, we failed hard by Candie, nere to Salimone,

8 And with much a doe failed beyond it, and came vnto a certaine place called the Faire hauens, nere vnto the which was the cite Laia.

9 So when much time was spent, and sailing was nowe icapacions, because also the fast was nowe passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt & much damage, not of the lading and ship onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because þe hauens was not commodious to winter in, many tooke counsel to depart thence, if by any means they might atraue to Phenice, there to winter, which is an hauens of Candie, and lyeth towards the South-west and by West, and North-west and by West.

13 And when the southerne wind blew softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her go, and were carped away.

16 And we raine vnder a little Ile named Claudia, and had much a do to get the boat.

17 Which they tooke by & used all helpe, vndergirding the ship, fearing lest they should haue fallen into Spites, & they let downe the vessell, and so were carped.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third daye we cast out with our owne handes the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and sayd, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, & whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee al that saile with thee.

25 Wherefore, sirs, be of good courage: for

Or, Crest. b Which was an high hill of Candie bowing to seaward.

c This fast the Lewes obserued about the month of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euerie East winde that is furious & stormie.

e This yle was West and by South from Candie straight toward the goulfe Syrtis, which were certaine boyling sandes that swallowed vp al that they caught. Or, boat. Or, cast out the wares.

f That is, ye should haue saued the losse by auoyding the danger.

g They could not the reprove him of rashnes, seeing that this was the ordinance of God.

h The graces & blessings, which God giueth to his children, profite many times the enemies, which are vnto them to receive the fruite thereof.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

9, Cor. 11. 8.

a From Sidon to Myra they should haue sailed North, and by West, but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

1 Faith is grounded vpon the worde of God.

k This sea in Strabos time was take for al y part, which was about the mountaynes called Ce-raunij, and so deuidech Italie fro Dalmatia, and goeth vp to Venice.

l Paul would vse such meanes as God had ordeined, least he should seeme to haue tempted him.
m He meaneth an extraordinarie abstinence, which came of the feare of death, & so toke away their appetite.
n By this He-brew phrase is ment that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52. Mar. 10. 30.

o This declarerh the great & barbarous ingratitude of the wicked, which canot be wonne by anie benefices.

for I beleuee God, that it shal be so as it hath bene tolde me.
26 Howbeit, we must be cast into a cer-taine Iland.
27 And when the fourtenth night was come, as we were caried to and fro in the 1 Adriaticall sea about midnighr, the shipmen deemed that some countrey approached vnto them,
28 And sounde, and founde it twentie fathoms: & when they had gone a litle further, they sounde againe, & founde fiftene fathoms.
29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, & wished that the day were come.
30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,
31 Paul laid vnto the Centurion and the souldiers, Except these abide in p ship, 1 we cannot be safe.
32 Then the souldiers cut of the ropes of the boat, and let it fall away.
33 And when it began to be day, Paul exhorted them al to take meate, saying, This is the fourtenth day that ye haue tarped, and continued 2 fasting, receyuing nothing.
34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shal not an y haire fall from the heade of any of you.
35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in pcesence of them al, and brake it, and began to eate.
36 Then were they all of good courage, & they also tooke meate.
37 Now we were in p ship in al two hundreth, three score and fiftene soules.
38 And whē they had eaten enough, they lightened the ship, & cast out the wheat into the sea.
39 And when it was day, they knely not the countrey, but they spied a certaine creeke with a bank, into the which they were minded (if it were possible) to thrust in the ship.
40 So when they had taken vp the ankers, they comitted the ship vnto the sea, and loosed the rudder bondes, & hoised vp the maine saile to the winde, & blew to the shore.
41 And when they fel into a place, where two seas meete, they thrust in the ship: and the fore parte stucke fast, and coude not be moued, but the hinder part was broken with the violence of the waues.
42 Then the souldiers counsell was to kill the prisoners, least any of them, when hee had swomme out, should flee away.
43 But the Centurion willing to saue Paul, staid them from this counsell, & commaunded that they that could swim,

should cast themselues first into the sea, and go out to land:
44 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.
C H A P. XXVIII.
1 Paul with his companie are gently intreated of the barbarous people. 2 The viper hurteth him not. 3 He healeth Publius father and others, and being furnished by them of things necessarie, he saured toward Rome. 4 VVhere being receyued of the brethren, he declareth his busines. 5 And there preacheth two yeeres.
1 Ad when they were come safe, they knew that the Ile was called a Melita.
2 And the Barbarians shewed vs no litle kinnesse: for they kindled a fire, and receiued vs euerie one, because of the present shoure, and because of the colde.
3 And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leyt on his hand.
4 Now when the Barbarians saw the womne hang on his hand, they sayde among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet 1 Denigance hath not sufficed to liue.
5 But hee shooke off the womne into the fire, and felt no harme.
6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their mindes, and said, That he was a 4 God.
7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receyued vs, and lodged vs thre dayes courteously.
8 And so it was, that p father of Publius lay sicke of the feuer, & of a bloudy flux: to whom Paul entred in, and when he prayed, he laid his handes on him, and healed him.
9 When this then was done, other also in the ple, which had diseases, came to him and were healed.
10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.
11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintered in the ple, whose badge was 5 Castor and Pollux.
12 And when we arrived at Syracuse, we taried there thre dayes.
13 And from thence we set a compass, & came to Rhegium: and after one day, the South winde blew, & we came the second day to Putioli.
14 Where we found brethren, and were desired to tarie with them seuen dayes, and so we went toward Rome.
15 ¶ And from thence, when the brethren heard of vs, they came to meete
Tit. iii. vs

a Now called Malta.

1 Or, heape.

b Such is the peruerse iudgement of men, & they condemne such as they see in anie affliction.
c Whome they made a goddess and called her Dice, or Nemesis.

d Beholde the extremite of these infidels, & how much they are bent to superstition: for after one rage and error they fel into another.

e These the Paimims fained to be Jupiters childre, and goddesses of y sea.

f These places were distant from Rome a daies journey, or thereabout.
 g Or, shoppes.
 h No dout the captaine vnderstoode both by Festus letters, & also by the report of the vnder captaine that Paul had committed no fault.

16 As at the Barke of Apyllus, & at the Thre^e lanterns, whome when Paul saw, he thanked God, and waxed bold.
 17 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was suffered to dwell by himselfe with a soldier that kept him.
 18 And the third day after, Paul called the chiefe of the Jewes together: & when they were come, he said vnto the, Men and brethren, though I haue committed nothing against people, or Lawes of the fathers, yet was I deliuered prisoner from Jerusalem into the handes of the Romanes.
 19 Who when they had examined mee, woulde haue let mee go, because there was no cause of death in me.
 20 But when the Jewes spake cōtrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
 21 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of Israels sake, I am bound with this chaine.
 22 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the by the th^e shewed of speake any euill of thee.
 23 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.
 24 And when they had appointed him a day, there came many vnto him into

his lodging, to whō he expounded & testified the kingdome of God, and preached vnto them concerning Iesus both out of the Law of Moyses and out of the Prophets, from morning to night.
 25 And some were perswaded with the things, which were spoken, and some beleued not.
 26 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holp Ghost by Elias the Prophet vnto our fathers,
 27 Saying, Go vnto this people, & say, I haue heard that ye are full of hearing, and that ye haue dull of hearing, and that ye eyes haue they winked, and that ye should see with their eyes, and heare with their eares, and vnderstand with their hearts, & should returne that I might heale them.
 28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.
 29 And whē he had said these things, the Jewes departed, & had great reasoning among themselves.
 30 And Paul remained two yerres full in an house hired for him selfe, & receiued all that came in vnto him,
 31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnes of speech, without let.

i That this kingdome, which was spoken of by the Prophets, was offered vnto them by the coming of Christ.
 k Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubburnes of the wicked.
 l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all might be inexcusable.

THE EPISTLE OF THE APOSTLE

Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared towards man in Christ Iesus, whose righteousness made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promises made to his seruant Abraham, the father of all beleueers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Jewes, but also the vncircumcised Gentiles should be saved by faith in him: euen as Abraham before he was circumcised, was counted iust only through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none should thinke that the covenant which God made to him, & his posteritie, was not performed: either because the Jewes receyued not Christ, (which was the blessed seed) nor else beleueed not that he was the true redemer, because he did not only, or at least more notably preferre the Jewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafed in by faith, are made heires of the promises. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saved, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eie: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch toward the Jewes againe, and so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian manners follow: teaching euery man to walke in roundnes of cōscience in his vocation, with all patience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weakes, and louing one another according to Christs example. Finally S. Paul after his commendations to the brethren exhorteth them to vnitie, and to seeke false preachers and satterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called, 13 His ready will, 16 What the Gospel is, 20 The use of creatures and wherefore they were made, 21, 23 The ingratitude, peruersitie and punishment of all mankind.



1 **P**aul a "seruant of Iesus Christ, called to be an Apostle, b* vnt apart to preache the Gospel of God, (Which he had promised as fore by his * Prophetes in the c holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome we haue receiued grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome he be also the s called of Iesus Christ :

7 To al you that be at Rome beloued of God, called to be Saints : * a Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

8 First I thanke my God through IESVS CHRIST for you all, because your faith is published throughout the whole world.

9 For God is my witnesse (whome I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you

10 Allwaies in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 * For I long to see you, that I might bestowe among you some spiritual gift, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my biethen, I would that ye should not be ignorant, howe that I haue ofte times purposed to come vnto you (but haue bene let hitherto) that I might haue some * fruit also among you, as I haue among the other Gentiles.

14 I am better both to the Grecians, & to the Barbarians, both to the wise men and vnto the vniuersall.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

Sonne of God, that is, reconciliation and peace through Christ. Chap. 1. 3. 2. Either by Satan, 1. Thessal. 2. 18. or by the holy Ghost, Act. 16. 6. or called to some other place to preach y Gospel, Chap. 15. 20. n Whereof is spoken, Iohn. 15. 16,

16 For I am not ashamed of the Gospel of Christ : for it is the power of God vnto saluation to euery one that beleeueth, to the Jewe first, and also to the Grecian.

17 For by it the righteousnes of God is reueiled, from faith to faith : as it is written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrightheadnesse of men, which withhold p truely in vnrightheadnesse,

19 Forasmuch as that, which may be knowne of God, is manifest in them : for God hath shewed it vnto them.

20 For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse :

21 * Because that when they knew God, they a glorified him not as God, nei ther were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things,

24 Wherefore also God s gave them vp to their hearts lusts, vnto uncleannes, to defile their own bodies betwixen them selues :

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections : for euen their women did change their naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, a man with man wrought filthines, and receiued in them selues such recompence of their error, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not comenient,

29 Being full of all vnrightheadnesse, fornication, wickednes, couetousnes, malitiousnes, full of enue, of murder, of debate, of deceit, taking all thinges in the euill parte, wishers of euill,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill thinges, disobedient to parents, without vnderstanding, couenanc breakers, without naturall affection, such

him aright, he smote their hearts with blindnes, y they should not know them selues, but do iniurie one to another, and commit such horrible villenie. * Or, about the Creator. * Or, appetites. n That is, such one as was destitute of all iudgement.

a Which Lawe God writ in their consciences, and the Philosophers called it the Lawe of nature: y lawyers, the Law of nations, whereof Moses Law is a plaine exposition. *Or, righteousness.*

as can neuer be appeald, merciles. **31** Which men, though they knewe the Lawe of God, howe that they which commit such thinges, are worthy of death, yet not onely do the same, but also fauour them that do them. b Or consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 2 And comforteth the faithfull, 3 To beate downe all vaine pretence of ignorance, holmes, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

Therefore thou art inexcusable, O man, whosoever thou art that iudgest: * for in that thou iudgest another, thou condemnest thy selfe: for thou that iudgest, doest p same thinges.

2 But we knowe that the iudgement of God is according to tructh, againt them which commit such thinges.

3 And thinkest thou this, O thou man, that iudgest the which do such thinges, and doest the same, that thou shalt escape the iudgement of God?

4 O despisest thou the riches of his bountifullnes, and * patience, and long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that can not repent, * heapest vnto thy selfe wrath against the day of * wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his * workes:

7 That is, to them which by continuance in well doing seeke glorie, & honour, & immortallitie, eternall life:

8 But vnto them that are contentious and disobey the tructh, and obey unrighteousnesse, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euery mā that doeth euil: of the Jewe first, and also of the Greecian.

10 But to euery man that doeth good, shalbe glorie, and honour, and peace, to the Jewe first, and also to the Greecian,

11 For there is no * respect of persons with God.

12 For as many as haue sinned without the Law, shall perishe also * without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe

By the Greecian he vnderstandeth the Gentile, and euery one that is not a Iewe. *Deut. 10. 17. 2. chiron. 1. 9. 7. iob. 34. 19. act. 10. 34.*

g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie. **h** That is, without the knowledge of the Lawe written, which was giuen by Moses.

13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shalbe iustified,

14 For when the Gentiles which haue not the Lawe, do by nature the thinges contained in the Lawe, they hauing not the Lawe, are a Lawe vnto them selues,

15 Which shewe the effect of the Lawe written in their heartes, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 * Beholde, thou art called a Jewe, and retest in the Lawe, and * gloriest in God,

18 And knowest his will, and * allowest the thinges that are excellent, in that thou art instructed by the Law:

19 And perfwadest thy selfe that thou art a guide of the blind, a light of them which are in darkenesse,

20 An instructor of them which lacke discretion, a teacher of the vnclearned, which hast the forme of knowledge, & of the tructh in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, * mā should not steale, dost thou steale?

22 Thou that sayest, * mā should not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committed thou sacrilege?

23 Thou that gloriest in the Lawe, through breaking the Lawe dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written,

25 For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressor of the Law, thy * circumcision is made vncircumcision.

26 Therefore if the vncircumcision keep the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shal not vncircumcision which is by nature (if it keepe the Lawe) iudge thee, which by the * letter and circumcision art a transgressor of the Law?

28 For he is not a Jewe, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jewe which is one within, and the * circumcision is of the heart, in the * spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Having granted some prerogative to the Iewes, because of Gods free and stable promise, 10 He proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

Mat. 7. 21. iam. 1. 22.

i For mans conscience sheweth him when he doeth good or euill.

k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Law.

Chap. 9. 4. Or, triest the things that dissent from it.

l The way to teach others in the knowledge of the tructh,

Isa. 52. 5. exek. 36. 30.

m The end of circumcision was the keeping of the Law, and the Sacrament separated from his end is of none effect.

Or, condemne.

n When the Lawe is called the letter, or that it prouoketh death in vs, or that it killed, or is the ministerie of death, or that it is the strength of sinne, it is ment as we consider the law of it selfe without Christ.

Col. 3. 11. Or, in the inward man and heart.

10y, words.
 1sa. 46. 13.
 chap. 9. 6.
 2. 17. 21. 3.
 10y, promises.
 1ohn. 3. 33.
 P'salme. 16. 11.
 P'salme. 51. 4.
 a That thou
 maist be declar-
 ed iust, and thy
 goodnes and
 trueti in per-
 forming thy pro-
 mises may ap-
 peare, when man
 either of curio-
 sitie or arrogan-
 cy would iudge
 thy workes.
 b He sheweth
 how the wicked
 do reason a-
 gainst God.
 c Whose carnal
 wisdom wil not
 obey the wil
 of God.
 d Least y Jewes
 should be puffed
 up in that he pre-
 ferred them to
 the Gentiles, he
 sheweth that
 this their prefer-
 ment standeth
 onely in the
 mercie of God,
 for as much as
 bo the Iewe and
 Gentile through
 sinne are subiect
 to Gods wrath,
 that they might
 both be made
 equall in Christ.
 Gal. 2. 2.
 P'sal. 146. 1, 3.
 Eccl. 5. 1, 3.
 P'salme. 5. 9.
 P'salme. 140. 3.
 P'salme. 107. 7.
 1sa. 59. 7.
 prou. 1. 16.
 e A peaceable &
 innocent life.
 P'salme 36. 1.
 f That is, the
 olde testament.
 g The Lawe
 doeth not make
 vs guiltie, but
 doeth declare y
 we are guilty be-
 fore God, & de-
 serve condem-
 nation.
 Gal. 2. 16. h He meaneth y Law, either writte or vnwritte, which
 commandeth or forbiddeth any thing, whose works can not iu-
 stifie because we cannot performe them. Chap. 1. 17.

- W**hat is then the preferment
 of the Iewe: of what is the
 profite of circumcision?
 2 Much euery manner of way: for chiefly,
 because unto them were committed the
 "oracles of God.
 3 For what, though some did not be-
 leue: that their "unbelief make y^e faith
 of God without effect?
 4 God forbid: pea, let God be^e true, and
 "curie man a liar, as it is writen,
 "That thou mightest be^e iustified in
 thy wordes, and ouercome, when thou
 art indged.
 5 Now if^e our unrighteousnes commend
 the righteousness of God, what shal we
 say? Is God vnrighteous which iu-
 stifieth? (I speake^e as a man.)
 6 God forbid: els howe shal God indge
 the worlde?
 7 For if the veritie of God hath more as-
 boundeth through my lie vnto his glory,
 why am I yet condemned as a sinner?
 8 And (as we are blamed, and as some
 affirme that we say) why do we not es-
 uill, that good may come thereof: whose
 damnation is iust.
 9 What then? ^d are we more excellent?
 No, in no wise: for we haue already
 proued, that all, both Jewes and Gen-
 tiles are^e vnder sinne.
 10 As it is writen, "There is none righte-
 ous, no not one.
 11 There is none that vnderstandeth:
 there is none that seeketh God.
 12 They haue all gone out of the waye:
 they haue bene made altogether vnpro-
 fitable: there is none that doeth good,
 no not one.
 13 " Their throte is an open sepulchre:
 they haue lieth their tongues to deceit:
 "the poyson of aspes is vnder their lips.
 14 " Whose mouth is full of curling and
 bitternesse.
 15 " Their fete are swift to shedde blood.
 16 Destruction and calamitie are in their
 wayes,
 17 And the^e way of peace they haue not
 known.
 18 " The feare of God is not before their
 eyes.
 19 Nowe we know that whatsoeuer the
 Lawe saith, it saith it to them which
 are vnder the Lawe, that euery mouth
 may be stopped, and all the worlde be
 culpable before God.
 20 " Therefore by the workes of the
 Lawe shal no fleshe be iustified in his
 sight: for by the Law commeth y^e know-
 ledge of sinne.
 21 But now is the^e righteousness of God
 made manifest without y^e Law, hauing
 witnesse of the Law & of the Prophets,
 22 To wit, the righteousness of God by the
 faith of Iesus Christ, vnto al, and vpon
 all that beleue.
 23 For there is no difference: for all haue

- sinned, and are i^e deuyied of the glorie
 of God.
 24 And are iustified freely by his grace,
 through y^e redemption that is in Christ
 Iesus.
 25 Who God hath set forth to be a reco-
 citation through faith in his blood, to
 declare his^e righteousness, by the tes-
 timony of the sinnes, that are passed
 through the patience of God.
 26 To shewe at this time his righteous-
 nes, that he might be iust, and a iustifier
 of him which is of the faith of Iesus.
 27 Where is then the reioycing? It is
 excluded. By what Lawe? of workes?
 Nay: but by the^e Lawe of faith.
 28 Therefore we conclude, that a man is
 iustified by faith without the workes of
 the Lawe.
 29 God, is he the God of the Iewes only,
 and not of the Gentiles also? Yes, euen
 of the Gentiles also.
 30 For it is one God who shal iustifie cir-
 cumcision^m of faith, and vncircumcisi-
 on through faith.
 31 Do we then make the Law of none ef-
 fecte through faith? God forbid: pea^e
 "we establish the Law.
 fulfilled for vs. m Meaning, that they are all iustified by one
 meanes, and if they will haue any difference, it onely standeth in
 words: for in effect there is none. n The doctrine of faith is the
 ornament of the Lawe: for it embraceth Christ, who by his
 death hath sanctified the Law: so that the Lawe which could not
 bring vs to saluation by reason of our owne corruption, is nowe
 made effectual to vs by Christ Iesus.

CHAP. III.

1. 17 He declareth that iustification is a free gift, etc
 by them them selves, of whom the Lawe most boas-
 ted, as of Abraham and of David, 15 And also
 by the office of the Law and faith.

- W**hat shall we saye then, that as
 Abraham our father hath founde a That is, by
 " concerning the fleshe? workes.
 2 For if Abraham were iustified by workes, b He might pre-
 he hath wherein to^e reioyce, but not tend some merie
 with God. or work worthy
 3 For what saith the Scripture? "Abra- to be recompen-
 ham beleued God, and it was counted sed.
 to him for righteousness. Gene. 15. 6.
 4 Now to him that worketh, the wages galat. 3. 6.
 is not counted by fauour, but by dette: 1sam. 2. 3.
 5 But to him that^e worketh not, but be- c Meriteth by
 leueth in him that^e iustifieth the un- his workes.
 godly, his faith is counted for righte- d That depen-
 ousnes. deth not on his
 6 Euen as David declareth y^e blessednes workes, neither
 of the man, vnto whom God imputeth thinketh to me-
 righteousness without workes, saying, rite by them.
 7 " Blessed are they, whose iniquities are e Which ma-
 forgiven, and whose finnes are couered, keth him that is
 8 Blessed is the man, to whom the Lorde wicked in him
 imputeth not sinne. selfe, iust in
 9 Came this blessednes then vpon y^e cir- Christ.
 cuncion? onely, or vpon the vncircumcisi- P'sal. 32. 1.
 on also? For we say, that faith was im- f Vnder this ex-
 puted vnto Abraham for righteousness, cellent sacramēt
 10 How was it then imputed? when hee h comprehen-
 was circumcised? or vncircumcised? deth the whole
 not Lawe.

i The word iu-
 stifieth them
 which are left
 behind in the
 race and are not
 able to runne to
 the marke, that
 is, to euertlasting
 life, which here
 is called the glo-
 rie of God.
 k Or fidelitie in
 performing his
 promises.
 l The Lawe of
 faith is y^e Gospell
 which offereth
 saluatiō with cō-
 dition (if thou
 beleuest) which
 condition also
 Christ freely gi-
 ueth to vs. So y^e
 condition of the
 Law is (if thou
 doest all these
 things) which
 onely Christ hath

17. 11. g This may not
 be vnderstand of
 3 fruits of faith:
 (for therof 3 A-
 pofle doth here
 after exprefly
 intreat) but of
 the faith it felfe.
 h In fulfilling
 the workes
 thereof.
 i And think to
 performe y fame
 by workes.
 k If it be requi-
 site to fulfill the
 law for him that
 fhall be of Abra-
 hams inheritece
 then it is in vaine
 to beleue the
 promife: for it
 ferueth to nofe
 l Through our
 default, and not
 of it felfe.
 m That is, no
 breach of com-
 mandement.
 n Which beleue
 Gen. 17. 9.
 o By a fpiritual
 17 kined which
 God chiefly ac-
 cepteth.
 p Abraham be-
 gate the circum-
 cified, euen by
 the vertue of
 faith, and not by
 the power of the
 nature which was
 extinguifhed: fo
 the Gentiles
 which were no-
 thing, are called
 by the power of
 God to be of the
 number of the
 faithfull.
 q 17. 10. 5.
 r But moft ftrōg
 and conflant.
 s In that ſhe was
 paſt childē bea-
 ring.
 f For his mercy
 and truth.
 t For our inſtruc-
 tion for we ſhall
 be iuſtified by
 y fame meanes.
 u To accompliſh
 & make perfect
 our iuſtification.

11 * After he receiued the ſigne of circum-
 ciſion, as the ſeale of the righteouſnes of
 the faith which he had, when he was
 vncircumciſed, that he ſhould be the
 father of all them that beleue, not be-
 ing circumciſed, y righteouſnes might
 be imputed to them alſo.
 12 And the father of circumciſion, not vnto
 them onely which are of the circum-
 ciſion, but vnto them alſo that walke
 in the ſteppes of the faith of our father
 Abraham, which he had when he was
 vncircumciſed.
 13 For the promiſes that he ſhould be the
 heire of the world, was not giuen to Ab-
 raham, or to his ſeede, through the
 h Lawe, but through the righteouſnes
 of faith.
 14 For if they which i are of the Lawe, be
 k heires, faith is made void, & the pro-
 miſe is made of none effect.
 15 For the Lawe cauſeth i wrath: for
 where no Lawe is, there is no m tranſ-
 greſſion.
 16 Therefore it is by faith, y it might come
 by grace, and the promiſes might be ſure
 to a al the ſede, not to that onely which
 is of the Law: but alſo to that which is
 of the faith of Abraham, who is the fa-
 ther of vs all.
 17 (As it is written, * I haue made thee a
 father of many nations) euen * before
 God who he beleueh, who quickeneth
 the p dead, & calleth thoſe things which
 he not as, though they were.
 18 Which Abraham alone hope, beleueh
 vnder hope, that he ſhould be the father
 of many nations: according to that
 which was ſpoken to him, * So ſhal thy
 ſeede be.
 19 And he q not wake in the faith, conſi-
 dered not his owne bodie, which was
 now dead, being almoſt an hundred
 yeere olde, neither the deadnes of Sa-
 ras wombe.
 20 Neither did he doute of the promiſes
 of God through unbeliefe, but was
 ſtrengthened in the faith, and gaue glo-
 rie to God,
 21 Being fully affured that he which had
 promiſed, was alſo able to do it.
 22 And therefore it was imputed to him
 for righteouſnes.
 23 Now it is not written for him onely,
 that it was imputed to him for righte-
 ouſnes,
 24 But alſo * for vs, to whom it ſhalbe
 imputed for righteouſnes, which beleue
 in him that raiſed by Jeſus our Loide
 from the dead.
 25 Who was deliuered to death for our
 finnes, and * is riſen againe for our iu-
 ſtification.

CHAP. V.
 1 He declareth the fruite of faith, 7 And by com-
 pariſon ſeteth forth the loſe of God and obedi-
 ence of Chriſt, which is the foundation and grounde of
 the ſame.

1 Then being iuſtified by faith, we
 haue a peace toward God through
 our Lord Jeſus Chriſt.
 2 * By whome alſo wee haue acceſſe
 through faith vnto this grace, wherein
 we ſtande, and reioyce vnder the hope
 of the glorie of God.
 3 Neither do we ſo onely, but alſo we re-
 ioyce in tribulations, knowing that tri-
 butation bringeth forth patience,
 4 And patience experience, and experis-
 ence hope,
 5 And hope maketh not b aſhamed, be-
 cauſe the c loue of God is ſhedde as
 broad in our hearts by the holy Chriſt,
 which is giuen vnto vs.
 6 For Chriſt, when we were pet of no
 ſtrength, at his tyme, died for the * vni-
 uerſall.
 7 Doubtes one will ſcarſe die for a d righte-
 ous man: but pet for a * good man it
 may be that one dare dye.
 8 But God ſeteth out his loue toward vs,
 vs, ſeing that while we were pet ſin-
 ners, Chriſt dyed for vs.
 9 Much more then, being now iuſtified
 by his blood, we ſhall be ſaued from
 wrath through him.
 10 For if when we were f enemies, we
 were reconciled to God by the death of
 his Sonne, much more being reconciled,
 we ſhalbe ſaued by his life.
 11 And not onely ſo, but we alſo reioyce
 in God through our Lord Jeſus Chriſt,
 by whom we haue now receiued the
 atonement.
 12 Wherefore, as by one man ſinne en-
 tred into the world, and death by ſinne,
 and ſo death went our to all men: ſo alſo
 much as all men haue ſinned.
 13 For vnto the tyme of the Lawe was
 ſinne in the world, but ſinne is not im-
 puted, while there is no Law.
 14 But death reigned from Adam to Mo-
 ſes, euen over them alſo that ſinned not
 b after the like maner of the tranſgreſſi-
 on of Adam, which was the figure of
 a him that was to come.
 15 But pet the gift is not ſo, as is the of-
 fence: for if through the offence of one,
 many be dead, much more the grace of
 God, and the gift by grace, which is by
 one man Jeſus Chriſt, hath abounded
 vnto many.
 16 Neither is the gift ſo, as that which en-
 tred in by one that ſinned: for the fault
 came of one offence vnto condemnation:
 but the gift is l of many offences to iu-
 ſtification.
 17 For if by the offence of one, death reig-
 ned through one, much more ſhall they
 which receiue the abundance of grace,
 and of the gift of m righteouſnes, reigne
 in life through one, that is, Jeſus Chriſt.
 18 Likewiſe then as by the offence of one,
 the fault came on all men to condemna-
 tion, ſo by the iuſtifying of one, the be-

a By peace here
 is meant that in-
 credible & moſt
 conſtant ioye of
 minde when we
 are deliuered fro
 all terror of
 conſcience, and
 fully perſwaded
 of the fauour of
 God: and this
 peace is the
 fruit of faith.
 Eph. 2. 18.
 1. Tim. 3.
 b For it hath
 euer good ſuc-
 ceſſe.
 c He meaneth
 that loue where-
 with God loueth
 vs.
 Heb. 9. 15.
 1. Pet. 3. 18.
 d By this com-
 pariſon he am-
 plifieth the
 death of
 Chriſt.
 e That is, for
 ſuch one of who
 he hath receiued
 good.
 f Because of ſin-
 yet friendes by
 the grace of
 Chriſt.
 g From Adam
 to Moſes.
 h He meaneth
 young babes,
 which ſeyther
 had the know-
 ledge of the law
 of nature, nor a-
 ny motion of
 conſcience,
 much leſſe com-
 mitted any ac-
 tual ſinne: & this
 may alſo com-
 prehend the
 Gentiles.
 i Yet all man-
 kinde, as it were,
 ſinned whe they
 were as yet in-
 cloſed in Adams
 loynes.
 k Which was
 Chriſt.
 l For by Chriſt
 we are not onely
 deliuered from
 the finnes of A-
 dam, but alſo fro
 all ſuch as wee

haue added thereunto. m The iuſtice of Jeſus Chriſt which
 is imputed to the faithfull.

nefice

to sinne.
n Which belieue
to be saued in Ie-
sus Christ.

nesse abounded toward^d as sinners to the
iustificatiō of life.

19 For as by one mans disobedience,
many were made sinners, so by the o-
bedience of one, shall many also be
made righteous.

o The Lawe of 20 Whereouer the Lawe entred there-
upon that the offence should be bound:
neuertheless, where sinne abounded,
there grace abounded much more:
p That it might
be more mani-
festly knowne, &
set before all
mens eyes.

21 That as sin had reigned vnto death,
so might grace also reigne by righteou-
nes vnto eternall life, through Iesus
Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but
rather seeke to subdue it to the Spirit, 3 He shew-
eth by the vertue & end of Baptisme, 4 That re-
generation is signified with iustificatiō, & there-
fore exhorteth to godly life, 5 Setting before
mens eyes the reward of sinne and righteousness.

1 What shall we say then? Shall
we continue still in sinne, that
grace may abound? God

forbid.

a He dyeth to
sinne in whome
the strength of
sinne is broken
by the vertue of
Christ, and so
nowe liueth to
God.

2 Wo to shall we, that are dead to sinne,
liue yet therein?

3 Knowe ye not, that all we which
haue bene baptized into Iesus Christ,
haue bene baptized into his death?

4 We are buried then with him by
baptisme into his death, that like as
Christ was raised by from the dead by
the glorie of the Father, so we also
should walke in newnes of life.

5 For if we be grafted with him to
the similitude of his death, euen so shall
we be to the similitude of his resurrectiō.

6 Knowing this, that our olde man is
crucified with him, that the body of
sinne might be destroyed, that hence-
forth we should not serue sinne.

7 For he that is dead, is freed from sinne.

8 Wherefore if we be dead with Christ,
we beleue that we shall liue also by him.

9 Knowing that Christ being raised
from the dead, dyeth no more: death hath no
more dominion ouer him.

10 For in that he died, he died once to
sinne: but in that he liueth, he liueth to
God.

11 Likewise thinke ye also, that ye are
dead to sinne, but are aloue to God
in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your
mortal body, that ye should obey it in
the lustres thereof.

d If we by his vertue dye to sinne, e The fleshe wherein
sinne sticketh fast. f Because that being dead we can not
sinne. g That he might destroy sinne in our flesh. h And
stretch at the right hand of the Father. i We may gather that
we are dead to sinne, when sinne beginneth to die in vs: which is
by the participation of Christes death, by whome all which are
quickened, we liue to God, that is, to righteousness. k In that
ye are led with the Spirit of God. l The minde first mi-
nistreth euill motions, whereby mans will is entised: thence
burst forth the lustres, by them the bodie is prouoked, and
the body by his actions doeth sollicite the minde: therefore
he commandeth at the least that we rule our bodies.

3 Neither giue ye your members as
weapons of unrighteousnes vnto sin:
but giue your selues vnto God, as they
that are aloue from the dead, and giue
your members as weapons of righte-
ousnes vnto God.

14 For sinne shall not haue dominion
ouer you: for ye are not vnder the
Lawe, but vnder grace.

15 What then? shall we sinne, because
we are not vnder the Lawe, but vnder
grace? God forbid.

16 Know ye not, that to whome soeuer
ye giue your selues as seruants to obey,
his seruants ye are to whom ye obey,
whether it be of sinne vnto death, or of
obedience vnto righteousness?

17 But God be thanked, that ye haue
bene the seruants of sinne, but ye haue
obeyed from the heart vnto the forme
of doctrine, whereinunto ye were de-
livered.

18 Being then made free from sinne,
ye are made the seruants of righteous-
nesse.

19 I speake after the maner of man,
because of the infirmities of your flesh:
for as ye haue giuen your members
seruants to uncleannes and to iniqui-
tie, to commit iniquitie, so nowe giue
your members seruants vnto righte-
ousnes in holines.

20 For when ye were the seruants of
sinne, ye were freed from righteousness.

21 What fruite had ye then in those
things, whereinof ye are now ashamed?
For the ende of those things is death.

22 But now being freed from sinne, and
made seruants vnto God, ye haue your
fruite in holinesse, and the end, eternall
life.

23 For the wages of sinne is death: but
the gift of God is eternall life through
Iesus Christ our Lord.

which reigneth by force, who giueth death as
them that were preferred by the Lawe.

CHAP. VII.

1, 7, 11 The use of the Lawe, 6, 24 And howe
Christ hath delivered vs from it. 16 The in-
firmities of the fleshfull. 23 The dangerous fight
betweene the flesh and the Spirit.

1 Knowe ye not, brethren, (for I
speake to them that knowe the
Lawe) that the Lawe hath do-
minion ouer a mā as long as he liueth:

2 For the woman which is in subiec-
tion to a man, is bound by the Lawe to
the man, while he liueth: but if the man
be dead, she is delivered from the Lawe
of the man.

3 So then, if while the man liueth, she
take another man, she shall be called
adulteresse: but if the man be dead, she
is free from the Law, so that she is not

Or, instrument,
or attorney.

m Which is the
declaration of
sinne.

n Indued with
the Spirit of
Christ.

John. 8, 34.

o Showing that
none can be iust,

which doeth not
obey God.

p To conforme
your selues vnto
it.

q It is a most
vile thing for
him that is deli-
uered from the
slauerie of sinne,
to returne a-
gain to the
same.

r Leaving to
speake of heaue-
ly things, accord-
ing to your ca-
pacity, I vlti-
me the similitudes
of seruitude and
freedomme, that
ye might the
better vnder-
stand.

s Or, the reward
& recompence.

t Sinne is com-
pared to a tyrant

which reigneth by force, who giueth death as
them that were preferred by the Lawe.

a Meaning the
moral lawe.

1 Cor. 7, 39.

b Both in this
first marriage &
in the second, y
husband and the
wife must be co-
sidered within

our selues: the
first husband was
adulteresse, but if the man be dead, the
sinne, and our
fleshe was the
wife: their chil-

dren were the fruites of the flesh, Galat. 5, 19. In the second ma-
riage, the Spirit is the husband, the new creature is the wife, &
their children are the fruites of the Spirit, Gal. 5, 22. Mat. 23, 28.

an adulterer, though he take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye shoulde be vnto another, euen vnto him that is raised vp from the dead, that we shoulde bring forth fruite vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Law, being dead vnto it, where in we were holden, that we shoulde serue in newnes of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was alive, without the Law: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined vnto life, was founde to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, & therewith slewe me.

12 Wherefore the Lawe is holp, and the commandement is holp, and iust, & good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Lawe is spirituall, but I am carnall, solde vnder sinne.

15 For I allow not that which I doe: for what I would, that do I not: but what I hate, that do I.

16 If I doe then that which I woulde not, I consent to the Lawe, that it is good.

17 Nowe then, it is no more I, that doe it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I would, but the euill, which I would not, that do I.

20 Nowe if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 If I doe then by the Lawe, that when I would doe good, euill is present with me.

22 For I delight in the Lawe of God, con-

cerning the inner man.

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the Lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer me from this body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serue the Lawe of God, but in my flesh the Lawe of sinne.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 2 The weaknesse of the Lawe, and who accomplished it. 3 And wherefore. 4 Of what sort the faithfull ought to be. 5 The fruites of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his foreknowledge.

1 Now then there is no condemnation to them that are in Christ Iesus, which walke not in the flesh, but after the Spirit.

2 For the Lawe of the Spirit of life which is in Christ Iesus, hath freed me from the Lawe of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was weak, because of the flesh) God sending his own Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, labour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enmitie against God: for it is not subject to the Lawe of God, neither indeed can be.

8 So then they that are in the flesh, can not please God.

9 Nowe ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised by Iesus from the dead, dwell in you, he that raised by Christ from the dead, shall also quicken your mortall bodies, because his Spirit dwelleth in you.

^a Or, if so be. ^b Or, flesh. ^c The Spirit of regeneration, which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

12 Therefore

o That is, in my spirit.
p members, rebelling against the Lawe of my minde, and leading me captiue vnto the Lawe of sinne, which is in my members.
q This fleshly lump of sinne & death.
r In that parte which is regenerate.
f Which is the part corrupted.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, least we shoulde abuse the libertie.
c The power & authority of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.

^e Or, of no strength.
e Christ did take flesh, which of nature was subject to sin, which notwithstanding he sanctified euē in the very instant of his conception, & so did appropriate it vnto him, that he might destroye sinne in it. 2. Cor. 5. 21.

^f Or, by sinne.
f That which the Lawe requireth.
g The worde comprehendeth all that which is most excellent in man, as will, understanding, reason, wit, &c.

c Which is the Spirit or the second husband.
d Where we were destitute of the Spirit of God.
^{Or, affections.}
e Meaning to sinne, our first husband.
f There is nothing more enemie to sinne, than the Lawe: for so be therefore that sin rage more by reason thereof the before, why should it be imputed to the Law which discloseth the sleights of sinne her enemies.

g Which is an inward vice not openly knowne. Exod. 30. 17. dent. 5. 27.
h He thought himselfe to be a Jew, when hee knewe not the Lawe.

i Sinne being disclosed by the Lawe, is so much more detestable, because it turneth goodnes of the Lawe to our destruction.

k So that it can iudge the affections of the heart.
l He is not able to do that which he desireth to do, & therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that hee is not able to accomplish that good desire, which is in him.

^{Or, in my nature.}
n The flesh stayeth euē if most perfect to rurne forward as the spirit wisheth.

i But to liue af-
 ter the spirit.
 k So he nameth
 the holy Ghost
 of the effectuē,
 which he cau-
 seth in vs, when
 he propoſeth vs
 saluation by the
 law with an im-
 possible condi-
 tion, who also do-
 eth ſeale our ſal-
 uation in our
 hearts by Chriſts
 free adoption, y
 we conſider not
 God now as a ri-
 gorous lord, but
 as a moſt merci-
 full Father.
 Gal. 3. 2. 5.
 I So that we
 haue two witneſ-
 ſes, Gods Spirit
 and ours, who is
 certified by the
 Spirit of God,
 m Freely made
 partakers of the
 fathers treasures
 * Or, of like value.
 n The creatures
 ſhal not be reſto-
 red before that
 Gods children
 be brought to
 their perfection:
 in y meane ſea-
 son they waite.
 o That is, to de-
 ſtrudion, becauſe
 of manſinne.
 p He meaneth
 not the Angels,
 neither deuils,
 nor men.
 q And yet are
 farre from the
 perfection.
 Luke 22. 28.
 r Which ſhalbe
 in the reſurrec-
 tion, whē we ſhal-
 be made confor-
 mable to our
 head Chriſt.
 f By hope is
 meant that thing,
 which we hope
 for.
 t In that he ſtir-
 reth their hearts
 to pray, & ſhew-
 eth both whom
 to alke, and
 how.
 u He ſheweth
 by the order of our election that afflictions are meanes to make
 vs like the Sonne of God,

12 Therefore brethren, we are better not
 to the fleſh, to liue after the fleſh:
 13 For if ye liue after the fleſh, ye ſhal die:
 but if ye mortifie the deedes of the body
 by the Spirit, ye ſhall liue.
 14 For as many as are led by the Spirit
 of God, they are the ſonnes of God.
 15 For ye haue not receiued the ſpirit of
 bondage to feare againe: but ye haue
 receiued the Spirit of adoption, wheres
 by we crye * Abba, Father.
 16 The ſame Spirit beareth witneſs
 with our Spirit, that we are the children
 of God.
 17 If we be children, we are alſo heires,
 euen the heires of God, and heires an-
 nexed with Chriſt, ſo be that we ſuffer
 with him, that we may alſo be glorified
 with him.
 18 For I count that y afflictions of this
 preſent time, are not * woorthie of the
 glorie, which ſhalbe ſhewed vnto vs.
 19 For the ſeruent beſee of the creature
 bapteth when the ſonnes of God ſhal
 be reueiled,
 20 Becauſe the creature is ſubiect to
 * banitie, not of it owne will, but by rea-
 ſon of him, which hath ſubdued it vnder
 hope.
 21 Becauſe the creature alſo ſhalbe deli-
 uered from the bondage of corruption
 into the glorious libertie of the ſonnes
 of God.
 22 For we knowe that enery creature
 groweth with vs alſo, and travaileth in
 paine together vnto this preſent.
 23 And not onely the creature, but we alſo
 which haue the firſt fruits of the Spirit
 rit, euen we do ſigh in our ſelues, wa-
 yting for the adoption, euen the redemption
 of our bodie.
 24 For we are ſaued by hope: but hope
 that is ſeene, is not hope: for how can a
 man hope for that which he ſeeth?
 25 But if we hope for that we ſee not, we
 do with patience abide for it.
 26 Likewiſe the Spirit alſo helpeth our
 infirmities: for we knowe not what to
 pray as we ought: but the ſpirit it ſelfe
 maketh request for vs by ſighes, which
 can not be expreſſed.
 27 But he that ſearcheth y hearts, knoweth
 what is the meaning of the Spirit:
 for he maketh request for the Saintes,
 according to the will of God.
 28 Alſo we knowe that all things worke
 together for the beſt vnto the that loue
 God, euen to them that are called of his
 purpoſe.
 29 For thoſe which hee knewe before,
 he alſo predeſtinate to be made like to
 the image of his Sonne, that he might
 be the firſt borne among many brethren.
 30 Whomeſoever whom he predeſtinate, the
 alſo he calleth, & whom hee calleth, them
 alſo he iuſtified, and whom he iuſtified,
 them he alſo glorified.

31 What ſhal we ſay to theſe things? I ſa. 50. 8.
 If God be on our ſide, who can be a-
 gainſt vs?
 32 Who ſpared not his owne Sonne,
 but gaue him for vs all to death, how
 ſhall he not with him giue vs all things
 alſo?
 33 Who ſhal take any thing to the charge
 of Gods election? it is God that * iuſti-
 fieth,
 34 Who ſhal condemne? it is Chriſt, which
 is dead, yea or rather, which is riſen a-
 gaine, who is alſo at the right hande of
 God, and maketh request alſo for vs.
 35 Who ſhal ſeparate vs from the loue
 of Chriſt? ſhal tribulation or anguiſh,
 or perſecution, or famine, or nakednes,
 or perill, or ſword?
 36 As it is written, * For thy ſake are we
 killed all day long: we are counted as
 ſheepe for the ſlaughter.
 37 Notwithſtanding, in all theſe things we are
 more then conquerours through him
 that loued vs.
 38 For I am perſwaded that neyther
 death, nor life, nor Angels, nor * prince-
 palities, nor powers, nor things pre-
 ſent, nor things to come,
 39 Nor height, nor depth, nor any other
 creature ſhalbe able to ſeparate vs from
 the loue of God, which is in Chriſt Je-
 ſus our Lord.
 CHAP. IX.
 Having teſtified his great love towards his na-
 tion, and the ſignes thereof, he encreateth of the
 election and reprobation, 24 Of the vocation of
 the Gentiles, 30 And reſtition of the Iewes.
 I Say the trueth in Chriſt, I lie not,
 my conſcience bearing me witnes in
 the holy Ghost,
 2 That I haue great heavineſſe, and con-
 ſtitual ſorrowe in mine heart.
 3 * For I would wiſh my ſelfe to be ſe-
 parated from Chriſt, for my brethren
 that are my kinsmen according to the
 fleſh,
 4 Which are the Iſraelites, to whome
 pertayneth the adoption, and the glorie,
 and the * Covenantes, and the giuing
 of the Lawe, and the ſeruice of God, and
 the promiſes.
 5 Of whome are the fathers, and of
 whom concerneth the fleſh, Chriſt came,
 who is * God ouer all bleſſed for euer,
 Amen.
 6 * Notwithſtanding it can not be that
 the worde of God ſhould take none
 effect: for al they are not Iſrael, which
 are of Iſrael:
 7 Neither are they all children, becauſe
 they are the ſeede of Abraham: * but In
 ſaac ſhall thy ſeede be called:
 8 That is, they which are the children of
 the fleſh, are not the children of

nant, Deut. 11. 9. Chap. 2. 1. 2. e Chriſt is very God. Chap.
 2. 8. * Greeke ſalaway. f That is, of Iacob whoſe name was alſo
 Iſrael. Gen. 32. 1. heb. 11. 18. g The Iſraelites muſt not be ſtomed
 by their kinsred, but by the ſeruet election of God, which is aboue
 the externall vocation. h As Iſmael.

- Gal. 4. 28.
Gen. 18. 10.
Gen. 25. 22.
Malac. 1. 2. 3.
Exod. 33. 19.
i As the onely will and purpose of God is the chiefe cause of election and reprobation: so his free mercy in Christ is an inferior cause of saluation, and the hardening of the heart, an inferior cause of damnation.
k That is, God in the Scripture.
Exod. 9. 16.
Or, speakest against.
Isa. 45. 9.
Ier. 18. 6.
Wisd. 15. 7.
vs, unto house of Ise.
- God: but the * children of the promises are counted for the seed.
9 For this is a worde of promises, * In this same time will I come, and Sara shall haue a sonne.
10 Neither he onely felt this, but also * Rebecca when she had conceived by one, euen by our father Isaac.
11 For per the children were borne, and when they had neither done good, nor euill, that the purpose of God might remaine according to election not by workes, but by him that calleth)
12 It was said vnto her, * The elder shall serue the younger.
13 As it is written, * I haue loved Jacob, and haue hated Esau.
14 What shall we say then? Is there vns righteouines with God? God forbid.
15 For he saith to Moses, * I will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.
16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.
17 For the * Scripture saith vnto Pharaoh, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, & that my name might be declared throughout all the earth.
18 Therefore he hath mercie on whom he will, and whom he will, he hardeneth.
19 Thou wilt saie then vnto mee, Why doeth he yet complaine? for who hath resisted his will?
20 But, & mā, who art thou which pleasdest against God? shall the * thing formed saie to him that formed it, Why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lump one vessel to * honour, and another vnto dishonour?
22 What and if God would, to shewe his wrath, and to make his power knowne, suffer with long patience the vessels of wrath, prepared to destruction?
23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie?
24 Euen vs, whom he hath called, not of * Iewes only, but also of the Gentiles,
25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.
26 And it shalbe in * place where it was said vnto them, * Ye are not my people, that there they shalbe called, The children of the liuing God.
27 Also * Isaia's crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.
28 I For he will make his account, & gather it into a short summe with righteouines: for the Lord will make a short count in the earth.
29 * And as * Isaia saide before, Except
- the Lord of hostes had left vs a remne, we had bene made as * Sodom, & had bene like to Gomorha.
30 What shall we saie then? That the Gentiles which followed not righteouines, haue attained vnto righteouines, euen the righteouines which is of faith.
31 But Israel which followed the Lawe of righteouines, could not attaine vnto the Lawe of righteouines.
32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,
33 As it is written, * Beholde, I lape in Zion a stumbling stone, and a rocke to make men fall: and euery one that belieueth in him, shall not be ashamed.
- CHAP. X.
1 After that he had declared his zeale towards them, 2 he sheweth the cause of the ruine of the Iewes, 3 The ende of the Lawe, 4 The difference betweene the iustice of the Lawe, and of faith, 17 VV hereof faith commeth, and to whome it belongeth, 29 The reuocion of the Lawe, and calling of the Gentiles.
- 1 Barchen, mine heartes desire and preparer to God for Israel is, that they might be saued.
2 For I beare them recorde, that they haue * the zeale of God, but not according to knowledge.
3 For they being ignorant of the righteouines of God, and going about to stablish their owne righteouines, haue not submitted them selues to the righteouines of God.
4 * For Christ is the * ende of the Lawe for righteouines vnto euery one that belieueth.
5 For Moses thus describeth * righteouines which is of the Law, * That the mā which doeth these things, shall liue thereby.
6 But * righteouines which is of faith, the lawe, it speaketh on this wise, * * Saye not in thine heart, who shall go to dount, (that is to bring Christ fro above) heauen, & to say, Who shall descend into the deepe? (that is to bring Christ againe from the dead) who shall be saued.
7 But what saith it? * The word is nere vnto thee, euen in thy mouth, and in thine heart. This is the * word of faith which we preach.
8 For if thou shalt confesse with thy mouth the Lord Jesus, & shalt beleue in thine heart, that God raised him vp fro the dead, thou shalt be saued.
9 For with the heart man belieueth vnto righteouines, and with * the mouth liues man to confession to saluation.
10 For the Scripture saith, * Whosoever
- Isa. 1. 14. & 28. 16.
1. pet. 2. 6.
Ipsal. 118. 22.
In Iesus Christ is to the infidels destruction, and to the faithfull life & resurrection.
a That is, a certaine affection, but not a true knowledge.
Gala. 3. 24.
b The ende of the lawe is to iustify them which obserue it: therefore Christ hath not fulfilled it for vs, is made satisfaction, &c.
Ier. 18. 5.
Ier. 31. 31.
c Because we cannot performe the lawe, it maketh vs to dount, who shal go to heauen, & to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs, that Christ is ceded vp to take vs with him, and hath descended into * depth of death, and death, and death, to destroy liues vs.
Dent. 30. 12.
Dent. 30. 14.
d That is, the promise and the Gospell which agreeth with the Lawe.
e That is, the waye to be saued, is to beleue with hearte that we are saued onely by Christ, and to confesse the same before the world. Isa. 55. 16.

Joel 2.32.
 alt. 2.21.
 Iſa. 52.7.
 natm. 1.15.
 Or, the coming.
 Iſa. 53.1.
 sabb. 12.38.
 f Meaning, the
 Goſpell and the
 good tydings of
 ſaluation which
 they preached.
 g That is, by
 Gods comman-
 dement, of who
 they are ſet that
 preach the Goſ-
 pell. It may be
 alſo take for the
 very preaching
 it ſelfe.
 h Both ſ Jewes
 and Gentiles.
 Pſal. 19.4.
 i The Hebrew
 worde ſignifieth
 the line or pro-
 portion of the
 heauens, whoſe
 moſt excellent
 frame, beſides
 the reſt of Gods
 creatures, pre-
 acheth vnto the
 whole world &
 ſereth forth the
 worthineſſe of
 the Creator. k
 Then ſeeing al
 ſ worlde knewe
 God by his crea-
 tures, the Jewes
 could not be ig-
 norant, and ſo
 finned of malice.
 Dint. 32.21. Iſa. 65. 1. Iſa. 65.2. *Or, vnbelleiung.
 CHAP. XI.
 4 God hath his Church although it be not ſeene
 to many eye. 5 The grace ſhewed to the eleft.
 7 The iudgement of the reprobate. 8 God hath
 blinded the Jewes for a time, and reueiled him-
 ſelfe to the Gentiles. 18 VVhom he warneth to
 humble them ſelues. 29 The gifts of God without
 repentance. 33 The depth of Gods iudgements.
 1 I Demand then, Hath God caſt away
 his people? God forbid: for I alſo
 am an Iſraelite, of the ſeed of Abrah-
 ham, of the tribe of Benjamin.
 2 God hath not caſt away his people
 which he knew before. know ye not
 what ſ Scripture ſaith of Elias, how
 he maketh requeſt vnto God v againſt
 Iſrael, ſaying,
 3 *Lord, they haue killed thy Prophets,
 & digged downe thine altars: & I am
 left alone, and they ſeek my life.
 4 But what ſaith the anſwere of God
 to him? *I haue reſerued vnto my ſelf
 ſeuē thouſand men, which haue not
 bowed the knee to Baal.
 5 Euen ſo then at this preſent time
 is there a remnant through the election
 of grace.
 6 And if it be of grace, it is no more
 of worke: or els were grace no more grace:
 but if it be of worke, it is no more

grace: or els were worke no more worke.
 7 What then? Iſrael hath not obtained
 that he ſought: but the election hath
 obtained it, & the reſt haue bene hard-
 ned.
 8 According as it is written, * God hath
 giuen them the ſpirit of ſlumber: eyes
 that they ſhould not ſee, and eares that
 they ſhould not heare vnto this day.
 9 And David ſaith, * Let their eares be
 made a ſtupor, and a net, and a run-
 ning block, euen for a recompence vnto
 them.
 10 Let their eyes be darkened that they
 ſee not, and bowe downe their backe
 alwayes.
 11 I demaunde then, Haue they ſtum-
 bled, that they ſhould fall? God forbid:
 but through their fall ſaluation com-
 meth vnto the Gentiles, to & prouoke
 them to followe them.
 12 Wherefore if the fall of them be the
 riches of the world, & the diminiſhing
 of them the riches of the Gentiles, how
 much more ſhall their abundance be?
 13 For in that I ſpeake to you Gentiles,
 in as much as I am the Apoſtle of the
 Gentiles, I magnifie mine office,
 14 To trie if by any meanes I might
 prouoke them of my fleſhe to followe
 them, and might ſaue ſome of them.
 15 For if the caſting away of them be
 reconciling of the world, what ſhall the
 reconciling be but * life from the dead?
 16 For if the firſt fruites be holp, is ſ
 whole lump: and if the roote be holp,
 ſo are the branches.
 17 And though ſome of the branches be
 broken off, and thou being a wilde olive
 tree, waſt grafted in for them, and made
 partaker of the roote, and ſapnes of the
 olive tree,
 18 Doſt not thy ſelfe againſt the bran-
 ches: & if thou boaſt thy ſelfe, thou be-
 aſteſt not the roote, but the roote thee.
 19 Thou wilt ſay, then, The branches
 are broken off, that I might be grafted in.
 20 Wel: though vnbelleie they are bo-
 ken off, and thou ſtandeſt by faith: be
 not high minded, but * feare.
 21 For if God ſpared not the naturall
 branches, take heede, leſt he alſo ſpare
 not thee,
 22 Beholde therefore the bountifull-
 neſſe, and ſeruitie of God: towarde
 them which haue fallen, ſeruitie: but
 toward thee, bountifullneſſe, if thou con-
 tinue in his bountifullneſſe: or els thou
 ſhalt alſo be cut off.
 23 And thy alſo, if they abyde not ſtill
 in vnbelleie, ſhalbe grafted in: for God
 is able to graffe them in againe.
 24 For if ſ thou waſt cut out of the olive tree,
 which was wild by nature, and waſt
 grafted contrarie to nature in a right
 olive tree, how much more ſhall they
 that are by nature, be grafted in their
 owne olive tree?
 25 Be not proud, ſtand in thy promiſe, p He ſpeaketh of the Jew
 e and Gentiles in
 generall.

Iſa. 6.9. mat. 13.
 14. iohn 12.40.
 alt. 28 26.
 *Or, ſtupring.
 Pſal. 69.22.
 d Chriſt by the
 mouth of the
 prophet, wiſeth
 that which came
 vpon the Jewes,
 that is, that as
 birdes are taken
 where as they
 thinke to finde
 foode, ſo the law
 which the Jewes
 of a blinde zeale
 preferred to the
 Goſpell thin-
 king to haue ſal-
 uation by it,
 ſhoulde turne to
 their deſtruction.
 e Take from the
 thy grace and
 ſtrength.
 f Without hope
 to be reſtored.
 g The Jewes to fol-
 low the Gentiles.
 h In that the
 Gentiles haue
 the knowledge
 of the Goſpel.
 i That they
 might be iealous
 ouer Chriſta-
 gainſt the Gen-
 tiles, & ſo to be
 more ſeruent in
 loue towarde
 Chriſt then the
 Gentiles.
 k The Jewes
 now remaine, as
 it were, in death
 for lacke of the
 Goſpel: but whe
 both they and
 ſ Gentiles ſhall
 embrace Chriſt,
 the world ſhalbe
 reſtored to a
 newe life.
 l Abraham was
 not onely ſancti-
 fied, but his ſeede
 alſo which neg-
 lected not the
 promiſe.
 m Meaning A-
 braham.
 *Or, in them.
 n That is the
 Church of the
 Iſraelites.
 o Be carefull:
 worſhip God, &
 e and Gentiles in
 generall.

q Meaning flub-
burnes & indur-
ation againſt
Gods word.
r Heweth
chat the time
ſhall come that
the whole nation
of the Iewes,
though not eue-
ry one particu-
larly, ſhall be ioy-
ned to y church
of Chriſt.
Iſa. 59. 20.
Iſa. 27. 9.
Iſa. 31. 33. 34.
he. 8. 8. & 10. 16. 17
i To whom God
giueth his Spirit
of adoption, and
whome he cal-
leth effectually,
he cannot periſh:
for Gods eteſmal
counſell neuer
changeth.
Or, that by your
mercie.
x That is, both
Iewes & Gentils
Iſa. 40. 13.
Wiſd. 9. 13.
1. cor. 2. 16.
u He reprobeth
the raſhneſſe of
men which mur-
mure againſt the
iudgements of God. x That is, prouoked him by his good
works: y All things are created and preſerued of God to ſet
forth his glorie.

25 For I would not, brethren, that ye
ſhould be ignorant of this ſecret (left ye
ſhould be arrogant in your ſelues) that
partly q obſtinacie is come to Iſrael,
vntill the fullneſſe of the Gentiles be
come in.
26 And ſo: * all Iſrael ſhall be ſaued, as it
is written: * The deliuerer ſhall come
out of Zion, and ſhall turne away the
vngodlines from Iacob.
27 And this is my covenant to them,
* Wſhe I ſhall take away their ſinnes.
28 As concerning the Goſpell, they are
enemies for your ſakes: but as tou-
ching the election, they are beloved for
the fathers ſakes.
29 For the gifts and calling of God
are without repentance.
30 For enen as ye in time paſt haue not
belieued God, yet haue now obteyned
mercy through their vnbellefe,
31 Euen ſo now haue they not belieued
by the mercy ſhewed vnto you, that
they alſo may obteine mercy.
32 For God hath ſhut vp * all in vnbelle-
fe, that he might haue mercy on all.
33 O the deepenes of the riches, both of
the wiſedome, & knowledge of God! howe
unſearchable are his indige-
nents, & his waies paſt finding out!
34 * For * who hath known the minde
of y Lord? or who hath his counſeller?
35 O who hath * giuen vnto him firſt,
and he ſhall recompene?
36 For of y him, & through him, & for
him are all things: to him be glory for
euer. Amen.
That is, prouoked him by his good
works: y All things are created and preſerued of God to ſet
forth his glorie.

The conuerſation, loue and workes of ſuch as beleene
in Chriſt. 19 Not to ſecke vengeance.

1 Beſeech you therefore, brethren, by
the mercies of God, that ye giue
by your bodies a * liuing ſacrifice,
holp, acceptable vnto God, which is
pour * reaſonable ſeruice of God.
2 And ſation not your ſelues like vnto
this worlde, but be y changed by the
renewing of your minde, that ye may
* proue what is the good wil of God,
and acceptable, and perfect.
3 For I ſay through the grace that is gi-
uen vnto me, to euery one that is a-
mong you, that no mā preſume to vn-
derſtande aboue that which is meete
to underſtande, but that he * vnder-
ſtand according to * ſobrietic, as God
hath dealt to euery man the * mea-
ſure of faith.
4 For as we haue many members in
one bodie, and al members haue not
one office,
Gods wil, is euil, diſpleaſant and vnperfect. d Two things are
required, if we will iudge ſoberly of Gods gifts in vs: the one,
that we do not arrogate to our ſelues y which we haue not: next,
that we boalt not of the gifts, but reuerently vie them to Gods
honour. e That is, ſoberly, not neglecting Gods gifts, but vſing
them to his glorie. 1. cor. 12. 11. eph. 4. 7.

5 So we being many are one body in
Chriſt, and euery one, one anothers
members,
6 * Being then that we haue gifts that
are diuers, according to the grace that
is giuen vnto vs, whether we haue
prophecie, let vs prophecie according
to the proportion of y faith:
7 Or an office, let vs waite on the office: or
he that teacheth, on teaching:
8 O he that exhorteth, on exhortation:
he y diſtributeth, let him do it * with
ſimplicite: he that ruleth, with dili-
gence: he that ſheweth mercie, with
chearefullneſſe.
9 Let loue be without diſſimulation.
* Abhorre that which is euil, & cleaue
vnto that which is good.
10 * Be affectioned to loue one another
with brotherly loue. In giuing ho-
nour, go one before another,
11 Not ſlothful to do ſeruice: ſeruent in
ſpirit: ſeruing the Lord,
12 Keioping in hope, patient in tribu-
lation, * continuing in prayer,
13 * Distributing vnto the neceſſities
of the Saintes: * giuing your ſelues to
hoſpitalitie.
14 * Bleſſe them which perſecute you:
bleſſe, I ſay, and curſe not.
15 Keiopce with them that reioyce, and
weepe with them that weepe.
16 Be of like affection one towarde as
another: be not hie minded: but make
your ſelues equal to them of the lower
ſort: * be not wiſe in y your ſelues.
17 * Recompene to no mā euil for euil:
i procure things honeſt in the ſight of
all men.
18 * If it be poſſible, as much as in you
is, haue peace with all men.
19 Dearely beloved, * auenge not your
ſelues, but giue place vnto wrath: for
it is written, * Vengeance is mine: I
will repay, ſaith the Lord.
20 * Therefore, if thine enemye hunger,
feede him: if he thirſt, giue him drinke:
for in ſo doing, y ſhalt heape * coales
of fire on his head.
21 Be not overcome of euil, but ouer-
come euil with goodneſſe.
1 Liec ſo honeſtly & godly that no mā can find fault with you,
Hebr. 12. 14. Eccles. 28. 1. mat. 5. 39. Deut. 32. 35. hebr. 10. 30.
Prou. 25. 21. 22. m For eyther thou ſhalt winne him with thy
benefice, or elſe his conſcience ſhall beare him witneſſe y Gods
burning wrath hageth ouer him.

CHAP. XIII.
1 The obedience to the Rulers. 4 VVhy they haue
the ſword. 8 Charitie ought to meaſure all our
doings. 11 An exhortation to innocencie and
paſſiue liſe.
1 * Let * euery ſoule be ſubiect vnto
the higher powers: for there is no
power but of God: & the powers
that be, are ordeined of God.
2 Whoſoeuer therefore reſiſteth the po-
wer, reſiſteth the ordinance of God: & a Not onely the
punishment of the iudges, but
the iudges, but
3 For Princes are not to be feared for
good
ance of God.

a *Greeke, a reme-
dy with wrath.*
b For no priuate
ma can contene
that gouernment
which God hath
appointed, with-
out the breache
of his conscience:
& here he spea-
keth of ciuill ma-
gistrates: so that
anichrist & his
cannot wrell this
place to elab-
lish their tyrani-
nie ouer the co-
science.
c That is, to de-
fend the good, &
to punish y^e euil.
Mat. 22. 21.
d He meaneth
only the second
table.
Exod. 20. 14.
dent. 5. 18.
Leuit. 19. 18.
mat. 22. 39.
gal. 5. 14. iam. 2. 8.
e *1. Tim. 1. 5.*
f Before we be-
leeued, it had
bene in vaine to
tell vs these
things: but now
seeing our salua-
tion is neere, let
vs take heede y^e
we neglect not
this occasion.
f That is honest
maners & godly.
Luke. 21. 34.
Or. xij. 10.
Gal. 5. 16.
s. pet. 2. 11.

a That is, the
doctrine of the
Gospell.
b Left he should
depart eyther
more ignorant
then he came, or
els with a grea-
ter scrupulose
conscience.
1. am. 4. 12.
c It is the Lords
matter, and not
thine.
d We must be
assured in our
conscience by
Gods word in al
things y^e we do:
that if we be strong,
we may knowe what
is our libertie: & if
we be weak, we may
learne to profit dayly.

good woyses, but for euil. While p^r then
be without feare of the power: do wel:
so that thou haue praise of the same.
4 For he is the minuter of God for thy
weakth: but if thou do euil, feare: for he
beareth not the sword for nought: for
he is the minuter of God to take ven-
geance on him that doeth euil.
5 Wherefore thou must be subiect, not be-
cause of wrath onely, but also for con-
science sake.
6 For, for this cause ye pay also tribute:
for they are Gods ministers, applying
their selues for the same thing.
7 Due to al men therefore their dutie:
tribute, to whom ye owe tribute: cis-
sime, to whom custome: feare, to who
feare: honour, to whom ye owe hono-
r.
8 Due nothing to any man, but to loue
one another: for he that loueth ano-
ther, hath fulfilled the Lawe.
9 For this, * Thou shalt not commit
adulterie, Thou shalt not kill, Thou
shalt not steale, Thou shalt not beare
falsse witness, Thou shalt not couet: &
if there be any other commandement,
it is briefly comprehended in this saying,
even in this, * Thou shalt loue thy
neighbour as thy selfe.
10 A loue doeth not euil to his neighbour:
therefore is loue p^r fulfilling of p^r Lawe.
11 And that, considering the season, that
it is now tyme that we should arise fro
 sleepe: for now is our saluation nerer,
then when we beleued it.
12 The night is past, and the day is at
hand: let vs therefore cast away the
woykes of darkenes, and let vs put on
the armour of light,
13 So that we walke honestly, as in the
day: not in * gluttonie, & drunkennes,
neither in chambering, & wantonnes,
nor in strife and euilspying.
14 * But put ye on the Loide IESVS
Christ, and take no thought for the
flesh, to fulfill the lusts of it.
CHAP. XIII.

1 **H**im that is weak in the faith, re-
ceiue vnto pou, but not for con-
trouersies of disputations.
2 One beleueth that he may eate of all
things: and another, which is weak,
eateth herbes.
3 Let not him that eateth, despise him
that eateth not: and let not him which
eateth not, iudge him that eateth: for
God hath receiued him.
4 * Who art thou that condemnest ano-
ther mans seruant? he standeth or falls
letly to his owne master: pea, he shall
be established: for God is able to make
him stand.
5 This man esteemeth one day aboute
as another day: & another man counteth e-
uery day alike: let euery man be a fully
perswaded in his mind.

6 He that obserueth the day, obserueth
it to the Lord: he that obserueth not
the day, obserueth it not to the Loide.
He that eateth, eateth to the Loide: for
he giveth God thanks: & he that eateth
not, eateth not to the Loide, and
giveth God thanks.
7 For none of vs liveth to him selfe,
neither doeth any die to him selfe.
8 For whether we live, we live vnto p^r
Loide: or whether we die, we die vnto
the Loide: whether we live therefore, or
die, we are the Loides.
9 For Christ therfore died & rose againe,
& reuiued, that he might be Loide both
of the dead and the quicke.
10 But why doest thou iudge thy bro-
ther? or why dost thou despise thy bro-
ther? * For we shall all appeare before
the iudgement seate of Christ.
11 For it is written, * I k^eue, saith the
Loide, & euery knee shall bow to me, & all
tongues shall confesse vnto God.
12 So then euery one of vs shall giue
accounts of him selfe to God.
13 Let vs not therefore iudge one ano-
ther any more: but vse your iudgement
rather in this, that no man put an oc-
casion to fall, or a stumbling blocke be-
fore his brother.
14 * I knowe, & am perswaded
through the Loide Iesus, p^r there is no-
thing vncleane of it selfe: but vnto him
that iudgeth any thing to be vncleane,
to him it is vncleane.
15 But if thy brother be grieved for the
meate, now walkest thou not charita-
bly: * defrop not him with thy meat,
for whom Christ dyed,
16 Cause not your communitie to bee
euil spoken of.
17 For the kingdom of God is not
meate nor drinke, but righteousnes, &
peace, and ioy in the holy Ghost.
18 For who foruer in these things ser-
ueth Christ, is acceptable vnto God, &
is appoyned of men.
19 Let vs then follow those things which
concerne peace, & wherewith one may
edifie another.
20 Defrop not the woike of God for
meates sake: * all things in deede are
pure: but it is euill for the man which
eateth with offence.
21 * It is good neither to eate flesh, nor
to drinke wine, nor any thing, wher-
by thy brother stumbleth, or is offended,
or made weak.
22 Hast thou a faith? haue it with thy
selfe before God: blessed is he that cos-
denieth not him selfe in that thing
which he alloweth.
p^r Here the Gospell which might seeme to
Gods wil, and the doctrine of the lawe. o God wil not reigne
ouer his by such obferuations. p In peace and righteousnesse.
Tit. 1. 15. 1. Cor. 8. 13. q Fayth here is taken for a ful perswasion
of the Christian libertie in things indifferent as the Apostle in-
terpretech it in the 14. vers. r Which hath none euil remorse
of conscience in his doing.

e That counteth
one day more
holly then ano-
ther.
f Who iudgeth
whether he doth
wel or no.
g Because he
thinketh y^e means
vncleane by the
lawe.
h Here we must
note three
things: first, that
he speaketh of
things which of
themselues are
indifferent, albe-
it in y^e lawe they
were not: next, y^e
he reproveth
not y^e condemp-
ning of the act, but
of the perfothird-
ly, that he mea-
neth not y^e stub-
borne & malici-
ous, whom he
callethe dogs and
coccison, but the
weak and in-
firm, to whom
as yet God had
not reuieled the
perfect libertie.
i Both our life
& death ought
to profite our
brother.
2. Cor. 5. 10.
1. a. 45. 23.
phil. 2. 10.
k This other pa-
rticularly apper-
tinent to God,
who is the true
life of himselfe,
and giueth it to
all others.
l And acknow-
ledge me for
their God.
m He proueteth
the obiection
which the Chri-
stians might vse.
1. Cor. 8. 11.
n Which is the
benefit of Chri-
stian libertie, by
abusing wherof
ye cause y^e weak-
lings to blas-
pheme the Gospell
which might seeme
to God contrarie
to Gods wil, and the
doctrine of the lawe.
o God wil not reigne
ouer his by such ob-
feruations. p In peace
and righteousnesse.
Tit. 1. 15. 1. Cor. 8. 13. q
Fayth here is taken
for a ful perswasion
of the Christian lib-
ertie in things in-
different as the Ap-
ostle interpreteth it
in the 14. vers. r
Which hath none
euil remorse of
conscience in his
doing.

23 For he ^{is} boutheth, is condemned if he
eate, because he eateth not of faith: and
whatsoever is not of faith, is sinne.
CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the only mercy of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requirith the same of them.

1 **W**hich are strong, ought to beare ^{the} infirmities of ^{the} weak, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to ^{the} edification.

3 For Christ also would not please himself, but as it is written, * The rebukes of them which rebuke thee, fel ^{on} me.

4 For whatsoever thinges are written aforetime, are written for our learning, that we through patience, & comfort of the Scriptures might haue hope.

5 Now the God of ^{our} patience and consolation giue you that ye be ^{like} minded one towardes another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore reueiue ye one another, as Christ also receiued vs to the ^{glorie} of God.

8 Now I say, that Iesus Christ was a ^{minister} of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

10 And againe he saith, * Receiue ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe ^{saith} saith, * There shall be a roote of Jesse, & he that shall rise to reigne ouer ^{the} Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, & peace in believing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my self also am perswaded of you, my brethren, that ye also are full of goodness, & filled with all knowledge, & are able to admonish one another.

15 Nevertheless my brethren, I haue come what boldp after a sort written vnto you, as one that utterly pou in remembrance, though the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering ^{the} Gospel of God, ^{the} the offering up of the Gentiles might be acceptable

being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those thinges which pertaine to God.

18 For I dare not ^{speake} speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the spirit of God: so that from Jerusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Pease, I enforced myselfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see him, & they which heard not, shall vnderstand him.

22 Therefore also I haue bene ^{oft} oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I wil come to you: for I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your company.

25 But now go I to Jerusalem, to ^{minister} minister vnto the Saints.

26 For it hath pleased them of Macedonia & Achaia, to make a certaine distribution vnto the poore Saintes which are at Jerusalem.

27 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall thinges, their dutie is also to minister vnto them in carnal thinges.

28 When I haue therefore performed this, & haue sealed them this ^{fruit} fruit, I wil passe by you into Spaine.

29 * And I know when I come, that I shall come to you with ^{abundance} abundance of the blessing of the Gospel of Christ.

30 Also my brethren I beseeche you for our Lord Iesus Christs sake, & for the loue of ^{the} spirit, that ye ^{would} would strue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, & ^{by} by my seruice which I haue to do at Jerusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, and may with you be refreshed.

33 Thus the * God of peace be with you all. Amen.

CHAP. XVI.

1 After many recommendations, 17 He admonisheth them to beware of false brethren and to be circumspect. 20 He prayeth for them, & giueth thanks to God.

1 I Commend vnto you ^{the} the obedience of the Church of Cenchrea,

i The minister offereth vp the people to God by the Gospel, k God gaue him such ample occasions to see forth his excellent workes y he had done by him that the Apostle need not to seek any other thing to boast vpon.

I sa. 52. 15.

Chap. 1. 13.

1. thess. 2. 17, 18.

Chap. 1. 10.

1 Which was to carie the almes.

1. Cor. 9. 11.

m I shall faithfully leaue it with them, and as it were sealed most surely. n Almes is the fruit of faith and charitie.

Chap. 1. 11.

o His comming shall be profitable vnto them: for god wil giue him abundant knowledge of diuine mysteries to communicate vnto them.

2. Cor. 1. 11.

p He feared lest slanderous tongues would haue made his message eyther odious, or lesse acceptable, I sa. 9. 6.

f Meanings of a right conscience

a To edifie, signifye to do al manner duties to our neighbor, either to bring him to Christ, or if he be wone, that he may grow from faith to faith: for the faithfull are called the temple of God where in he is resident by his holy spirit, & these faithful are ^{the} stones of the new Ierusalem: that is the vniuersal church I sa. 54. Ren. 21. of y which building Christ is ^{the} chiefe corner stone, Ephe. 2. 20 ^{Psal.} Psal. 69. 9.

b I did fo beare them, as if they had bene done to me and not to my Father, c Which is the author of patience.

1. Cor. 1. 10.

phili. 3. 16. & 4. 3.

d To make vs partakers of Gods glorie.

e First to gather the Iewes, and then the Gentils, that both might be made one flocke.

f That God might be knowne true.

Psal. 18. 49.

2. sam. 22. 50.

Deut. 32. 43.

Psal. 117. 1.

I sa. 11. 10.

g Which is Christ who did spring as a yong bud out of the dry & dead root. h Then seeing he tooke both the Iewes and Gentiles his Fathers glorie, they ought by his example to loue together.

a The first which was consecrated to the Lord by imbracing the Gospel.
b Or, Asia.
c They were grafted in Christ by faith afore I was called, and were wel esteemed of the Apostles, and of the churches.

1. Cor. 16. 20.
2. Cor. 13. 12.
3. Pet. 5. 14.

- 2 That pe receive her in the Loyde, as it becomneth Saintes, and that pe assist her in what soeuer busines she needeth of your aide: for she hath giuen hospite salutie vnto many, and to me also.
- 3 Greete * Pulcilla and Aquila myfelow helpers in Christ Iesus.
- 4 Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thanks, but also al þe Churches of the Gentiles.)
- 5 Likewise greet the Churches that is in their house. Salute my beloued Epimenus, which is the first frutes of * Asia in Christ.
- 6 Greete Marie which bestowed much labour on vs.
- 7 Salute Andronicus & Iunia my cousins & felowe prisoners, which are notable among the Apostles, and were in Christ before me.
- 8 Greete Amplias my beloued in the Loyde.
- 9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.
- 10 Salute Apelles appoynd in Christ. Salute them which are of Aristobolus friends.
- 11 Salute Herodion my kinsman. Greet them which are of the friends of Marcus which are in the Loyd.
- 12 Salute Tryphena & Tryphosa, which women labour in the Loyde. Salute the beloued Prisca, which woman hath laboured much in the Loyd.
- 13 Salute Rufus chosen in the Loyd, and his mother and mine.
- 14 Greete Alphacritus, Phlegon, Hermes, Patrobas, Percutius, & the brethren which are with them.
- 15 Salute Philologus and Julius, Pheareas, & his sister, and Olympas, and al the Saints which are with them.
- 16 Salute one an other with an * holy

- * kisse. The churches of Christ salute you.
- 17 I Now I beseech you brethren, mark the diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoid them.
- 18 For they that are such, serue not the Lord Iesus Christ, but their own ^dbelies, and with * faile speach & flattering deceiue the hearts of the simple.
- 19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.
- 20 The God of peace shal treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.
- 21 * Timotheus my companion, & Lucius and Jason, and Sosipater my kinsmen, salute you.
- 22 I Tertius, which wrote out this Epistle, salute you in the Loyd.
- 23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus þe Chamberlaine of the citie saluteth you, and Quartus a brother.
- 24 The grace of our Lord Iesus Christe be with you all. Amen.
- 25 * To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation of the myserie, which was kept secret since the world began:
- 26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the everlasting God for the obedience of faith)
- 27 To God, I say, onely wise, be praple through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus and sent by Phoebe, seruante of the Church, which is at Cenchrea.

c This was a signe of amitie among þe Iewes, which he willeth to be holy, & is, that it come from a minde full of godly charitie.
2. Iohn. 10.
d These be markes to knowe þe false apostles by.
e The worde signifieth him that promisseth much and performeth nothing who seemeth also to speake for thy profite, but doeth nothing lesse.
Act. 16. 1.
phil. 2. 19.
1. Cor. 1. 14.
f Or, receiver.
i Corinthus, Eph. 3. 10.
Eph. 3. 9.
col. 1. 26.
2. tim. 1. 9.
tit. 1. 2.
1. pet. 1. 22.
g Both as touching the doctrine of the gospel, and also the calling of the Gentiles.

THE FIRST EPISTLE OF PAUL to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere & an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, & affectat eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies they fell to false doctrine and heresies, calling into dout the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth them to concord & humilitie, setting before their eyes the spiritual vertue, and heavenly wisdom of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but only to God, whose seruants they are, & haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heed that they be not polluted with vaine doctrine, seeing they are the Temple of God, And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his

comming he would declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, and therefore suffered most horrible vices vnreproued and vn- punished, as incontinencie, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, dutie of marriage, of discorde and dissension among the married, of virginite, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissembling was hindred, and their consciences wouided, which thing rather then he would do, he would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfwill was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spiritual giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord & humilitie. 19 He beateeth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the worlde.



Until called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sosthenes,

2 Vnto þ Church of God which is at Corinthus, to them that are * sanctified in Christ Iesus, *^b Saints by calling, * with all that * call on the Name of the Lord Iesus Christ in euery place, both their Lorde, and ours:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the ^d grace of God, which is giuen you in Iesus Christ,

5 * That in all things ye are made riche * in him, in ^d all kind of speech, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who that also confirme you vnto the end, that ye may be so blamelesse in the day of our Lord Iesus Christ.

9 * God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that

ye all ^b speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of ^d Cloe, that there are contentions among you.

12 Nowe thus I saie, that euery one of you sayth, I am Pauls, and I am * Apollos, and I am Cephas, and I am Chyilles.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized ^d into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and ^d Gaius,

15 lest any should saie, that I had baptized into mine owne name.

16 I baptized also the household of ^d Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Christ sent me not to ^b baptize, but to preach the Gospel, not with * wisdom of wordes, * lest þ crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the * power of God.

19 For it is written, I * will destroy the wisdom of the wise, & will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the ^d scribe: where is the disputer of this worlde? hath not God made the wisdom of this worlde foolishnes?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by þ foolishnes of preaching to saue them that beleue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisdom.

quency, which onely belonged to the power of God. Rom. 1. 16, 17. 29. 14. p That is, the interpreter of the Lawe. q He that is so subtil in discussing questions: & herein Paul repro- ceth euen the best learned, as though not one of them coule perceiue by his owne wisdom this myserie of Christ reueiled in the Gospel. Mat. 12. 38.

h Disagreeing in words ingend- redth dissension of minde, where- of proceedeth repugnancie of iudgement, which is ymo- ther of schisme and heresie.

i Which was a vertuous woman and zealous of Gods glorie, and sought the quic- cence of the Church.

17. 24. k Reade the an- notation, Act. 3. 16.

17. 18. 8. l This Gaius was Pauls hoste, in whose house also the Church

was at Corin- thus, Rom. 16. 23. there was yet another so cal- led, which was

of Derbe, & fol- lowed Paul, Act. 20. 4.

m That is, chief- ly & peculiarly.

Chap. 2. 13. gal. 5. 4.

2. per. 1. 16. n As rhetoric, or arte oratorie.

o When men should attribute that vnto elo-

Act. 15. 9. 1. 1. 4. 7. a Whome God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom. 1. 7. eph. 1. 1. col. 1. 22. 2. tim. 1. 9. 1. 1. 2. 3. b Made holy by the free mercie and calling of God. 2. Tim. 2. 23. c Which is to acknowledge him to be verie God, to worship him, and seeke vnto him for helpe. d For al the ben- efitcs which ye haue receiued by the Gospel. Col. 1. 10 & 2. 7. e As members of the same body which communicate with their head. f He commendeth those giftes in them, whose abuse after he doth reprove, as eloquence, philosophie, and their knowledge of Gods word. Philipp. 3. 20. 1. 1. 2. 13. 1. 1. 3. 1. 3. 5. 23. g For there is no condemnation to them that are graced in Christ Iesus. Psal. 138. 8. 1. 1. 1. 5. 24. Rom. 15. 5. philip. 3. 16.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie & weaknesse.

s According as the world termeth wise men, **t** Which are in mans iudgement almost nothing, but taken for abiection & cast-aways, **u** Esteemed and in reputation, **x** Thus he calleth man in contempt, & to beat downe his arrogancie, **l**erc. 23. 5. 6. **l**erc. 9. 24. **cor.** 10. 17. **y** That is, attribute all things to God with thanksgiving.

CHAP. II.

1 He putteth for example his manner of preaching, which was according to the tenor of the Gospell. **8** Which Gospel was contemptible and ^{hid} to the carnal, **10** And againe honourable and manifest to the spiritual.

r **A**nd I, brethren, when I came to you, came not with ^a excellency of wordes, or of wisdom, shewing unto you the ^a testimonie of God.

2 For I esteemed not to know any thing among you, save Iesus Christ, & him crucified.

3 And I was among you in ^b weaknes, & in feare, and in much trembling.

4 Neither stode my word, and my preaching in the ^c enticing speache of mans wisdom, but in plaine evidence of ^e the Spirit and of power,

5 That your faith should not be in the wisdom of men, but in the power of God.

6 And we speake wisdom among them that are perfect: not the wisdom of this world, neither of the ^d princes of this world, which come to nought.

7 But we speake the wisdom of God in a mystery, even ^e ^hid wisdom, which God had determined before the world, unto our glorie.

Chap. 1. 17.
Or, myserie.
a That is, the Gospell, whereby God doeth manifest himself to the world, or whereof God is the author, and witness.
Or, I thought nothing worthy to be knowne.
Act. 18. 1.
b Herein appeareth his great modestie, who was not glorious but abiection & humble, not full of vaine boastings and arrogancie, but with feare and trembling set forth the mightie power of God. **Chap. 1. 17. 2. pet. 1. 16.** **Or, heavenly, or divine.** **c** They whose understandings are illuminate by faith, acknowledge this wisdom, which the world calleth follie. **d** The world is here taken for them, whom either for wisdom, riches or power, men do esteeme.

8 Which ^e none of the princes of this world had knowne: for had they knowne it, they would not have crucified the ^f Lord of glorie.

9 But as it is written, ^g The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that love him.

10 But God hath reveiled them unto us by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, save ^h ⁱ spirit of a man, which is in him: even so the things of God knoweth no man, but the Spirit of God.

12 Nowe we haue ^k received not the Spirit of the world, but the Spirit, which is of God, that we might knowe the ^l things that are given to us of God.

13 Which things also we speake, not in the ^m wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing ⁿ spiritual things with spiritual things.

14 But the ^o naturall man perceiveth not the things of the Spirit of God: for they are foolishnes unto him: neither can he knowe them, because they are spiritually discerned.

15 But he that is ^p spiritual, discerneth all things: yet he him selfe is ^q iudged of no man.

16 For who hath knowne the mind of the Lord, that hee might instruct him? but we haue the ^r minde of Christ.

by nature. **1** All the benefites of God in Iesus Christ. **Chap. 1. 17. 2. pet. 1. 16.** **m** As that which we teache is spiritual, so our kinde of teaching must be spiritual, that the wordes may agree with the matter. **n** Whole knowledge and iudgement is not cleared by Gods spirit. **Pro. 27. 19.** **o** For the truth of God is not subiect to the iudgement of man. **1sa. 40. 13. wisd. 9. 13. rom. 11. 34.** **p** That is, Christs Spirit, **Iohn. 16. 13.** **rom. 8. 9.**

CHAP. III.

3 Paul rebuketh the sectes and authors thereof. **7** No man ought to attribute his salvation to the ministers, but to God. **10** That they be are erroneous doctrines. **11** Christ is the foundation of his Church. **16** The dignitie and office both of the ministers, and also of all the faithful.

1 **A**nd I could not speake unto you, brethren, as unto spiritual men, but as unto carnal, even as unto ^a babes in Christ.

2 I gave you milke to drinke, and not ^b meat: for ye were not yet able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you envying, & strife, & divisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, & another, I am Apollos, are ye not carnall?

5 Who is Paul then? who is Apollos, in manner and

like k k k. iii. but some.

f He calleth Iesus the mightie God, full of true glorie and maiestie, whom David also calleth the King of glory, **Psal. 24. 7. &** Steven nameth him the God of glorie, **Act. 7. 2.** and hereby appeareth the divinitie of Christ, & coniunction of two natures in one person. **1sa. 64. 4.** **g** Man is not able to thinke Gods providence towards his. **h** For he is one God with the Father and the Sonne. **i** Mans minde, which vnderstandeth & iudgeth. **k** We are not moved with the Spirit, which teacheth things wherewith the worlde is delighted, and which men understand. **a** Being ingrafted in Christ by faith, we begin to moue by his Spirit, and as we profite in faith, we grow up to a ripe age. And here let him take heede that teacheth, least for milke he giue poison: for milke is strong meat in effect are one, but onely differ in manner and

He chargeth
them with two
faultes: the one,
that they attri-
buted to much
to the ministers,
and the other,
that they prefer-
red one minister
to another.

Psal. 62. 12.
gal. 6. 5.

c So made by
his grace.

d He reproveth
the ministers of
Corinth, as tea-
chers of curious
doctrines and
questions.

e Or the time:
which is, when
the light of the
truth shal expell
the darknes of
ignorance, then
the curious ostē-
tation of mans
wisdomē shall
be brought to
nought.

f By the tryall
of Gods Spirit.

g Both his la-
bor and reward.

h He reproveth
them not as false
apostles, but as
curious teachers
of human scien-
ces, as they
which lothing at
the simplicitie of
Gods word,
preach philoso-
phical speculati-
ons.

i As touching his
life, if he holde
fast y^e fundation.

Chap. 6. 19.
2. cor. 6. 13.
Ioh. 5. 16.

k When they
themselves are
entangled in the
same snares,
which they laid
for others.

Psal. 94. 1. 1.

but p^rministers by whom he belcuered,
and as the Lord gaue to euery man^e
6 I haue plantēd, Apollos watēd, but
God gaue the increasē.

7 So then, neither is he that planteth,
any thing, neither he that watēth, but
God that giveth the increasē.

8 And he that planteth, & he that wat-
tēth, are oⁿe,* and euery man shall
receiue his wages, according to his
labour.

9 For we together are Gods^e labo-
rers: pe are Gods husbandle, & Gods
building.

10 According to h^e grace of God giuen to
me, as a skilfull master builder, I haue
laide the fundatiō, & another buildeth
thereon: but let euery man^d take heedē
how he buildeth vpon it.

11 For other fundatiō can no man lay,
then that which is layd, which is Ie-
sus Christ.

12 And if any man build on this funda-
tiō, gold, siluer, precious stones, tyn-
ber, hape, or stubble,

13 Euery mans worke shalbe made mas-
nifeit: for the^e day shall declare it, be-
cause it shalbe reuēied by the^e fire: and
the fire shall trie euery mans worke of
what sort it is.

14 If any mans worke, h^e hath buildē
vpon, abide, he shal receiue wages.

15 If any mans worke burne, he shall
s^e lose, but he^b shalbe^c safe him selfe: nes-
therlesse yet as it were by the fire.

16 * Knowe ye not that ye are the Tem-
ple of God, and that the Spirit of God
dwelleth in you?

17 If any man destroy the Temple of
God, him shall God destroy: for the Te-
ple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any
man among you seeme to be wise in
this world, let him be a fool, that he
may be wise.

19 For the wisdomē of this world is
foolishnes with God: for it is writen,
* He catcheth the wise^k in their owne
craftines.

20 * And again, The Lord knoweth that
the thoughts of the wise be vaine.

21 Therefore let no manⁱ reioyce in men:
for all things are pourses.

22 Whether it be Paul, or Apollos, or
Cephas, or the world, or life, or death:
whether they be things present, or
things to come, euen all are pourses.

23 And ye Christis, and Christ Gods.

1 But in God who worketh by his ministers to his
owne glorie and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true
Apostle, 3 Seeing they did not acknowledge him
such one, 4 He appealeth to Gods iudgement,
7 Beating downe their glory which hindered them
to prayse that, which they disprayed in him.
16 Hee sheweth what he requirerh on their
part, and what they ought to looke for of him as
his retayne.

L^e Ministers of Christ, & disposers
of the secrets of God.

2 And as for the rest, it is required of the
disposers, that euery man be found
faithfull.

3 * As touching me, I passe verie litle to
be iudged of you, or of^e mans iudges-
ment: I iudge not^b mine owne selfe.

4 For I^c know nothing by^d my self, yet
am I not thereby iustificed: but he that
iudgeth me, is the Lord.

5 Therefore I iudge nothing before the^e
time, untill the Lord come, who will
lighten things that are hid in darknes,
& make the counsels of the hearts ma-
nifeit: and then shall euery man haue
praple of God.

6 Now these things, brethren, I haue fi-
guratiuely applyed vnto mine owne
selfe and Apollos, for pour sakes, that
ye might learne^e by vs, that no man
presume aboue that which is writen,
that one shal not agapuit another for
any mans cause.

7 For who^a separateth thee^a what hast
thou, that thou hast not receiued? if
thou hast receiued it, whyp reioycest
thou, as though thou haddest not re-
ceiued it?

8 Now ye are full: now ye are made
riche: ye reigne as kings without vs, &
would to God ye did reigne, that we
also might reigne with you.

9 For I thinke that God hath set forth
vs & the last Apostles, as men appoynt-
ed to death: for we are made a galling
stocke vnto the world, and to the An-
gels, and to men.

10 We are^b foolles for Christs sake, and
ye are wise in Christ: we are weakē, and
ye are strong: ye are honourable, and we are
despised.

11 Vnto this houre we both hunger, &
thirst, and are naked, and are buffeted,
and haue no certēine dwelling place,
and labour, working with our owne
handes: we are reuēied, & yet we bleste:
we are persecuted, and suffer it.

13 * We are euil spoken of, & we^c praye:
we are made as the filth of the world,
the ofskowying of all things, vnto this
time.

14 I write not these thinges to shame
you, but as my beloued children I ad-
monish you.

15 For though ye haue ten thousand^b
instructors in Christ, yet haue ye not
manie fathers: for in Christ Iesus I
haue begotten you through y^e Gospel.

16 Wherefore, I pray you, be ye follo-
wers of me.

17 For this cause haue I sent vnto you
Timotheus, which is my beloued
sonne, & faithfull in the Lord, which shal
put you in^c remembrance of my waies
in Christ as I reache euery where in
euery Church.

18 Some are puffed by as though I
would not come to you,

a Asie is a thing
intolerable to
contemne the
true ministers of
God, so it is
greatly repre-
hensible to ar-
tribute more
vnto them then
is meete.

Mat. 7. 1, 2.
** Greeke, mans day*

b Whether I
haue great gifts
or litle, fewe or
manie.

c For as I do not
knowe, whereby
I should take a-
nie occasion of
glorie: so I am
certēine that be-
fore God ano-
ther maner of
iustice is requi-
red.

d Concerning
mine office.

Mct. 7. 1. rom. 2. 1.

e By our exam-
ple.

f To wit, from
other men and
preferreth thee^g
g To diminish
his authoritie: ie
they obiected,
that he was not
made an Apostle
by Christ, but
afterwards,
h By this bitter
taunting in ab-
iecting him selfe
and exalting the
Corinthians, he
maketh them
allamed of their
vaine glorie.

Act. 20. 34.
1. thess. 2. 9.
2. thess. 3. 8.
Mat. 5. 44.
luk. 23. 34.
actes. 7. 60.

i Or, ye gentle
words,
Or, pedagogues
and schoolmasters.

j Forasmuch as
they had so long
forgotten.

18.31. & 39.21.
 iam.4.15.
 k That is, what-
 soener giftes we
 haue receyued
 of God to this
 end, y he may
 reigne amongvs.
 l Of the holie
 Ghost.

a Who would
 thinke that you
 would suffer that
 mischiefe vnpu-
 nished, which y
 most barbarous
 nations abhorre
 to speake of.
 Leuit.18.8.
 Col.2.5.
 b Having nowe
 receiued the
 Gospel.
 c My wil and
 consent.
 d With inuoca-
 tion of Gods
 name, as becom-
 meth they which
 procure the which
 Lords
 busines and not
 their owne.
 1. Timot.1.20.
 e Which is, to
 be as an heathen
 man and publi-
 can.
 f For being
 wounded with
 shame and so-
 row, his flesh or
 olde man shall
 dye: and the Spi-
 rit or new man
 shal remaine a-
 liue and enioye
 the victorie in
 that day when
 the Lord shall
 iudge the quicke
 and dead.

2. Cor.4.18.
 1. Pet.4.6.
 g Seeing you suf-
 fer such monis-
 terous vices amog
 you.
 Gal.5.9.
 h As euerie man
 particularly is pure,
 y whole Church in general may be pure.
 Mat.18.17. 2. thess.3.14. i But he ment of those that were con-
 uersant in the Church, whom they ought by discipline to haue
 corrected: for as touching strangers they ought by all meanes
 godly to win them to Christ. k Who to please both parts would
 be present at idole service, and yet profess the Gospel. l Vnto
 whome the ecclesiastical discipline doeth not stretch. m Which
 are subiect to Gods word, and to the discipline of the Church,

19 But I will come to you finally, * if
 the Lord will, and will knowe, not the
 speache of them which are puffed vp,
 but the power.
 20 For the kingdom of God is not in
 word, but in power.
 21 What wil ye? shal I come vnto you
 with a rodde, or in loue, and in p^r spirit
 of inechenes?

CHAP. V.

1 He reproveth sharply their negligence in punish-
 ing him that had committed incest, 3 Vntill
 them to excommunicate him, 7 To embrace pi-
 ritie, 9 And flee wickednes.

I T is heard certainly that there is for-
 nication among you, and such forni-
 cation as is not once named among
 the Gentiles, * that one should haue
 his fathers wife.

2 And ye are puffed vp and haue not ra-
 ther sorrowed, that he which hath done
 this deed, might bee put fro among you.

3 * For I herely as absent in body, but
 present in spirit, haue determined al-
 ready as though I were present, that
 hee that hath thus done this thing,

4 When ye are gathered together, and
 my spirit, in the name of our Lord
 Iesus Christ, that such one, I say, by the
 power of our Lord Iesus Christ,

5 * Be deliuered vnto Satan, for the
 destruction of the flesh, the spirit may
 be saved in the day of the Lord Iesus.
 6 Your reioicing is not good: * know
 ye not that a little leauen leaueneth the
 whole lump?

7 Purge out therefore the old leauen, that
 ye may be a new lump, * as ye are
 unleavened: for Christ our Pasche
 is sacrificed for vs.

8 Therefore let vs keepe the feast, not
 with old leauen, neither in the leauen of
 maliciousnes and wickednes: but with
 the unleavened bread of sinceritie and
 truth.

9 I wrote vnto you in an Epistle, * that
 ye should not companie together with
 fornicators,

10 And not altogether with the forni-
 cators of this world, or with the coue-
 tous, or with extortioners, or with ido-
 lators: for then ye must go out of the
 world.

11 But now I haue written vnto you,
 that ye companie not together: if any
 that is called a brother, be a fornicator,
 or couetous, or an idolater, or a rail-
 ler, or a drunkard, or an extortioner,
 with such one eate not.

12 For what haue I to do, to iudge them
 also, which are without? do ye not
 iudge them that are within?

i y whole Church in general may be pure.
 Mat.18.17. 2. thess.3.14. i But he ment of those that were con-
 uersant in the Church, whom they ought by discipline to haue
 corrected: for as touching strangers they ought by all meanes
 godly to win them to Christ. k Who to please both parts would
 be present at idole service, and yet profess the Gospel. l Vnto
 whome the ecclesiastical discipline doeth not stretch. m Which
 are subiect to Gods word, and to the discipline of the Church,

13 But God iudgeth the that are with-
 out. Put away therefore from among
 you felues that wicked man.
 CHAP. VI.

1 He rebuketh them for going to lawe together be-
 fore the Heathen. 7 Christians ought rather to
 suffer. 12 He reproveth the abusing of Christian
 libertie, 15 And sheweth that we ought to serue
 God purely both in body, and in soule.

I D we are of you, hauing busines a-
 gainst another, bee iudged vnder
 the vniuit, and not vnder the
 Saines?

2 * Do ye not knowe, that the Saines
 shal iudge the world? If the world then
 shal be iudged by you, are ye unworthy
 to iudge the smallest matters?

3 Knowe ye not that we shal iudge the
 Angels: how much more things that
 pertaine to this life?

4 If then ye haue iudgements of things
 pertaining to this life, set vp them
 which are least esteemed in the Church.
 5 I speake it to your shame. Is it so
 that there is not a wise man among you? no
 not one, that can iudge betwene his
 brethren?

6 But a brother goeth to lawe with a
 brother, and that vnder the infidels.

7 Nowe therefore there is utterly a
 fault among you, because ye go to lawe
 one with another: why rather suffer
 ye not wrong? why rather suffer ye
 not harme?

8 * Nay, ye pour felues do wrong, and
 do harme, and that to your brethren.

9 Knowe ye not that the vnrigh-
 teous shal not inherite the kingdome of God?
 Be not deceived: * neither fornicators,
 nor idolaters, nor adulterers, nor wans-
 tons, nor buggerers,

10 Nor thieves, nor couetous, nor dyb-
 kards, nor railers, nor extortioners
 shal inherite the kingdome of God.

11 And such were some of you: but ye
 are washed, but ye are sanctified, but ye
 are iustified in the name of the Lord
 Iesus, and by the Spirit of our God.

12 * All things are lawfull vnto me:
 but all things are not profitable. I may
 doe all things, but I will not be brought
 vnder the power of any thing.

13 Meates are ordeined for the bellie, and
 the bellie for the meates: but God shall
 destroy both it, & them. Now the body
 is not for fornication, but for the Lord,
 and the Lord for the body.

14 And God hath also raised by the Lord,
 & shal raise vs by his power.

15 Knowe ye not, that your bodies are
 the members of Christ? shal I then
 take the members of Christ, and make
 them the members of an harlot? God
 forbid.

things which we can not want. h They abused meates, both in
 that they offended others thereby, & also prouoked their owne
 lusts to vncleannes. i God will be Lord both of the soule and body.
 Rom.6.5. k Whereby he significth, that both we shal see the
 glorie of the resurrection of the iust, and also that dignitie and
 priuiledge whereby we be made the members of Christ.

*Or, iudges and
 magistrates, which
 are infidels.
 a He calleth the
 vniuit, whose iur-
 isdiction are not fan-
 dished in Christ.
 1. Cor.3.8.
 b Who are now
 apostlates & deu-
 ils, Mat. 25.41.
 c That is, make
 them iudges.
 d If ye lo burne
 with desire to
 please, keepe a
 court among
 your felues, and
 make the least
 esteemed your
 iudge: for it is
 most easie to
 iudge betwene
 brethren.
 *Or, impotencie of
 minde.

Mat.5.39.
 Luke.6.29.
 rom.12.19.
 1. Thess.4.6.
 c He doeth not
 reprove the god-
 ly, which with a
 good conscience
 vseth the magi-
 strate to defend
 his right, but
 condemneth ha-
 tred, grudges
 and desires of
 reuengence.
 Ephes.5.35.
 1. tim.1.9, 10.
 Ephes.2.12.
 1. tim.3.3.
 1. pet.4.3.
 Chap.10.23.
 ecclesi.37.27.
 f Here he spea-
 keth of things in
 differēt of their
 nature, and first
 as touching car-
 nal libertie.
 g For we are sub-
 iect to those

- 16 Do ye not knowe, that he which coupleth him selfe with an harlot, is one bodie? ^a for two, sayth he, shalbe one fleshy.
- 17 But he that is ioyne d into the Lord, is one spirit.
- 18 Flee fornication: every sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.
- 19 Knowe ye not, that ^a your body is ^b temple of the holy Ghost, which is in you, whome ye haue of God: & ye are not your owne.
- 20 ^a For ye are bought for a price: theresfore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

- ^a The Apostle answereth to certaine questions, which the Corinthians desired to knowe, 2. ^a Of single life, 3. ^b Of the dutie of marriage, 11. ^c Of discordes and diffension in marriage, 13. ^d Of marriage betwene the faithfull and unfaithfull, 18. ^e Of uncircumcising the circumcised, 21. ^f Of seruitude, 23. ^g Of virginite, 29. And second marriage.

NOW concerning ^a things wheresof ye wrote vnto me, ^b It were ^c good for a man not to touch a woman,

2 Neuertheless, to auoide fornication, let ^a euery man haue his wife, & let euery woman haue her owne husbande,

3 ^a Let the husbande giue vnto the wife ^b due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne bodie, but the husbande: and likewise also the husband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, except ye be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, ^a not by commandement.

7 For I would that all men were euen as I myselfe: but euery man hath his proper gifte of God, one after this manner, and another after that.

8 Therefore I say vnto the unmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they cannot abstaine, let them marry: for it is better to marie then to burne.

10 And vnto the married I command, not I, but the Lord, let not the wife ^a departe from her husbande.

11 But as if he depart, let her remaine unmarried, or be reconciled vnto her husbande, and let not the husbande put ^a away his wife.

12 But to the remnant I speake, and not ^a the Lord, If any brother haue a wife, that breueth not, if he be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband, which heauenly witnesseth in ^a 25 verse,

band that beneueth not, if he be content to dwell to her, let her not forsake him.

14 For the vnbelleuung husbande is sanctified by the wife, & the vnbelleuung wife is sanctified by the husband, as the vessels were your children vncleanse: but now are they ^a holy.

15 But if ^a vnbelleuung departe, let him departe: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, ^a wife, whether thou shalt saue thine husbande? what knowest thou, ^a man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordeine I, in all Churches.

18 Is any man called being circumcised? let him not gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commandements of God.

20 Let euery man abide in the same vocation whereto he was called.

21 Art thou called being a seruant? care not for it: but if pet thou must be free, vse it rather.

22 For he that is called in the ^a Lord being a seruant, is the Lords freeman: likewise also he that is called being free, is Christs seruant.

23 Ye are bought with a price: be not the seruants of men.

24 Whether, let euery man, whereto he was called, therein abide with God.

25 Now concerning ^a virgines, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of ^a Lord to be faithful.

26 I suppose then ^a this to be good for the present ^a necessitie: I meane ^a it is good for a man to be.

27 Art thou bounde vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: as if a virgin marry, she sinneth not: neuertheless, such shall haue ^a trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, ^a hereafter that both they which haue wiues, be as though they had none.

30 And they that weepe, as though they wept not: that they that be reioyce, as made partaker of Christ. ^a Chap. 6. 20. 1. pet. 1. 19. Or, dearly, ^a R. Sincerely: as in presence of God. ^a Or the state of virginite. ^a He bindeeth no man to that which God hath left free: but sheweth what is most agreeable to Gods wil, according to the circumstance of ^a time, place & persons. ^a Or beleeued. ^a To be single. ^a In these afflictions and persecutions. ^a As worldly cares of their children and familie. ^a He doeth not preferre singleness as a thing more holie then marriage, but by reason of incommunities, which the one hath more then the other. ^a In withholding that you could liue without wiues. ^a Or, it remaineth that.

i Meaning, that the faith of the beleuer hath more power to sanctifie marriage then the wickednes of the other. k They that are borne of either of the parents faithful, are also counted members of Christs Church, because of the promises, Act. 2. 39. l When such things come to passe, that the faithful and vnfaihful be married together, & the one forsake the other without cause. m The lawful vocation in outward things must not lightly be neglected. n Which is whē the surgeon by art draweth out ^a skin to couer the part circumcised, Celsius lib. 7. cap. 25. Epiphanius lib. de pondibus & mensuris, 1. Mac. 1. 16. o It is all one whether thou be lew or Gentile Eph. 4. 1. 1. tim. 6. 1. p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce, that thou art deliuered by Christ from the miserable slavery of sin & death. q Being seruant by condition is made partaker of Christ. ^a Chap. 6. 20. 1. pet. 1. 19. Or, dearly, ^a R. Sincerely: as in presence of God. ^a Or the state of virginite. ^a He bindeeth no man to that which God hath left free: but sheweth what is most agreeable to Gods wil, according to the circumstance of ^a time, place & persons. ^a Or beleeued. ^a To be single. ^a In these afflictions and persecutions. ^a As worldly cares of their children and familie. ^a He doeth not preferre singleness as a thing more holie then marriage, but by reason of incommunities, which the one hath more then the other. ^a In withholding that you could liue without wiues. ^a Or, it remaineth that.

through

a Or, expedient: because marriage, through mans corruptio, and not by gods institution bringeth cares and troubles.

b Speaking to al men in general.

c 1. Pet. 3. 7.

d Which containeth al duties pertaining to marriage.

e He sheweth ^a he commandeth not precisely al me to marrie, but that God hath granted this remedie vnto them which can not liue chaste.

f With the fire of concupiscence, ^a is, when mans wil so giueth place to the lust that tempteth, ^a he can not call vpon God with a quiet conscience.

g Mat. 5. 32. & 19.9.

h mar. 10. 11.

i Luke. 16. 18.

k For hatred, diffension, anger, &c.

l Saue for whoredome, as Mat. 5. 32.

m In as much as there was nothing expressly spoken hereof in the law, or prophets: or els he speake this moued by ^a spirit of God as he testifieth in ^a 25 verse.

In this world there is nothing but mere vanity. d Which only appertine to this present life. **h** And he is deuiled, meaning in to diuers cares. **e** She may attein vnto it sooner then **g** other, because she is with out cares. **f** Seeing S. Paul could binde no mans conscience to single life, what presumptio is it, **g** anie other shuld do it? **g** That is, **g** she shoulde marrie to auoide fornication. **h** Meaning, **h** is fully perswaded that he hath no neede. **i** For the fathers wil dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmities, neither can he easily require of them singlenes, if they haue not **g** gift of God so to liue **k** And more comodious for his children in preferring them from cares. **l** Of matrimonie, **Rom 7.2. 1. Thess. 4.8.**

a Of the libertie **g** God hath giue vs touching our warde things. **h** Or, taught. **b** This he speaketh in their person which bragged so much of their libertie, saying that an image amongst al things that are made, is of no force. **c** Which being idols, yet are este med of men as Lords and Seignours.

though they reioyced not: & they that be, as though they possessed not: **31** And they that vse this worlde, as though they used it not: for the ^a faction of this world goeth away. **32** And I would haue you without care. **e** he vniuersed careth for the things of the Lord, **h** he may please the Lord: **33** But he that is married, careth for the things of the ^a worlde, howe he may please his wife **g**. **34** There is difference also betwene a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be ^a holy, both in body & in spirit: but he that is married, careth for the things of the world, howe he may please her husband. **35** And this I speake for your owne ^a comoditie, not to ^a tangle you in a snare, but that ye follow that, which is honest, and that ye may cleaue fast vnto the Lord without separation. **36** But if any man thinke **h** it is unconuenient for his virgin, if he passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married. **37** Heuertheles he ^a that standeth firme in his heart, that he hath no neede, but hath ^a power ouer his owne will, and hath ^a decreed in his heart, that ^a will keepe his virgin, he doth wel. **38** So then he that giueth her to marriage, doeth wel, but he that giueth her not to marriage, doeth ^a better. **39** The wife is bound by the ^a Lawe, as long as her husband ^a liueth: but if her husband be dead, she is at libertie to marrie with whom she will, onely in the Lord. **40** But she is more blessed, if she so abide, in my iudgement: ^a and I thinke that I haue all the Spirit of God. **l** Of matrimonie, **Rom 7.2. 1. Thess. 4.8.**

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, **9** And sheweth howe men ought to behaue them toward such as be weak. **A**ND as touching things sacrificed vnto idoles, we knowe that we al haue ^a knowledge: knowledge puffeth vp, but loue edifieth. **2** Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe. **3** But if any man loue God, the same is ^a known of him. **4** Concerning therefore meate sacrificed vnto idoles, we knowe that an idole is ^a nothing in the world, and that there is none other God but one. **5** For though there be that are called gods, whether in heaven, or in earth, (as there be many gods, and many ^a lords) **6** Yet vnto vs there is but one God, which is the Father, of whom are all

things, and we in him: and ^a one Lord Iesus Christ, by whom are al things, and we by him. **7** But euery man hath not knowledge: for some hauing ^a conscience of ^a idol, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled. **8** But meat maketh not vs acceptable to God: for neither if we eate, haue we the ^a more: neither if we eate not, haue we the lesse. **9** But take heede least by any means this ^a power of yours be an occasion of falling to them that are weake. **10** For if any man see thee which hath knowledge, sit at table in the idoles temple, that not ^a conscience of him which is weake, be ^a boldened to eate those things which are sacrificed to idoles? **11** And though thy knowledge that the ^a weake brother perishe, for whom Christ died. **12** Now when pe sinne so against the brethren, and wound their weake conscience, pe sinne against Christ. **13** ^a Wherefore if meat offend my brother, I will eat no flesh while ^a worlde standeth, that I may not offend my brother.

CHAP. IX.

1 He exhorteth them by his example to vse their libertie to the edification of other. **24** To runne on forth in the course that they haue begun. **A**ND I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord: are pe not my worke in the Lord? **2** If I be not an Apostle vnto other, yet doubtles I am vnto you: for pe are the ^a seale of mine Apostleship in the Lord. **3** App defense to them ^a that examine me, is this, **4** Haue we not power to eate, and to drinke? **5** ^a haue we not power to ^a leade about a wife being a ^a sister, as well as the rest of the Apostles, and as ^a brethren of the Lord, and Cephas? **6** ^a I Timothy & Barnabas, haue not we power ^a not to worke? **7** Who goeth a warfare any time at his owne cost: who planteth a vine, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? **8** Say I these things according to man: saith not the Law the same also? **9** For it is written in the Law of Moses, ^a Thou shalt not muzzle ^a mouth of the ore that treadeth out the corne: doth God take ^a care for ore? **10** Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth should eare in hope: & that he ^a which thresheth in hope, should be partaker of his hope. **11** ^a If wee haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?

John. 13. 13. chap. 12. 3. **d** In that they thought ^a ye meane offered vp to the image, not to be pure, and therefore could not eate it ^a was good conscience. **e** This abundace and want is referred to spiritual things, **Rom. 14. 17.** **h** Or, libertie in things indifferent. **g** Grecke, builded up. **f** By thine example without anie ground of doctrine. **Rom. 14. 1. 5.** **g** Which cateth against his conscience, or in doubt. **Rom. 14. 21.** **a** I Nede no further declaration, but sworks that I haue wrought among you. **b** And cal into doubt mine office. **c** On the church charges. **d** The Apostles led their wiues about with the. **e** A faithful and Christian wife. **h** Or, consins. **f** Whether they might not as lawfully liue out labouring for their liuing with their owne hands, as other Apostles. **Deut. 25. 4. 1 tim. 5. 18.** **g** Had God respect properly to the oxen the selues when he made this lawe, and not rather vnto men? **12** **h** **Rom. 15. 27.**

h To live on o-
 ther mens char-
 ges?
 Or, take in worth.
 Deut. 18.1.
 i For that part
 that was burnt,
 was deuoured of
 y altar, and the
 other was due
 vnto the Priests
 by the law.
 k For now you
 haue no iust
 cause against
 me, seeing that I
 preached the
 Gospel freely
 vnto you.
 l Seeing he is
 charged to
 preach, he must
 willingly and
 earnestly follow
 it: for if he do it
 by constraint, he
 doeth not his
 dutie.
 m That I be not
 chargeable to
 them vnto who
 I preach, seeing
 that they thinke
 that I preach for
 gaires.
 Att. 16.3.
 gal. 2.3.
 n As touching
 the ceremonies.
 o In things in-
 different, as ea-
 ting of meates,
 obseruation of
 feastes & daies,
 and such like, he
 fashioned him self
 to men in such
 sort as he might
 best gaine them
 to Christ.
 p That is, kepeth
 a strait diet, and
 refraineth from
 such things as
 might dissem-
 per his bodie.
 q Or, olde man
 which rebelleth
 against the spirit
 r Let he should
 be reponed of
 men when they
 should see him
 doe contrarie, or
 contemne that
 thing which he
 taught others
 to do.

12 If others with you be partakers of
 this power, are not we rather newes
 theles, we haue not vied this power:
 but suffer al things, that we shoulde
 not hinder the Gospel of Christ.
 13 Do we not knowe, that they which
 minister about the holy things, eate
 of the thinges of the Temple? & they
 which waie at the altar, are partakers
 with the altar?
 14 So also hath the Lord ordained, that
 they which preach the Gospel, shoulde
 live of the Gospel.
 15 But I haue vied none of these things:
 neither wore I these thinges, that it
 shoulde be so done vnto me: so it were
 better for me to die, then that any man
 shoulde make me receiuing daime.
 16 For though I preach the Gospel, I
 haue nothing to receiue of: for necessi-
 tie is laid vpon me, and wo is vnto me,
 if I preach not the Gospel.
 17 For if I do it willingly, I haue a re-
 ward: but if I do it against my will,
 notwithstanding the dispensation is com-
 mitted vnto me.
 18 What is my reward then? verely
 that when I preach the Gospel, I make
 the Gospel of Christ free, that I ab-
 use not mine authoritie in the Gospel.
 19 For though I be free from all men,
 yet haue I made my selfe seruant vnto
 al men, that I might winne the mo.
 20 And vnto the Jewes I become as
 a Jew, that I may winne the Jewes:
 to them I am vnder the Law, as though
 I were vnder the Lawe, that I may
 winne them that are vnder the Lawe:
 21 To them that are without Lawe, as
 though I were without Lawe (when I
 am not without Lawe as pertaining to
 God, but am in the Law through Christ)
 that I may win them that are with-
 out Lawe.
 22 To the weak I become as weak, I
 may winne the weak: I am made
 all things to all men, that I might by
 all means save some.
 23 And this I do for the Gospels sake,
 that I might be partaker thereof with
 you.
 24 Knowe ye not, I thep which runne in
 a race, runne all, yet one receiveth the
 price: so runne, that ye may obtaine.
 25 And euery man that p'oueth maketh
 his, absteineth from all things: & they
 do it to obtaine a corruptible crowne:
 but we for an incorruptible.
 26 If therefore so runne, not as vncer-
 teinly: so fight I, not as one that bea-
 teth the aire.
 27 But I beate downe my body, and
 bring it into subiection, least by any
 means after that I haue preached to
 other, I my selfe should be reponed,
 CHAP. X.
 He seareth them with the examples of the Jewes,
 that they put not their trust carnally in the graces
 of God, & exhorting them to flee al idolatrie,
 as of offence of their neighbor.

M oreouer, brethren, I would not
 that ye should be ignorant, that
 all our fathers were vnder the
 cloude, and al passed through the sea,
 And were al baptized vnto Moyses, in
 the cloude, and in the sea,
 And did al eate the same spiritual
 meat,
 And did al drinke the same spiritual
 drinke: for they drinke of the spirituall
 rocke that followed them: and the
 rocke was Christ.
 But with manie of them God was
 not pleased: for they were ouerthrowe
 in the wilderness.
 Now these are ensamples to vs, to the
 intent that we shoulde not lust after
 euil things as they also lusted,
 Neither be ye idolaters as were some
 of them, as it is written, The people
 fate downe to ear and drinke, and rose
 by to play.
 Neither let vs committe fornication,
 as some of them committed fornicati-
 on, and fel in one day three and twen-
 ty thousand.
 Neither let vs tempt Christ, as some
 of them also tempted him, & were des-
 troped of serpents.
 Neither murmur ye, as some of the
 people also murmured, & were destroyed
 of the destroyer.
 Now all these things came vnto them
 for ensamples, and were written to ad-
 monish vs, vpon whome the endes
 of the world are come.
 Wherefore, let him that thinketh hee
 standeth, take heed lest he fall.
 There hath no temptation taken you,
 but such as appertaineth to man: and
 God is faithful, which will not suffer
 you to be tempted aboue that you be
 able, but will euen giue the issue with
 the temptation, that ye may be able to
 beare it.
 Wherefore my beloved, flee from ido-
 latrie.
 I speake as vnto them which haue
 understandings: iudge ye what I say.
 The cup of blessing which we bless,
 is it not the communion of the blood
 of Christ? The bread which we breake,
 is it not the communion of the bodie
 of Christ?
 For we are manie, are one breade
 and one bodie, because we al are parta-
 kers of one breade.
 Behold Israel which is after the flesh:
 vnto to execute his iudgement to the vtter
 destruction of the wicked, i Howe God
 will plague vs, if we be subiect to the
 like vices. k Or, latter dayes of
 Christs comming. l He that led you
 into this tentation, which cometh
 vnto you either in prosperitie
 or aduersitie, or for your finnes past,
 let turne it to your comodi-
 tie, & deliuer you. Or, thanksgiving.
 m Or, prepare to this holy
 vie with prayse & thanksgiving.
 n The effectual badge of
 our coniunction & incorporation with
 Christ. o If we that are ma-
 ny in number, are but one body in
 effect, ioyned with our head
 Christ, as many comes make but one
 loafe, let vs renounce idolatry
 which doth separate our vnitie. p
 Which is governed according to
 the ceremonies of the Lawe.

are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? Is the idol is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but Is the things which the Gentiles sacrifice, they sacrifice to devils, & not unto God: and I woulde not that ye should haue a fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye can not be partakers of the Lords table and of the table of devils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 * All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is solde in the shambles, eate ye, and aske no question for conscience sake.

26 * For the earth is the Lords, and all is therein is.

27 If any of them which belceue not, call you to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why shoulde my libertie be condemned of an other mans conscience?

30 For * if I though Gods benefite bee partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God.

32 Give none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please * all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

CHAP. XI.

He reuoketh the abuses which were crept into their Church, 4. As touching prayer, prophesying, 18 And minishing the Lords supper, 23 Bringing them againe to the first institution thereof.

1 Be * ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember * all my things, and kepe the ordinances, as I deliuered the to you.

3 But I wil that ye knowe, that Christ is the * head of euery man: & the man is the womans head: & God is Christs head.

4 Euery man * praying or * prophesying

hauing any thing on his head, & dishonoureth his head.

5 But euery woman that prayeth or * prophesieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be * shorne of shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the * image & glorie of God: but the woman is the * glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue * power on her head, because of the Angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely for a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long * haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.

16 But if any man list to be contentions, we haue no such custome, neither the Churches of God.

17 I Now in this I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I belceue it to be true in some part.

19 For there must be * heresies euen among you, that they which are appointed among you, might be knownen.

20 When ye come together therefore into one place, this is not to eat the Lords supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, and one is hungrie, and another is drunke.

22 Haue ye not houses to eat & to drinke in: desyue ye the Church of God, & shame them that haue not: what shall I say to you? that I praise you in this? I praise you not.

23 For I haue receiued of the * Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, he brake it, and sayde, Take, eate: this

only to beare authoritie in the Church.

22. Luke. 22. 19.

This tradition was obserued according to the time and place that all things might be done in comelines and to edification. c Reade chap. 14. 34.

* Or, pauld. Gen. 1. 26. & 5. 1. and 9. 6. col. 3. 10.

d The image of Gods glorie, in whom his maiestie and power shine concerning his authoritie. e Or receiue her glorie, in commendation of man, & therefore is subiect.

Gen. 2. 18, 22. f Some thing to couer her head in signe of subiection.

g To whom they also shewe their dissolution, and not onely to Christ.

h Who is author and maintainer of their mutuall coniunction.

i For as God made the woman of man, so now is man multiplied by woman.

k As women vse to weare.

l For God hath giuen to woman longer haire than vnto man, to the end she shoulde truste it vpon her head, where by she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.

o Who ought

Mat. 26. 26. mar. 14.

g Which is to assemble in that company where idoles are called vpon.

Chap. 6. 12. eccles. 37. 27.

s For in those dayes they were accustomed to sel certeine of the flesh of beasts sacrificed, in the shambles, and turned the money to the Priests profite. f Or, doubt not. Psalme. 24. 1.

t We must take heed that through our abuses, our libertie be not condemned.

u Is by the benefite of God I may eat any kind of meat, why should I by my default cause this benefite to be euil spoken of? Col. 3. 17.

x That is, the in-time.

y Which are in-different.

3. The ff. 3. 9. Or, in all things remember me.

Eph. 5. 23. a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach. * Or, preaching.

p Signifying the manner of his death, when his bodie should, as it were, be torne & broken with most grievous torments (albeit not as y^e thighes of the thickes were) the which thing the breaking off bread, as a figure, doth most lively represent.
 q By perverting the true & pure use of the same.
 2 Cor. 13. 5.
 r But as though these holy mysteries of the Lords bodie and blood were common meates, so without reverence he commeth vnto them.
 s Or, die. Let them looke to themselves which either adde or take away from the Lords institution.

a The Corinthians having notable gifts, seemed to have forgotten, of whom, & for what end they had received them.
 b Which coulde not heare your prayers.
 c By Satans suggestion.
 Mar. 9. 39.
 d As no man that hath the spirit of God, can blaspheme Christ, & worship idols: so none can acknowledge Christ for Lord and God & our the same spirit.
 1 John. 1. 13.
 chap. 8. 6.
 phil. 2. 11.

e To wit, the Church, which is the whole body. f That is, the vnderstanding of the Scriptures. g To do onely miracles by.

is my bodie, which is broken for you: this doo ye in remembrance of me.
 25 After the same manner also he tooke the cup, when he had supped, saying, This cup is the new testament in my blood: this do as oft as ye drinke it, in remembrance of me.
 26 For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death til he come.
 27 Wherefore, whosoever shal eate this bread, and drinke the cup of the Lords unworthily, shal be guilty of the bodie and blood of the Lord.
 28 * Let a man therefore examine him selfe, and solet him eate of this bread, and drinke of this cup.
 29 For he that eateth and drinketh unworthily, eateth & drinketh his owne damnation, because he discerneth not the Lords bodie.
 30 For this cause many are weake, and sicke among you, and many sleepe.
 31 For if wee would iudge our selves, we should not be iudged.
 32 But when we are iudged, we are chastened of y^e Lord, because we should not be condemned with the world.
 33 Wherefore, my brethren, when ye come together to eate, tarry one for another.
 34 And if any man be hungrie, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diversitie of the gifts of the holy Ghost ought to be used to the edifying of Christs Church, 12. As the members of mans bodie serve to the use one of another.

Now concerning spirituall gifts, brethren, I would not haue you ignorant.
 2 We knowe that ye were Gentiles, and were caried away vnto the y^e bondage, as ye were led.
 3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus crerrible: also no man can say that Iesus is the Lord, but by the holy Ghost.
 4 Now there are diuersities of gifts, but the same Spirit.
 5 And there are diuersities of administrations, but the same Lord.
 6 And there are diuersities of operations, but God is the same, which worketh all in all.
 7 But the manifestation of the Spirit is given to every man, to profit withall.
 8 For to one is giue by the Spirit the word of wisdom: and to another the word of knowledge, by y^e same Spirit.
 9 And to another is giuen a faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the operations of h^{is} to worke by great workes: and to another, y^e power of spirits: and to another, the discerning of tongues: and to another, the interpretation of tongues.
 11 * And all these things worketh euen the self same Spirit, distributing to euery man severally as he will.
 12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is the Church.
 13 For by one Spirit are we all baptized into one bodie, whether we be Jewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.
 14 For the body also is not one member, but many.
 15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the body?
 16 And if the eare would say, Because I am not the eye, I am not of the bodie, is it therefore not of the body?
 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
 18 But now hath God disposed the members euery one of them in the body at his owne pleasure.
 19 For if they were all one member, where were the body?
 20 But now are there many members, yet but one body.
 21 And the eye can not say vnto y^e hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.
 22 Yea, much rather those members of the body, which seeme to be more feeble, are necessary.
 23 And vpon those members of the body, which we thinke most dishonest, yet wee more honestie on: & our vncomeely parts haue more comelines on.
 24 For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,
 25 lest there should be any diuision in the body: but that the members should haue the same care one for another.
 26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all y^e members reioyce with it.
 27 Now ye are the body of the Church, and members y^e for your part.
 28 * And God hath ordeined some in the Church: as first, Apostles, secondlye Prophets, thirdlye teachers, then them that do miracles: after that, the giftes of healing, y^e helpers, y^e gouernours, diuersitie of tongues.
 29 Are all Apostles? are all Prophets? are all teachers?
 30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues?

I That we might be one bodie w^{ith} Christ, and the whole Church one Christ: of y^e which coition baptism & the Lords supper are effectual signes: for by baptism we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be gouerned by the same spirit.

m And therefore whatsoever the diuersitie is, yet the profit ought to be common and serue to the edification of the Church.
 n Whose vice seemeth to be more vile, we are more careful to couter them.

p Everyone in his office for the preservation of the bodie.

q For all Churches dispersed throughout the world are diuers members of one bodie.

Or, euery one for his part.

r As Deacons. s As Elders.

tongues? do al aliteret?

Or, do you the de-
fine the best giftes.

31 But "desire pou the best giftes, and
I will pet thewe pou a moze excellent
wap.

CHAP. XIII.

Because loue is the fountaine & rule of edifying the
Church, he setteth forth the nature, office and
praise thereof.

1 **T**hrough I speake with p tongues
of men and Angels, and haue
not loue, I am as sounding byasse,
or a tinkeling cymball.

2 And though I haue the gift of prophesie,
and knowe all secretes & all know-
ledge, pea, if I had a^d all faith, so that
I could remoue * mountaines & had
not loue, I were nothing.

3 And though I feede the poore with all
my goods, and though I giue my bodie,
that I be burned, and haue not
loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull:
loue eniureth not: loue doeth not boast it
selfe: it is not puffed up:

5 It disdaineth not: it seeketh not her own
things: it is not prouoked to anger: it
thinketh not euil:

6 It reioiceth not in iniquitie, but re-
ioiceth in the truth:

7 It suffereth all things: it beleeueth * al
things: it hopeth al things: it endureth
a^d al things.

8 Loue doeth neuer fall away, though
that prophesying be abolished, or the
tongues cease, or knowledge vanishe as
wap.

9 For * we know * in part, and we * pro-
phesie in parte.

10 But when that which is perfect, is
come, then that which is in parte, shal
be abolished.

11 When I was a childe, I spake as a
childe, I vnderstoode as a childe, I
thought as a childe: but when I became
a man, I put away childish things.

12 For now we see * through a glasse
darkely: but then shall we see face to
face. Nowe I know in parte: but then
shal I knowe euen as I am^d knowen.

13 And now abideth faith, hope & loue,
euē these three: but p^r chiefest of these
is loue.

e Knowledge it selfe shal be perfected in the world to come, &
not abolished: but the maner of knowing & teaching shal cease,
when we shal be before Gods presence, where we shal neither
neede scholes nor teachers. f That is, imperfectly. Or, reach.
g The mysteries of God. Or, taught of God. h Because it serueth
both here & in the life to come: but faith and hope appertaine
onely to this life.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of
tongues, & other spiritual giftes, 5 But chiefly
prophesying. 34 He commaundeth women to keepe
silence in the Church, 40 And sheweth what
good order ought to be obserued in the Church.

a That is, to ex-
pound the word
of God to the e-
dification of the
Church.

1 **F**ollow after loue, & coniet spirituall
giftes, & rather p^r me ap^r prophesie.
2 For hee that speaketh a strange
tongue, speaketh not vnto men, but

vnto God: for no man^d heareth him:
howbeit in the * spirit hee speaketh les-
ser things.

3 But he that prophesieth, speaketh vnto
men to edifying, and to exhortation,
and to comfort.

4 He that speaketh strange language, es-
difieth^d him selfe: but he that prophesieth,
edifieth the Church.

5 I would that ye all spake strange lan-
guages, but rather that ye prophesied:
for greater is he that prophesieth, then
hee that speaketh diuers tongues, except
he expound it, that the Church may
receiue edification.

6 And now, brethren, if I come vnto you
speaking diuers tongues, what shall I
profit you, except I speake to you, e-
ther by * reuelation, or by knowledge,
or by prophesying, or by doctrine?

7 Whereuer things without life which
giue a sound, whether it be a^d pipe or
an harpe, except they make a distincti-
on in the sounds, how shal it be kno-
wen what is piped or harped?

8 And also if the trumpet giue an inter-
tune sound, who shal prepare^d him selfe
to battell?

9 So likewise you, by the tongue, ex-
cept ye utter words that haue signifi-
cation, how shal it be vnderstand and what
is spoken: for ye shal speake in the^d aire.

10 There are so many kindes of voyces
(* as it cometh to passe) in the world,
and none of them is domine.

11 Except I knowe then the power of
the voyce, I shalbe vnto him that spea-
keth, h a barbarian, and he that spea-
keth, shalbe a barbarian vnto me.

12 Euen so, for as much as ye coniet spi-
rituall giftes, seeke that ye may excell
vnto the edifying of the Church.

13 Wherefore, let him that speaketh a
strange tongue, p^r he map interpret.

14 For if I pray in a strange tongue, my
spirit^d prayeth: but mine vnderstan-
ding is without^d fruite.

15 What is it then? I will pray with
the spirit, but I will pray with the vnder-
standing also: I will sing with the
spirit, but I will sing with the vnder-
standing also.

16 Els, when thou blestest with the
spirit, how shal he that occupieth the
rōome of the vnderlearned, say Amen,
at thy giving of thanks, seeing he kno-
weth not what thou sayest?

17 For thou verily giuest thanks well,
but the other is not edified.

18 I thanke my God, I speake langua-
ges more then ye al.

19 Yet had I rather in the Church to
speake * five words with mine vnder-
standing, than ten thousand words in a
strange tongue.

20 Brethren, be not * children in vnder-
standing, but as concerning malicious-
nes be children, but in vnderstanding
be of a ripe age.

b Vnderstådeth him.
c By the spiritu-
al gift, which he
hath receiued.

d For he profi-
teth none saue
him selfe.

e The prophesie
expōundeth that
which god hath
reueiled: & the
doctrine tea-
cheth y which
he hath giuen vs
to vnderstand.
f Or, fruite.
g Your wordes
shal be lost: for
ye shal neither
glorifie God
therby, nor pro-
fite him.

h Or, as the thing
requireth.

g That is, they
may be able to
be vnderstand.

h He condem-
neth the Corin-
thians of barba-
rounes in that
thing, whereby
they thought to
haue attained to
y greatest praise
of eloquence.

i And doeth his
part.

k Not in re-
spect of him y
prayeth, but in
respect of the
Church, which
is nothing edifi-
ed thereby.

l Or, ye thaks
by singing.

m One only
made the prayers
& the rest of the
people followed
in heart his
wordes, & when
he had prayed,
they al said, A-
men, signifying
that they belee-
ued assuredly y
God would
grant their re-
quests.
n That is, most
fewe.

17, 28 11.
 dent-28.49.
 iere.5.15,etk.3.6
 o He threatneth
 them most
 sharply, that
 God wil punish
 the contempt of
 his worde, and
 their couerfaite
 ignorance, for as
 much as to speak
 with vnkowne
 tongues is a
 signe of Gods
 curse towards
 the wicked.
 p Of Gods curse
 when they are
 not vnderstand.
 q By hearing his
 secret faults r; t
 vp, & his sinnes
 reprobued by
 Gods word, he
 is compelled by
 his owne consci-
 ence to praise
 God.
 r Which expoud
 y word of God.
 s Paul searcheth as
 yet w their weak-
 nes, because also
 these were the
 giftes of God:
 But yet he shew-
 eth that they
 should not passe
 this measure, y-
 first one, after
 another, and at
 the vtmost the
 third shoulde
 reade in a strange
 language, which
 was to declare
 Gods miracle in
 y gift of tongues:
 but chiefly he
 commandeth y
 nothing be done
 without inter-
 pretation.
 t Or learning,
 which Gods spi-
 rit moneth
 them to vtter.
 u To the intent
 that others may iudge of him y hath spoken, if he haue passed y
 copasse of Gods word: wherefore S. Iohn cōmandeth to trye the
 spirits whether they be of God. 1.Tim.2.11. x Because this dis-
 order was in the church, y women vsurped that which was pe-
 culiar to mē, y Apostle here sheweth what is meete to be done,
 & what is not: & albeit he mentioned this abuse afore, yet he re-
 ferred it to this place to be reprobued, because there he brought
 it in for another purpose. Gen.3.16. y Are yethe first or the last
 Christians, that ye neither submit your selues to the Churches,
 of whom you haue receiued the Gospell: nor haue respect to the
 others, to whom the Gospell doeth likewise appertaine?

18 In the Lawe it is written, * As men
 of other tongues, & by other languages
 wil I speake vnto this people: per so
 shall they not heare me, saith the Lord.
 22 Wherefore strange tongues are for a
 p signe, not to them that beleene, but
 to them that beleene not: but prophes-
 ying serueth not for them that beleue
 not, but for them which beleue.
 23 If therefore, when the whole Church
 is come together in one, and all speake
 strange tongues, there come in they p
 are vnlearned, or they which beleue
 not, wil they not say, that ye are out
 of your wittes?
 24 But if all prophesie, and there come
 in one that beleueth not, or one vn-
 learned, q he is rebuked of all men, &
 is iudged of al.
 25 And so are the secrets of his heart
 made manifest, and so he wil fall downe
 on his face and worship God, and say
 plainly that God is in you in deede.
 26 What is to be done then, brethren?
 when ye come together, according as es-
 uery one of you hath a psalme, or hath
 doctrine, or hath a tongue, or hath re-
 velation, or hath interpretation, let all
 things be done vnto edifying.
 27 If any man speake a strange tongue,
 let it be by two, or at the most, by thre,
 & that by course, and let one interpret.
 28 But if there be no interpreter, let
 him keepe silence in the Church, which
 speaketh languages, and let him speake
 to him selfe, and to God.
 29 Let p Prophets speake two, or thre,
 and let the other iudge.
 30 And if any thing be reueiled to ano-
 ther that sitteth by, let the first hold his
 peace.
 31 For ye may al prophesie one by one,
 that all may learne, and all may haue
 comfort.
 32 And the spirits of the Prophets are
 a subiect to the Prophets.
 33 For God is not the author of confu-
 sion, but of peace, as we see in all the
 Churches of the Saints.
 34 * Let your women keepe x silence in
 the Churches: for it is not permitted
 vnto them to speake: but they ought
 to be subiect, as also * the Law saith.
 35 And if they wil learne any thing, let
 them aske their husbands at home: for
 it is a thame for women to speake in
 the Church.
 36 y Came the worde of God out from

you either came it vnto you onely?
 37 If any man thinke him selfe to be a
 Prophet, or * spiritual, let him ac-
 knowledge, that p things, that I write
 vnto you, are the commandements of
 the Lord.
 38 * And if any man be ignorant, let him
 be ignorant.
 39 Wherefore, brethren, couet to prophes-
 y, and forbid not to speake languages.
 40 Let all things be done honestly and
 by order.
 iudgement, let him acknowledge his ignorance, and trouble
 not the Church, but credit that he is learned.

C H A P. XV.
 He proueth the resurrection of the dead, 3 And first
 that Christ is risen: 22 Then that we shall rise,
 52 And the manner how.

I Mōreouer, brethren, I declare vnto
 you the Gospell, which I preas-
 ched vnto you, which ye haue also
 receiued, and wherein ye continue,
 2 And whereby ye are saved, if ye keepe
 in memorie, after what manner I preas-
 ched it vnto you, * except ye haue be-
 lieued in vaine.
 3 For first of all, I deliuered vnto you p
 which I b receiued, how that Christ
 died for our sinnes according to the
 * Scriptures,
 4 And that he was buried, and that he
 arose the thirde day, according to the
 * Scriptures.
 5 * And that he was seene of Cephas,
 then of the c twelue.
 6 After that, he was seene of me then
 six hundred brethren at once: whereof
 of many remaine vnto this present, &
 some also are a sleepe.
 7 After that, he was seene of James:
 then of all the Apostles.
 8 * And last of all he was seene also of me
 as of one, borne out of due time.
 9 For I am * the least of the Apostles,
 which am not meet to be called an Ap-
 ostle, because I persecuted the Church
 of God.
 10 * But by the d grace of God, I am
 that I am: and his grace which is in
 me, was not in vaine: but I laboured
 more abundantly than they al: yet not I,
 but p grace of God which is with me.
 11 Wherefore whether it were I, or they,
 so wee preach, & so haue ye beleued.
 12 ¶ Now if it be preached, that Christ
 is risen from the dead, how say some a-
 mong you, that there is no resurrecti-
 on of the dead?
 13 For if there be no resurrection of the
 dead, then is Christ not risen.
 14 And if Christ be not risen, then is our
 preaching e vaine, and your f faith is
 also vaine.
 15 And we are found also false witnes-
 ses of God: for we haue testified of God,
 that he hath raised by Christ: whom he
 hath not raised by, if so be the dead be
 not raised.
 16 For if the dead be not raised, then is
 Christ not raised,

Gal.1.11.
 a If you beleue
 to be saved by y
 Gospell, ye must
 beleue also the
 resurrection of
 y dead, which is
 one of the prin-
 cipal points ther
 of, or els your
 beliefe is but
 vaine.
 b He sheweth y
 nothing ought
 to be taught,
 which we haue
 not learned by
 Gods worde.
 1sa.53.5.
 1.pet.2.24.
 Iohas.2.1.10.
 Iohn.20.19.
 c Although Iu-
 das wanted, yet
 they were so cal-
 led still.
 Act.9.4.
 rom.6.3.
 Ephe.3.8.
 Ephe.3.7.
 d For he was
 but the instru-
 ment and mini-
 ster, and giueth
 the whole glory
 to God.
 e Christs death
 is not effectual,
 except he rise
 from death.
 f For if Christ
 be swallowed vp
 of death, there
 remaineth no
 hope of life any
 more.

As mortification & remission of finnes depend on Christs death: foor quickening & restoring to life stand in his resurrection.

h You are not forgiven nor sanctified.

Or, only for this lifes sake.

Col. 1.18. **revel. 1.5.**

As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first is raised, all have assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

1 Towit, the faithful.

1 Thess. 1.10.

m Christ as he is man and head of the Church, is said to be subject to God: but in respect of the world is King of heaven & earth. This kingdom standeth in governing the faithful, & overcoming the adversaries, & death the chiefest: which done, Christ being perfected, w^{al} his members, shall as he is man, and head of the Church, with his fellow heires deliver his kingdom, and be subject to God w^{al} whome and the holy ghost in Godhead he is equal.

Psal. 110.1. **11.34.35.** **heb. 1.11.** **and 10.13.** **Psal. 1.6.** **heb. 2.5.**

n We shall be perfectly fulfilled w^{al} his glorie & felicitie.

o That is, as dead, and because they were but newly come to Christ, would bee baptized before they dyed.

p Except these things be true of Christs kingdom and his subjection, what shall become of them whom the Church daily baptizeth, for to destroy death in them which is the end of baptism, and so they to rise againe?

q I take to witnesse all my sorowes wherein I may justly reioyce in y^e Lord, that I have sustained the among you. That is, having regard to this present life, & not to Gods glorie, & to life everlasting.

1 I. 4. 22. 13. **wy. 2.6.** **Menander in Thaid.**

17 And if Christ be not raised, point faith is a vapour: ye are per in your finnes.

18 And so they which are a sleepe in Christ, are perished.

19 If in this life, onely we have hope in Christ, we are of all men the most miserable.

20 But now he is Christ risen from the dead, and was made the first fruites of them that slepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all dye, even so in Christ shall all be made alive,

23 But every man in his owne order: the first fruites is Christ, afterward, they that are of Christ, at his coming shall rise againe.

24 Then shall be the end, when hee hath delivered up the kingdome to God, even the Father, when hee hath put downe all rule, & all authoritie & power.

25 For he must reigne till hee hath put all his enemies under his feete.

26 The last enemy that shall be destroyed, is death,

27 For hee hath put downe all thinges under his feete. (And wh^e hee saith that all thinges are subbued to him, it is manifest that he is excepted, which did put downe all thinges under him.)

28 And when all things shall be subbued unto him, then shall the Sonne also him selfe be subject unto him, that did subdue all thinges under him, that God may be all in all.

29 Eis what that they do which are baptized? for dead? if the dead rise not at all, wh^e are they then baptized for dead?

30 Wh^e are we also in regardie everie houre?

31 For by our reioicing which I have in Christ Iesus our Lord, I dye baptiz.

32 If I have fought with beasts at Ephesus after the manner of men, what advantage hath it me, if the dead be not raised up? let us eate and drinke: for to morrow we shall dye.

33 Be not deceived: evil speakings corrupt good manners.

34 Awake to live righteousness, and sime not: for some have not the knowledge of God. I speake this to your shame.

35 But some man will say, How are the dead raised up? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall be, but bare come, as it falleth, of wheat, or of some other.

38 But God giveth it a body at his pleasure, even to clepe it by his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, & another of birds.

40 There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weakenes, and is raised in power.

44 It is sown a naturall body, and is raised a spiritual body: there is a naturall body, and there is a spiritual body.

45 As it is also written, The first man Adam was made a living soule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is natural, and afterwarde that which is spiritual.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as we have done the image of the earthly, so shall we beare the image of the heavenly.

50 This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doeth corruption inherit incorruption.

51 Beholde, I shewe you a secret thing, We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpette: for the trumpet shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitye.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitye, then shall be brought to passe the saying that is written, Death is swallowed up into victorie.

55 O death, where is thy sting? O grave, where is thy sting?

There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

Even as the Sunne and the Moone being of one substance differ in dignities so in the resurrection our bodies shall have more excellent qualities then they have now.

For what is more vile to looke vnto then dead carkeis?

Not changing the substance, but made partaker of the diuine nature.

Gen. 1.2.

y Christ bringeth vs from heaven into the Spirit of life.

This is attributed to Christ as concerning his diuinitie, not in respect of his humanitye whose flesh hath this glory by the power of God who dwelleth in it.

Both in substance and forme we are earthly.

This naturall body as it is now, til it be made newe by the Spirit of Christ.

When the Lord cometh to iudgement, some of the Saints shall be alive, whome he will change euen as if they were dead, so that

4.16. 1 I. 4. 2. 1. **revel. 7.17.** **||** **Death, where is thy victorie? O grave, where is thy sting?**

1 I. 1. 1. **grave,**

d Sinne first brought in death
and diueth is power ouer vs, and the strength of sinne is the lawe, becauſe it doeth reuelſe y judgement of God against vs: els y chiefe cause of our destruction is in our felies. *1. Iohn. 1. 5. e* The hope of resurrection cauſeth the faithful to ſurmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ieruſalem. 13 VVe muſt perſeuere in faith, in the loue of Chriſt and our neighbours. 15 After his commendations he wiſheth to them all proſperitie.

Act. 11. 29. and 12. 5. Rom. 12. 13. Act. 18. 23. a Vpon the firſt day of y weeke which the ſcripture calleth the Lords day, others ſoday, thei accustomed not onely in the Church, but at home alſo according to euerie mans zeale, to lay vp ſome piece of money to ward the relief of the poore brethren. b Which ye ſhall ſend by them y carie the money.

becauſe God beſſed his labour.

C Concerning the gathering for the Saints, as I haue ordered in the Churches * of Galatia, ſo doe ye alſo.

2 * Euerp firſt day of the weeke, let euery one of you put aſide by him ſelfe, and laye vp as God hath proſpered him, that then there be no gatherings when I come.

3 And when I am come, whoſoeuer ye ſhall allowe ^b by letters, then wil I ſend to bring your liberalitie vnto Ieruſalem.

4 And if it be more that I goe alſo, thep ſhal go with me.

5 Nowe I wil come vnto you, after I haue gone through Macedonia (for I wil paſſe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that pe may bring me on my way whitherſoeuer I go.

7 For I wil not ſee you now in my paſſage: but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus untill Pentecoſt.

9 For a great doore and effectual is opened vnto me: but there are many aduerſaries.

10 I ſhawe if Timotheus come, ſee that he be ^d without feare with you: for hee worketh the woike of the Lord, euen as I doe.

11 Let no man therefore ^e deſpiſe him: but conſey him ſooth ^f in peace, that hee may come vnto me: for I looke for him with the biethren.

12 As touching our brother Apollos, I greatly deſired him, to come vnto you with the biethren: but his minde was not at all to come at this time: howbe it he will come when ye ſhall haue convenient time.

13 Ye Watch ye: ſtande faſt in the faith: quite you like men, and be ſtrong.

14 Let all your things be done in ^h loue.

15 Nowe, brethren, I beſeech you (ye knowe the houſe of Stephanas, that it is the firſt fruits of Achaia, and that they haue giuen themſelues to miniſter vnto the Saints)

16 That pe be ⁱ obedient euen vnto ſuch, and to all that helpe with vs a labour.

17 I am glad of the coming of Stephanas, and Fortunatus, & Achaicus: for they haue ^j ſupplied y want of you.

18 For they haue comforted my ^k ſpirit and pours: acknowledge therefore ſuch men.

19 The Churches of Aſia ſalute you: Magnilla and Philcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the biethren greete you. Greete ye one another with an ^l holp ^m kiſſe.

21 The ſalutation of me Paul with mine owne hand.

22 If any man loue not the Lord Ieſus Chriſt, let him be had in excommunication, yea excommunicate to death.

23 The grace of our Lord Ieſus Chriſt be with you.

24 My loue be with you all in Chriſt Ieſus, Amen.

The firſt Epistle to the Corinthians, written from ⁿ Philippi, and ſent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

d Willing that they ſhoulde defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches due tie to be careful for the preferuation of their miniſters.

e As though he were to yong to be a miniſter.

f That is, ſafe & ſound.

g Leaſt Satan ſeale vpon you at vnwares.

h For they had euerie man reſpect to him ſelfe contrary to loue.

i That is, y firſt which embraced the Goſpel.

k And reuerence them.

l The grief that I tooke for your abſence, was greatly aſſwaged by their preſence.

m Or, minde.

n Rom. 16. 16. 2. Cor. 13. 12. 1. Pet. 5. 14. m In token of mutuall loue, which thing was obſerued in the primatiue Church when y Lords Supper was miniſtred.

o Or, Maranatha, n. Or, as is moſt probable, from Ephesus.

THE SECOND EPISTLE OF PAUL to the Corinthians.

THE ARGVMENT.

A S nothing can be written, either ſo perfectly, or with ſo great affection and zeale, which is not viprofitable to many, and reſiſted by ſome: ſo the firſt epiſtle written by S. Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue towards them farre paſſing all natural affections: which did not only not proſite all, but hardened the hearts of many to remaine in their ſtubberneſſe, and contemne the Apoſtles autoritie. By reaſon whereof S. Paul, being let with juſt occaſions to come vnto them, wrote this epiſtle from Macedonia, minding to accompliſh the worke which he had begonne among them. Firſt therefore he wiſheth them wel in the Lorde, declaring that albeit certaine wicked perſons abuſed his aſſiſtions to condemne thereby his autoritie, yet they were neceſſarie ſchoolings, and ſent to him by God for their bettering. And whereas they blame his long abſence, it came of no in-conſtancie, but to beare with their inhabilitie and imperfection, leaſt contrary to his fatherly affection, he ſhould haue bene compelled to vſe rigour and ſeueritie. And as touching his ſharpe writing

writing in the former epistle, it came through their fault, as is now evident both in that, that he pardoneth the trespasser, seeing he doeth repent : and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But so far as much as the false apostles went about to vndermine his authoritie, hee confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospell in his preaching : the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, & that sorrow which engendreth true repentance: to the which is joined mercy & compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, where as he contrariwise, sought them, and not theyr goodes, as those ambitious persons slandered him : wherefore at his comming hee menaceth such as rebell agaynst his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. L

4 He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they should not impute to lightnes, that he deferred his comming contrarie to his promise, he prometh his constancie, both by the sinceritie of his preaching, & also by the immutabilitie of the Gospell. 21 VVhich truth is grounded on Christ, and sealed in our hearts by the holy Ghost.

I And an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinth, thus with all the Saintes, which are in



all Achaia :

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *b Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and salutatio, which is wrought in the induring of the same sufferings, which we also suffer: of whether we be comforted, it is for your consolation and saluation.

7 And our hope is steadfast concerning you, in as much as we knowe that as we are partakers of the sufferings, so shall we be also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed out of measure passing strength, so that we altogether doubted, of our life.

9 For we receiued the sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so great a death, and doeth deliuer vs: in whom we trust, that yet hereafter hee will deliuer vs,

11 *So that yee labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs.

12 For our weeping is this, the testis reason why they moue of our conscience, that in simplicity ought to pray citie and godly purenes, & not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you waides.

13 For we write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust yee shall acknowledge vnto the ende.

14 Euen as yee haue acknowledged vs partly, that we are pour reioicing, as well as ye are ours, in the day of our Lord Iesus.

15 And in this confiderer was I minded, first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you.

17 When I therefore was thus minded, did I life lightnes? of mine I those things which I minde, according to the flesh, that with me should be, yea, yea, and nay, nay.

18 Yea, God is faithful, that our worde toward you, was not yea, and nay.

19 For the Promise of God Iesus Christ who was preached among you by vs, yea, by Iulius, and Siluianus, & Timotheus, was not yea, and nay: but in him it was yea.

20 For all the promises of God in him firme one thing, are yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs in Christ, and hath anointed vs.

22 Who hath also sealed vs, & hath giue the earnest of the Spirit in our hearts, to witness, that as now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

23 For I have dominion ouer your

Iesus Christ, who is the most constant and infallible truth of the Father. r. They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. Ephe. 1. 13, and 4. 30, Ephe. 1. 14, chap. 1. 5. u. In that I say I came not because I would spare you, I mean not that I haue authoritie to alter true religion, or to bind your consciences but that I am Gods minister to confirme and comfort you.

¶ All this, faith,

a Meaning the countrie whereof Corinthus was chief citie. Ephe. 1. 3.

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffereth in me, Rom. 7. 5. & 8. 3. col. 1. 24.

d For seeing him indure so much, they had occasio to be comforted in the Gospell.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hath here left in this life for vs to be exercised in.

f Hereby he sheweth his owne infirmities, that it might appeare how wonderfully Gods graces wrought in him.

g I was vterly resolved in my selfe to die.

h So manie dangers of death.

i He rendereth a

reason why they ought to pray vnto God for his recouerie.

k Vnting that will come which God gaue me from heauen.

l Ye know partly my constancie dwelling w you, & also by my writing vnto you :

m In fve haue taught you the Gospell so sincerely.

n Because we haue wonne you to Christ.

o Which shall abolish all world ly glorie.

p Which is rashnes to promes & not to performe.

q Now to assure one thing, and then to denote it, which is a constancie.

r He taketh god to witness, that he preacheth the truth.

s He preached nothing vnto them but onely

x And faith is not in subjection to man.

faith, but we are helpers of your hope: for by a faith ye stand.

CHAP. II.

He sheweth his love towards thee. 7 Requiring likewise that they would be favourable to the incestuous adulterer, seeing he did repent. 12 He also rejoiceth in God for the efficacy of his doctrine, 17 Consoling thereby such quarrel-pickers, as under pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

a Which was given to Satan but now doeth repent.

b Which made you and him forie in my former epistle.

c After this adulterer did repent and amend, Paul did so utterly cast of all sorrow, that he denyeth that in manner he was any whit forie.

d And so should increase his sorrow which I would diminish.

e The adulterer, which interceded his mother in lawe.

f That at my intercession you would declare by the publique consent of the Church that you embrace him againe as a brother: seeing he was excommunicate by the common consent.

g That is, truly, and from mine heart, even as in the presence of Christ.

h By our rigorous punishing. Or, in my mind.

i From this place unto the 6 chap.

11 He entreatheth only of the ministers, saue he sometime intermedleth that

which apperteyneth to the whole church, as chap. 3. 17. & 18. verses, and not only to the ministers. k In working mightily by vs, he maketh vs partakers of his victorie & triumph. l The preaching of the crosse bringeth death to them which only consider Chriftes death as a common death, and be thereat offended, or els thinke it follie: and bringeth againe life to them, who in his death beheld their life.

1 B: I determined thus in my selfe, that I woulde not come againe to you in heauines.

2 For if I make you forie, who is he the that should make me glad, but I same which is made a forie by me?

3 And I wrote a this same thing vnto you, least when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you by many teares: not that ye should be made forie, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorrow, I same hath not made me forie, but partly (lest I should charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowise contrarywise ye ought rather to forgive him, & comfort him, lest the same should be swallowed up with ouermuch heauines.

8 Wherefore, I pray you, that you would confirm your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verely if I forgive aie thing, to whom I forgive it, for your sakes forgave I it in the sight of Christ.

11 Left Satan should circumvent vs: for we are not ignorant of his enterpryses.

12 I furthermore, when I came to Troas to preach Christs Gospel, & a doore was opened vnto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God which alwaies maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christ, in them that are saved, and in them which perishe.

16 To the one we are the fauour of death, vnto death, & to the other the fauour of

life, vnto life, and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we in Christ.

fections. Or, through Christ, or of Christ.

CHAP. III.

He taketh for example the faith of the Corinthians for a probatio of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 He maketh comparison betwixt the Lawe and the Gospel.

1 D: We begin to praise our selues as againe: we need we as some other, epistles of recommendation vnto you, letters of recommendation from you?

2 We are on epistle, written in our hearts, which is vnderstand & read of all men.

3 In that ye are manifest, to be the epistle of Christ, ministered by vs, a written, not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiency is of God.

6 Who also hath made vs able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life.

7 If then the ministration of death written with letters, & engrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glorie of his countenance (which glorie is done away)

8 Howe shall not the ministration of the spirit be more glorious?

9 For if the ministration of condemnation was glorious, much more doeth the ministration of righteousness excede in glorie.

10 For enen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse great boldnes of speech.

13 And we are not as Moses, which put a vail vpon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same covering vntaken away in the reading of the Old Testament, which vaile in

Rom. 1. 16. Rom. 6. 18. chap. 1. 7. m That is, which preach for gain, and corrupt it to seruice mens af-

a Meaning him selfe, Timotheus and Siluanus. b Who were Gods pen.

c The hardness of mans heart before he be regenerate is as a stone table. Eze. 1. 19. & 36. 26: but being regenerate by the Spirit of God, it is as softe as flesh, that the grace of the Gospel may be written in it, as in new tables. Iere. 31. 33. 32. 33.

d Whose minister Moses was.

e Which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

g Thus he nameth the law, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the lawe.

i For the lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospel, which declareth that Christ is made our righteousness.

l In preaching the Gospel.

Exod. 34. 33. m Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: againe the Gospell fetterth forth the glorie of God cleerely, not couering our eyes, but driving the darkness away from them.

a For any troubles or afflictions.
b Meaning such shifts and pretences as become not them that have such a great office in hand.
Chap. 17.
c To wit, Satan, John. 12. 31. and 14. 30. Ephes. 6. 12.
d In whom God doeth shew himself to be seene: and here Christ is called so in respect of his office.
e As they, which preach for gain or els which rather seeke to be seene and known, then to edifie.
Gen. 3.
f Where are your seruantes.
g That we hauing receiued light, shoulde communicate the same with others; & therefore Christ calleth them the light of this world, Mat. 5. 14.
h Albeit the ministers of the Gospell be contemptible as thou carie is nothing the ministers must be Christ: and also their head, yet by death, they are made so that the fruits

Christ is put away.
15 But euen vnto this day, when Moses
is read, he saile is laid ouer their hearts
16 Hence theles when their heart shalbe
turned to the Ioyde, the saile shalbe ta-
ken away.
17 Nowe the * Lord is the * Spirit, and
where the Spirit of the Lord is, there is
libertie.
18 But we all beholde as in a * mirroure
the glorie of the Lord with open face,
and are changed into the same image,
from glorie to glorie, as by the Spirit
of the Lord.

CHAP. III.

8 He declareth his diligence and roundnes in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse & afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

Therefore, seeing that we haue this
ministerie, as we haue receiued
mercie, ^a we faint not:

2 But haue caft from vs the ^b clothes of
shame, and * walke not in craftinesse,
neither handle we the worde of God
deceitfully : but in declaration of
the trueth we appoyne our selues to eu-
erie mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them, that are lost.

4 In whom the^c god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the^d image of God, should not shine vnto them.

5 For we preach not our selves, but
Christ Iesus the Lord, and our selves
your seruants for Iesus sake.

6 For God that* commanded the light
to shine out of darkenesse, is he which
hath shined in our hearts, to giue the
light of the knowledge of the glorie of
God in the face of Iesus Christ.

7 But we haue this ^b treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

9 We are persecuted, but not forsaken:
cast downe, but we perish not.

IO Euerywhere we heare about in our
body the ⁱding of the Lord Iesus, that
the life of Iesus might also bee made
manifest in our bodies.

II For we which live, are allwayes deli-
uered vnto death for Iesus sake, that
the life also of Iesus might bee made
manifest in our mortall flesh.

12 So then^k death worketh in vs, & life
in you.

ching their person, yet the treasure which they
worst or inferiour. I All the faithfull, & chiefly
drinke of this cup, because the world hateth
the members should be conformable to Christ
by the mightie power of Christ, who ouercame
made conquerours. k By our death you haue life:
of our afflictions commeth to you.

13 And because we haue þe same ¹ Spirit 1 The same faith
of faith, according as it is written, * I by the inspirati-
beleeued, and therefore haue I spoken, on of the holy
we also beleeue, and therefore speake, Ghost.

14. Knowing that he which hath raised *Psal. 116. 10.*
by the Lord Jesus, shall ^{be} raise vs by In deliuering
also by Jesus, & shall set vs with you. vs from these
15. For all things are for your sakes, that dangers, which
most plentiful grace by the thankfui- is as it were a-
ring of ^{our} maw, may redounde to the stors from death
people of God. to life.

16 Therefore we faint not, but though our outwarde manⁿ perissh, yet the inward man isⁿ renewed daily.

17 for our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glorie: againe, may not only my self giue God thanks for this infinite be-

8 While we looke not on the thinges
which are seene, but on þ things which
are not seene: for the thinges which are
seene, are temporall: but the thinges
which are not seene, are eternal.

may abundantly set forth his glorie. *Or, be corrupted.* o Groweth stronger. p Which is so called in respect of the everlasting life.

CHAP. V.

Paul proceedeth to declare the utilitie that com-
meth by the crosse. 4 Howe we ought to prepare
our selves unto it, 5 By whom, 9 And for what
end. 14. 19 He setteth forth the grace of Christ,
20 And the office of ministers, and al the faithful.

For we know that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made with hands, but eternal in the heavens.

2 For therefore we sigh, desiring to bee tall
clothed with our house, which is from
heaven.

3 Because that if we be clothed, we shal not be founde * naked.

4 For in deede we that are in this taber- shed, and not na-
nacle, sigh and are burdened, " because ked.
we would not be unclothed, but would
Revel. 16. 16.

we would not be unclothed, but would
be clothed upon, that mortalitie might
be swallowed up of life.

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway^b bold, though we know that whiles we are^a at home in the bodye, we are absent from the Lord.

7 (For we walke by faith, and not by sight)

8 Neuertheles, we are bolde, and loue the body.
rather to remoue out of the body, and c For here onely
to dwel with the Lord. we belieue in

9 Wherefore also we count, that both God, and see
dwelling^d at home, & remouing^e from him not.
home, we may be acceptable to him. d In this body.

IO * For we must all appear before the
judgement seat of Christ, that every
man may receive the things which are

done in his body, according to that Rom. 14. 10.
he hath done, whether it be good or That is, either

II. Knowing therefore the & terrour of the iudgement.

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is, to bring men to Christ.

i By embracing the same sayth which wee preach to others.

k As they, which more esteemed the outward shewe of wisdom and eloquence, then true godlines.

l As the aduersaries sayde, which could not abide to heare them praised.

m Our follie serueth to Gods glorie.

n Therefore whosoever giueth place to ambition or vayne glorie, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We do not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whom God dwelled corporally: and do you thinke, that I wil flatter my selfe or any man in setting forth his gifts? Yea, when I prayse my ministerie, I commend the power of God: when I commend our worthe fautes, I prayse the mighty power of God, set forth by vs wormes and wretches. r Let him be regenerate, & renounce himself, els all the rest is nothing. *1 Iai. 43. 10. rom. 1. 17. 5.* s. Therefore without Christ we cannot enioy the life euermore nor come to God. r That is a sacrifice for sinne. u By imputation, when we shalbe clad with Christes iustice.

the Lord, we ^{are} perswade men, and we ^{are} made manifest unto God, and I trust also that we are made manifest in your consciences.

12 For we prayse not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the ^{face}, and not in the heart.

13 For whether we be ^{out} of our wit, we are it ⁱⁿ to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were ^{all} dead.

15 And he dyed for all, that they ^{which} lue, should not henceforth lue vnto them selues, but vnto him which dyed for them, and rose againe.

16 Wherefore, henceforth knowe we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth ^{we} knowe we him no more.

17 Therefore if any man be in Christ, let him be ^a new creature. ^{Where} things are become newe.

18 And all things are of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was ⁱⁿ Christ, and reconciled the world to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Shoue then as wee ambassadours for Christ: as though God had beseeched you through vs, we pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to be ^a sinne for vs, which knewe no sinne, that wee should be ^a made the righteousness of God in him.

the ^a accepted time, beholde nowe the day of saluation.

3 We giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approue our selues as ^a the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindness, by the ^a help of Ghost, by ^a loue vnfained,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour, and dishonour, by euill report and good report, as deceiues, and yet true:

9 As vnknowne, and yet knowne: as dying, and beholde, we lue: as chastened, and yet not killed:

10 As following, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our ^a mouth is open vnto you: our heart is made large.

12 We are not kept strait in vs, but ye are kept strait in your owne ^a bowels.

13 Shoue for the same recompence, I speake as to my children, ^a Be you also enlarged.

14 ^a We not vnequally poked with the indels: for ^a what fellowshipe hath righteousness with vnrightheousnesse? and what communion hath light with darkenes?

15 And what concorde hath Christ with ^a Belial? or what part hath the believer with the indel?

16 And what agreement hath the Temple of God with idoles? ^a For ye are the Temple of the liuing God: as God hath said, ^a I wil dwell among them, and walke there: and ^a I will bee their God, and they shall be my people.

17 ^a Wherefore come out from among them, and separate your selues, saith the Lord: and touch none vncleane thing, and ^a I will receiue you.

18 ^a And ^a I will be ^a a father vnto you, and ye shall be my sonnes and daughters, saith the Lord almighty.

To wit, Gods free mercie, wherein he hath powred forth his infinite loue. b By the infidels, if they sawe no fruite come thereof.

c *1 Cor. 4. 1.*

d He declareth with what weapons he resisted his afflictions.

e Who is the efficient cause.

f Which is the finall cause.

g By the Gospell and the power of God and his owne integritie, he ouerthrowe Satan, and the worlde, as with weapons on euery side most ready.

h Signifying his most vehement affection.

i Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them. j Shew like affection towards me.

k He seemeth to allude to that which is written, Deut. 22. 10. where the Lorde commandeth that an ox and an asse be not yoked together, because y matche is vnequal: so if y faithful marie with the infidels, or els haue to do with them

in any thing vnlawfull, it is here reprooued. *Eclui. 13. 18.* ^a Or, the deuil. *1 Cor. 3. 16. and 6. 19.* l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit. 16. 17. 20. Iai. 57. 10. Iere. 31. 1.*

CHAP. VII.

1 He exhorts them by the promises of God to keepe them selues pure. 3. 7 Assuring them of his loue, 8. 13 And doeth not excuse his severity toward them, but reioyceth thereat, considering what profite came thereby. 10 Of two sortes of seruants.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doeth them. 13 Also to keepe them selues from all pollution of idolatrie both in body, and soule, and to haue none acquaintance with idolaters.

1 So we therefore as workers together beseeche you, that ye receiue not the grace of God in vayne.

2 For he saith, ^a I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold nowe

a Consider this wel, ye ^f serue idoles with your bodies, and yet thinke your consciences pure towards God: Gad wil one day smite you for your halting.
b Of body and soule.
c That we may teach you.
d By greedie couetousnes.
e He had neyther rest in body nor spirit: and it seemeth that he alludeth to that which is written, Deut. 32.25. for the crosse to mans eye is common both to the godly & to the wicked, although to contrarie ends.
f This ioye ouercame all my sorowes.
g Whose heart Gods Spirit doeth touch, he is sory for his finnes committed against so mercifull a Father: and these are the fruites of his repentance, as witness Dauid & Peters teares: others which are sory for their finnes onely for feare of punishment and Gods vengeance, fall into desperatio, as Cain, Saul, Achitophel and Iudas.
h In asking God forgiveness.
i For in iudging and chastising your selues, you preuented Gods anger.
Or, heart.
k The Greeke worde signifieth his bowels, whereby is meant most great loue and tender affections.

Seeing then wee haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh and spirit, and grow by vnto full holynes in the feare of God.
2 Reuene vs: we haue done wrong to no man: we haue confirmed no man: we haue ^a defrauded no man.
3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to be and live together.
4 I ble great boldnes of speech toward you: I reioyce greatly in you: I am filled with cofort, and am exceeding ioyous in all our tribulation.
5 For when we were come into Macedonia, our flesh had no rest, but were troubled on euery side, fightings without, and terrouis within.
6 But God, that comforteth the abiect, comforted vs at the coming of Titus.
7 And not by his coming onely, but also by the cofolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to meward, so that I reioiced much more.
8 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sory, though it were but for a season.
9 I now reioyce, not that ye were sory, but that ye were sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.
10 For godly sorrow causeth repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.
11 For behold, this thing ye haue bene a godly sory, what greater are it hath wrought in you: pea, what clearing of your selues: pea, what indignation: pea, what feare: pea, what great desire: pea, what a zeale: pea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.
12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care to warde you in the sight of God might appeare vnto you.
13 Therefore were we comforted, because ye were comforted: but rather we reioiced much more for the ioy of Titus, because his spirit was refreshed by you all.
14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, eue so our boasting vnto Titus was true.
15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and holwe with feare and trembling ye receiued him.

I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, commanding their good beginning. 21 After he commendeth Titus and his fellows vnto them.

We do you also to wit, brethren, of the grace of God bestowed vpon the churches of Macedonia,
2 Because in great trial of affliction their ioy abounded, and their most extreme pouertie ^a abounded vnto their riches liberaltie.
3 For to their power (I beate record) pea, and beyond their power, they were willing,
4 And prayed vs with great instance that we would receiue the grace, and fellowship of the ministering which is toward the Saints.
5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, & after vnto vs by the will of God,
6 That we should exhort Titus, that as he had begonne, so he would also accomplish the same grace among you also.
7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.
8 This lap I not by commaundement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.
9 For ye knowe the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, ye though his pouertie might be made rich.
10 And I shew my mind herein: for this is expedient for you, which haue begun not to doe onely, but also to ^a will, a peere a gor.
11 Now therefore performe to doe it also, that as there was a readines to will, eue so ye may performe it of that which ye haue.
12 For if there be first a willing minde, it is accepted according to a man hath, & not according to that he hath not.
13 Neither is it that other men should be eased and you grieved.
14 But vpon like condition, at this time your abundance supplieth their lacke, that also their abundance may bee for your lacke, that there may be equalitye:
15 As it is written, * Hee that gathered much, had nothing ouer, and hee that gathered litle, had not the lesse.
16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.
17 Because he accepted this exhortation, pea, he was so careful, that of his owne accorde he went vnto you.
18 And wee haue sent also with him the brother, whose name is ^a in the Gospel through of Barnabas,

I Both in thinking & reporting wel of you.
a This benefite of God appeared in two things: first, that y Macedonians being in so great afflictions were so prompt to helpe others; and next y being in great pouerties, were very liberall towards others.
b So that a most abundant river of riches flowed out of their pouertie.
c So he collecteth their liberaltie, eyther because they were the bestowers of Gods graces, or because they receiued them of God freely, & so they desired Paul to see to the distribution thereof.
Chap. 9. 12.
d Euerie man may doe good y hath abilitie thereunto: but to will, and haue a minde to doe good, cometh of perfect charitie.
e That as you helpe others in their needs, so others shall relieue your want.
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.
Exod. 23. 4.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospell. Some vnderstand this to be spoken of Luke, others of Barnabas,

- throughout all the Churches,
 19 And not so only, but is also chosen of the Church: as to be a fellow in our journey concerning this grace that is ministered by us unto the **glorie** of the same Lord, & declaration of **your** promise (numbe)
 20 Suspending this, that no man should blame us in this abundance that is ministered by us,
 21 * Providing for honest things, not onely before the Lorde, but also before men.
 22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.
 23 Whether any do enquire of Titus, hee is my fellowe and helper to youwarde: or of our brethren, they are ministers of the Churches, and the * glorie of Christ.
 24 Wherefore shewe towarde them, and before the Churches the prooue of your loue, and of the reioicing that we haue of you.

CHAP. IX.

- 3 The cause of Titus and his companions coming to them. 6 He exhorteth to giue almes cheafely. 7 Shewing what fruit will come thereof.
 1 For as touching the ministering to the Saints, it is superfluous for me to write vnto you.
 2 For I knowe your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Macedonia was prepared a peece agoe, and your zeale hath prouoked manie.
 3 Now haue I sent the brethren, lest our reioicing ouer you should be in vaine in this behalfe, that ye (as I haue said) be readie:
 4 Least if they of Macedonia come with mee, and finde you vnprepared, we (I need not to say, you) should be ashamed in this vnconstant boasting.
 5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, & come as of beneuolence, and not as of sparing.
 6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.
 7 As euerie man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * for God loveth a cheerefull giuer.
 8 And God is able to make all grace to abound toward you, that ye alwayes hauing * all sufficiencye in all things, may abound in euery good worke,
 9 * As it is written, He hath sparfed as broad and hath giuen to the poore: his beneuolence remaineth for euer.
 10 Also be that slenderly see to the sower, will minister likewise bready for foode,

- and multiplie your seede, and increase the fruits of your beneuolence,
 11 That on all partes ye may be made rich vnto all liberalitie, which causeth through vs thanksgiving vnto God.
 12 For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also is abundant by the thanksgiving of many vnto God,
 13 (Which by the experiment of this ministration prays God for your volun- tarie submissiō to the Gospel of Christ, and for your liberal distribution to the, and to all men)
 14 And by your prayer for you, * desiring after you greatly, for the abundant grace of God in you.
 15 Thankes therefore be vnto God for his vnspokeable gift.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is. 13 And how he useth it.

- 1 Now I Paul my selfe beseech you by the meekenes, and gentleness of Christ, which when I am present among you, am * bale, but am bolde toward you being absent:
 2 And this I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde agaynst some, which esteeme vs as though we walked according to the flesh.
 3 Nevertheless, though wee walke in the flesh, yet we do not warre after the flesh,
 4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)
 5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ,
 6 And hauing readie the vengeance as gainst all disobedience, when your obedience is fulfilled.
 7 Looke ye on things after this appearance? If any man trust in him selfe that he is Christ, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.
 8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.
 9 This I say that I maie not seeme as it were to feare you with letters.
 10 For the letters, saith he, are sore and st. or, but his bodily presence is weak, and his speech is of no value.
 11 Let such one thinke this, that such as we are in word by letters when we are absent, such will we be also in deed, when we are present.
 12 For we dare not make our selues of number,

Besides that by their liberallie God shalbe praised, they also shalbe commended to God by their prayers which they haue holpen, yea, and al me that reuerence them, as being endued with an excellent gift of God.
 * Or, greatly affecting one to ward you.

a These wordes his backbiters vsed, thinking thereby to diminish his authoritie, as vers. 10.
 b As though we boasted of our selues by a carnall affection.

c Meaning, a certaine man among them, which thus spake of Paul.

Rom. 11. 17.
 i His welldoing is approved before God and man.

k That is, by whom Christs glorie is greatly advanced.

Prov. 11. 25.
 Rom. 12. 8.
 Eccles. 31. 10.
 a Left they should giue but litle, distrust- ing to impouerish the them selues thereby, he sheweth that God will so blesse their liberal heartes, that both they shal haue enough for them selues and also to helpe others withal.
 b That ye may do good & helpe others at all times.
 Psal. 112. 9.
 c David speaketh of that man which feareth God and loveth his neighbour.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthie actes: and if they wil compare with others, let them shew what countreys, what cities, & people they haue wone to the Lord: for who will praise that souldier, which onely at the table can he ly talke of the warres, & when he cometh to the brunt, is neither valiant nor expert: *Eph. 4. 7.*
e That is, the giftes and vocation, which God had giuen him to winne others by. **f** God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached.

1 Cor. 9. 23.

C H A P. XI.

1 He declareth his affection toward them. **5** The excellencie of his ministerie. **9** And his diligence in the same. **23** The fetches of the false Apostles. **26** The peruerse iudgement of the Corinthians. **32** And his owne praises.

a He calleth the praising of him selfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who fought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.
b To speake in mine owne commendation.
c The minister marieth Christ
5 Werely I suppose that I was not inferioriour to the very chiefe Apostles.
6 And though I be rude in speaking,

number, or to compare our selues to them, which praise them selues: but they vnderstand not that they measure themselves with their selues, & compare them selues with their selues.
13 But we will not reioyce of thinges, which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine eu. n. vnto pou.

14 For we stretch not our selues beyond our measure, as though we had not attained vnto pou: for euen to pou also haue we come in preaching the Gospell of Christ.

15 Not boasting of thinges which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abun. dantly.

16 And to preache the Gospell in those regions which are beyond you: not to reioyce in another mans line, that is, in the thinges that are prepared already.

17 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him selfe, is not allowed, but he whome the Lord alloweth.

19 For he that praiseth him selfe, is not allowed, but he whome the Lord alloweth.

pet I am not so in knowledge, but among you we haue bene made manifest to the vtmost, in all thinges.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospell of God freely?

8 I robbed other Churches, & tooke wages of them to do you seruice.

9 And when I was present with you, and had neede, I was not forthill to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all thinges I kept and will keepe my selfe, that I shoulde not be grieuous to you.

10 The truth of Christ is in me, that this reioycing shall not be thur vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that will I doe: that I may cut away occasion from them which desire an occasion, that they might be founde like vnto vs in that wherein they reioyce.

13 For such false Apostles are deceitfull workers, and transfigure themselves into the Apostles of Christ.

14 And no maruile: for Satan himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transfigure them selues, as though they were the ministers of righteousness, whose end shall be according to their works.

16 I say againe, let no man thinke, that I am foolishly: or els take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer foolcs gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a man deuour you, if a man take your goods, if a man exalt himselfe, if a man hitte you on the face.

21 I speake as concerning the reproch: as though that we had bene weak: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Cheweys, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes as boone measure: in prison more plentifully: in death oft.

24 Of the Iewes five times reueined I fourtie stripes I saue one.

his vnworthines, *Phil. 3. 5.* Put case ye terme it so, yet is it true. In the present danger of death. At fue seuerall times, euery time, thurty and nine. *Dem. 11. 3.*

h Other Churches relieved me
i He did not only labour with his hands for his living, but in his extreme poerty preached diligently without burdening any man, or els waxing forthill to do his dutie to euery man.
1 Cor. 9. 12.
act. 18. 3.

k Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

l To slander my ministerie, if I shoulde receiue wages.

m By false Apostles here is not meant such as teache false doctrine, which doubtles, they would haue

gotten vnto) but such as were vaine glorious, & did not their duty sincerely.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they do vnto you.

q That is, abiect, vile, miserable, a crafts mans, an idio, & subiect to a thousand calamities, which things the false Apostles obiect against him as most certaine testimonies of

u Of the Ro-
mane Magi-
strates.

Alt. 16.22, 23.

Alt. 14.19.

Alt. 27.14.

x As imprison-
ments, beating,
hunger, thirst,
colde, nakednes,
and such like:
which things the
aduerſaries con-
demne as in-
firmie in me.

Alt. 2.24.

Alt. 9.3.

a That is, a
Christian: or, I
ſpeake it in
Chriſt.

b That is to ſay,
into the higheſt
heauen.

c Mans inſir-
mitie was not a-
ble to declare
them, neither
were they ſhew-
ed vnto him for
that end.

Or, lawfull.

d The Greeke
worlde ſignifieth
a ſharpe piece of
wood, as a pale,
or ſtake, and alſo
a little ſpilde or
ſharpe thing
which pricketh
one as he goeth
through buſhie
and thick places,
and entring into
the fleſh, cannot
be taken out

without cutting of the fleſh: & this was the rebelling of fleſh
againſt the Spirit, and warned him that Satan was at hand.

25 * I was thiſe * beaten with rodde:
I was * once ſtoned: I ſuffered thiſe
* ſhipwacke: night and day haue I
bene in the deepe ſea.

26 In iourneying I was often, in perils
of waters, in perils of robbers, in per-
ils of mine owne nation, in perils as
among the Gentiles, in perils in the ci-
tie, in perils in wilderneſſe, in perils in
the ſea, in perils amongſt falſe brethren,

27 In wearineſſe and painefulleſſe, in
watching often, in hunger & thirſt, in
faſtings often, in colde & in nakednes.

28 Beſide the things which are outward
I am combred daily, and haue the care
of all the Churches.

29 Who is weak, and I am not weak:
who is offended, and I burne not?

30 If I muſt needs reioyce, I will re-
ioyce of mine * infirmities.

31 The God, even the Father of our
Lord Jeſus Chriſt, which is bleſſed for
evermore, knoweth that I lie not.

32 In * Damascus the gouernour of
the people vnder King Aretas, lap-
ed watch in the citie of the Damascens, &
would haue caught me.

33 But at a windowe was I let downe
in a baſket through the wall, and eſca-
ped his hands.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chief-
ly in his humbles, 11 And layeth the cauſe
of his boaſting vpon the Corinthians, 14 He
ſheweth what good will he beareth them, 20
And promiſeth to come vnto them.

I **I** T is not expedient for me no doubt
to reioyce: for I will come to viſions
and revelations of the Lord.

2 * I knowe a man * in Chriſt aboute
fourteene yerres agoe, (whether he
were in the body, I can not tell, out of
the body, I can not tell: God know-
eth) which was take vp into the * third
heauen.

3 And I know ſuch a man (whether in a
body, or out of the body, I cannot tell:
God knoweth)

4 How that he was taken vp into Pa-
ra-diſe, and heard * wordes which can-
not be ſpoken, which are not * poſſible
for man to utter.

5 Of ſuch a man will I reioyce: of my
ſelfe will I not reioyce, except it be of
mine infirmities.

6 For though I would reioyce, I ſhould
not be a foole: for I will ſay the truth,
but I reſtraine, leaſt any man ſhould
thinke of me aboute that he ſeeth in me,
or that he heareth of me.

7 And leaſt I ſhould be exalted out of
meaſure through the abundance of re-
velations, there was giuen vnto me
a * yicke in the fleſh, the meſſenger of
Satan to buffet me, becauſe I ſhould
not be exalted out of meaſure.

8 For this thing I beſought the Lord
* thiſe, that it might depart from me.
9 And he ſayde vnto me, My grace is
ſufficient for thee: for my power is
made * perfect through weakeneſſe.
Wep gladly therefore will I reioyce
rather in mine infirmities, that the
power of Chriſt may dwell in me.

10 Therefore * I take pleaſure in inſir-
mities, in reproches, in neceſſities, in
perſecutions, in anguiſh for Chriſtes
ſake: for when I am weak, then am
I ſtrong.

11 I was a fool to boaſt my ſelfe: yet
haue compelled me: for I ought to
haue bene commended of you: for in
nothing was I inferiour vnto y^e verp
chief Apoſtles, though I be nothing.

12 The ſignes of an Apoſtle were
wrought among you with all patience,
with ſignes, and wonders, and great
workes.

13 For what is it, wherein ye were in-
feriours vnto other Churches, * ex-
cept that I haue not bene * ſlothfull to
pou^r himderance? forgive me this
wrong.

14 Beholde, the * third time I am re-
ady to come vnto you, and yet will I
not be ſlothfull to your himderance:
for I ſeek not yours, but * you: for the
children ought not to lay vp for the
fathers, but the fathers for the chil-
dren.

15 And I will moſt gladly beſtowe, and
will be beſtowed for you * ſoules:
though the more I loue you, the leſſe I
am loued.

16 But be it that I charged you not:
yet forasmuch as I was craſty, I
tooke you with guile.

17 Did I pill you by any of them whom
I ſent vnto you?

18 I haue deſired * Titus, and with
him I haue ſent a brother: did Titus
pill you of any thing? walked we not
in the ſelfe ſame Spirit? walked we not
in the ſame ſteppes?

19 Again, thinke ye that we cruſe our
ſelves vnto you? We ſpeake before
G O D in Chriſt. But we doe all
things, dearly beloved, for your edifi-
cation.

20 For I feare leaſt when I come, I
ſhall not finde you ſuch as I would: &
that I ſhall be found vnto you * ſuch as
ye would not, & left there be triſt, enui-
ſing, wrath, contentions, backbitings,
whiſperings, ſwellings and diſcord.

21 I feare leaſt when I come againe, my
C O D * aſaile me among you, & I ſhall
be waple many of the which haue ſin-
ned already, and haue not repented of
the vncleanneſſes, & fornication, & wans-
tonnes, which they haue committed.

much caſt downe his heart, as when his labour did no good.

CHAP. XIII.

1 He threatneth the obſtinate, 5 And declareth
what his power is by their own teſtimonie, 20

c That is to ſay,
often times.
f Is knowne and
evidently ſcene.
g He doeth not
onely patiently
beare his affli-
ctions, but alſo
ioyfully, and as
one that takeeth
pleaſure therein
for Chriſts ſake.

Chap. 11.9.

Or, chargeable.

h For firſt, he
was minded to
depart from E-

phesus into Ma-
cedonia, and fo
to Corinthus,

1. Cor. 16.5.

Then when the
Lord letted this
purpoſe, he ap-
pointed to goe

ſtraite from E-

phesus to Co-
rinthus, Chap.

1. 15, Which in-
tent being chan-
ged, he went to

Macedonia,
from whence

now he appoin-
teth the thirde
time to come

vnto them.

i Which decla-
reth his fatherly
affection.

Or, your cauſe or
perſons.

k Thus ſaid his
aduerſaries, that
though he took
it not by him-
ſelfe, yet he did

it by the meanes
of others.

l Togo to you,
m Meaning,
ſharpe and ſe-
uere.

n There was no
thing whereat
he ſo much re-
ioyed, as when

his preaching
profited: and
therefore he

calleft the Theſ-
ſalonians his glo-
ry & ioy: as alſo

nothing did ſo

much as alſo

nothing did ſo

nothing did ſo

nothing did ſo

nothing did ſo

nothing did ſo

nothing did ſo

nothing did ſo

a His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three witnesses.

Dent. 19. 15.

Mat. 18. 16.

John 8. 17.

Hebr. 10. 33.

b In my first epistle, chap. 4. 20. c In that he humbled himselfe & tooke vpon him the forme of a servant.

d Christ as touching the flesh in mans iudgement was vile and abiection: therefore we that are his members, cannot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castaways, haue through God such power to execute against you, that ye may feeble sensibly that we liue in Christ. 1. Cor. 11. 28.

so he sheweth what is the effect of this epistle. 11 After having exhorted them to their dietie, hee wisheth them all prosperitie.

This is the 4th time that I come vnto you. * In the mouth of two or thre witnesses shall every word stande,

^a I tolde you before, and tell you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

^b Seeing that ye lacke experie of Christ, that speaketh in me, which toward you is not weake, but is mightie in you.

^c For though he was crucified concerning his infinitum, yet truly he shall rowle the power of God. And wee no doubt are weake in him: ^d but we shall liue with him, though the power of God toward you.

^e * Pour your selues whether ye are in the faith: examine your selues: knowe ye not pour owne selues, howe that Ie-

sus Christ is in you, except ye bee reprobates?

^f But I trust that ye shall knowe that ye are not reprobates,

^g Now I pray vnto God that ye do none euill, not ye should seeme approued, but that ye should do that which is honest: though we be as reprobates.

^h For we can not doe any thing against the truth, but for the truth.

ⁱ For we are glad when we are weake, & that ye are strong: this also we wilke for, even your perfection.

^j Therefore write I these things being absent, when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to the edification, and not to destruction.

^k Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: liue in peace, and the God of loue and peace shall be with you.

^l Greete one another with an * holpe kisse. All the Saintes salute you.

^m The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

In mans iudgement who for the most part reiecteth the best, & approacheth the worst.

f Having abundance of the grace of God.

g Commit not by your negligence, that that which is ordi-

ned to saluation, turne to your destruction,

Rom. 16. 16. 1. cor. 16. 10. 1. pet. 1. 12.

h Which was according to those countreis in those dayes

both of Jewes and of other nations.

The seconde Epistle to the Corinthians, written from Philippi, a citie in Macedonia, & sent by Titus & Lucas.

THE EPISTLE OF THE APOSTLE

Paul to the Galatians.

THE ARGUMENT.

THe Galatians after they had bene instructed by S. Paul in the truth of the Gospell, gaue place to false apostles, who entering in, in his absence corrupted f pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospell is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bin sent of the chief Apostles, and that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, hee proceedeth to his purpose, proving that we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not only vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences shared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

^a Paul rebuketh their inconstancie which suffered the selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessary to saluation, & And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his own iurisdiction, magnifieth his office and Apostleship, and declareth him selfe to be equall with the chief Apostles.

^b And * an Apostle (not a man, next ther by a man, but by Iesus Christ, and God the Father which hath raised him fro the dead)



^c And all the brethren which are with me, vnto the Churches of Galatia:

^d Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

^e Which gaue him selfe for our times, that he might deliuer vs * from this present euill world according to the will of God euen our Father,

^f To whom be glorie for euer and euer, Amen.

^g I marueile that ye are so soone remoaned away vnto another * Gospell, from him that had called you in the * grace of Christ,

tion offered freely by Christ.

Luke. 1. 74.

c Which is, the corrupt life of man without Christ.

d Or, doctrine. That is, to be partakers of the salua-

Tit. 1. 3. a For God is the author of all ministerie. b This prerogative was peculiar to the Apostles,

e For what is more contrarie to our free iustificatiō by faith, then the iustificatiō by the Lawe, or our workes? therefore to ioyne these two together, is to ioyne light with darkness, death with life, and doeth vtterly ouerthrowe the Gospel.

f If it were possible, that an Angell should so doe, whereby Paul declareth the certaintie of his preaching.

^{Or, avominable,} g Since that of a Pharisee I was made an Apostle.

^{1. Cor. 15. 9.} h That is, doctrine inuented by man, neither by mans authoritie do I preach it.

i By an extraordinary reuelation.

^{Act. 9. 1.} k That is, of the Lawe of God,

which was giuen to f ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, & thirdly his calling.

^{Or, come.}

^{Ephes. 1. 1.} m That is, with any man, as though I had neede of his counsell to approoue my doctrine. n That is, the Gospell which is the doctrine of faith.

7 Which is not another Gospell, saue that there be some which trouble you, and intende to ^e peruert the Gospell of Christ.

8 But though that we, or an ^e Angel fro heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be ^e accursed.

9 As we said before, so say I now again, If any man preache vnto you otherwise then that he haue recepued, let him be accursed.

10 For I now preache I mans doctrine, or Gods? or go I about to please men? for if I should per please men, I were not the seruant of Christ.

11 ^a Nowe I certifie you, brethren, that the Gospell which was preached of me, was not after ^a man.

12 For neither receiued I it of man, neyther was I taught it, but by the ^a reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that ^a I persecuted the Church of God extremely, and wasted it.

14 And profited in the Iewish religion about many of my ^a companions of mine owne nation, and was much more zealous of the ^a traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne ^a in me, that I should preache him ^a among the Gentiles, immediately I communicated not with ^a flesh and blood:

17 Neether came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after thre yeres I came againe to Ierusalem to visit Peter, and abode with him thirtene dayes.

19 And none other of the Apostles saue I, saue James the Lords brother.

20 Nowe the things which I write vnto you, behold, I witness before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknowne by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the ^a faith, which before he destroyed.

23 And they glorified God for me.

cial scope, which is to proue that insinuatō is only commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 Then fourtene yeres after, I went by againe to Ierusalem with Barnabas, & toke with me Titus also.

2 And I went by by reuelation, & communicated with them of the Gospell which I preach among the Gentiles, ^a but particularly with them that were the chief, least by any meanes I should runne, or had runne ^a in vaine:

3 But neither per Titus which was with me, though he were a Grecian, was ^b compelled to be circumcised,

4 For all the false brethren that crept in: who came in privily to spye out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we ^e gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.

6 And of them which seemed to be great, I was not taught (what they ^a were in time past, it maketh no matter to me: ^a God accepteth no mans person) neuertheles, they that are the chief, ^a did communicate nothing with me.

7 But contrariwise, when they saw that the Gospell ouer the vncircumcision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the f right hands of fellowship, that we should preache vnto the Gentiles, & they vnto the Circumcision,

10 ^a Warning only that we should remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antiochia, I withstoode him ^a to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew & separated him selfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the ^a right waie to the truth of the Gospell, I said vnto Peter before al me, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why ^a straitest thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, & not ^a sinners of the Gentiles,

16 know that a man is not iustified by ^a the proche.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which rumours hindered the course of the Gospell, he endeouored to remedie it, and to proue that they consented with him.

^{Act. 15. 2.} b Greeke, without profit.

b Which declareth that the other Apostles agreed with him.

c Left we should haue betrayed the Christian libertie.

d Albeit they had bin conuersant with Christ afore time.

^{Dent. 10. 17.} e ^{2. chro. 19. 7.}

^{1ob. 34. 19.} f ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} g ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} h ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} i ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} k ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} l ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} m ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} n ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} o ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} p ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} q ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} r ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} s ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} t ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} u ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} v ^{1. iud. 6. 7.}

^{1. iud. 6. 7.} w ^{1. iud. 6. 7.}

CHAP. II.

Confirming his Apostleship to be of God, & Hee sheweth why Titus was not circumcised, & And that he is nothing inferior to other Apostles: 12 Tea, and that he hath reproved Peter the Apostle of the Lawe. 16 After he commeth to the prin-

i For so the Iewes called the Gentiles in re-
the proche.

Or, my sin.
Rom. 3. 19, 20.
Phil. 3. 9.
 k Except our
 fruites be agree-
 able to our faith,
 we declare that
 we haue not
 Christ.
 l For he caused
 them not to
 sinne, but disclo-
 sed it, neyther
 tooke he away
 the righteousness
 of the Lawe, but
 shewed their hy-
 pocrisie, which
 were not able to
 performe that
 whereof they
 boasted.
 m For my do-
 ctrine is to de-
 stroye sinne by
 faith in Christ &
 not to establish sinne, n And feele his strength in me which
 killeth sinne, o Not as I was once, but regenerate, and chaun-
 ged into a newe creature, in qualitie and not in substance. p In
 this mortall bodie, q As did the false Apostles which prea-
 ched not the faith in Christ. *Or, for nothing.*

a To whome
 Christ was so
 liuely preached,
 as if his liuely
 image were set
 before your
 eyes, or els had
 bene crucified a-
 mong you.
 b Meaning the
 giftes of the
 Spirit.
 c That is, the
 doctrine of sal-
 uation through
 faith in Iesus
 Christ, as chap.
 1. 23.
 d The false Apo-
 stles taught that
 Christ profited
 nothing, except
 they were circu-
 cised, and that
 the Lawe was
 the perfection,
 and Christs do-
 ctrine onely the
 rudiments there-
 unto. e And ceremonies of the Lawe. *Gen. 15. 6. rom. 4. 3.*
1. 23. Gen. 12. 3. eccle. 44. 20. 21. Act. 3. 13.

the workes of the Lawe, but by the
 faith of Iesus Christ: euen we, I say,
 haue beleueed in Iesus Christ, that we
 might be iustified by f faith of Christ, &
 not by the workes of the Lawe, because h
 by the workes of the Lawe no * flesh
 shal be iustified.
 17 * If then while we seeke to be made
 righteous by Christ, we our selues are
 found * sinners, is Christ therefore the
 minister of sinne? God * forbid.
 18 For if I build againe the things that
 I haue destroyed, m I make my selfe a
 trespasser.
 19 For I through the Lawe am dead to
 the Lawe, and that I might liue vnto
 God, I am * crucified with Christ.
 20 Thus I liue yet, * not I nowe, but
 Christ liueth in me: & in that h I now
 liue in the * flesh, I liue by the faith in
 the sonne of God, who hath loued me,
 and giuen him selfe for me.
 21 I do not abrogate the grace of God:
 for if righteouslie be by the Lawe, the
 Christ dyed * without a cause.

C H A P. III.
 e He rebuketh them sharply, a And proueth by
 diuine reasons that iustification is by faith, b As
 appeareth by the example of Abraham, 10. 19, 24
 And by the office, and the end, both of the Lawe,
 11. 25 And of faith.
 1 Foolish Galatians, who hath
 bewitched you ppe ye shoulde not
 obey the truth, to whom Iesus
 Christ before * was described in your
 sight, and among you crucified?
 2 This onely would I learne of you,
 Received ye the * Spirit by the workes
 of the Lawe, or by the hearing of * faith
 preached?
 3 Were ye so foolish, that after ye haue
 begonne in the Spirit, ye woulde nowe
 be made perfect by the * flesh?
 4 Haue ye suffered so many things in
 vaine? & if so be it be euen in vaine.
 5 Ye therefore that ministereth to you the
 Spirit, and worketh miracles among
 you, doeth he it through the workes of
 the Lawe, or by h hearing of faith prea-
 ched?
 6 Yea rather as Abraham beleueed God,
 and it was * imputed to him for righte-
 ousnesse.
 7 Knowe ye therefore, that they which
 are of faith, the same are the children
 of Abraham.
 8 For the Scripture foreseeing, that
 God would iustifie h Gentiles through
 faith, preached before the Gospell vnto
 Abraham, saying, * In thee shall all the

Gentiles be blessed.
 9 So then they which be of faith, are
 blessed with faithfull Abraham.
 10 For as many as are of the * workes
 of the Lawe, are vnder the curse: for it
 is written, * Cursed is euery man that
 continueth not in all things, which are
 written in the booke of the Lawe, to do
 them.
 11 And that no man is iustified by the
 Lawe in the sight of God, it is euident:
 * for the iust shall liue by faith.
 12 And the Lawe is not of faith: but
 * the man that shall doe those thinges,
 shall liue in them.
 13 Christ hath redeemed vs from the
 curse of the Law, when he was made a
 curse for vs (for it is written, * Cursed
 is euery one that hangeth on tree)
 14 That the blessing of Abraham might
 come on the Gentiles through Christ Ie-
 sus, that we might receiue the * pro-
 mises of the Spirit through faith.
 15 Brethren, * I speake as men doe,
 * Though it be: but a mans couenant
 when it is confirmed, yet no man doeth
 abrogate it, or * addeth any thing
 thereto.
 16 Nowe to Abraham and his seede
 were the promises made. Ye saith not,
 And to the seedes, as speaking of many:
 but, And to thy seede, as of one, which
 is Christ.
 17 And this I say, that the Lawe which
 was four hundredth and thirtie yeeres
 after, cannot disanul the couenant that
 was confirmed afore of God in respect
 of Christ, that it shoulde make the pro-
 mise of none effect.
 18 For if the inheritance be of the Law,
 it is no more by the promise, but God
 gaue it vnto Abraham by promises.
 19 Wherefore then serueth the Lawe?
 It was added because of the * trans-
 gressions, till the seede came vnto the
 which h promise was made: & it was
 ordained by * Angels in the hand of a
 Mediatour.
 20 Now a Mediatour is not a Mediatour
 of one: but God is * one.
 21 Is the Lawe then against the promise
 of God? God forbid: for if there had
 bene a Lawe giue which could haue gi-
 uen life, surely righteousness shoulde
 haue bene by the Lawe.
 22 But the Scripture hath * concluded
 q all vnder sinne, that the promise by
 the faith of Iesus Christ shoulde be gi-
 uen to them that beleuee.
 23 But before * faith came, we were
 kept vnder the Lawe, and shut vp vnto
 the faith, which shoulde afterwarde be
 reueiled.
 24 Wherefore the * Law was our scholes-

f Which thinke
 to be iustified by
 them.
Deut. 27. 26.
Galak. 3. 12.
rom. 1. 17.
hebr. 10. 18.
 g The Law pro-
 nouceeth not the
 iust, which be-
 lieue, but which
 worke, & so con-
 demneth all the
 which in all
 pointes do not
 fulfill it.
Leuit. 18. 5.
Deut. 21. 13.
 h Which is the
 Gospel.
 i I will vse a com-
 mon example
 that you may be
 ashamed to at-
 tribute lasse vn-
 to God, then to
 such couenants,
 which one man
 maketh to ano-
 ther.
Hebr. 9. 17.
 k No more is
 the promise or
 couenant of God
 abrogate by the
 Law, nor yet is
 the Lawe added
 to the promise
 to take any
 thing away that
 was superfluous,
 or to supplie any
 thing that want-
 ed.
 l Which decla-
 reth that the
 Lewes and Gen-
 tiles are both
 partakers of the
 promise, because
 they are ioyned
 in Christ, which
 is this blessed
 seede.
 m That sinne
 might appeare
 & be made more
 abundant, and so
 all to be shut vp
 vnder sinne.
 n Who as mini-
 sters gaue it to
 serue both for
 the Lewes and
 Gentiles to ioyn-
 e them to God.
 p Constant and
 alwayes like him selfe. *Rom. 3. 9.*
 q Both men & of their works.
 r The full reuelation of things which were hid vnder the sha-
 dows of the Law. *Rom. 10. 4.*

Not that the
doctrine of the
Lawe is abol-
ished, but the
condemnation
thereof is taken
away by faith,
Rom. 6. 7.
e So y baptism
succedeth Circu-
cision, & so tho-
row Christ both
Iew and Gentile
is saved.
u As al one man.

master to bring vs to Christ, that wee
might be made righteous by faith.
25 But after that faith is come, we are
no longer vnder a scholemaster.
26 For pe are al the sonnes of God by
faith in Christ Iesus.
27 * For all pe that are baptizd into
Christ, haue put on Christ.
28 There is neither Jewe nor Grecian:
there is neither bonde nor free: there
is neither male nor female: for pe are
all * one in Christ Iesus.
29 And if ye be Chulles, then are ye
Abrahams seede, and heires by promys.

CHAP. IIII.

3 He sheweth wherefore the ceremonies were or-
deined, 3 Which being shadowes must end when
Christ the truth cometh. 9 He moneth them
by certayne exhortations, 22 And confirmeth
his argument with a strong example or allegorie.

1 **T**hen I sape, that the a heire as
long as hee is a childe, differeth
nothing from a seruant, though
he be lord of all,

2 But is vnder b tutors and gouer-
nours, vntill the time appointed of the
father.

3 Euen so, we when we were childeyn,
were in bondage vnder the c rudiments
of the world.

4 But when the fulnesse of tyme was
come, God sent forth his Sonne made
of a woman, & made d vnder the Lawe,

5 That he might redeeme them which
were vnder the Lawe, that we * might
receiue the adoption of the sonnes.

6 And because pe are sonnes, God hath
sent forth the e Spirit of his Sonne
into your heartts, which cryeth, f Ab-
ba, Father.

7 Wherefore, thou art no more e a ser-
uant, but a sonne: now if thou be a
sonne, thou are also the heire of God
through Christ.

8 But euen then, when pe h knewe not
God, pe did seruice vnto them, which
by i nature are not gods.

9 But now seeing pe know God, pea,
rather are knowen of God, how turne
k pe againe vnto impotent and begger-
ly rudiments, whereunto as from
the beginning pe will be in bondage
again?

10 Pe obserue l dapes, and moneths, &
times, and peres.

11 I am in feare of you, least I haue be-
come idolaters: therefore it is shame for you to refuse liberty, &
become seruants, yea, and seeing the Iewes desire to be out
of their tuteship. i Not in dedde, but in opinion. k The Gala-
tians, of Painims began to be Christians, but by false Apostles
were turned backward to begin anewe the Iewish ceremo-
nies, and so in steade of going forwarde toward Christ, they
ran backward fro him. l Ye obserue dayes, as Sabbaths, newe
moons, &c: ye obserue moneths, as y first & fourth moneth: ye
obserue times, as Easter, Wiscôte, y feast of Tabernacles: ye ob-
serue yerres, as y Tubbile, or yere of forgiveness, which beggerly ce-
remonies are most pernicious to them which haue receiued the
sweete libertie of the Gospel, and thrust them backe into super-
stitious slauierie.

stowed on you labour in vaine.
12 Use pe as m I: for I am euen as you:
berthen, I beseech you: pe haue not
hurt * me at all.
13 And ye knowe, howe through o infir-
mitie of the flesh I preached the Gos-
pell vnto you at the first.
14 p And the trial of me which was in
my flesh, ye despised not, neither ab-
horred: but ye receiued me as an An-
gell of God, yea, as Christ Iesus.
15 What was then your felicitie: for I
bare you recorde, that if it had bene
possible, ye woulde haue plucked out
your owne eyes, and haue giuen them
to me.

16 Am I therefore become your enemy,
because I tell you the trueth?

17 They are ielous ouer you: amisse:
pea, they woulde exclude f you, that pee
should altogether loue them.

18 But it is a good thing to loue ear-
nestly alwayes in a good thing, & not
onely when I am present with you.

19 App little children, of whome I tra-
uaile in birth againe, vntill Christ be
e formed in you.

20 And I woulde I were with you now,
that I might change my voyce: for I
am in doute of you.

21 Tell me, pe that will be vnder the
Lawe, doe ye not heare the Law?

22 For it is written, that Abraham had
two sonnes, * one by a seruant, & * one
by a free woman.

23 But he which was of the seruant,
was begne after the flesh: & he which
was of the free woman, was borne by
promes.

24 By the which things an other thing
is ment: for these mothers n are the
two Testaments, the one which is
* Agar of mount Sina, which gebereth
vnto bondage,

25 (For Agar or Sina is a mountaine
in y Arabia, and it answereth to Jeru-
salem which now is) & she is in bon-
dage with her childeyn.

26 But Jerusalem, which is n about, is
free: which is the mother of vs all.

27 For it is writen, * Reioice thou b^{ar}-
ren y hearest no children: breake forth,
and crye, thou that trauestest not: for
the desolate hath many now children,
then the which hath an husband.

28 * Therefore, brethren, we are after the
manner of Isaac, childeyn of the pro-
mise.

29 But as then he that was borne after
the flesh, persecuted him that was borne
after the spirit, euen so it is now.

30 But what sapeyth the Scripture?

* But out the seruant and her sonne:
for the sonne of the seruant shall not be
heire with the sonne of the free womā.
31 Then brethren, we are not childeyn
of the seruant, but of the e free womā.

m So friendful
to me, as I am
affectioned to.
ward you.
n For I pardon
you if you re-
pent.
o Being in great
dangers and af-
flictions, or with-
out pompe and
ostentation.
p That is, the
troubles and vex-
ations which
God sent to trie
me while I was
among you.
q For my mini-
sters sake.
r For they are
but ambitious.
s They woulde
turne you from
me, that you
might followe
them.
t And imprin-
ted so in your
heartts that you
loue none other.

Gen. 16. 15.

Gen. 21. 2.

u That is, sig-
nifie.

x Agar, and Sina

represent

the Lawe: Sara

and Ierusalem

the Church of

Christ.

y That is, out

of the lande of

promes.

z Or, lively and hea-
renly.

1sa. 54. 1.

2 Meaning Sara.

Rom. 9. 8.

Gen. 21. 10.

a For we are in

the Church of

Christ, which is

our mother, and

not of the Syna-
gogue which is

a seruant vnder

the Law.

|| 23p the libe-
rty wherewith

Christ hath

made vs free,

CHAP. V.

a He labourerth to drewe the way from Circum-
cision,

cision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of the both.

- 1 Stande fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the pokes of bondage.
- 2 * Behold, I Paul say vnto you, that if ye be circumcised, Christ shall profite you nothing.
- 3 For I testifie againe to euerie man, which is circumcised, that he is bound to keepe the whole Lawe.
- 4 Ye are abolished from Christ: whoso euer are iustified by the Law, ye are fallen from grace.
- 5 For we through the Spirit waite for the hope of righteousnes through faith.
- 6 For in Jesus Christ neither Circumcision anapeth any thing, neither vncircumcision, but faith which worketh by lone.
- 7 Ye did runne well: who did let you, that ye did not obey the truth?
- 8 It is not the persuation of him that calleth you.
- 9 * A litle leauen doth leauen the whole lump.
- 10 I haue trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall beare his condemnation, whosoener he be.
- 11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the slander of the crosse abashed.
- 12 Would to God they were cut out of, which do disquiet you.
- 13 For brethren, ye haue bene called vnto libertie: onely vie not your libertie as an occasiō vnto the flesh, but by lone serue one another.
- 14 For all the Lawe is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.
- 15 If ye bite & deuoure one another, take heed lest ye be consumed one of an other.
- 16 Then I say, walke in the Spirit, and ye shall not fulfil the lusts of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye would.
- 18 And if ye be led by the Spirit, ye are not vnder the Law.
- 19 Whereouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,
- 20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,
- 21 Enue, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things, shall not inherit the kingdome of God.
- 22 But the fruite of the Spirit is lone, ioye, peace, long suffering, gentlenes,

- 23 Meekenes, temperancie: against such there is no Law.
- 24 For they that are Christs, haue crucified the flesh with the affections and the lusts.
- 25 If we liue in the Spirit, let vs also walke in the Spirit.
- 26 Let vs not be delirous of vaine glory, prouoking one another, enuyng one another.

dead to sinne and liuing to God, we may declare the same in holynes and innocencie of life.

CHAP. VI.

He exhorteth them to vse gentlenes toward the weake, 2 And to shew their brotherly lone and modestie: 6 Also to provide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And list of all wisheth to them wish the rest of the faithful all prosperitie.

- 1 Brethren, if a man be fallen by occasion into any fault, by which are spiritually restored such one with the Spirit of meekenes, considering thy self, lest thou also be tempted.
- 2 Beare ye one anothers burden, and so fulfill the Lawe of Christ.
- 3 For if any man seeme to him self, that he is somewhat, when he is nothing, hee decepeth him selfe in his imagination.
- 4 But let euery man proue his owne worke, & then shall he haue reioycing in him selfe onely and not in another.
- 5 For euery man shall beare his owne burden.
- 6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.
- 7 We not deceived: God is not mocked: for whatsoener a man soweth, that shall he also reape.
- 8 For he that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life euertlasting.
- 9 Let vs not therefore be wearie of well doing: for in due season we shall erape, if we faint not.
- 10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the housholde of faith.
- 11 If ye see how large a letter I haue written vnto you with mine owne hand,
- 12 As many as desire to make a sapie shewe in the flesh, they contrarie pou they to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

For they are vnder the Spirit or grace, n Christ hath not onely remitted their finnes, but sanctified them into newnesse of life.

o That being

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundrie places to mutual lone, and therefore brotherly lone is here called the Lawe of Christ, & his commandment, Ioh. 13. 34. & 15. 12.
c He sheweth that man hath nothing of himselfe whereof he should reioyce.
d For his reioycing is a test monie of a good conscience, 2. Cor. 1. 12. wherein he may reioyce before men, but not before God.

1. Cor. 9. 2.
e For it were a shame not to provide for their corporal necessities which feede our Soules with the heauenly deinties.

1. Cor. 9. 7.

f He proueth that the ministers must be nourished: for men onely pro-

uide for worldly things without respect of the life euertlasting, then they procure to them selues death, & mocke God, who hath giuen them his ministers to teache them heauenly things. 2. Thess. 3. 3.

g The fruit which God hath promised.
h By the outward ceremonies. i That is, for preaching Christ crucified.

Al. 15. 1.
a If you ioyne circumcision to the Gospell, as a thing necessarie to saluation.
1. Cor. 1. 17.
b We liue in hope through that Spirit which causeth faith, and which is giuent to the faithful, that we should by faith and not by the Law obtaine the crown of glorie, which Christ giueth freely.
c Then whatsoeuer is not the worde of God, which here he calleth truth, is very lies.
d Which is God 1. Cor. 1. 6.
e A litle corruption doeth destroy the whole doctrine.
f That ye will imbrace the worde of God purely.
g That is, the doctrine of the Gospell, which the worlde abhorred, as a slaundersous thing, & therewith were offended.
h Meaning the second table.
Leui. 19. 18.
Mat. 22. 39.
mar. 12. 31.
1. ioh. 4. 8.
Rom. 13. 14.
2. pet. 2. 11.
i In the man regenerate.
k That is, the natural man striueth against the Spirit of regeneration.
l If you be guided by the Spirit of adoption, that which ye do, is agreeable to God, although it be not perfect.

k That they haue made you Iewes.
 l By the worlde he meaneth all outward pompe, ceremonies and things, which please mens fantasies.
 m Which is regenerate by fayth.
 13 For they them selues which are circumsised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your flesh.
 14 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde.
 15 For in Christ Iesus neither circumcision anapleth any thing, nor vncircumcision, but a new creature.
 16 And as many as walke according to this rule, peace shalbe vpon them, and mercie, and vpon the Israel of God.
 17 From henceforth let no man put me to bulnes: for I beare in my body the marks of the Lord Iesus.
 18 Wherein, the grace of our Lord Iesus Christ be with your spirit, Amen.
 marks are witnesse how valiantly I haue fought, are odious to the world, but glorious before God.
 ¶ Vnto the Galatians written fro Rome.

THE EPISTLE OF PAVL to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he praeth God to confirme toward them. And to the intent they should not glory in them selues, he sheweth them their extreme miserie, wherein they were plunged before they knewe Christ, as people without God, Gentiles to whom the promises were not made, & yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the persite vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefites, neyther to be moued with the false apostles, which seek to ouerthrow their faith, & tread vnder foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes preserueth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentifull frutes, as innocencie, holines, with all such offices apperteyning to godlines. Last of all, he declareth not onely in general, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free electio of God through Christ. 16 He declareth his good wil toward them, giuing thanks and praying God for their faith. 17 The maiestie of Christ.



1 **P**aul an Apostle of Iesus Christ, by the wil of God, to the ^a Saints, which are at Ephesus, & to the faithful in Christ Iesus:
 2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
 3 Blessed be God even the Father of our Lord Iesus Christ, which hath blessed vs with all ^a spirituall blessing in heauenly things in Christ.
 4 As he hath chosen vs in him, before the foundation of the worlde, that wee should be holy, and without blame before him in loue:

5 Who hath predestinate vs, to be ^a adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,
 6 To the ^a praple of his glorie in his beloued,
 7 Whom we haue redemption through his blood, euen the forgiveness of sinnes, according to his rich grace:
 8 Whereby hee hath bene abundant toward vs in all wisdom and vnderstanding,
 9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed in him,
 10 That in the dispensation of the fulnes of the tynes he might gather together in one ^a all things, both which are in heauen and which are in earth, euen in Christ:
 11 In whome also we are chosen when wee were predestinate according to the purpose of him, which woorketh all things after the counsell of his owne will,
 12 That wee, which first trusted in Christ, should be vnto the praple of his glorie:
 13 In whō also we haue trusted after that we heard the worde of truth, euen the Gospell of your saluation, wherein also after

d Where as we were not the natural children, he receiued vs by grace, and made vs his children.
 e The principal end of our election is to praise and glorifie the grace of God.
 f That is, in Christ.
 g By this he meaneth the whole body of the Church, which he deuiderth into them, which are in heauen, and them which are in earth: also the faithful which remaine in earth stand of Iewes and the Gentiles.
 h To wit, the Iewes.

1 Cor. 1. 2.

1 Cor. 1. 2.

1 pet. 1. 2.

a As with the knowledge of God in Christ, with faith, hope, charitie, and other giftes.
 b Or, places.
 c Tim. 1. 9.

b This election to life euerlasting can neuer be changed: but in temporal offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and Iudas, Col. 3. 1. c When Christes iustice is impured ours.

i Though we be redeemed fro the bondage of sinne by y death of Christ, Rom. 6.22, yet wee hope for this second redemption on which shall be whe we shall possesse our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as Chap. 4.30.

k Of Christ, Col. 2.12. chap. 3.7. l Made him Governour of all thinges both in heauen and in earth : so that Christes bodie is nowe onely there, or else it should nor be a true bodie, and his ascension should be but a fantastical thing and onely imagined. Psal. 8.6. hebr. 1.1.

m This is the great loue of Christ toward his Church, that hee counteth not him selfe perfect without vs which are his members : and therefore the Church is also called Christ, as 1. Cor. 1.2. 12, 13,

Col. 2.13.

Chap. 6.12.

a Meaning Satā. b Not by creation, but by Adams transgression, and so by birth. c Both Iewe & Gentile.

d Or, with Christ. e We that are the members, are raised vp fro death and reigne with our head Christ in heauen by faith.

- after that ye beleueid, ye were sealed with the holy Spirit of promise, 14 Which is the earnest or our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie. 15 Therefore also, after that I heard of the faith, which ye haue in the Lord Jesus, and loue toward all the Saints, 16 I cease not to giue thanks for you, making mention of you in my prayers, 17 That the God of our Lord Jesus Christ the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him, 18 That the eyes of your understanding may be lightened, that ye may knowe what the hope is of his calling, & what the riches of his glorious inheritance is in the Saints, 19 And what is the exceeding greatness of his power toward vs, which beleue, * according to the working of his mighty power, 20 Which he wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heauenly places, 21 Farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come, 22 * And hath made all thinges subiect vnder his feete, & hath appointed him ouer all thinges to bee the head of the Church, 23 Which is his body, euen the fulnes of him that filleth all in all thinges.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

- 1 **A**nd you hath he quickened, that were dead in trespasses & finnes, 2 Wherein in time past ye walked, according to the course of this world, & after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience, 3 Among whom we also had our conuersion in time past, in the lusts of our flesh, in fulfilling the wil of the flesh, and of the minde, and were b bp nature the children of wrath, as well as others, 4 But God which is riche in mercie, through his great loue wherewith he loued vs, 5 Euen when we were dead by finnes, hath quickened vs * together in Christ, by whose grace ye are saued, 6 And hath c raised vs vp together, and

- made vs sit together in the heauenly places in Christ Jesus, 7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindeleme toward vs in Christ Jesus, 8 For by grace are ye saued through faith, and that not of your felicitie: it is the gift of God, 9 Not of works, least any man should boast him selfe. 10 For we are * his workmanship created in Christ Jesus vnto good works, which God hath ordemed, that we should walke in them. 11 Wherefore remember that ye being in time past Gentiles in the flesh, & called * uncircumcision of them, which are called circumcision in the flesh, made with hands, 12 That ye were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were * strangers from the covenants of promise, and had no b hope, and were c without God in the world. 13 But nowe in Christ Jesus, ye which were farre of, are made nere by the blood of Christ.

- 14 For he is our peace, which hath made of both one, & hath broken the d stoppe of the partition wall, 15 In abrogating through his * flesh the hatred, that is, the Lawe of commandments which standeth in ordinances, for to make of twaine one new man in him selfe, & making peace, 16 And that he might reconcile both vnto God in one l body bp his f crosse, and the flaye hatred therby, 17 And came, and preached peace to you which were asafare of, and to them that were nere, 18 * For through him we both haue an entrance vnto h f father by one Spirit. 19 Nowe therefore ye are no more strangers and foreigners: but citizens with the Saintes, and of the household of God, 20 And are built vpon the foundation of the Apostles & Prophets, Jesus Christ him selfe being the chiefe corner stone, 21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord, 22 In whom ye also are built together to bee the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And praieeth God to make them stedfast in his Spirit.

- 1 **F**or this cause, I Paul am the * priuoner of Jesus Christ for you Gentiles 2 If ye haue heard of the b dispensation of the grace of God, which is giuen me to you wards,

his vocation to preach vnto the Gentiles, Op m m. i.

e Here he meaneth, as concerning grace, and not by nature. f He sheweth here that the Gentiles were of fro the grace of God, the greater detesters they are now to the same. 1. Sam. 17.26. eze. 34.31. Rom. 9.4.

g It was but one covenar, but because it was diuised times confirmed and established, therefore here he calleth them Covenantes. h Where no promise is, there is no hope.

i Or, ashest. j That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all thinges were accomplished, which were prefigured in the Lawe.

l For of the Iewes and the Gentils he made one flocke, Or, church. Rom. 15.2.

a He reioyceeth in that he suffered in imprisonment for the maintenance of Christs glory. b Which was

c That is, in the first chap. of this Epistle, vers. 9. d Although the fathers, and the Prophets had revelations certain, yet it was not in comparison of ^h abundance which was shewed whē ^f Gentiles were called: neither yet was the time nor the manner knowne.

1. Cor. 13. 9. 2. Cor. 13. 9. Gal. 1. 16. Rom. 16. 25. col. 1. 26. 2. Tim. 1. 10. Tit. 1. 2. 1. Pet. 1. 20.

e The Angels. f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to behold the wisdom of God in, who hath turned their particular discords into an vniuersal concord, and of f Synagogue of bondage, hath made ^g Church of freedome.

g He that is not of the bodie of Christ, is in death h The faithfull which dyed before Christ came, were adopted by him, & make one familie wth the Saintes which yet remaine alieue.

i For we confesse in that which we beleene.

k Al perfection on euerie side is in him.

l That all the graces of God may beele Christ in vs.

3 That is, that God by reuelation hath shewed this myſterie vnto me (as I wrote aboue in fewe wordes.

4 Whereby when ye reade, ye may knowe mine vnderstanding in the myſterie of Christ)

5 Which in other ages was not opened vnto the ſonnes of men, as it is now reueiled vnto his holy Aſtles & Prophets by the Spirit,

6 That the Gentiles ſhould bee inheriteers also, and of the ſame bodie, and partakers of his promiſe in Christ by the Goſpel,

7 Whereof I am made a miniſter by the gift of the grace of God giuen vnto me ^h through the working of his power.

8 * Then vnto me the laſt of all Saintes is this grace giuen, that I ſhoulde preach among the * Gentiles the vnſearchable riches of Christ,

9 And to make cleare vnto al men what the fellowſhip of the ^h myſterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Ieſus Christ,

10 To the intent, that now we vnto ^c principalities & powers in heauenly places might be knowne ^h by the Church the manifold wiſedome of God,

11 According to ^h eternal purpoſe, which he wrought in Christ Ieſus our Lord.

12 By whome we haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I deſire that ye ſaynt not at my tribulations for your ſakes, which is your glorie.

14 For this cauſe I bowe my knees vnto the Father of our Lord Ieſus Christ,

15 (Of whom is named the whole ^h ſamilie in ^h heauen and in earth)

16 That he might graunt you according to the riches of his glorie, that ye may be ſtrengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted & grounded in loue,

18 May be able to comprehend with all Saintes, what is the ^h breadth, & length, and depth, and height:

19 And to know the loue of Christ, which paſſeth knowledge, that ye may be filled with all ^h fulnes of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aſke or thinke, according to the power that worketh in ^h vs,

21 Be praye in the Church by Christe Ieſus, throughout all generations for euer, Amen.

m In that wee

Phil. 1. 27. col. 1. 10. 1. Theſſ. 1. 12. a For the Lords cauſe.

1 * Therefore, being priſoner in the ^h loude, pray you that ye walke worthy of the vocation whereunto ye are called,

2 With all humblenes of minde, and meekenes, with long ſuffering, ſupporting one another through loue,

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is ^b one bodie, and one ^c Spirit, euen as wee are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptiſme,

6 * One God and Father of all, which is ^d aboue all, and ^e through all, and in you all.

7 But vnto euery one of vs is giuen grace, according to the meaſure of the ^f gift of Christ.

8 Wherefore he ſaith, * When he aſcended by on high, he ſed captiuitie captiue, and gaue gifts vnto men.

9 (Nowe, in that he aſcended, what is it but that he had alſo deſcended firſt into the loweſt partes of the earth?)

10 He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill ^h all things)

11 & He therefore gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangelists, and ſome Paſtours, and Teachers,

12 For the gathering together of the Saintes, for the worke of the miniſterie, ^k and for the edification of the body of Christ,

13 Till we all meet together (in the vnitie of faith & knowledge of the Sonnie of God) vnto a ^l perfect man, and vnto the meaſure of the age of the fulnes of Christ,

14 That we henceforth be no more children, waivering and carped about with euery wind of doctrine, by the deceit of men, and with craftines, whereby they lay in waite to deceiue,

15 But let vs followe the truth in loue, and in all things growe vp into him, which is the ^m head, that is Christ,

16 By whome al the bodie being coupled and knit together by euery ioynt, for the furniture thereof (according to ^h effectual power, which is in the meaſure of euery part) receiuieth increaſe of the bodie, vnto the edifying of it ſelfe in loue.

17 This I ſay therefore and teſtifie in the Lord, that ye henceforth walke not as * other Gentiles walke, in vanitie of their ⁿ minde,

18 Hauing their cogitation darkened, and being ſtrangers from the life of ^o God through the ignorance that is in

b Which by diſſenſions you ſeparate aſunder. c So that ye can not diſſent one from another, ſeeing the Spirit, which ioyneth you in one body, cannot diſſent from him ſelfe. Mal. 2. 10. d In power. e By his prouidence. Rom. 12. 3. 1. Cor. 12. 13. 2. Cor. 10. 13. f Which he giueth vs. Pſalm. 68. 18. g The Meſſias came downe, fro heauen into the earth, to triumph ouer Satan, death and ſinne, and led the as priſoners and ſlaues, which before were conquerers, & kept all in ſubiection: which victorie he gaue and alſo gaue it as a moſt precious gift to his Church. h With his gifts and benefices. 1. Cor. 12. 27. i To reſtore that which was out of order. k That the bodie of Christ might be perfect. l That we may be of a ripe Chriſtian age, and come to the full meaſure of that knowledge which we ſhall haue of Christ. m Chriſt being

CHAP. III.

He exhortheth them vnto meekenes, long ſuffering, vnto loue and peace, 3 Euery one to ſerue and edifie, another with the gift that God hath giuen him, 14 To beware of ſtrange doctrine, 22 To laye aſide the olde conuerſation of greedie luſtes, and to walke in a newe life.

head of his Church, nourifſeth his members, and ioyneth them together by ioynts, ſo that euery parte hath his juſt proportion of food, that at length the bodie may growe vp to perfection. Rom. 12. 21. n Man not regenerate hath his minde, vnderſtanding and heart corrupt. o By the which God liueth in his.

them,

p The hardnes of heart is the fountaine of ignorance.
Dr, without remorse of conscience.
1. Tim. 1. 5.
q As they are taught which truly knowe Christ.
Col. 3. 5.
r That is, al the naturall corruption that is in vs.
Rom. 6. 4.
Col. 3. 5.
Hebr. 12. 1.
2. pet. 2. 1. & 4. 2.
s Which is created according to the image of God.
Zechar. 1. 10.
t If so be that ye be angrie, so moderate your affection, that it burst not out into anie euill worke, but be soone appeased.
1. am. 4. 7.
u And cause the to profit in godliness.
v So behaue your selues that the holie Ghost may willingly dwell in you, and giue him no occasion to depart for sorowe by your abusing of Gods graces.
2. Cor. 1. 22. Col. 3. 12, 13.

them, because of the hardness of their heart:
19 Which being a past feeling, haue giuen themselves vnto wantonnes, to worke all vndeameffe, euen with greedinesse.
20 But ye haue not so learned Christ.
21 If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesuo,
22 That is, that ye cast off, concerning the conuersion in time past, the old man, which is corrupt through the deceeuable lustes,
23 And be renewed in the Spirit of your minde,
24 And put on the new man, which after God is created in righteousness, and true holmes.
25 Wherefore cast of lying, and speake euery man truth vnto his neighbour: for we are members one of another.
26 Be not angry, but sinne not: let not the sunne go downe vpon your wrath,
27 Neither giue place to the deuil.
28 Let him that stole, steale no more: but let him rather labour, and worke with his handes þ thing which is good, that he may haue to giue vnto him that needeth.
29 Let no corrupt communication proceede out of your mouthes: but that which is good, to the vse of edifying, that it may minister grace vnto the hearers.
30 And grieue not the holie Spirit of God, by whom ye are sealed vnto the day of redemption.
31 Let all bitterness, and anger, & wrath, crying, and euill speaking be put away from you, with all malitiousnes.
32 Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christes sake forgaueth you.
 And graces. *2. Cor. 1. 22. Col. 3. 12, 13.*

CHAP. V.

1 He exhorteth them vnto loue, 2 VVarneth them to beware of vncleannes, comertousnes, foolish talking, and false doctrine, 3 To be circumspect, 4 To auoide drunkennes, 5 To reioyce, and to be thankfull toward God, 6 To submit themselves one to another. 7 He entreateth of corporall marriage and of the spiritual between Christ and his Church.
1 Be ye therefore followers of God, as dere children,
2 And walke in loue, eue as Christ hath loued vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.
3 But fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becometh Saints,
4 Neither filthines, neither foolish talking, which are

things not comely, but rather giuing of thanks.
5 For this ye knowe, that no whoremonger, neither vncleane person, nor concupiscent person, which is an idolater, hath anie inheritance in the kingdome of Christ, and of God.
6 Let no man deceiue you with vaine wordes: for, for such things cometh the wrath of God vpon the children of disobedience.
7 See not therefore companions with them.
8 For ye were once darkenesse, but are now light in the Lord: walke as children of light,
9 (For the fruite of the Spirit is in all goodnes, & righteousness, and truth)
10 Approouing that which is pleasing to the Lord.
11 And haue no fellowship with the unfruitfull workes of darknes, but euen reprove them rather.
12 For it is shame euen to speake of the things which are done of the in secret.
13 But at things when they are reprobated of the light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, & Christ shall giue thee light.
15 Take heed therefore that ye walke circumspectly, not as fooles, but as wise.
16 Redeeming the time: for the dayes are euill.
17 Wherefore, be ye not vniwise, but vnderstand what the will of the Lord is.
18 And be not drunke with wine, wherein is excess: but be fulfilled with the Spirit,
19 Speaking vnto yourselves in psalmes, and hymnes, & spiritual songs, singing & making melodie to the Lord in your hearts,
20 Giving thanks alwayes for all things vnto God euen the Father, in þ name of our Lord Iesus Christ,
21 Submitting your selues one to another in the feare of God.
22 Wives, submitte your selues vnto your husbands, as vnto the Lord.
23 For the husbande is the viues head, euen as Christ is the heade of the Church, and the same is the sauour of his body.
24 Therefore as the Church is in subiection to Christ, euen so let the viues be to their husbands in euery thing.
25 As the husbande loue your viues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, and cleanse it by the washing of water through the worde,
27 That he might make it vnto himselfe a

Because hee thinketh that his life standeth in his riches.
Mat. 24. 4. 5.
mar. 27. 5.
luk. 12. 1. 2. thes. 2. 9
 Either in excusing sinne, or in mocking at the menaces and iudgements of God.
e Seeing God hath adopted you for his, ye should be holy.
f And make the knowne by your honest and godly life.
g The worde of God discovereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindness.
Col. 4. 5.
i Selling all worldly pleasures to bye time.
k In these perillous dayes and craft of the aduersaries, take heede how to bye againe the occasions of godliness, which the world hath take from you.
Rom. 12. 2.
1. thes. 4. 3.
o Or, songs of praise and thanks giuing.
l And not onely with tongue.
m Except our friendship be ioynd, and knit in God, it is not to be eleeemed.
Col. 3. 12. tit. 2. 5.
1. pet. 3. 1.
1. Cor. 11. 3.
n The Church: So the husband ought to nourish, gouerne, & defend his wife from perils.
Col. 3. 19.

1. ioh. 13. 34. & 15. 22. 1. ioh. 13. 33.
a Alluding to the perfumes and incensing in the Lawe.
Mar. 7. 21. cha. 4. 29
col. 1. 1. 2. thes. 1. 11
b Which is either vaine, or els by example and euill speaking may hurt your neighbourhood: for otherwise there be diuerse examples in the Scriptures of pleasant talke, which is also godly, as 1 King. 18. 27.

o Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his word: that is, his promes of free iustification and sanctification in Christ.
 p m m m, ii, glorious

p Because it is covered & clad w Christs iustice and holines,
 q This our conjunction with Christ must be considered as Christ is the husband, and we the wife, which are not only joynd to him by nature, but also by the communion of substance, through the holie Ghost and by faith: the seale and testimonie thereof is the supper of the Lord. *Gen. 2. 24.*

glorious Church, not hauing a spotte or wrinkle, or any such thing: but that it shoulde bee holy and without blame.
 28 So ought men to loue their wines, as their owne bodyes: he that loueth his wife, loueth himselfe.
 29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
 30 For we are members of his body, of his flesh, and of his bones.
 31 For this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shalbe one flesh.
 32 This is a great secret, but I speake concerning Christ, and concerning the Church.
 33 Therefore euerie one of you, doye so: let euery one loue his wife, euen as him selfe, and let the wife see that the feare her husband.
Mat. 19. 5. mar. 10. 7. 1. cor. 6. 16.

CHAP. VI.

How children should behaue themselves towards their fathers and mothers, & Likewise parents towards their children, & Seruants towards their masters. *13* An exhortation to the spiritual battell, and what weapons the Christians should fight withall.

1 Children, obey your parents in the Lord: for this is right.
 2 Honour thy father and mother (which is the first commaundment with promises)
 3 That it may be well with thee, & that thou mayst live long on earth.
 4 And ye, fathers, provoke not your children to wrath: but bying them vp in instruction and information of the Lord.
 5 Seruants, be obedient vnto the that are your masters, according to the Lord, with feare & trembling in singleness of your hearts as vnto Christ,
 6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
 7 With good will seruing the Lord, and not men.
 8 And knowe ye that whatsoever good thing any man doeth, that same shall he receiue of the Lord, whether he be bond or free.
 9 And ye masters, doe the same things vnto them, putting away threatening:

and know that enen your master also is in heauen, neither is there respect of person with him.
 10 For all ye brethren, be strong in the Lord, and in the power of his might.
 11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill.
 12 For we wrestle not against flesh and blood, but against principalities, against powers, & against the worldly gouernours, the princes of the darkenes of this world, against spiritual wickednes, which are in the hie places.
 13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.
 14 Stand therefore, & your loynes girded about with veritie, and hauing on the breastplate of righteousness,
 15 And your feet shod with the preparation of the Gospell of peace.
 16 Whereof all, take the shielde of faith, wherewith ye may quench all the fiery dartes of the wicked,
 17 And take the helmet of saluation, & the sword of the Spirit, which is the word of God.
 18 And pray alwayes w al manner prayer & supplication in the Spirit: and watch thereunto with all perseverance & supplication for all Saints,
 19 And for me, that utterance may be giuen vnto mee, that I may open my mouth boldly to publish the secretes of the Gospell,
 20 Wherof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.
 21 But that ye may also know mine affairs, & what I do, Epaphroditus my dere brother a faithful minister in the Lord, shall shew you of all things,
 22 Whom I haue sent vnto you for the same purpose, that pee might knowe mine affaires, and that he might comfort your hearts.
 23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.
 24 Grace be with all them which loue our Lord Iesus Christ, to their kinnesfolke, women.
 Written from Rome vnto the Ephesians, and sent by Tychicus.

Or, both yours and their master. *Deut. 10. 17. 3. chro. 19. 7. iob. 34. 19. wif. 6. 7. eccl. 10. 35. 12. 16. ad. 13. 10. 34. rom. 2. 11. gal. 3. 6. col. 3. 15. 1. pet. 1. 17.*
 e Whether he be seruant or master.
 Or, complete habesne.
 f The saychfull haue not onely to strue against men and themselves, but against Satan the spiritual enemy, who is most dangerous: for he is ouer our heades so that we can not reach him, but he must be resisted by Gods grace.
 Chap. 2. 3.
 g Innocencie & godly life.
 h That ye may be ready to suffer all things for the Gospel. *Isa. 59. 4. 1. thes. 5. 8.*
 i The saluation purchased by Iesus Christ. *Col. 4. 2. Col. 4. 3. 1. thes. 5. 1.*
 k Or to be with our corruption, that is, to haue life euerslasting, which is the end of this grace.

Col. 3. 20. Exod. 20. 12. deut. 5. 16. eccl. 1. 7. 9. mat. 15. 4. mar. 7. 10.
 a This is the first commaundment of the second table, and hath the promises with condicon.
 b By aueritic.
 c That they be not brought vp in wantonnes, but in the feare of the Lord. *Col. 3. 22. tit. 2. 9. 1. pet. 3. 8.*
 d Which haue dominion ouer your bodies, but not ouer the soules.

THE EPISTLE OF PAUL

to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauayled from place to place, til at the length he was taken prisoner at Rome, wherof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make

make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more ample: yea, and that he him selfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by promising onely Christ to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustificacion. After this follow certaine admonitions both particular & generally, with testification of his affection toward them, and thankful accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart toward them, 3 By his thanksgiving, 4 Prayers, 8 And wishes for their faith & saluation, 7. 12. 20 Hesheweth the fruite of his crosse, 15. 27 And exhorteth them to vniue, 28 And pacience.

Rul and Timotheus the seruants of Iesus Christ, to all h^e Saints in Christ Iesus which are at Philippi, with the ^a Bishops, & ^b Deacons:

2 Grace be withyou, & peace from God our Father, and from the Lorde Iesus Christ.

3 * I thanke my God hauing you in perfect memorie,

4 (Alwaies in all my prayers for al you, praying with gladnes)

5 Because of the ^b felowship which ye haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this same thing that hee that hath begonne this good worke in you, wil performe it vntil the ^c day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance: that both in my bands, and in my defence, and confirmation of the Gospel you all were partakers of my grace.

8 For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ.

9 And this I pray, that your loue map abound, yet more and more in knowledg, and in all iudgement.

10 That ye map discern things that differ one from another, that ye map be pure, and without offence, vntill the day of Christ,

11 Filled with the fruits of ^b righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye vnderstande, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes in ^c Christ are famous throughout all the ^k iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lorde are boldened through my bandes, & dare more frankly speake the ^l worde.

15 Some preach Christ euen through en-

uie & strife, and some also of good wil.

16 The one part preacheth Christ of contention and not ^m purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? pet Christ is preached al manner waies, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and wil ioye.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of ^b Spirit of Iesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwaies, so now Christ shall be magnified in my bodie, whether it be by life or by death.

21 For Christ is to me both in life, and in death advantage.

22 And whether to ^o liue in the flesh were profitable for me, and what to chuse I know not.

23 For I am greatly in doubt be both sides, desiring to be loosed & to be with Christ, which is best of all.

24 Neuertheles, to abide in the ^o flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance & ioye of your faith,

26 That ye map more abundantly reioyce in Iesus Christ for me, by my continuing to you againe.

27 ¶ Whereof your conuersation be, as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I map heare of your matters that ye continue in one Spirit, and in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a ^p token of reprobation, and to you of saluation, & that of God.

29 For vnto you it is given ^q for Christ, y^t not onely ye should beleue in him, butt also suffer for his sake,

30 hauing the same fight, which ye saw in me, and now heare to be in me.

by this meanes of bearing the crosse who are his, and who are not. ^r Or, Christ's cause.

CHAP. II.

3 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarrying of Epaphroditus.

m But with a corrupt mind.

ⁿ Or, in bands.

n Their pretence was to preach Christ, and ther

fore their doctrine was true: but they were full of ambition

and enuie, thinking to deface Paul & preferre them selves.

o To liue in the flesh is to liue in this brittle bodie, til we be called to liue

uerlastingly: but to liue according to the flesh

or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthy concupiscences of the flesh.

^p Or, here.

Ephe. 4. 1.

col. 1. 10.

1. thess. 2. 12.

^r Or, stand.

p The more that tyrants rage against the Gospel, the more manifestly they

declare that their running to their owne destruction: and againe

constat: perseverance for Christs sake is an euident signe of saluation.

q God sheweth

that tyrants rage against the Gospel, the more manifestly they

declare that their running to their owne destruction: and againe

constat: perseverance for Christs sake is an euident signe of saluation.

q God sheweth

that tyrants rage against the Gospel, the more manifestly they

declare that their running to their owne destruction: and againe

constat: perseverance for Christs sake is an euident signe of saluation.

a By bishops here he meaneth them that had charge of word, and gouerning, as pastors, doctors, elders: by deacons, such as had charge of the distribution, and of the poore & sicke.

1. The 1. 3.

b With other Churches.

c That ye receiued the Gospel.

d When you shal receiue the crowne of glorie.

e It was a sure token of their loue, that they did helpe him by all meanes

possible, when he was absent, & in prison, euen as if they had bene prisoners w him.

f Of this peculiar benefit, to suffer for Christs sake.

^g Or, very excellent.

g That you so increase in godlines that not onely ye can put difference be-

tweene good and euil: but also that ye profite more and more without slipping

backe, or standing in a stay.

h Righteousnes is the tree good workes fruit.

i Which I susteine for Christs cause.

k That is, in court or palace of Emperour Nero.

l Or, professeth the Gospel, considering my constancie.

a If you so loue
me that you desire
my comfort.
b From the con-
fent of willes and
minde the proce-
deth to the a-
ction. c In do-
ctrine that there
might be ful and
perfect con-
corde.
Rom. 12. 10.
c If Christ be-
ing verie God cu-
id with y^e Fa-
ther, laid aside
his glorie, & be-
ing Lord, be-
came a seruāt, &
willingly sub-
mitted him selfe
to most shame-
ful death, shal
we which are
nothing but vile
slaves, through
arrogance tread
downe our bre-
thren, and pre-
ferre our
selues?
d For he that
was God, should
haue done none
iniurie to the
Godhead.
Mat. 20. 28.
e The poore and
weake nature of
man.
f He was seene
and hearde of
men, so that his
behaviour and
person declared
that he was as a
miserable man.
Hebr. 2. 9.
Rom. 14. 11.
IJa. 55. 1. 1.
g Worship, and
be subiect to him
1 John. 13. 13.
1 Cor. 8. 6.
and 2. 7.
h Runne for-
ward in that
race of righte-
ousnes, wherein
God hath freely
placed you
through Iesus Christ,
and condueth you
his children by his
Spirit to walke in
good workes, and
so to make your
vocation sure.
i Which may make
you careful and
diligent.
k Which
is his free grace.
1 Pet. 4. 9. Mat. 1. 16.
l As they which
in the night set
forth a candle to
give light to
others.
m The Gos-
pel.
n The worde
signifieth to pow-
er out as the
drinke offering
was powred on
the sacrifice.
o To confirme
you in your
faith. All. 16. 1.

If there be therefore any consolation
in Christ, if any comfort of loue, if any
fellowship of the Spirit, if any com-
passion and mercie,
2 Fulfill my hope, that ye be like minded,
hauing the same loue, being of one ac-
corde, and of one iudgement,
3 That nothing be done through contes-
tion or of vaine glorie, but that in meek-
nes of minde euery man esteeme other
better then him selfe.
4 Looke not euery man on his owne
things, but euery man also on y^e things
of other men.
5 Let the same mind be in you that was
euē in Christ Iesus,
6 Who being in y^e form of God, thought
it no robbery to be equal with God:
7 But he made him selfe of no repu-
tation, and tooke on him the forme of
a seruāt, & was made like vnto men,
and was found in y^e shape as a man.
8 He humbled him selfe, and became
obedient vnto the death, euen the death
of the crosse.
9 Wherefore God hath also highly exal-
ted him, and giuen him a name aboue
euery name,
10 * That at the name of Iesus should
euery knee bowe, both of thinges in
heauen, and thinges in earth, and thinges
vnder the earth,
11 * And that euery tongue should con-
fesse that Iesus Christ is the Lord, vnto
the glory of God the Father.
12 Wherefore my beloved, as ye haue
alwayes obeyed, not as in my presence
onely, but now much more in mine
absence, so make an end of your owne
saluation with feare and trembling.
13 For it is God which worketh in you,
both the wil and the deede, euē of his
good pleasure.
14 Doe all thinges without * murmuring
and reasonings,
15 That ye may be blameles, and pure,
and the lounes of God without rebuke
in the middes of a naughty and croo-
ked nation, among whom ye shine as
* lightes in the world.
16 Holding forth the word of life, that
I may reioyce in the day of Christ, that
I haue not runne in vaine, neither
hauelaboured in vaine.
17 Rea, and though I be * offered by
you on the sacrifice, & seruice of your faith,
I am glad, and reioyce with you all.
18 For the same cause also be ye glad,
and reioyce with me.
19 And I trust in the Lorde Iesus, to
send * Timothy shortly vnto you, that
I also may be of good comfort. When I
shall come, and condueth you his children
by his Spirit to walke in good workes,
and so to make your vocation sure.
i Which may make you careful and
diligent.
k Which is his free grace.
1 Pet. 4. 9. Mat. 1. 16.
l As they which
in the night set
forth a candle to
give light to
others.
m The Gos-
pel.
n The worde
signifieth to pow-
er out as the
drinke offering
was powred on
the sacrifice.
o To confirme
you in your
faith. All. 16. 1.

know your state,
20 For I haue no man like minded, who
wil faithfully care for your matters.
21 * For al I seeke their owne, and not that
which is Iesus Christs.
22 But ye knowe the prooue of him, that
as a sonne with the father, he hath ser-
ued with me in the Gospel.
23 Him therefore I hope to sende as soone
as I knowe howe it wil goe with me,
24 And trust in the Lord, that I also my
selfe shall come shortly.
25 But I supposed it necessary to send my
brother Epaphroditus vnto you, my
companion in labour, & fellow fouldier,
euē your messenger, and he that mini-
stred vnto me such thinges as I wated.
26 For he longed after all you, and was
full of heavines, because ye had heard,
that he had bene sicke.
27 And no doubt he was sicke, very nere
vnto death: but God had mercie on
him, & not on him only, but on me also,
lest I should haue sorrowe vpon sorrowe.
28 I sent him therefore the more dili-
gently, that when ye should see him as
gaine, ye might reioyce, and I might
be the lesse sorrowful.
29 Recente him therefore in the Lorde
with al gladnes, & make much of such:
30 Because that for y^e wooke of Christ
he was nere vnto death, and regar-
ded not his life, to fulfill that seruice
which was lacking on your part to-
ward me.

CHAP. III.

He warneth them to beware of false teachers,
against whom he setteth Christ, 4 Likewise him
selfe, 9 And his doctrine, 12 And reproveth
manys owne righteousnesses.
Micouer, my brethren, reioyce in
the Lord. It grieveth me not to
write the same thinges to you,
and for you it is a sure thing.
2 Beware of y^e dogges: beware of euill
workers: beware of the concision.
3 For we are the circumcision, which
worship God in the spirit, and reioyce
in Christ Iesus, and haue no confidence
in the flesh:
4 Though I might also haue confidence
in the flesh. If any other man thinketh
that he hath whereof he might trust in
the flesh, much more I:
5 Circumcised the eighth day, of the kin-
red of Israel, of the tribe of Benjamin,
* an Hebrew of the Hebrewes, * by the
lawe a Pharise.
6 Concerning zeale, I persecuted the
church: touching y^e righteousnesses which
are in the law, I was unrebukeable.
7 But y^e things y^e were bantage vnto me,
y^e same I counted losse for Christs sake.
8 Rea, doubtles I think al thinges but losse
for y^e excellent knowledg sake of Christ
Iesus my Lord, for whom I haue com-
mitted al thinges losse, & doe iudge them to
be doing, that I might winne Christ.
9 And might be found in him, that is, not
hauing mine owne righteousnesses, which

1 Cor. 10. 24.
p They rather
fought: profite
by their prea-
ching then gods
glorie.
q He calleth it
here the woike
of Christ, to vi-
fify Christ, who
was bound in
the person of
Paul, and was in
need of neces-
saries.
r He appro-
ueth the which
hazard their life
to relieue the
prisoners of
Christ.
a Which ye
haue often
heard of me.
b Which barke
against the true
doctrine to fill
their bellies.
c The false a-
postles gloried
in their circum-
cision, where-
unto S Paul
here alludeth,
calling them
concision, which
is cutting of and
tearing asunder
of the Church.
d In outward
things.
2 Cor. 11. 22.
Alto. 23. 6.
* Or, profession.
e As one grafted
in him by faith.

f That is, to life everlasting.
 g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.
 h We can runne no further then God giueth vs strength, and sheweth vs the way.
 i That is, to obtaine y^e crowne of glorie in the heauens.
 k Or, haue more profited then others.
 l This perfectio standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
 m That is, that this is the true wisdom, and straight rule of liuing.
Rom. 15. 5.
1. cor. 1. 10.
Rom. 16. 17, 18.
 n That is, of the Gospel, which is the preaching of the crosse.
 o Or, reward.
 o The vaine glorie which they seeke after in this world, shall turne to their confusion & shame.
 p In minde, and affection. *1. cor. 1. 7. tit. 2. 1, 2.*

CHAP. III.

He exhorteth them to bee of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

Therefore, my brethren, beloved and longed for, my ioy and my crowne, so continue in the Lord, pe beloved.
 2 I pray Eutodias, and beseeche Synespeche, that they be of one accorde in the Lord.
 3 Pea, and I beseech thee, faithful pokes fellow, helpe thyse women, which labour red with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names are in the 2^a booke of life.
 4 Keipecte in the Lord alway, againe I say, keipecte.
 5 Let your patient mind be knowne vnto all men, The Lord is at hand.

6 *Be nothing careful, but in all things let your requests be shewed vnto God in prayer, and supplication with giuing of thanks.
 7 And the peace of God which passeth all vnderstanding, shall preserve your hearts and mindes in Christ Iesus.
 8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are of good report, if there be any vertue, if any thing I do: I forget that which is behinde, & endeavour my selfe vnto that which is before,
 9 And follow hard toward the mark, for the prize of the hie calling of God in Christ Iesus.
 10 Now I reioice also in the Lord greatly, that now at the last ye are returned againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.
 11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.
 12 And I can be abased, & I can abound: euery where in all things I am instructed both to be full, and to be hungry, & to abound, and to haue want.
 13 I am able to doe all things through the helpe of Christ, which strengtheneth me,
 14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.
 15 And ye Philippians knowe also that in the beginning of the Gospell, when I departed fro Macedonia, no Church communicated with me concerning the matter of giuing and receiuing, but ye onely.
 16 For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie.
 17 Not that I desire a gift: but I desire the fruite which maie further your reckning.
 18 Nowe I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour of sweetest sweete, a sacrifice acceptable & pleasant to God,
 19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.
 20 Vnto God euen our Father be praise for euermore, Amen.
 21 Salute al the Saints in Christ Iesus. The brethren, which are with me, greet you.
 22 All the Saints salute you, and most of all they which are of Celars household.
 23 The grace of our Lord Iesus Christ be with you all, Amen.

c From Satan, who seeketh to take from vs this peace of conscience.

d That is, began anew to helpe me.

e That I was not able to endure my power.

f Not of his owne vertue or free wil.

g When I first preached the gospel vnto you. h He had giuen of his part in communicating with them spiritual things, but he receiued nothing of them, which ought at least to haue relieved him in his necessitie. "Or, abasid toward your count.

Psalme. 69. 28.
 Luke. 10. 20.
 ysaie. 3. 5. and 40. 12. and 21. 27.
 a This booke Ezckiel calleth the writing of y^e house of Israel, and the secret of the Lord, Chap. 3. 9.
 b To succour you.

Written to the Philippians from Rome, and sent by Epaphroditus.

i Of such as did belong to the Emperour Nero.

THE EPISTLE OF PAUL to the Colossians.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betwene the liuely, effectuall and true Christ, & the feyned, counterfeite and imagined Christ whom the false Apolltes taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of fayth, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But for as much as the false brethren would haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, externall holines, worshipping of Angels as meanes whereby to come to Christ, he vitterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnes of life, with other like offices apperteyning both generally and particularly to all the faythfull.

CHAP. I.

3 He giveth thanks unto God for their fayth, 7 confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their fayth. 13 He sheweth unto them the true Christ, and discovereth the counterfeite Christ of the false apolltes. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

I Mulan Apollte of Iesus Christ, by the will of God, & Timotheus our brother,

2 To them, which are at Colosse, Saints & faythfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We give thanks to God even the Father of our Lord Iesus Christ, allwayes praying for you:

4 Since we heard of your fayth in Christ Iesus, and of your loue towards all Saintes,

5 For the hopes sake, which is layde by for you in heauen, whereof pee haue heard before by p word of truth, which is the Gospell,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is al o among you, from the dape that pee heard and trulye knewe the grace of God.

7 As pee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue by the Spirit.

9 For this cause we also, since p dape we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his wil, in al wisdom, and spiritual vnderstanding,

10 That ye might walke worthie of the Lord, and please him in al things, being fruitful in al good workes, & increasing in the knowledge of God,

11 Strengthened with al might through his glorious power, vnto all patience, and long suffering with iopfulness,

12 Giving thanks vnto the Father,

which hath made vs meete to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from p power of darkenes, and hath translated vs into the kingdome of his deare Sonne,

14 In who we haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of p invisible God, the first borne of euerie creature.

16 For by him were all things created, which are in heauen, and which are in earth, things visible & invisible: whether they be Thrones, or Dominions, or Principallities, or Powers, all things were created by him and for him,

17 And he is before al things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, & the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all p fulnesse dwell,

20 And by him to reconcile al things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your minds were set in euill workes, hath he now also reconciled,

22 In p body of his flesh through death, to make you holp, and blamelesse, & without fault in his sight,

23 If ye continue, grounded and stablished in the fayth, and be not moued awaye from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to euerie creature which is vnder heauen, whereof I Paul am a minister,

24 Nowe reioyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church,

25 Whereof I am a minister, according to

suffer in his members, as partaker of their infirmities, and therefore a revenger of their injuries.

Mat. 3. 17. & 17. 5.

2. pet. 1. 17.

Heb. 1. 5.

e For God is made visible in the flesh of

Christ, and the diuinitie dwelleth in him corporally.

f Some before any thing was created.

John. 1. 3.

1. Cor. 15. 28.

reuel. 1. 5.

g He that rose first againe from the dead to take possession of life euerlasting:

which rising may be called a new birth.

John. 1. 14.

chap. 2. 9.

h That the Church, which is his bodye,

might receiue of his abundance

i That is, the whole Church.

Luke. 1. 75.

1. cor. 1. 2.

ephe. 1. 4.

tit. 2. 11, 12.

John. 1. 9.

k Or your communitie.

l As Christ hath once suffered in him selfe to redeeme his Church,

and to sanctifie it: so doeth he daily

the

Which was a citie of Phrygia.

For without Christ there is no faith to be had by, but onely a vaine communion.

Which cometh of the honestie.

That is, Gods.

Phil. 2. 27.

Heb. 1. 5.

Cor. 1. 5.

m Which is the promises of Christ, & of the calling of the Gentiles.
Rom. 1. 15.
ephe. 3. 9.
2. tim. 1. 10.
tit. 2. 1.
1. pet. 1. 10.
 n Whome he hath elected & consecrated to him by Christ.
1. Tim. 1. 1.

the dispensation of God, which is giue me vnto pouward, to fulfill the ^m word of God,
 * Which is the myserie hid since the worlde began, and from all ages, but now is made manifest to his ^s Saints,
 27 To whom God would make knowe what is the riches of this glorious myserie among the Gentiles, which riches is Christ in you, * the hope of glorie,
 28 Whome we preache, adonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus:
 29 Whereunto I also labour & strive, according to his working which worketh in me mightily.

CHAP. II.

1 Having protested his good wil toward them, *4* He admonisheth them not to turne backe fro Christ, *8* To the seruice of Angels or any other invention, or els ceremonies of the Law, *17* Which haue finished their office, and are ended in Christ.

Or, paine and care

a Me present in I bodie.

1. Cor. 1. 1.

b In bodie.
 c In minde.

1. Cor. 1. 5.

d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vs seeing Christ is come.

1. chap. 1. 19.

1. ioh. 1. 1.

e In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, he declareth two distinct natures, & by this worde dwelleth, he proueth that it is there for cuer.
10 essentially,
20 *2. 2. 9.*
f Made by the Spirit of Christ.
Rom. 6. 4.
Ephe. 1. 10.

g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme,

For I would pe knowe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not leene my ^a person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the myserie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisdom and knowledge.

4 And this I saie, least any man shoulde beguile you with enticing words:

5 * For though I be absent in the ^b flesh, yet am I with you in the ^c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him, rooted and built in him, and stablished in the faith, as ye haue ^e bene taught, abounding therein with thanksgiving.

8 Beware lest there be any man that spoile you through ^d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnes of the ^e Godhead ^b bodily.

10 And ye are complete in him, which is the head of all ^f principallities and Power:

11 In whome also ye are circumcised with ^g circumcision made without handes, by putting of the sinfull bodie of the flesh, through the circumcision of Christ,

12 In that ye are ^g buried with him through baptisme, in whome ye are also raised vp together through ^g the faith of the operation of God which

raised him from the dead.

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses.

14 And putting out the ^h hand writing of ordinances that was against vs, which was contray to vs, hee hath tooke it out of the way, and fastened it vpon the crosse,

15 And hath ⁱ spoiled the principallities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an ^k holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of thinges to come: but the bodie is in Christ.

18 * Let no man ^l at his pleasure ^l beare rule ouer you by humblesse of minde, and worshipping of Angels, admauncing him selfe in those thinges which he neuer sawe, rashly pufft vp with his fleshy mind,

19 And holdeh not the head, whereof all the body furnished and knit together by ioyntes and bands, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?

21 As, Touch not, Taste not, Handle not.

22 Which all ^m perishe with the vsing, and are after the commandements and doctrines of men.

23 Which thinges haue in deede a shewe of wisdom, in ⁿ voluntarie religion and humblenesse of minde, and in not sparing the bodie: ^o neither haue they it in any estimation to satisfie the ^o flesh.

taineth nothing to the kingdome of God. n Such as men haue chosen according to their own fantasie, *Or, but they are of no value saue for the shewing of the flesh.* o They pinche and defraude their bodie to shew them selues greater hypocrites,

Ephe. 3. 1.

Or, vs ad out.
Ephe. 1. 5.

Or, obligation.
 h The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankind: for circumcision did declare our natural pollution: the purifying, and washings signified the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.

i As Satan and his angels from whome he hath taken all power.
 k Or, distinction, as to make difference betwixt dayes.

Mat. 24. 4.
 l Meaning, that the hypocrites led them at their pleasure into all superstition, and error.

Or, defraude you of your profit.

m And apprehendeth nothing to the kingdome of God. n Such as men haue chosen according to their own fantasie, *Or, but they are of no value saue for the shewing of the flesh.* o They pinche and defraude their bodie to shew them selues greater hypocrites,

CHAP. III.

1 He sheweth where we should seeke Christ, *5* He exhorteth to mortification, *10* To put of the olde man and to put on Christ, *12* To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

If ye then be ^a risen with Christ, seeke ^a those thinges which are above, where Christ sitteth at the right hand of God.

2 Set your affections on things which are above, & not on things which ^b are on the earth.

3 For ye are ^c dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

b Which either serue but for a time, or els are inuented by men

c With Christ

THE FIRST EPISTLE OF PAVL to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospell, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishng him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto: for the testimonie of the Gospell, exhorting them to declare by their godlyliuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch least the so-daine comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

3 He thanketh God for them, that they are so steadfast in faith and good works, 6 And receiue the Gospell with such earnestnes, 7 That they are an example to all others.

1 **P**aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in ^a God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

2 * We giue God thanks alwayes for you al, in making ^a mention of you in our prayers

3 Without ceasing, remembering youne effectually faith, and diligent loue and the patience of your hope in our Lord Iesus Christe in the sight of God euen our Father,

4 knowing, beloued brethren, that ye are elect of God.

5 For our ^a Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as pee knowe after what manner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the woide in much affliction, with ioy of the holy Ghost,

7 So that ye were as ^a ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the woide of the Lord, not in Macedonia & in Achaia onely: but now fastly also which is towards God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For if they themselves shewe of you what manner of entering in we had vnto you, and howe ye returned to God from idols, to serue the true God,

10 And to looke for his sonne from heaven, whom he raised from the dead, even Iesus which deliuereth vs from the wrath to come,

CHAP. II.

1 To the intent they should not faint under the crosse, 2 He commendeth his diligence in preaching, 13 And theirs in obeying, 18 He excuseth his absence, that he could not come and open his heart to them.

1 **F**or ye your selves knowe, brethren, that our entrance in vnto you was not in ^a vaine,

2 But euen after that we had suffered be-fore, and were shamefully entreated at ^a Philippi (as pe knowe) we were bolde in our God, to speake vnto you the Gospell of God with much firming.

3 For our exhortation was not by deceit, nor by uncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so wee speake, not as they that please men, but God, which trieth our heartes.

5 Neither yet did we euer use flattering wordes, as pe knowe, nor coloured countenances, God is reioide.

6 Neither sought we praise of men, neither of you, nor of others,

7 When we might haue bene ^a chargeable, as the Apostles of Christ: but we were gentle among you, eue as a nourse cheriseth her children.

8 Thus being affectioned towards you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For pe remember, brethren, ^a our labour and travail: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 We are witnesses, and God also, howe holily, and iustly, and blameably we behaued our selves among ^a you that beleue.

11 As pe knowe howe that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That pe ^a would walke worthy of God, who hath called you vnto his kingdome and glorie,

^a Not in outward shewe and in pompe, but in trauel and in the feare of God.
1. 16. 12, 23.
b By his helpe and grace.

^c Which declareth a naughty conscience.

^d Or, in authority.
d He humbled him selfe to support all things without all respect of lucre. euen as the tender mother which nourseth her children and thinketh no offence to vile for her childrens sake.

1. 1. 2. 3. 4. 1. 2. 2. thes. 3. 8. e For it is not possible to avoid the reproches of the wicked, which euery hate good doings.
Eph. 4. 1. philip. 1. 27. col. 3. 30.

i He doeth not
condemne all
kind of sorrow,
but that which
proceedeth of in-
dignitie.
k Or have con-
tinued constant-
ly in the faith of
Christ.
l By raising their
bodies out of y
grave.
m Which is in y
name of the
Lord, and as he
shoulde speake
him selfe.
1. Cor. 15. 13.
Mat. 24. 31.
1. Cor. 15. 57.
n Meaning them
which shalbe
found alive. o In this sudden taking vp there shall be a kinde
of mutation of the qualities of our bodies which shall be as a
kinde of death.

14 For if we beleue that Iesus is dead,
and is risen, euen to them which sleepe
in Iesus, wil God bring with him.
15 For this sake we vnto you by the
woorde of the Lorde, that we which
liue, and are remaying in the coming
of the Lorde, shal not preuent them
which sleepe.
16 For the Lord him selfe shall descend
from heauen with a shewre, and with
the voyce of the Archangell, and with
the trumpet of God: and the dead in
Christ shall rise first.
17 Then shall we which liue and re-
maine, be caught vp with them al-
so in the cloudes, to meete the Lorde in
the aire: and so shall we euer be with
the Lord.
18 Wherefore, comfort your selues one
another with these wordes.

CHAP. V.

a He enformeth them of the day of iudgement and
comming of the Lorde, b Exhorting them to
watch, c And to regard such as preach Gods
word among them.

1 **B**ut of the a times and seasons,
brethren, ye haue no neede that I
write vnto you.
2 For ye pour selues knowe perfectly,
that the b day of the Lord shall come, es-
uen as a thiefe in the night.
3 For when then shall ap. Peace, and
safetie, then shall come vpon them sud-
den destruction, as the c trauaile vpon
a woman with child, and they shall
not escape.
4 But ye, brethren, are not in darkenes,
that that day shoulde come on you, as
it were a thiefe.
5 Ye are all the children of light, and
the children of the day: we are not of
the night, neither of darkenes.
6 Therefore let vs not sleepe as doe o-
ther, but let vs d watche and be sober.
7 For they that sleepe, sleepe in the
night, and they that be drunken, are
drunken in the night.

1. Cor. 15. 52. 2. pet. 3. 10. 1. theol. 3. 3. b That is,
suddenly and vnlooked for. c Here sleepe is taken for contempt
of saluation, when men continue in sinnes, and wil not awake
to godlines. d And not be overcome with the cares of the
world.

1 **B**ut let vs which are of the e day, be
sober, putting on the brestplate of
faith and loue, and the hope of salu-
ation for an helmet.
2 For God hath not appointed vs vnto
to wrath, but to obtaine saluation by
the meanes of our Lord Iesus Christ,
3 That we knowe them, which labour as
among you, & are ouer you in the Lord,
and s admonish you.
4 That ye haue them in singular loue
for their workes sake. Be at peace a-
mong your selues.
5 We desire you, brethren, admonish
them that are vnwile: comfort the fee-
ble minded: beare with the weak: be
patient toward all men.
6 See that none recompense euill for
euill vnto any man: but euer followe
that which is good, both toward your
selues, and toward all men.
7 Reioyce euermore.
8 Pray continually.
9 In all things giue thanks: for this
is the will of God in Christ Iesus to-
ward you.
10 Quench not the k Spirit.
11 Despise not l prophesying.
12 Trye all things, and keepe that which
is good.
13 Absteyne from all appearence of
euill.
14 Now the very God of peace sancti-
fie you throughout: and I pray God
that your m whole spirit and soule and
body, may be kept blameles vnto the
comming of our Lord Iesus Christ.
15 Faithfull is he which calleth you,
which will also be it.
16 Brethren, pray for vs.
17 Greete all the brethren with an holy
kisse.
18 I charge you in the Lorde, that this
Epistle be read vnto all the brethren
the Saints.
19 The grace of our Lorde Iesus Christ
be with you, Amen.

1 The preaching of the worde of God. 1. Cor. 1. 5. m Then is a man fully sanctified and perfect,
when his minde thinketh nothing, his soule, that is, his vnder-
standing and will, conet nothing: neither his body doth execute
anie thing contrary to the will of God. 1. Cor. 1. 9.

The first Epistle vnto the Thessalonians written from Athens.

THE SECOND EPISTLE of Paul to the Thessalonians.

THE ARGUMENT.

Least the Thessalonians should thinke that Paul neglected them, because he went to o-
ther places rather then came to them, he writeth vnto them and exhorteth them to pa-
tience

e That is, light-
ned by the Gos-
pel.
1. sa. 59. 17.
f Here it is ta-
ken only to die,
and is ment of y
faithful.
g As the flocke
is bound to loue
the shepheard,
so is it his dutie
to teach them
& exhort them
in true religion.
h Where this
cause ceaseth,
that they worke
not: the honour
also ceaseth, and
they must be ex-
pelled as wolues
out of y flocke.
1. Pet. 1. 13.
and 20. 22.
mat. 5. 39.
rom. 12. 17.
1. pet. 3. 9.
i Haue a quiet
minde and con-
science in Christ
which shal make
you reioyce in y
middles of so-
rowes, Rom. 5. 3.
2. cor. 6. 10.
Luke. 18. 1.
eccles. 1. 12.
col. 3. 2.
k God that hath
giuen his Spirit
to his elect, will
neuer suffer it to
be quenched, but
hath reueiled by
what meanes it
may be mainte-
ned, that is, by
such exhortati-
ons as these, and
by continual in-
crease in godli-
nes. Chap. 3. 12. 13.

tience and oile fruits of faith, neither to be used with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the worlde, and that Antichrist should reigne in the Temple of God: finally commending him selfe to their prayers, and encouraging them to constancie, he willett them to correct such sharply, as liue idly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

a As false reuelation, or dreams
b Which are spoken or written.

Ephes. 5. 6
c A wonderfull appearing of the most part from the fayth.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some wer bears, some lions, others leopards, as Daniel describeth them, and is called the man of sinne because he fetterth himselfe vp against God.

e Who as he destroyeth others, so shall he be destroyed himselfe.

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lorde was nere, and so the redemption of the church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare them to selues to patience then to rest and quietnes: for as yet there was a let, that is, that

fore he exhorteth them not to be deceived, but to stand stedfast in the things that he hath taught them.

I **N**owe we beseech you, brethren, by the coming of our Lord Jesus Christ, & by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any means: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was present with you, I told you these things:

6 And now ye know what I withheld, that he might be reueiled in his time.

7 For the mystrie of iniquitie doeth already worke: only he which is now witholdeth, shall till he be taken out of the way.

8 And then shall the wicked man be reueiled, whom the Lord shall consume with the spirit of his mouth, and shall abolysh with the brightnes of his coming.

9 Euen him whose coming is by the working of Satan, with all power & signes, and lying wonders,

10 And in all decepcionablenes of unrighteousnes, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send the strong delusion, that they should beleeueth,

12 That all they might be damned which beleued not the truth, but had a pleasure in unrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren, * beloved of the Lord, because that God hath from the beginning chosen you to saluation, and through sanctification of the spirit, and the faith of the truth,

the Gospell shoulde be preached throughout all, Matth. 24. 14.

g To wit, priuily, and is therefore called a mystrie because it is secret. h Which shall stay for a time. i That is, with his word. k Meaning the whole time that he shall remaine. l Satans power is limited that he cannot hurt the elect to their destruction. m Delired in false doctrine. n The fountaine of our election is the loue of God: the sanctification of the spirit, and beleueing the truth are testimonies of the same election. o Before the fundation of the world. p And Gospell.

14 Where:

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same.

12 And sheweth what fruite shall come thereof.

I **P**aul & Siluanns, and Timotheus vnto the Church of the Thessalonians, which is in God our father and in the Lord Jesus Christ:

2 Grace be with you, and peace from God our father, and from the Lord Jesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, & the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Jesus shall shewe him selfe from heauen with his mighty Angles,

8 In flaming fire, rendring vengeance vnto them that do not knowe God, & which obey not vnto the Gospell of our Lord Jesus Christ,

9 Which shall be punished with euermolting perdition, from the presence of the Lord, and from the glorie of his power,

10 When he shall come to be glorified in his Saints, and to be made marvellous in all them that beleue (because our testimonie toward you was beleued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill * at the good pleasure of his goodnes, and the worke of faith with power,

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first,

p And the kingdom of Antichrist, & then there

1. Thess. 1. 2.

a Which proceedeth of your faith as a most notable fruite.
b The faithfull by their afflictions see, as in a cleare glasse the end of Gods iust iudgement, whe as they shall reigne with Christ which haue suffred with him, and the wicked shall feelee his extreme wrath and vengeance.

Iude. 5.

1. Thess. 1. 10.

c By whom he declareth his might.
d As God is euermolting, so shall their punishment be euermolting: and as he is most mighty of power, so shall their punishment be most fore.
e The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of faith conceineth our iustification, to the which God addeth glorification: and all these he worketh of his mere grace through Christ.
f Faith is Gods wonderful work in vs.

g As the head with the body.

- 9 By our preaching. 14 Whereunto hee called you by 9 our Gospel, to obtaine the glorie of our Lord Jesus Christ.
- 15 Therefore, brethren, stand fast & keepe the instructions, which ye haue bene taught, eithre by wordes, or by our Epistle.
- 16 Now the same Jesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerslasting consolation and good hope through grace,
- 17 Comfort your heartes, and stablishe you in euery word and good worke.

CHAP. III.

- 2 Hee desireth them to pray for him, that the Gospel may prosper, & And giueth them warning to reprove the idle, 16 And so wisheth them all wealth.
- 1 Furthermore, brethren, pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,
- 2 And that we may be deliuered from unreasonable and euill men: for al men haue not a faith.
- 3 But the Lord is faithfull, which will stablishe you, and keepe you from being wilful.
- 4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we command you.
- 5 And the Lord guide your hearts to the loue of God, and the waunting for of Christ.
- 6 We commaunde you, brethren, in the Name of our Lord Jesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.
- a Although they boast themselves thereof.
b From the sleighes of Satan.
c By the word of God.
- d Which is, to trouble, if he wil cate, as verse. 10.

- 7 For ye pour selues knowe * holue pee ought to followe vs: * for we behaue not our selues inordinately among you,
- 8 Neither toke we breade of any mans hand: but we wrought with * labour and trouble night and dape, because we would not be chargeable to any of you.
- 9 Not but that we had authoritie, * but that we might make our selues an example vnto you to followe vs.
- 10 For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not cate.
- 11 For wee hearde, that there are some which walke among you inordinately, and worke not at all, but are busie bodyes.
- 12 Therefore them that are such, we commaunde and exhort by our Lord Jesus Christ, that they worke with quietnes, and eate their owne bread.
- 13 * And ye, brethren, be not wearie in well doing.
- 14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed.
- 15 Yet count him not as an enemy, but admonish him as a brother.
- 16 Nowe the Lord of peace giue you peace alwayes by al meanes. The Lord be with you all.
- 17 The salutation of me Paul, with mine owne hand, which is the token in euery Epistle: so I write,
- 18 The grace of our Lord Jesus Christ be with you all, Amen.
- ¶ The second Epistle to the Thessalonians, written from Athens,
- e Then by the worde of God none ought to liue idely, but ought to giue him selfe to some vocation, to get his liuing by, and to doe good to others.
- Mat. 18. 17.
1. cor. 5. 9.
f The ende of excommunication is not to driue from the church such as haue fallen, but to winne them to the church by amendment.
g Whether they be misse epistles or other inens.

THE FIRST EPISTLE OF PAUL to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Lawe they knewe not what was the chiefe ende of the Lawe. And as for him selfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to bee made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the myserie of the Sonne of God manifested in fleshe is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receyued or refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him neither to be haustie in admitting, nor in iudging any: also what is the duetie of seruantes, the nature of false teachers, of vaine speculations, of couetousnes, of riche men, and aboue all things he chargeth him to beware false doctrine.

estimonies of a
worde signifieth
curle, or to laye
is condemned,

1 Read. 1. Cor. 14. 34. *Gen. 3. 7.* m The woman was first deceived, and so became the instrument of Satan to deceive the man; and though therefore God punisheth them with subjection, and paine in their travail, yet if they be faithful and godly in their vocation, they shall be saved. n That is, guiltie of the transgression. *Or, women.*

CHAP. III.

a He declareth what is the office of Ministers, *22* And as touching their families, *25* The dignitie of the Church, *26* And the principal point of the heavenly doctrine.

This is a true saying, * If any man desire the office of a ^b Bishop, he desireth ^c a worthy worke.

² A Bishop therefore must be unspottable, the husband of ^d one wife, watchinge, sober, modest, harberous, apt to teach,

³ Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not contentious,

⁴ One that can rule his owne house honestly, hauing children vnder obedience with all ^e honestie.

⁵ For if any can not rule his owne house, howe shall he care for the Church of God?

⁶ He may not be a pounge scholar, least he being puffed vp fall into the ^f condemnacion of the deuil.

⁷ He must also be wel reported of, euen of them which are ^g without, least he fall into ^h rebuke, and the snare of the deuil.

⁸ Likewise must Deacons be honest, not double tongued, not giuen vnto much wine, neither to filthy lucre,

⁹ * ⁱ Having the mysterie of the faith in pure conscience.

¹⁰ And let them first be proued: then let them minister, if they be found blamelesse.

¹¹ Likewise their ^j wives must be honest, not euil speakers, but sober, and faithful in all things,

¹² Let the Deacons be the husbands of one wife, & such as can rule their children wel, and their owne householdes.

¹³ For they that haue ministered wel, get them selues a ^k good degre, and great

1 Read. 1. Cor. 14. 34. Gen. 3. 7. m The woman was first deceived, and so became the instrument of Satan to deceive the man; and though therefore God punisheth them with subjection, and paine in their travail, yet if they be faithful and godly in their vocation, they shall be saved. n That is, guiltie of the transgression. Or, women.

libertie in the faith, which is in Christ Iesus.

¹⁴ These things write I vnto thee, trusting to come very shortly vnto thee.

¹⁵ But if I tarry long, that thou mayest yet knowe, howe thou oughtest to behaue thy selfe in ^l the house of God, which is the Church of the liuing God, the ^m pillar and ground of truth.

¹⁶ And without controuersie, great is the mysterie of godlines, which is, God is manifested in the flesh, ⁿ manifested in the Spirit, a scene of Angels, preached vnto the Gentiles, beleued on in the world, and receiued vp in ^o glorie.

worde: for otherwise Christ is the foundation and the corner stone, which both beareth and mainteyneth his Church. p Approved iust, in that he was not onely a man, but God also.

q So that the Angels maruelled at his excellencie. r To the right hand of God the Father,

CHAP. IIIL

a He teacheth him what doctrine he ought to see, *6. 8. 11* And what to followe, *15* And where in he ought to exercise him selfe continually.

Now the Spirit speaketh euidently, that in the ^a latter times some shall depart from the faith, & shall giue heede vnto ^b spirits of error, and doctrines of deuils,

² Which speakes thus through hypocritie, and haue their ^c consciences burned with an hote yron,

³ Forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with giuing & thankes of them which beleue & know the truth.

⁴ For euery creature of God is good, and nothing ought to be refused, if it be receiued with thankes giuing.

⁵ For it is sanctified by the worde of God, and prayer.

⁶ If thou pur the brethren in remembrance of these things, thou shalt be a meane such as good minister of Iesus Christ, which haue not conscience haue bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

⁷ But cast away prophane, & old winnes, fables, and exercise thy selfe vnto good times.

⁸ For ^d bodily exercise profiteth little: but godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

⁹ This is a true saying, and by all meanes woorthie to be receiued.

¹⁰ For therefore we labour and are rebufed, because we trust in the liuing God, which is the ^e Honour of all men, specially of those that beleue.

¹¹ These things command and teach.

¹² Let no man despise thy youth, but be for this life, and to enioy life euerlasting. f The goodness of God declareth it selfe towards all men, but chiefly toward the faithful by preferring them: and here hee meaneeth not of life euerlasting.

a Tim. 1. 1. 1. pet. 3. 1. inde. 15. a False teachers, which boast the selues that they haue the reuelacion of the holy Ghost. b Their dul consciences first waxed hard, the after, canker and corruption bred therein, last of al it was burnt of with an hote yron. so that he meaneeth such as good minister of Iesus Christ, which haue not conscience haue bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed. c Vnto vs, which receiue it, as at Gods hands. d Chap. 1. 1. and 6. 20. e Tim. 2. 16, 23. f Meaning to be giuen to ceremonies, and to such things as delight the fantasie of man. g That is, he that hath faith, and a good conscience is promised to haue all things necessary for this life, and to enioy life euerlasting. f The goodness of God declareth it selfe towards all men, but chiefly toward the faithful by preferring them: and here hee meaneeth not of life euerlasting.

unto them that beſeue, an enſample, in
 word, in conuerſation, in loue, in ſpi-
 rit, in faith, and in pureneſſe.

13. Til I come, giue attendance to read-
 ing, to exhortation, and to doctrine.

14. Deſiſe not the gift that is in thee,
 which was giuen thee ^b by prophetic
 with the laying on of the hands of the
 companie of the ^c Elderſhip.

15. Theſe things exerciſe, and giue thy ſelfe
 vnto them, that ^d it may be ſeene howe
 thou profeſt among all men.

16. Take heede vnto thy ſelfe, and vnto
 learning: continue therein: for in do-
 ing this thou ^e ſhalt both ſaue thy ſelfe,
 and them that heare thee.

CHAP. V.

1 He teacheth him howe he ſhall behaue him ſelfe
 in rebuking all degrees. 3 An order concerning
 widowes. 17 The eſtabliſhing of Miniſters. 23
 The gouernance of his bodie. 24 And the iudge-
 ment of finnes.

1 Take care for ^a them.

2 Paul willeth
 that the widowes
 put the Church
 to no charge,
 which haue ey-
 ther children or
 kinſfolkes, that
 are able to re-
 lieue them, but
 that the childre
 nouriſhe their
 mother, or kinſ-
 folkes according
 as nature bin-
 deth them.

3 Which hath
 no maner of
 worldly meanes
 to helpe her ſelfe
 with.

4 Becauſe ſhe is
 vterly vaprofi-
 table.

5 He meaneth
 ſuch widowes,
 which being
 juſtly diuorced
 from their firſt
 huſbands, mar-
 ried again to the
 ſlauder of the
 Church: for els
 he doeth not re-
 prooue that wi-
 doues that haue
 bene offender
 married then
 once.

6 Forgetting
 their vocation. g
 Not onely haue ſlaundered the Church in lea-
 uing their charge, but haue forſaken their religion, & therefore
 ſhalbe puniſhed with euerlaſting death. h They haue not onely
 done diſhonor to Chriſt in leauing their vocation, but alſo haue
 broken their faith.

17 And likewiſe alſo bring idle thyſe learne
 to go about from houſe to houſe: pea,
 they are not onely pble, but alſo prates
 lers and bulle bodie, ſpeaking thynges
 which are not conſept.

18 I wil theſefore that the ponger twoſe
 men marrie, and beare children, and go
 uerne the houſe, and giue none occaſion
 to the aduerſarie to ſpeake euil.

19 For certaine are alreadye turned back
 after Satay.

20 If any faithfull man, or faithfull wo-
 man haue widowes, let them miniſter
 vnto them, and let not the Church be
 charged, that there may be ſufficient for
 them that are widowes in ⁱ dede.

21 ¶ The Elderſ that rule wel, are wor-
 thie of ^k double honour, ſpecially they
 which labour in the word & doctrine.

22 For the Scripture ſayth, ^l Thou ſhalt
 not moule the mouth of the ore that
 treadeth out the come: and, ^m The la-
 borer is worthe of his wages.

23 Againſt an Elder ⁿ receive none accuſa-
 tion, but vnder two or three witneſſes.

24 Them that ſinne, ^o rebuke openly,
 that the reſt alſo may feare.

25 ¶ I charge thee before God and the
 Lord Ieſus Chriſt, and the elect An-
 gels, that thou obſerue theſe thynges
 without ^p preferring one to another, and
 doe nothing partiall.

26 Lay hands ſuddenly on no man, ^q nei-
 ther be partaker of other mens finnes:
 keepe thy ſelfe ^r pure.

27 Drinke no longer water, but uſe a little
 wine for thy stomakes ſake, and thine
 often infirmities.

28 Some mens finnes are open ^s before
 hand, and goe before vnto iudgement:
 but ſome mens ^t followe after.

29 Likewiſe alſo the good works are ma-
 niſeſt before hand, and they that are o-
 therwiſe, cannot be hid.

CHAP. VI.

1 The dutie of ſeruants towards their maſters.
 3 Againſt ſuch as are not ſatisfied with the word
 of God. 6 Of true godlineſſe, and contentation of
 minde. 9 Againſt couetoſneſſe. 11 A charge gi-
 uento Timothy.

1 Et as many ^a ſeruants as are vnto
 the poſte, count their maſters
 worthe of all honour, that the
 Name of God, and his doctrine be not
 euil ſpoken of.

2 And they which haue beſeruing ma-
 ſters, let them not deſpiſe them, becauſe
 they are birthen, but rather do ſerue,
 becauſe they are faithful, and beloued,
 and partakers of the ^b benefite. Theſe
 things teach and exhort.

3 If any man teach otherwiſe, and con-
 ſenteth not to the whoſome wordes of
 our Lorde Ieſus Chriſt, and to the doc-
 trine, which is according to godlineſſe,

4 He is puſt by and knoweth nothing,
 but doeth about ^c queſtions & ſtrife of
 wordes, whereof conſcience enuie, ſtrife,
 railings, euil ſurmings,

5 Vaine diſputations of men of corrupt
 mindes,

i Which are
 without all mans
 helpe and ſuc-
 cour.

Deut. 32. 16.
 Deut. 25. 4.
 1. cor. 9. 9.

Mat. 10. 10.
 Luke. 10. 7.

k Except that
 he which doeth
 accuſe him, haue
 at leaſt two wit-
 neſſes which pro-
 miſe with the ac-
 cuſer to proue
 that which they
 lay to his charge.

l Chiefly the ſo-
 miniſters and ſo
 all others.

Chap. 8. 13.
 Or, profeſſ.

Or, without hiſty
 iudgement.

m In admitting
 them without
 ſufficient triall.

n From juſt of-
 fence.

o As Simon the
 forcerer.

p Their finnes
 follow, which for
 a time haue de-
 ceived the god-
 ly, and after are
 detected, as Saul,
 Judas, and other
 hypocrites.

Ephes. 6. 5.
 Col. 3. 22.
 1. pet. 2. 18.

a. That is, of the
 grace of God, as
 their ſeruants
 are, and hauing
 the ſame adop-
 tion.

Chap. 1. 4.

b They that measure religion by riches, are here taught, that onely religion is the true riches,
Job. 1. 27.
Prov. 17. 24.
Eccle. 5. 14.
 c That let their felicitie in riches.

d For they are neuer quiet neither in soule nor bodie.
 e Whom Gods Spirit doeth rule.

Chap. 5. 28.

Mat. 27. 27.
John. 8. 37.

THE SECOND EPISTLE OF PAUL

to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faythfull) in the fayth of the Gospell, and in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast of all feare and care, as souldiers do which seeke only to please their captaine shewing him briefly the summe of the Gospell, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie, that the euil must dwell among the good till Gods trial come: yet he referueth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shal follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise him selfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bonds and afflictions were a gage, 16 A commendation of Onesiphorus.

IN AN APOSTLE OF JESUS CHRIST, by the will of God, according to the promises of life, which is in Christ Jesus,

To Timotheus my

beloued sonne: Grace, mercie & peace from God the Father, and from Jesus Christ our Lord.

3 I thanke God whom I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, inuidentfull of thy teares, that I may be filled with thee:

5 When I call to remembrance the vnfeigned fayth that is in thee, which dwelleth first in thy grandmother Lois, &

Anna,

in thy

Chap. 1. 11.

f By this mightie power of God the faithfull are admonished boldly to stande in their vocatio, although the world, Satan and hell rage against them.

Reuel. 17. 14. and 19. 16.

1 John. 4. 12.

g In things pertaining to this life.

Mar. 4. 19.

Luke. 12. 15.

Mat. 6. 30.

Luke. 12. 33.

h The gifts of God for the vtilitie of the church.

Chap. 1. 1. & 4. 7.

i As when questionned question.

a Being sent of God to preach that life which he had promised in Christ Iesus.



in the mother Eunice, and I am assured that it dwelleth in thee also.

- 6 Wherefore, I put thee in remembrance, that thou strive by the gift of God which is in thee, by the putting on of mine hands.
- 7 For God hath not given to us the Spirit of fear, but of power, and of love, and of a sound minde.
- 8 Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God.
- 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us through Christ Jesus before the world was.
- 10 But it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto light through the Gospel.
- 11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.
- 12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I have beleueed, and I am persuaded that he is able to keepe that which I have committed to him against that day.
- 13 Keepe the true paterne of the wholesome wordes, which thou hast heard of mee in faith and love which is in Christ Jesus.
- 14 That the which thing, which was committed to thee, keepe through the holie Ghost, which dwelleth in vs.
- 15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Hygeilus and Hermogenes.
- 16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my shame.
- 17 But when he was at Rome, he sought me out very diligently, and found me.
- 18 The Lord graunt vnto him, that hee may finde mercie with the Lord at that day, and in how many things he hath ministered vnto mee at Ephesus, thou knowest verie well.

CHAP. II.

- 1 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the whole some doctrine of our Lord Jesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of him, 19 And the markes thereof.
- 1 Thou therefore, my sonne, be strong in the grace that is in Christ Jesus.
- 2 And what things thou hast heard of me, by many witnesses, the same desire to faithful men, which shall be able to teach other also.
- 3 Thou therefore suffer affliction as a good soldier of Jesus Christ.
- 4 No man that warreth, entangleth him

- selfe with the affaires of this life, because he woulde please him that hath chosen him to be a soldier.
- 5 And if any man will strive for a mastership, he is not crowned, except he strive as he ought to do.
- 6 The husbandman must labour before he receive the fruites.
- 7 Consider what I say: & the Lord giue thee understanding in all things.
- 8 Remember that Jesus Christ made of the seede of David, was raised againe from the dead according to my Gospel:
- 9 Wherein I suffer trouble as an evill doer, even vnto bondes: but the word of God is not bound.
- 10 Therefore I suffer all things, for the electes sake, that they may also obtaine the saluation which is in Christ Jesus, with eternal glorie.
- 11 It is a true saying, For if we be dead with him, we also shall live with him.
- 12 If we suffer, we shall also reigne with him: if we denie him, he also will denie vs.
- 13 If we beleene not, yet abideth he faithful: he cannot denie himselfe.
- 14 Of these things put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profit, but to the perverting of the hearers.
- 15 Studie to shew thy selfe approued vnto God, a workman that needeth not to be ashamed, dividing the word of truth aright.
- 16 Stay prophane, & vaine babblings: for they shall increase vnto more vngodlines.
- 17 And their wordes shall creepe as a canker: of which sort is Hymeneus and Philetus,
- 18 Which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of certain.
- 19 But the fundation of God remaineth sure, and hath this scale, The Lord knoweth who are his, and let euery one that calleth on the name of Christ, depart from iniquitie.
- 20 Notwithstanding in a great house are not onely vessels of golde and of silver, but also of wood and of earch, and some for honour, and some vnto dishonour.
- 21 If any man therefore purge himselfe from these, hee shall be a vessel vnto honour, sanctified, and meete for the Lord, and prepared vnto every good worke.
- 22 Flee also from the lusts of youth, and follow after righteousness, faith, love, and peace, with them that call on the Lord with pure heart.
- 23 And put away foolish, and vnlearned questions, knowing that they increase strife.
- 24 But the servant of the Lord must not strive, but must be gentle toward all

As with his household, and other ordinarie affaires.

c So that the paine must go before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, & increaseth.

e To confirme their faith, more esteeming the edification of the church then himselfe.

f Giuing to euerie one his iust portion, wherein he alueth to the Priests of the olde Law, which in their sacrifice gaue to God his part,ooke their owne part, and gaue to him that brought the sacrifice his due.

g He groundeth vpon Gods election and mans faith.

h Because the wicked should not couer themselves vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himself from the wicked and also purge his naturall corruption by Gods Spirit.

k Which doe men, not disc.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

e As though God would destroy vs.

f He speaketh here of his first coming, which though it seemed poore and contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof.

g Which is my selfe.

h The graces of the holy Ghost.

Or, in the presence of many witnesses.

a So that the truth of God may remaine perfect.

1 Which faile of ignorance.
 m He meaneth not thi of Apo-
 states or hereinks
 whome he wil-
 leth to flee: but
 of them onely
 which as yet are
 not come to the
 knowledge of the truth, and fall through ignorance. ¹ Or, that
 being deliuered out of the snare of the deuils of whom they are taken, they
 may come to amendment and performe his will.

CHAP. III.

¹ Tim. 4. 1.
² pet. 2. 1.
 Jude. 18.
 a He speaketh
 of them which
 make profession
 to be Christi-
 ans.

b As, monkes
 friars, and such
 hypocrites.

Exod. 7. 17, 18.
 e Which can
 iudge nothing a-
 right.

d Not onely
 what I taught
 and did, but also
 what my minde
 and wil was.
 Act. 13. 4, 50.
 et. 14. 5, 19.

e The worde
 significth them,
 that by any craft-
 tie packing or
 coneliance be-
 guilemen with
 false colours, flat-
 teries, and illusi-
 ons, and such
 God setteth vp
 to exercise hisby
 them: & here S.
 Paul admonish-
 eth vs of them.

men, apt to teach, ¹ suffering the euil men
 patiently,
 25 Instructing them with meeknes that
 are contrarie^m minded, prouing if God
 at any time wil giue them repentance,
 that they may knowe the truth,
 26 And ² that they may come to amend-
 ment out of the snare of ³ deuill, which
 are taken of him at his wil.

¹ He prophesieth of the perous times, ² setteth
 out hypocrites in their colours, ³ sheweth the
 state of the Christians, ⁴ And howe to auoide
 dangers, ⁵ Also what profite cometh of the
 Scriptures.

1 ¹ This knowe also, that in the ² last
 dayes that come perous times.
 2 ³ For ⁴ men shalbe louers of their
 owne felous, couetous, boasters, proud,
 cursed speakers, disobedient to pa-
 rents, vnhankfull, vnholp,
 3 Without natural affection, trucebrea-
 kers, false accusers, intemperate, fierce,
 despisers of them which are good,
 4 Traitors, headie, hye minded, louers
 of pleasures more then louers of God,
 5 Having a shewe of godlines, but haue
 denied the power thereof: turne away
 therefore from such.
 6 For of this sort are they which ⁷ creepe
 into houses, and leade captiue simple
 women laden with sinnes, and led with
 diuers lustes,
 7 Which women are euer learning, and are
 neuer able to come to the knowledge of
 the truth.
 8 ⁸ And as Iannes and Jambres with-
 stood Moyses, so doe these also resist
 the truth, men of ⁹ corrupt mindes, repre-
 bate concerning the faith.
 9 But they shal preuaile no longer: for
 their madnes shall be euidnt vnto all
 men, as theirs also was.
 10 ¹⁰ I But thou hast fully knowen my
 doctrine, maner of liuing, ¹¹ purpose,
 faith, long suffering, loue, patience,
 11 Persecutions, and afflictions which
 came vnto me at ¹² Antiochia, at Icon-
 um, and at Ispri, which persecutions
 I suffered: but from them all the Lorde
 deliuered me.
 12 ¹³ Pea, and all that will liue godly in
 Christ Iesus, shall suffer persecution.
 13 But the euil men and ¹⁴ deceiuers, shal
 ware worse and worse, deceining, and
 being deceived.
 14 But continue thou in the thinges
 which thou hast learned, and art per-
 swaded thereof, knowing of whom thou
 hast learned them:
 15 And that thou hast knowen the help
 Scriptures of a childe, which are a-
 ble to make thee wise vnto saluation
 through the faith which is in Christ
 Iesus.

16 ¹⁶ For the whole Scripture is giuen by
 inspiration of God, and is profitable to
 teach, to reprove, to correct and to in-
 struct in righteousness.
 17 That the ¹⁷ man of God may be sabsof f Which is con-
 lute, being made perfect vnto all good tent to be go-
 woikes, urned by Gods
 worde.

g The onely Scripture sufficeth to leade vs to perfection.

CHAP. LIII.

¹ He exhorteeth Timotheus to bee seruent in the
 worde, and to suffer aduersitie, ² Maketh men-
 tion of his owne death, ³ And biddeih Timo-
 thee come vnto him.

1 ¹ I ² Charge thee therefore before God, ³ Or, admiro.
 I And before the Lorde Iesus Christ,
 which shall iudge the quicke and
 dead at his appearing, and in his king-
 dome,
 2 Preach the word: be instant, ³ in leas
 son and out of season: impute, rebuke,
 exhort with all long suffering and doc-
 trine.
 3 For the time wil come, when they wil
 not suffer whollome doctrine: but ha-
 uing their eares itching, shall after their
 owne lustes get them an heape of tea-
 chers,
 4 And shall turne their eares from the
 truth, and shall be giuen vnto ⁵ fables, ⁶ To false and
 5 But watch thou in all thinges: suffer vnprofitable do-
 aduersitie: doe the woike of an Euang-
 gelist: make ⁷ thy munisterie stille c So behaue
 known, they selfe in this
 6 For I am nowe readie to be ⁸ offered, office, that men
 and the tyme of my ⁹ departing is at may be able to
 hand, charge thee w
 7 I haue fought a good fight, and haue
 finished my course: I haue kept the
 fapth.
 8 For henceforth is layde by for me the
 crowne of righteousness, which the
 Lorde the righteous iudge shall giue
 me at that day: and not to me onely,
 but vnto all them also that loue his ap-
 pearing.
 9 Make speede to come vnto me at once.
 10 For Demas hath forsaken me, and
 hath embraced this present world, and
 is departed vnto Thessalonica. Cres-
 cens is gone to Galatia, Titus vnto
 Dalmatia.
 11 ¹² ¹³ ¹⁴ Onely Luke is with me. Take
 Marke and bring him with thee: for he
 is profitable vnto me to minister.
 12 And Tychicus haue I sent to Ephes-
 sus.
 13 The ¹⁴ e cloke that I left at Troas with
 Carpus, when thou comest, bring
 with thee, and the bookes, but specially
 the parchments.
 14 Alexander the coppersmith hath done
 me much euil: the Lorde rewarde him
 according to his woikes.
 15 Of whom be thou ware also: for he
 withstood our preaching soye.
 16 At my first answering ¹⁷ no man assisted
 me, but all forsooke me: I pray God, that
 it may not be laud to their charge.
 p n n n, iii, 17 Not: forsaken him.

¹ Pet. 1. 28.
 a Leauie none
 they selfe in this
 occasion to
 preach and to
 profite.
 b To false and
 vnprofitable do-
 ctine.
 c So behaue
 office, that men
 may be able to
 charge thee w
 nothing, but ra-
 ther approue
 thee in all
 things.
 d Reade Phil.
 2. 17.
 e Or, dissoluing.
 Col. 4. 10, 14.
 e Hereby it is
 manifest that Pe-
 ter as yet was
 not at Rome, &
 if euer he were
 there, it is vncer-
 taine.
 f Some reade
 cosser: others,
 booke.
 h If S. Peter had
 bene there, he
 would not haue
 forsaken him.

- 17 **W**ithstanding the **Loide** assisted me, and strengthened me, that by me the preaching in ght be fully known, and that all the Gentiles should heare, and I was delivered out of the mouth of the yron.
- 18 And the **Loide** will deliver me from every ¹ evil worke, and will preserve me unto his heavenly kingdom: to whom be praise for ever and ever, Amen.
- 19 Salute **Pisca**, and **Aquila**, and the ² household of **Nesiphorus**.
- 20 **Erastus** abode at **Corinthus**: **Tro-**

- phimus** I left at **Philileum** sick.
- 21 **Make** haste to come before winter. **Eubulus** greeteth thee, and **Dubens**, and **Imus**, and **Claudia**, and all the brethren.
- 22 **The** **Loide** **Jesus** **Christ** be with thy spirit. Grace be with you, Amen.
- The** second **Epistle** written from **Rome** unto **Timotheus** the first **Bishop** elected, of the Church of **Ephesus**, when **Paul** was presented the second time before the **Emperour Nero**.

THE EPISTLE OF PAUL to Titus.

THE ARGUMENT.

When **Titus** was left in **Creta** to finish that doctrine which **Paul** had there begunne, **Satan** stirred up certaine which went about not only to overthrowe the government of the Church, but also to corrupt the doctrine: for some by ambition would have chursh in them selves to be pastours: others, vnder pretext of **Moses** Lawe brought in many trifles. Against these two fortes of men **Paul** armeth **Titus**: first teaching him what manner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the adversaries, and amongst other things he noteth the Jewes which put a certaine holines in meates, and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to every mans vocation. Against the which if any man rebel or els doeth not obey, he willett him to be avoyded.

CHAP. I.

- 5 He aduertiseth **Titus** touching the government of the Church. 7 The ordinance and office of ministers. 12 The nature of the **Cretians**, and of them which sowe abroad Jewish fables and inventions of men.

Or, minister.

Paul a ¹ servant of God, and an ² Apostle of **Jesus** **Christ**, according to the ³ faith of God's elect, and to the knowledge of the truth which is according to godlines,

- 2 Under the hope of eternall life, which God that can not lye, hath ⁴ promised before the ⁵ world began:
- 3 But hath made his word manifest in due time through the preaching, which is ⁶ committed unto me, according to the commandement of God our ⁷ Saviour:
- 4 To **Titus** my naturall ⁸ and some according to the common faith, grace, mercie and peace from God the Father, and from the **Loide** **Jesus** **Christ** our Saviour.
- 5 For this cause left I thee in **Creta**, that

thou shouldest continue to rediesse the things that remaine, and shouldest ordaine Elders in every citie, as I appointed thee,

- 6 ¹ If any be blamelesse, the husband of one wife, having faithfull children, which are not slandered of riot, neither are disobedient.

7 For a bishop must be blamelesse, as ² God's steward, not froward, not angry, not given to wine, no striker, not given to filthy lucre,

8 But sober, one that loveth ³ goodnesse, wife, righteous, ⁴ holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and reprove them that say against it.

10 For there are many disobedient and vain talkers, and deceivers of mindes, chiefly they of the ⁵ Circumcision,

11 Whose mouthes must bee stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them selves, even one of their owne ⁶ prophets said, The **Cretians** are

joined with **Christe**. ⁷ He calleth **Epimenides** the Philosopher, or Poet, whose verse hee here reciteth, a Prophet, because the **Cretians** so esteemed him: and as **Laertius** writeth, they sacrificed unto him as to a God, forasmuch as hee had a marvellous gift to understand things to come, which thing **Satan** by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

1. Tim. 3. 2.

¹ That is, without all infamie, whereby his autoritie might be diminished. ² Who hath the dispensation of his gifts, ³ Or, sensibly. ⁴ Or, good men.

⁵ Toward men. ⁶ Toward God.

⁷ Which were not onely the Jewes, but also the Heronites, and Gherinthians hereicks, which taught that the Lawe must be

a That is, to preach the faith, to encrease their knowledge, to teache them to live godly, that at length they may obtaine eternall life. b Hath willingly, and of his mere liberalitie, promised without foreseeing our faith or workes as a cause to move him to this free mercie. *Rom. 16. 25. eph. 3. 6.*

c Who both giueth life, and preserveth life. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, **Paul** begate him as his sonne in faith.

allwapes liues, euill beastes, slow bel-
lics.
13 This wisdom is true: wherfoze rebuke
them tharpe, that they may be found
in the faith,
14 And not taking heede to *Iewish fa-
bles and commandements of men, that
turne from the tructy.
15 Vnto the pure *are all thyngs pure, but
vnto them that are defiled, & vubeele-
ung, is nothing pure, but euen they
minde and consciences are defiled.
16 They professe that they knowe God,
but by *woydes they denie him, and are
abominable and disobedient, and vnto
euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine,
and telleth him howe he shall teach all degrees to
behaue themselves, 21 Through the benignt of the
grace of Christ.
1 **B**e speake thou the thyngs which
become *wholsome doctrine,
2 That the elder men be sober, ho-
nest, discrete, found in the faith, in loue,
and in patience.
3 The elder women likewise, that they be
in such behauiour as becometh holynes,
not false accusers, not given to much
wine, but teachers of honest thyngs,
4 That they may instruct yong womē
to be sober minded, that they loue their
husbands, that they loue their childer,
5 That they be discrete, chaste, keeping at
home, good and *subiect vnto their hus-
bands, that the worde of God be not es-
tablished.
6 That yong men likewise, that they
be sober minded.
7 A boue all thyngs shew they selfe an ex-
ample of good workes with vncorrupt
doctrine, with grauitie, integritie,
8 And with the wholsome worde, which
cannot be reproued, y he which wish-
teth, may be ashamed, hauing no-
thing concerning pou to speake euill of.
9 *Let seruants be subiect to their mas-
ters, and please them in all thyngs, not
answering againe.
10 Neither pphers, but that they shew
all good faithfulness, that they may ad-
oine the doctrine of God our Saviour
in all thyngs.
11 *For the grace of God, that bring-
eth *saluation vnto all men, hath ap-
peared,
12 And teacheth vs that we should denie
vngodlines, and worship lustes, and
that wee shoulde liue soberly, and
righteously, and godly in this present
worlde,
13 Looking for the blessed hope, and ap-
pearing of the glorie of y mighty God,
and of our saviour Iesus Christ.
14 Who gaue himselfe for vs, that hee
might redeeme vs from all iniquitie, and
purge vs to be a peculiar people vnto

himselfe, zealous of good workes.
15 These thyngs speake, and exhort, and
rebuke with all authoritie. See that no
man despise thee.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He
meaneth Titus to beware of foolish and vnpro-
fitable questions, 23 Concluding with certaine pri-
uate matters, 25 And salutations.
1 **P**ut them in remembrance that they
*are subiect to the principalities &
powers, & that they be obedient, &
readie to enery good worke,
2 That they speake euill of no man, that
they be no fighters, but soft, shewing all
meeknes vnto all men.
3 *For we our selues also were in times
past vniwise, disobedient, deceyued, ser-
uing the lustes and diuers pleasures, he-
ding in maliciousnes & enuie, hatefull,
and hating one another.
4 But when the bountyfullnes and loue
of God our Saviour towards man ap-
peared,
5 *Not by the workes of righteousness,
which we had done, but according to
his mercie he saued vs, by the *washing
of the newe birth, and the renewing
of the holy Ghost,
6 Which he shedde on vs abundantly,
through Iesus Christ our Saviour,
7 That wee, being iustified by his grace,
shoulde be made heyes according to the
hope of eternal life.
8 This is a true saying, and these thyngs
I will thou shouldest affirme, that they
which haue belened in God, might
be careful to shew forth good workes.
These thyngs are good and profitable
vnto men.
9 *Beware foolish questions, and ge-
nealogies, and contentions, and braw-
lings about the Lawe: for they are vni-
profitable and vaine.
10 *Reiect him that is an heretike, after
once or twice admonition,
11 Knowing that he that is such, is *per-
uerced, and s sinfully being damned of
his owne selfe.
12 When I shal send Artemas vnto thee,
or Tychicus, be diligent to come to me
vnto Nicopolis: for I haue determi-
ned there to winter.
13 Winge Zenas & the expounder of the
law, and Apolos on their iourney dili-
gent, that they lacke nothing.
14 And let ours also learne to shew forth
good workes for necessary vs that
they be not fruitlesse.
15 All that are with mee, salute thee.
Greete them that loue vs in the faith.
Grace be with you all, Amen.

To Titus, elect the first Bishop of the
Church of the Cretians, written from
Nicopolis in Macedonia.

that he was an interpreter of } Law of Moses,

e As becometh
the ambassa-
dour of God.
Rem. 13.1.
1. pet. 2. 13. 14.
a Although the
rulers be infidels
yet we are bound
to obey them
in ciuil policies,
and where as
they command
vs nothing a-
gainst the worde
of God,
1. Cor. 6. 1. 1.
b For let vs
consider what
we our selues
were when God
shewed vs fauour
2. Tim. 1. 9.
c God doeth
not iustifie vs for
respect of any
thing, which he
seeth in vs, but
doth preuent vs
with his grace &
freely accepteth
vs.
d Baptisme is a
sure signe of our
regeneration,
which is wrought
by y holy Ghost.
1. Tim. 1. 4. & 5.
2. Tim. 2. 16. 21.
e This com-
mandment is giuen
to the minister,
& so particu-
larly to all men to
whom the sword
is not commit-
ted: but els the
magistrate,
whose chiefe
office is to main-
teine Gods glo-
ry in his church,
ought to cut of
all such rotten &
infectious mem-
bers fro y body.
f So that there
is no hope of a
mendment.
g Willingly, &
wittingly.
h It is probable,
as Apollos, &c.

1. Tim. 1. 4.

Rom. 14. 20.

1 Forasmuch as
they stave at
thyngs of no-
thing and passe
not for them, that
are of importance,
and so giue them-
selues to all wicked-
nes.

a Wherewith
our soules are
fed and mainte-
ined in health.

b Not running to
and fro with-
out necessarie
occasions, which
is a signe of
lightnesse.
Ephes. 5. 22, 23, 24.

Ephes. 6. 1.
colos. 3. 22.
1. pet. 2. 18.

1. Cor. 1. 2.

c Of what con-
dition or state so
euer they be.

d Most dere and
precious.

THE EPISTLE OF PAUL

to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For farre passing the basenes of his matter, he flyeth as it were vp to heaven, and speaketh with a diuine grace & maiestie, Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth.

4 He reioyceth to beare of the sayth and losse of Philemon, 9 VVhom he desireth to forgive his seruāt Onesimus, & louingly to receiue him againe.

1 **N**il a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deere sister Apphia, and to Archippus our fellowe soldier, and to the Church that is in thine house:

3 Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and sayth, which thou hast toward the Lord Iesus, and toward all Saintes)

6 That the fellowship of thy sayth may be made fruitful, and that whatsoeuer good thing is in pou^r through Christ Iesus, may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saintes hearts are comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is comenient,

9 Yet for lones sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus, to whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therfore

receiue him, that is mine owne bowels, 13 Whom I would haue retained wth me, in thy stead he might haue ministered vnto me in the bonds of the Gospell.

14 But without thy minde would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

15 It may be that he therfore departed for a season, that thou shouldst receiue him for euer,

16 Not nowe as a seruāt, but aboue a seruāt, euen as a brother beloued, specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therfore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompence it, albe it I do not say to thee, that thou owest vnto me euen thine owne selfe.

20 Pea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Whosoer also prepare mee lodging: for I trust through your prayers I shal be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruāt.

d He fled away from thee.

e For he is thy seruāt by condition, and also now the Lordes; so that both for thine owne sake and for y^e Lords thou oughtest to loue him.

f That al thine is mine, and all mine is thine.

g Graunt me this benefite, which shal be most acceptable vnto me of all others.

h That is, for Christs cause.

THE EPISTLE TO THE HEBREWES.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines wimes, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his coming al ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the prophecies, & therefore not onely Moses was inferior to him, but also the Angels; for they al were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, & is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, wherof al the Levitical Priests were but shadowes, & therefore at his coming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. ver. 11.

1. Thess. 1. 2.
2. Thess. 1. 1.

a Thy benivolence toward the Saintes, which procedeth of a liuely and effectual sayth.

b That experience may declare that you are the members of Iesus Christ.
c Meaning their inward partes & affections were through his charitable comforted.

Col. 4. 9.

unto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18 to the twenty and five verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from that vers. 25, to the beginning of the last chap. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the ende in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and dietfull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

1 O  In sundrie times and in diuerse maners God spake in the olde time to our fathers by the Prophets:

2 In these last daies he hath spoken vnto vs by his Sonne, who he hath made heire of all things, by whom also he made the worldes,

3 Who being the brightnes of the glory, and the ingraued forme of his person, and bearing by all things by his mighty worde, hath by him selfe purged our sinnes, and siteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the Angels in as much as he hath obtained a more excellent name then they.

5 For vnto which of the Angels sayde he at this day begate I thee? And againe, I will be his Father, and he shall be my Sonne?

6 And againe when he bringeth in his first begotten Sonne into the world, he saith, * And let all the Angels of God worships him.

7 And of the Angels he saith, * He maketh the Spirits his messengers, and his ministers a flame of fire.

8 But vnto the sonne he saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnes above thy fellows.

10 And * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine handes.

11 They shall perish, but thou dost remaine: and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou folde the, and they shall be changed: but thou art the same and thy yeeres shall not faile.

13 Vnto which also of the Angels sayde hee at any time, * Sit at my right hand, till I make thyne enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heres of saluation?

Psal. 110. 1, 2. Mat. 22. 44. 1. Cor. 15. 25. chap. 10. 11.

CHAP. II.

1 He exhorteth vs to be obedient vnto the newe Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessarie that for our sakes he should take such a humble state vpon him, that he might be like vnto his brethren.

1 Wherefore we ought diligently to giue heede to the things which we haue heard, least at any time we shoulde let them slippe.

2 For if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of rewarde,

3 Howe shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him.

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and giftses of the holy Ghost, according to his owne will.

5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, What is man, that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels: thou crownedst him with glory and honour, and hast set him above the workes of thine handes.

8 * Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be sub-

a We must diligently keepe in memory the doctrine, which we haue learned lest like vessels full of chappes we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. A. 7. 53.

c As the Gospel is, which only offereth saluation.

d That is, the Apostles.

e Which Essay calleth the newe heauens, and the newe earth. Chap. 6. 17. whereof Christ is the father, Isa. 9. 6. that is, the head of vs his members, Psal. 8. 2.

f He speaketh here chiefly of the faithfull, which are made through Christ citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part. g In making him fellow heire with Christ. Mat. 1. 18. 2. Cor. 13. 17. philip. 1. 9. 40. 11.

a God, who is euer constant, & mercifull to his church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundrie sorts: but now last of al he hath fully declared all truth to vs by his Sonne.

b So that now we may not credit any new reuelations after him.

c He entreatheth here of Christ, both as touching his perso, which is verie God, and verie man, by whom all things are made, & also as touching his office, whereby he is King, Prophet, and Priest.

Psal. 7. 7. 6. col. 1. 15.

d The liuely image and pattern, so that he that seeth him, seeth the Father. Iohn. 14. 9. for els the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes. f Much more then, then all other things created. *Psal. 1. 7. chap. 1. 5. alt. 13. 33.* g Because he was at the time appointed, declared to the world. *1. Sem. 7. 1. 4. 1. chro. 22. 10. Psal. 97. 7. Psal. 104. 4.* h He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal. 145. 6. 7.* i The administration of thy kingdome is iust. k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him. euery one according to his measure. *Psal. 102. 25.*

h To the which
object that they
see not these
things accompli
shed in man, the
Apostle answere
th that they
are fulfilled in
Christ our cap
taine, who lea
deth his to the
same glorie with
him.
i To man, as
he is of Christ,
k By his vertue
which most
manifestly ap
peareth in the
church,
l Iesus Christ by
his humbling him
selfe and taking
vpon him the
forme of a ser
uant, which was
our flesh, and
mortalitie, gi
ueth vs assurance
of our salua
tion.
n Therefore we
by afflictions are
made like to
the Sonne of
God.
o The head and
the members
are of one na
ture: so Christ
which sanctifieth
vs, & we that are
sanctified, are all
one by the vnion
of our flesh,
p Psal. 22. 31.
q Meaning, that Christ touching his humanitie put his trust in
God, Isa. 53. 12.
r I say speaketh this of him selfe and his disci
ples, but properly it is applied to Christ the head of all mini
sters. Hose. 13. 14. 1. cor. 15. 55.
s Not Gods anger,
t Not the nature of Angels but of man.
u Not onely as touching na
ture but also qualities, only sinne except.
v Forasmuch as he
is exercised in our miseries, we may be assured, that at all times
in our tentations he will succour vs.

iect unto him. ^h But we yet see not all
things subdued vnto him.
9 But we see Iesus ^k crowned with
glorie and honour, which was made a
little inferiour to the Angels, through
the suffering of death, that by Gods
grace he might taste death for all men.
10 For it became him, for whome are all
things, and by whome are all things,
seeing that he brought many children
vnto glorie, that he should consecrate
the ^l Prince of their saluation through
afflictions.
11 For he that sanctifieth, & ther which
are sanctified, are all ^o of one: where
fore he is not ashamed to call them
brethren,
12 Saying, * I will declare thy name
vnto my ^p brethren: in the mides of
the Church will I sing praises to thee.
13 And againe, * I will put my ^q trust in
him. And againe, * a Beholde, here
am I, and the children, which God
hath giuen me.
14 Forasmuch then as the children
were partakers of flesh and blood, he
also himselfe likewise tooke part with
them, that he might destroy ^r through
death, him that had ^s power of death,
that is the deuill,
15 And that he might deliuer all them,
which for feare of ^t death were all their
life time subiect to bondage.
16 For he in no sort tooke the ^u Angels,
but he tooke the seede of Abraham.
17 Wherefore ^v in all things it became
him to be made like vnto his brethren,
that he might be mercifull, and a faith
full high Priest in things concerning
God, that he might make reconcilia
tion for the finnes of the people.
18 For in that he ^w suffered, and was
tempted, he is able to succour them
that are tempted.

o This proueth Christes humanitie. Psal. 138. 2.
p Meaning, that Christ touching his humanitie put his trust in
God, Isa. 53. 12.
q I say speaketh this of him selfe and his disci
ples, but properly it is applied to Christ the head of all mini
sters. Hose. 13. 14. 1. cor. 15. 55.
r Not Gods anger,
s Not the nature of Angels but of man.
t Not onely as touching na
ture but also qualities, only sinne except.
u Forasmuch as he
is exercised in our miseries, we may be assured, that at all times
in our tentations he will succour vs.

CHAP. III.

8 He requireth them to be obedient vnto the word
of Christ, ⁹ VVho is more worthy then Moses.
12 The punishment of such as will harden their
hearts, not to beleue, that they might haue
eternall rest.

Therefore, holp brethren, partakers
of the heauenly vocation, ² confis
der the Apostles and high Priest of
our ³ profession Christ Iesus:
Who was faithful to him that hath
appointed ⁴ him, euen as ⁵ Moses was
in all his house.

To be the ambassadour and his Priest. Rom. 12. 7.

3 For this man is counted worthy of
more glorie then Moses, inasmuch as
he which hath builded the house, ⁴ hath
more honour then the house.
4 For enery house is builded of some
man, and he that hath built all things,
is ⁵ God.
5 Now Moses verely was faithful in
all his house, as a seru int, for a witnes
of the things which should be spoken
after.
6 But Christ is as the Sonne, ouer his
owne house, whose ⁷ house we are, if we
hold fast the confidence and the re
ipecting of the hope vnto the ende.
7 Wherefore, as the help ⁸ Christ saith,
* To day if ye shall heare his voyce,
8 Harden not your heartes, as in the
prouocation, according to the day of
the tentation in the wilderness,
9 Where your fathers tempted me,
proued me, and sawe my wayes four
ty peeres long.
10 Wherefore I was grieved with that
generation, and said, They erre euen in
their heart, neither haue they knowen
my wayes.
11 Therefore I sware in my wrath, ¹² If
they shall enter into my ¹³ rest.
12 Take heede, Brethren, least at any
time there be in any of you an euill
heart, and unfaithfull, to depart away
from the liuing God.
13 But exhort one another daily, while
it is called ¹⁴ To day, least any of you be
hardened through the deceitfulness of
sinne.
14 For we are made partakers of
Christ, if we keepe fast vnto the ¹⁵ ende
of the ¹⁶ beginning, wherewith we are by
holden,
15 So long as it is sayde, To day if
ye heare his voyce, harden not your
heartes, as in the prouocation.
16 For some when they heare, prouo
ked ¹⁷ him to anger: howbeit, not all
that came out of Egypt by Moses.
17 But with whome was he displeased
fourty peeres? Was he not displeas
ed with that that sinned, ¹⁸ whose ¹⁹ kar
tes keises fell in the wilderness?
18 And to whome sware he that they
should not enter into his rest, but vnto
them, that obeyed not?
19 So we see that they coulde not enter
in, because of vnbeleife.

1 Which is by faith to embrace and hold fast the true doctrine
of Iesus Christ. ² Or, foundation of our assurance.
3 The word without faith is vproffable.
4 The Sabbath or rest of the Christians.
5 The punishment of vnbeleueers.
6 The nature of the word
of God.
7 That is, Christ.
8 The house of God.
9 The house of God.
10 The house of God.
11 The house of God.
12 The house of God.
13 The house of God.
14 The house of God.
15 The house of God.
16 The house of God.
17 The house of God.
18 The house of God.
19 The house of God.

CHAP. IIII.

Let vs feare therefore, lest at any
time by forsaking the promises
of entering into his rest any of you
should seeme to be deppriued.

2 For

2 He compareth the preaching of the Gospel, as it were, to wine, whereof if we wil taste, that is, heare & vnderstand with profit, we must ceper or mixe it with faith.
Psalm. 95. 11.
 3 Although that God by his rest, after the creatiō of his workes, signified the spirital rest of the faithful, yet he hware to giue rest in Chanaan, which was but a figure of the heavenly rest, and dured but for a time.
 c The perfection of Gods workes, and so his rest signifie our heavenly rest.
Gen. 2. 2. & 3. 14.
 d That is, in the psalmes.
Chap. 37.
 e Meaning Ioshua.
 f Hie cast of his appetites, mortified his flesh, renounced his selfe, and followeth God.
 g For it mortally woundeth the rebellious, & in the elect it killeth the old man that they should liue vnto God.
 h Where the affections are,
 i Which containeth wil and reason,
 k As that thing which is clef a-sunder euen through the middes of the backe, and so is made open, that it may be seene throughout.
 l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

3 He compareth Iesus Christ with the Levitical Priests, shewing wherein they either agree, or dissent. 11 Afterward he reproveth the negligence of the Levites.

1 For every hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both gifts and sacrifices for sinnes.
 2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the waie, because that he also is compassed with infirmities,
 3 And for the same sake he is bounde to offer for sinnes, as well for his owne parte, as for the peoples.
 4 And no mā taketh this honour vnto him selfe, but he that is call. d of God, as was Aaron.
 5 So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but he p saide vnto him, Thou art my Sonne, this day begate I thee, gaue it him.
 6 As he also in another place speaketh, Thou art a Priest for euer after the order of Melchisedec.
 7 Which in the dapes of his fleshe dyd offer by prayers and supplications, with a strong crying and tears vnto him, that was able to saue him from death, & was also heard in that which he feared.
 8 And though he were the Sonne, yet learned hee obedience, by the thinges which he suffered.
 9 And being consecrate, was made the authour of eternal saluation vnto all them that obey him.
 10 And is called of God an hie Priest after the order of Melchisedec.
 11 Of whom we haue many things to say, which are hard to be uttered, because ye are dull of hearing.
 12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teache you f first the principles of the word of God: and are become such as haue neede of milke, and not of strong meate.
 13 For every one that useth milke, is in respect in the word of righteousness: for he is a babe.
 14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discern both good and euill.

CHAP. VI.

1 Hee proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be steadfast and patient, 18 Forasmuch as God is sure in his promise.
 1 Therefore, leaving the doctrine of the beginning of things, let vs bee led forward vnto perfection, not lapsing againe the foundation of repentance from dead workes, & of faith toward God,

a That is, the first rudiments of our Christian religion.
 b He mentioneth five pointes of catechisme, which was then

in vse: the confession of amendement of life: the summe of the faith: a briefe explication of Baptisme, and laying on of handes the article of the resurrection, and the last iudgement.

c Then y^e v^e of Baptisme was declared, when on the solemne daies appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word.

Mat. 12. 37. 12.

2. pet. 1. 20. chap. 10. 26.

e They which are apolitates, & sinne against the holie Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and can not repent.

f Whereby it may appeare, that you are fully persuaded of life everlasting.

g As the holy fathers, Prophets and martyrs, that were before vs.

Gen. 12. 2. & 17. 4. and. 22. 17.

h Because of mans wickednes, which will not beleue God except he sweare i Gods worde & oth, are two things in him vnnchangeable.

k He returneth to the comparison betwene Christs Priesthode & the Levitical which he had begun in f 5. chap.

l Which is heauen whither Christ is gone before to prepare vs place.

2 Of the doctrine of baptisms, & lapsing out of handes, and of the resurrection out from the dead, and of external iudgement.

3 And this will we do^d if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God and make a mocke of him.

7 For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprobous, and is neere unto cursing, whose ende is to be burned.

9 But beloued, we haue persuaded our selves better things of you, and such as accompanie saluatio, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue, which pee shewed towards his name, in that ye haue ministered vnto the Saintes, and yet minister.

11 And we desire that euery one of you shewe the same diligence, to the fulfilment of hope vnto the ende,

12 That ye be not slothfull, but followers of them, which through faith and patience, inherite the promises.

13 For when God made the promes to Abraham, because he had no greater to sweare by, he sware by him selfe,

14 Saying, * Surely I wil abundantly blesse thee and multiply thee marvellously.

15 And so after that he had taried patiently, he enioyed the promes.

16 For men verely swaue by him that is greater then themselves, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promes the stables of his counsell, bounde himselfe by an othe,

18 That by two immutable things, wherein it is impossible that God should lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, both sure and stedfast, and it^k enstreth into that which is within the vaille,

20 Whither the forerunner is for vs entered in, euen Jesus that is made an high Priest for ever after the order of Melchisedec.

CHAP. VII.

a Hee compareth the Priesthode of Christ vnto

Melchisedec, 11 Also Christs Priesthode with the Leuites.

F In this Melchisedec* was King of Salem, the Priest of the most high God, whome Abraham, as he returned from the slaughter of the kings, and blessed him:

2 To whom also Abraham gaue p^r tithes of all things: who first is by interpre^ration King of righteounesse: after that, he is also King of Salem, that is, King of peace,

3 Without a father, without mother, without kindred, and hath neither beginning of his daies, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for ever.

4 Nowe consider how great this man was, vnto whom euen the Patriarche Abraham gaue the tythe of the spoiles,

5 For verely they which are the children of Levi, which receive the office of the Priesthode, haue a *^c commaundement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they^d came out of the loynes of Abraham.

6 But hee whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction the lesse is blessed of the greater.

8 And here me that dpe, receive tithes: but there he receiveth them, of whom it is witnessed, that he^e is trueth.

9 And to say as the thing is, Levi also which receiveth tithes, payed tithes in Abraham:

10 For he was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bin by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the Lawe.

13 For he of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen by an other Priest.

16 Which is not made Priest after the Lawe^b of the carnall commaundment, but after the power of the endles life.

17 For hee testifieth thus, * Thou art a Priest for ever, after the order of Melchisedec.

18 For the commaundment that went

Gen. 14. 18.

a So called, because f^r Moses maketh no mention of his parents or kindred, but as he had bene sodainly sent of God, into the worlde to be a figure of Christ our everlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

b That is, the chief of fathers.

c Num. 18. 21. deui. 1. 8. 13.

d Jos. 14. 4.

e The Leuites had commaundment to receive that, which Abraham gaue, freely to Melchisedec.

f Were begot of Abraham.

g The Leuites receiued tithes of their brethren but Melchisedec of Abraham the patriarche: therefore his priesthode is more excellent then f^r Levitical.

h Because there is no mention of his death.

i The Lawe and the priesthode are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Law maker.

j Which stood in outward and corporall ceremonies.

k Psal. 110. 4. chap. 5. 6.

1 For the Lawe hath no vertue nor profit til a man be come to Christ.

Or it was an introduction of a better hope.

Psalm. 110. 4.

k Therefore all others are blasphemous, y^e either make them selues his successors, or pretend anie other sacrifice.

l The fruite of his Priesthode is to saue, and y^e fully & perfectly, not by supplying that that wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmities.

Leuit. 16. 6.
m And can not without blasphemie be said to be offered againe, or els by anie creature: for none could offer him, but him selfe.

n Not that it was first made after the Lawe was giuen: but because the declaration of that eternal othe was then reuiled to the world.

a That is, heauē.

b Which is y^e bodie of Christ.

c For els it shuld be corruptible.

d He proueth y^e Christs bodie is y^e true Tabernacle, and that he must needes be made man, to y^e intent that he might haue a thing to offer, which was his bodie.

Exod. 37. 40.
act. 17. 44.

afore, is disannulled, because I of the weaknes thereof, & vnprofitableness.

19 For the Lawe made nothing perfect, but y^e bringing in of a better hope made perfect, whereby we drawe neere vnto God.

20 And so much as it is not without an othe (for these are made Priestes without an othe:

21 But this, he is made with an othe by him that saide vnto him, * The Lord hath sworne, & will not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 As so much is Iesus made a suretie of a better * Testament.

23 And among them many were made Priestes, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an^e euermlasting Priesthood.

25 Wherefore, he is able also¹ perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an he Priest it became vs to haue, which is holy, harmelesse, defiled, separate from sinners, and made hier then the heauens:

27 Which needed not daily as those he Priestes to offer by sacrifice, * first for his owne finnes, and then for the peoples: for that did he^a once, when he offered by him selfe.

28 For the Lawe maketh men high Priestes, which haue infirmite: but the worde of the othe that was^b since the Lawe, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing as well of the Levitical Priesthood, as of the oldo Covenant by the spiritall and euermlasting Priesthood of Christ, & And by the newe Covenant.

I N Owe of the things which we haue spoken, this is the summe, that we haue said an he Priest, that sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the^a Sanctuary, and of the true^b Tabernacle which the Lord vighr, and not^c man.

3 For^d euery he Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moyses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all things as

cording to the^e paterne, shewed to thee in the mount.

6 But nowe our hie Priest hath obtained a more excellent office, inasmuch as he is the Mediator of a better^a Testament, which is established by better promises.

7 For it that first Testament had bene faultlesse, no place shoulde haue bene sought, for the second.

8 For in rebuking them he saith, * Beside, the dapes will^c come, saith the Lord, wh^e I shall make with the house of Irael, and with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I rooke them by the hand, to leade them out of the land of Egypt: for they^b turned not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Irael, After those dapes, saith the Lord, I will put my lawes in their mind, & in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not^c reach euery man his neighbour & euery man his brother, saying, knowe the Lord: for all shall knowe me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrightrousnes, and I will remember their finnes and their iniquities no more.

13 In that he saith a newe Testament, he hath aduocate the olde: nowe that which is disannulled and waxed olde, is ready to vanish away.

shall knowe God much more perfectly through Christ.

CHAP. IX.

1 Howe that the ceremonies and sacrifices of the Lawe are abolished. **11** By the eternitie and perfection of Christes sacrifice.

1 HEN the first^a Testament had also^b ordinances of religion, and a^c world^d Sanctuary.

2 For the first^e Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holp place.

3 And after the^f seconde baile was the Tabernacle, which is called the Holp: est of all,

4 Which had the golden censer, and the worke of the Testament overlaid round about with golde, wherein the golden pot which had manna, was, and^g Harons rodde that had budded, and the^h tables of the Testament.

5 * And ouer the worke were the glorious Cherubins, shadowing the mercp seat: of which things we will notⁱ nowe speake particularly.

6 Nowe when these things were thus ordeined the Priestes went alwayes into the first Tabernacle, and accom-
plished

e Seeing the offerings of the Levites were but shadows of heauenly things, as appeareth by the oracle to Moyses, it followeth that Christs heauenly Sanctuary, his Tabernacle and office are farre more excellent.

Or, Covenant.

Ter. 31. 31.

rom. 11. 27.

ebai. 10. 16.

That is, when Christ shall remit our finnes by y^e preaching of the Gospell. **g** Signifying y^e there shoulde be no more diuision, but all shall be made one Church.

h Man by transgressing the bands of the covenant, could not enioy the commoditie thereof.

i Men shal not in the time of the Gospell be so ignorant as they were before, but

Or, tabernacle.

Or, ceremonies.

a Not heauenlie

and spirittual.

Exod. 26. 1. & 36. 1.

b That is, on the inward side of y^e vaile which was hid from the people.

Nom. 17. 10.

1 King. 8. 9.

2. chro. 3. 10.

Exod. 25. 22.

Or, cover of the Arke.

Exod. 30.10.
Leuit. 1.5.2.

¹⁰Or, errors.

c For so long as the hie Priest offered once a yere for his own finnes and d for y peoples, and also while this earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christs blood, could not be entred into.

¹¹Or, perfect.
d Neither yet him for whom they were of. freed.

e Which ceremonies although they were ordained of God, yet considered in themselves, or els compared w Christ, are but carnal, grosse, & earthly and touch not the soule.

f Til the new testament was appointed.

g Which was his bodie & humane nature.

h Which is heavenly.

i For Christ was the sacrifice, the Tabernacle and the Priest.
Leuit. 1.6.14.
nom. 19.4.

j The Leuitical Priest offered beasts blood: but Christ y true & eternal Priest offered his owne blood, which was most holy and pure: the Leuitical Priest offered yereley, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holy for euer all them that beleue.

plished the seruice.
7 But into the second went the * high Priest alone, once euery yere, not without blood which he offered for him selfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make holy, concerning the conscience, him that did the seruice.

10 Which onely stood in meates and drinkes, and diuers washings, & carnall rites, until the tyme of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect & Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entred he in once unto the holy place, and obtained eternall redemption for vs.

13 * For if the blood of bulles and of goates & the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ which through the eternall Spirit offered him selfe without spotte to God, purge your conscience from dead works, to serue y liuing God?

15 And for this cause is he the Mediator of this new Testament, that thorsolue death which was for the redemption of the transgressions that were in y former Testament, the which were called, might receive the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is per of no force as long as he y made it, is aliue.

18 Wherefore neither was the first ordained without blood.

19 For when Moses had spoken euery precept to the people, according to the lawe, he tooke the blood of calves and of goates, with water and purple wooll and hyssope, and sprinkled both the

booke, and all the people.
20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Whereouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things shoulde be purified with such things: but the heauenly things then selues are purified with better sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in sight of God for vs.

25 Not that he shoulde offer him selfe often, as the hie Priest entred into the holy place euery yere with other blood,

26 (For then must he haue often suffered since the fundation of the worlde) but now in the ende of the worlde hath he appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that cometh the iudgement,

28 So * Christ was once offered to take away the finnes of many, & vnto the that looke for him, shall he appeare the second time without sinne vnto saluation.

CHAP. X.
1 The old Law had no power to cleanse away sinne, so But Christ did it with offering of his body once for all. 2 An exhortation to receiue the goodnesse of God thankfully with patience and stedfast faith.

1 For the law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer pere by pere continually, sanctifie the conuersers therunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more conscience of finnes?

3 But in those sacrifices there is a remembrance againe of finnes euery yere.

4 For it is impossible that the blood of bulles and goates shoulde take away finnes.

5 Wherefore when he cometh into the worlde, he saith, * Sacrifice and offering thou wouldest not: but a body hast thou ordered me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, lo, I come (In the beginning of the booke it is written of

hath made me a bodie, that is, to obey thee, which both tend to one purpose. e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

Exod. 24.8.

q Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true and eternal sacrifice is compared with all those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

¹⁰Or, paterne.
r Therefore to make anie other offering or sacrifice for sinne after that Christs bodie was once offered, is blasphemie. f Which is the latter daies whe Christ came.

Rom. 8.1.

r. pet. 3.18.

t Of the elect. u That is, without a sacrifice for sinne: or sinne abolished.

Leuit. 16.14, 15.

a Which was as it were the first draught & purtrait of the liney paterne to come.

b Which are eternal.

¹⁰Or, substance.

¹¹Or, make perfect.

c When Christ was made man.

Psalme. 40.6, 7.

d In y Hebrew it is, thou hast perced mine cares thorrow,

that is, hast made me propte

and ready to heare, and in the Greeke, thou

me) that I should do thy will, & God.

8 A boue, when he said, Sacrifice and of-
frings, and burnt offerings, and sinne of-
frings thou wouldest not haue, neither
hadst pleasure therein (which are offered
by the Lawe)

9 Then said he, lo, I come to do thy wil,
& God, he taketh away the first, that
he may establish the seconde.

10 By the which will we are sanctified,
euen by the offering of the body of Iesus
Christ once made.

11 And euery Priest appeareth daily mis-
trusting, and oft times offereth one ma-
ner of offering, which can neuer take a-
way sinnes:

12 But this man after he had offered one
sacrifice for sinnes, * sictely for euer at
the right hand of God,

13 And from henceforth carrieth, * till his
enemies be made his footstool,

14 For with one offering hath he consecra-
ted for euer them that are sanctified.

15 For the holy Ghost also beareth his
reorde: for after that hee had said be-
fore,

16 * This is the Testament that I will
make vnto them after those daies, saith
the Lord, I will put my Lawes in their
heart, and in their mindes I will write
them.

17 And their sinnes and iniquities will I
remember no more.

18 Now where * remission of these things
is, there is no more * offering for sinne.

19 Seeing therefore, brethren, that by the
blood of Iesus we may be bolde to en-
ter into the Holy place,

20 By the newe and liuing way, which
he hath prepared for vs, through the
vaile, that is, his flesh:

21 And seeing wee haue an high Priest,
which is ouer the house of God,

22 Let vs drawe nere with a true heart in
assurance of faith, * sprinkled in our
hearts from an euill conscience, & wash-
shed in our bodies with pure water.

23 Let vs keepe * profession of our hope,
without wauering (for hee is faithfull
that promised)

24 And let vs consider one another, to pro-
uoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we
haue among our selues, as the manner
of some is: but let vs exhort one another,
and that so much the more, because pe
see that the * day draweth nere.

26 * For if we sinne * willingly after that
we haue receiued * knowledge of the
truth, there remaineth no more sacrifi-
ce for sinnes,

27 But a fearfull looking for of iudges-
ment, and violent fire, which shall des-
troye the aduersaries,

28 He that despiseth * holles lawe, dieth
without mercie * vnder two, or three
witnesses.

Chap. 4. 1. p That is, forsake Iesus Christ, as
Judas, Saul, Arius, Iulian the apostate did. Dent. 19. 15. mat. 18.
10. iohn 8. 17. 2. cor. 13. 1.

29 Of how much more punishment sup-
pose pe shall be worthy, which treat
deth vnder foote the Sonne of God, and
coniteth the blood of * Testament as an
vniolp rying, wherewith he was sanc-
tified, and doeth despite the Spirit of
grace?

30 For we knowe him that hath saide,
* Vengeance belongeth vnto me: I will
recompence, saith the Lord. And again,
The Lord shall iudge his people.

31 It is a fearfull thing to fall into the
hands of the liuing God.

32 Shall call to remembrance the daies
that are passed, in the which, after pee
had receiued light, pe endured a great
sight in afflictions,

33 Partly whyle pou were made a gaz-
zing stocke both by reproches & afflictio-
ons, and partly whyle pe became * co-
pauions of them which were * to tossed
to and fro.

34 For both pe sorrowed with me for my
bondes, and suffred with iope the spoy-
ling of your goods, knowing in your
selues how that pe haue in heauē a bet-
ter, and an enduring substance.

35 Cast not awaye therefore your confi-
dence which hath great recompence of
rewarde.

36 For pe haue neede of patience, that
after pe haue done the will of God, pe
might receiue the promises.

37 For pe a very litle while, and he that
shall come, will come, and wil not tary.

38 * Nowe the iust shall liue by faith: but
if any withdraue him self, my soule shall
haue no pleasure in him.

39 But wee are not they which with-
draw our selues vnto perdition, but fol-
lowe faith vnto the conseruation of the
soule.

q Whereby it is
evident that the
Apostle here
onely meaneth
sinne, which is a-
gainst the holie
Ghost, as also
Chap. 6. 4.

Usut. 3. 15.
rom. 12. 9.
r Defend the
godlie and pu-
nish the wicked.

f For the which
thing also Paul
praiseth the Phi-
lippians and
Thessalonians.
Or, of that state.

Habak. 2. 4.
rom. 7. 17.
gal. 3. 11.

CHAP. XI.

1 VVhat faith is, and a commendation of the same.
2 VVithout faith we can not please God. 16 The
steadfast belife of the fathers in olde time.

1 **N**owe faith is * ground of things,
which are hoped for, and the e-
uidence of thyn * which are not
seene.

2 For by it our Elders were well * re-
ported of.

3 * Though faith we vnderstande that
the world was ordaind by the worde
of God, so that the things which wee
see, are not made of things, which * did
appareare.

4 By faith Abel * offered vnto God a grea-
ter sacrifice then Cain, * by * the which
he obtyned witness that he was * right-
eous, God testifying of his giftes: by
the which faith also he being dead, yet
* speaketh.

5 By faith was * Enoch taken away, *
hee should not see death: neyther was

a Haue bene ap-
proued, and so
obtained salua-
tion.

Gen. 4. 1.
iohn. 8. 10.
b For God
made al things
of nothing.

Gen. 1. 1.
c Meaning faith.
Mat. 23. 31.

d Because God
receiued him to
mercie, there-
fore he imputed

him righteous. e That is, liueth. Gen. 5. 24. eclus. 4. 16. and
49. 10. f For Enochs and Elias taking vp, was such a thing as
is spoken of, 1. Cor. 15. 51. and 1. thess. 4. 17.

he founde: for God had taken him as
wap: for before he was taken awape,
he was reported of, that he had pleas-
ed God.

6 But without faith it is impossible to
please him: for he that cometh to God,
must beleue that God is, and that he is
a rewarder of them that seeke him.

7 By faith *Abe being warned of God
of the things which were as yet not
seen, moved with reuerence, prepared
the Arke to the saving of his household,
through the which Arke he condemned
the world, and was made heire of the
righteousnes, which is by faith.

8 By faith *Abraham, when he was cal-
led, obeyed God, to go out into a place,
which he should afterward rectifie for
inheritance, and he went out, not know-
ing whither he went.

9 By faith he abode in the lande of pro-
mes, as in a strange countrey, as one
that dwelt in tentes with Isaac & Ja-
cob heires with him of the same promises.

10 For he looked for a citie hauing a
foundation, whose builder and maker
is God.

11 Through faith *Sarra also receiued
strength to conceive seede, and was des-
livered of a childe when she was past
age, because they indged him faithfull
which had promised.

12 And therefore spang there of one, ene
of one which was dead, so many as the
starres of the skie in multitude, and as
the sand of the sea shore which is in-
numerable.

13 All these died in faith, and received
not the promises, but sawe them a
farre off, and beleuened them, and recei-
ued them thankfull, and confessed that
they were strangers and pilgrims on
the earth.

14 For they that say such things, declare
plainly that they seeke a countrey.

15 And if they had bene numbefull of
that countrey, from whence they came
out, they had leasure to haue return-
ed.

16 But now they desire a better, that is
an heauenly: wherefore God is not as
shamed of them to be called their God:
for he hath prepared for them a citie.

17 By faith *Abraham offered by Isaac
ack, when he was tried, and he that had
receiued the promises, offered his one
begotten sonne.

18 (To whom it was saide, *In Isaac
shall all thy seede be called)

19 For he considered that God was able
to raise him vp ene from the dead: from
whence hee receiued him also after a
sorte.

20 By faith *Isaac blessed Jacob and
Esau, concerning things to come.

21 By faith *Jacob when he was a dy-
ing, blessed both the sonnes of Joseph,
and *leaning on the ende of his staffe,
worshipped God.

22 By faith *Joseph when he died, made

mention of the departing of the childe
of Israel, and gaue commandement of
his bones.

23 By faith Moses when he was borne,
was hid thre moneths of his parents,
because they sawe hee was a proper
childe, neither feared they the kings
commandement.

Exod. 2. 2.
Act. 7. 20.

24 By faith *Moses when he was come
to age, refused to be called the sonne of
Pharaos daughter,

25 And chose rather to suffer aduersitie
th the people of God, then to enioy the
pleasures of sinnes for a season.

p The entisings
of the world,
which draw vs
from God, and
which we can
not vse without
prouoking of
Gods anger.

26 Esteeming the rebuke of Christ grea-
ter riches then the treasures of Egypt:
for he had respect vnto the recompence
of the reward.

27 By faith he forsooke Egypt, & feared
not the fiercenes of the King: for he en-
dured, as he that saue him which is
inuisible.

28 Though faith he ordained the *Pas-
ouer and the effusion of blood, least he
that destroyed the first borne, should
touche them.

Exod. 12. 21, 22.

29 By faith they passed through the red
sea as by dry land, which when the E-
gyptians had assayed to do, they were
drowned.

Exod. 14. 22, 23.

30 By faith the *walles of Jericho fell
downe after they were compassed about
seuen daies.

Iosh. 6. 20.

31 By faith the harlot *Rahab perished
not with them which obeyed not, when
*she had receiued the spies peaceably.

Iosh. 6. 23.
Iosh. 2. 1.

32 And what shall I more say? for the
time would be to short for me to tell of
*Gedeon, of *Barac and of *Sam-
son, and of *Iephth, also of *Dauid, and
Samuel, and of the Prophetes:

Iud. 6. 11.
Iud. 4. 6.
Iud. 13. 24.

33 Which though faith subdued kings
drones, wrought righteousness, obeyed
the promises, stopped their mouthes

1 Sam. 1. 20. & 13
14.
Q Or fruite
thereof.

34 Quenched the violence of fire, escaped
the edge of the sword, of weakne were
made strong, wared battell, turned
to fight the armies of the aliantes.

35 The women receiued their dead rais-
ed to life: other also were racked, and
would not be deliuered, that they might
receiue a better resurrection.

r As Elias raised
vp the widowe
of Sareptas
sonne, & Elieus
the Sunamites
sonne.

36 And others haue bene tried by mo-
kings & scourings, pea, moreouer by
bondes and prisonment.

37 They were stoned, they were helven
asunder, they were tempted, they were
slaine with the sword, they wandred by
and dwome in shepes skimmes, and in
goates skimmes, being destitute, afflicted
and tormentted:

38 Whom the world was not worthy of:
they wandred in wilderness & mount-
taines, & denies. a causes of the earth.

39 And these all through faith obtained
good report, a receiued not the promises,

40 God mouing a better thing for vs,
that they without vs should not be
made perite.

f They had not
such cleare light
of Christ as we:
for they looked
for that which
we haue: there-
fore it were
shame for vs, if
at least we haue
not as great con-
fiance as they.
t For we are al
one bodie toge-
ther.

g First God
must find vs be-
fore we can seek
him: then we
must seeke him
with a pure
heart in Christ,
who is reueiled
in his word: and
thereby we
learne to be-
leue Gods free
mercie towards
vs in his Sonne,
through whome
we obtaine the
reward of his
promises, and
of our desert.

Gen. 6. 13.
eccles. 4. 17.

h For all things
in the world are
subiect to cor-
ruption.

Gen. 7. 19. & 21. 2.

i Euen as dead.

Eccles. 4. 17.

k Which was
enioying of the
land of Canaan.

l With the eyes
of faith.

m And therefore
put not their con-
fidence in things
of this world.

n That is, of
Mesopotamia.

Gen. 22. 18.
eccles. 4. 17.

o For it might
seeme to y flesh
that the promises
was contrarie to
this commande-
ment: to sacrifice
his sonne.

Gen. 22. 18.
eccles. 4. 17.

Gen. 27. 28.

Gen. 48. 15, 16.

Gen. 47. 31.

Or, worshipped
toward the end of
his staffe.

Gen. 50. 24, 25.

- 1 An exhortation to be patient and steadfast in trouble & aduersitie, vpon hope of euerylasting reward.
2 A commendation of the newe Testament aboue the olde.

Wherefore,* let vs also, seeing that we are compassed with so great a cloud of witnesses, calt away euery thing that is pressed downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the author and finisher of our faith, who for the ioye that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least ye shoulde bee wearied and faint in your mindes.

4 Ye haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children,* Whp somme, despite not the chastening of the Lord, neither saunt when thou art rebuked of him.

6 For whom the Lord loneth, he chasteneth: and he scourgeth euery sonne that he receiveth.

7 If ye endure chastening, God offereth you selfe vnto you as vnto somes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not ^dsonnes.

9 Whosoever we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: shoulde we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they herely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holines.

11 Nowe no chastising for the present seemeth to be iourous, but grievous: but afterward, it bringeth the quiet fruite of righteousnes, vnto them which are thereby exercised.

12 Wherefore lift vpyour hands which hang downe, and your weak knees,

13 And make straight steppes vnto your fete, lest that which is halting, be cured out of the way, but let it rather be healed.

14 * Followe peace with all men, and holines, without the which no man shall see the Lord.

15 Take heede, that no man fall awpay from the grace of God: let no ^brote of bitterness spring vpon and trouble you, lest thereby manie be defiled.

16 Let there be no fornication, or profane person as *Esa, to which for a portion of meate solde his birthright.

17 * For ye knowe howe that afterward

the blessing, he was reiecte: for he founde no place to repentance, though he sought the blessing with teares.

18 For ye are not come vnto the * mount that might be touched, nor vnto burning fire, nor to blacknes and darknes, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the word shoulde not be spoken to them any more.

20 (For they were not able to abide that which was commanded,* Feare, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the sight which appeared, that Moyses said, I feare and quake.)

22 But ye are come vnto ^h mount Sion, and to the citie of the liuing God, the celestiall Ierusalem,* Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatur of the newe Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 Seeth that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and nowe hath declared, saying,* Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the removing of those thinges, which are shaken, as of thinges which are made with hands, that the thinges which are not shaken, may remaine.

28 Wherefore seeing we recieve a kings dome, which can not be shaken, let vs haue grace, whereby we may to true God, that we may please him with reuerence and feare.

29 For *cuen our God is a consuming fire.

C H A P. XIII.

- 1 Exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To mainteine wedlocke, 5 To auoide comotoussnesse, 6 To make much of them that preach Gods word, 7 To beware of strange learning, 8 To be content to suffer rebuke with Christ, 9 To be thankfull vnto God, 10 And obedient vnto our gouernours.

Let ^h brotherly loue continue.
2 Be not forgetfull to lodge strangers: for thereby some haue receiued Angels into their houses vniwares.
3 Remember them that are in bonds, as though pe were bound with them: and them that are in affliction, as if pe were also afflicted in the body.

i He was full of despite and disdain, but was not touched w true repentance to be displeased for his finnes and to seeke amendment.

Exod. 19. 16, and 20. 26.

k Which might be touched and scene, forasmuch as it was material, but God had commanded that none shoulde touch it.

Exod. 19. 13.

l Whence the word of God must come.

m Which shalbe extended through all the world.

n By the Gospel we are ioyned w the Angels and Patriarkes.

Gen. 4. 10.

o Which spake but rudely in comparison of Christ, who preached not by Lawe but the Gospel.

Hag. 2. 7.

Deut. 4. 14.

p To destroy them that resist him.

Rom. 12. 10.

1. pet. 4. 8.

Gen. 18. 3.

and 19. 3.

Rom. 6. 5.
ephe. 4. 23, 24.
col. 3. 8.
1. pet. 2. 7.
Or, multitude.
as Riches, cares and such like, & so to become Christs disciples by denying our selues, & taking our crosse to followe him.
Or, so easely compasseth vs about.
b As being our marke.
c Which by reason of our concupiscence assaileth vs on all sides.
From. 3. 11.
reuel. 3. 19.

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.
e Which haue naturally begotten vs.
f As he doeth create our spirits without any worldly meane, so he doeth instruct & mainteine them by the wonderfull vertue of his Spirit.
g Their halting partly declared their fowles, and partly their inconstancie in doctrine: therefore they were in danger to be punished.
Rom. 11. 18.
h As heretics or apostates.
Gen. 25. 33.
Gen. 27. 33.

As incontinencie is a disease common to me of all fortres and degrees, so marriage the remedie is offered by the free mercie of God to all manner of men without respect, **The Lorde.**
Iosh. 24.
Psalme. 118. 5.
c Hewas, and shalbe the foundation of the church for euer.
d Whatsoeuer doctrine is not according to 7 simple truth of Gods worde, is strange.
e By repprouing them which superstitiously put difference betweene twix meates, he condemneth al 7 feruice which stood in ceremonies, comparing it with the spiritual worshiping, & regenerating the Lawe, cannot which is thanked, fringes are now of *and 16. 37. 9* So God

4 Marriage is honorable among all, and
the bed undefiled: but whoso toucheth
and adulterers God will iudge.

5 Let your conuersion be without
counfeulnes, and be content with those
things that ye haue: for^b hee hath
said,* I wil not faile thee, neither
forsake thee:

6 So that we may boldly say,* The Lord
is my helper, neither wil I feare what
man can doe vnto me.

7 Remember them which haue the ouer-
sight of you, which haue declared vnto
you the word of God: whose faith fol-
lowe, considering what hath bene the
ende of their conuersion.

8 Iesus Christ: yesterday, and to day, the
same also is for euer.

9 Be not caried about with diuers
and strange doctrines: for it is a good
thing that the heart be stablished with
grace, and not with meates, which
haue not profited them that haue bene
occupied therein.

10 We haue an altar wherof they haue
no authoritie to eate which serue in the
Tabernacle.

11 * For the bodies of those beasts whose
blood is brought into the Holy place by
the hie Priest for sinne, are burnt with-
out the campe.

12 Therefore now Iesus, that he might
sanctifie^b people with his owne blood,
suffered without the gate.

13 Let vs goe forth therefore out of the

lation. f They that stick to the ceremonies of
the eate, that is, are partakers of our altar,
giving & liberalitie, which two sacrifices or of-
feries left to the Christians. *Leuit. 1. 11. and 6. 30.*
that the Priests had no piece thereof.

14 * *foi* here haue we no continuing *ri* Micah. 1. 10.
 tie: but we leake one to come.
 15 let vs therefore by him offer the sacrifi-
 ce of praye alwayes to God, that is,
 the fruite of the lippes, which confesse Hof. 14. 2.
 his Name.
 16 *h* To doe good, and to distribute forget *h* Thankesgi-
 not: *foi* with such sacrifices God is uing and doing
 pleased. good are our
 17 Ohep them that haue the ouersight of onely sacrifices
 you, and submit your selues: *foi* they which please
 watch *foi* your soules, as they that God.
 must giue accountes, that they map do
 it with ioye, and not with griefe: *foi*
 that is vnprofitable *foi* you.
 18 Pray *foi* vs: *foi* we are assured that
 we haue a good conscience in all things,
 desiring to liue honestly.
 19 And *I* desire you somewhat the more
 earnestly, that ye so doe, that *I* may be
 comforted to you more quickly.
 20 The God of peace *h* brought againe
 from *h* dead our Lord Iesus, the great
 shepheard of the shepe, through the i Reade Act. 20.
 blood of the euerlasting Couenant, 28. & Iohn. 16. 11.
 21 Make you perfect in all good workes,
 to doe his will, working in you that
 which is pleasant in his sight through
 Iesus Christ, to whom be praye *foi*
 euer and euer, Amen.
 22 *I* beseeche you also, brethren, sus-
 taine the wordes of exhortation: *foi* *I* haue
 written vnto you in fewe wordes.
 23 Knowe that our brother Timotheus
 is deliuered, with whom (if hee come
 shortly) *I* will see you.
 24 Salute all them that haue the ouer-
 sight of you, and al the Samits. They of
 Italie salute you.
 25 Grace be with you all, Amen.

Written to the Hebrews from Italie and sent by Timotheus.

THE *GENERAL EPISTLE
OF JAMES.
THE ARGUMENT.

* That is, writtē
to no one man,
citie or coun-
trei, but to all
Iewes generally,
being now dis-
persed.

IAMES the Apostle and sonne of Alphaeus wroth this epistle to the Iewes which were converted to Christ but dispersed throughout diuers countreys, and therefore he exhorted them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vter their faults when they haue offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

CHAP. I.

3 Exhorteth to reioyce in trouble, 6 To be ser-
uant in prayer with stedfast beleeve, 7 To looke
for al good things: 8 about, 21 To forsake al vice,
& thankesfully to receiue the word of God, 22 Not
only hearing it, and speaking of it, but to do there-
after in deede, 27 VVhat true religion is.

1 **I**mines a seruant of God, and of the
Lorde Iesus Christe, to the twelue
Tribes which are scattered abroaht,
salutation,

2 **W**hy biethen, count it exceeding toy,
when ye fall into diuers tentations,

3 *Knowing that the *tryng of your
 faith bringeth forth patience.
 4 And let patience haue her b^e perfect
 worke, that ye may be perfect & entier,
 lacking nothing.
 5 If any of you lacke wisedome, let him
 aske of God, which giveth to all men li-
 berally, and reproveth no man, and it
 shalbe given him.
 6 *But let him aske in faith, and twauer

Rom. 5. 3.
a Afflictions trie
our faith and in-
gender patience.
b Our patience
ought to conti-
nue to the end
til by working it
hath polished vs
& made vs per-
fect in Christ.

c To endure patiently whatsoever God laith vpon him.
Mat. 7. 7. mar. 11. 24. luke. 11. 9. ioh. 14. 13. and 16. 23.

not : for hee that wauereth, is like a
waue of the sea, tost of the winde, and
caried away.

7 Further let that man thinke that he
shall receiue any thing of the Lord.

8 A waivering minded man is vntable
in all his wayes.

9 Let the brother of lowe degree reioyce
in that he is exalted :

10 Againe he that is rich , in that hee is
made low: for as the flower of p^rasse
shall hee vauish away.

11 For as when the sunne riseth with
heate, then the grasse withereth, and
his flower falleth away, and the beaui-
tie of the fashion of it perisheth: euen so
shall the rich man fade away in all his
wayes.

12 Blessed is the man, that endureth
temptation: for when he is tryed, he shall
receiue the crowne of life, which the
Lorde hath promised to them that loue
him.

13 Let no man say when hee is tempt-
ed, I am tempted of God: for God can-
not be tempted with euil, neither temp-
teth he any man.

14 But euery man is tempted, when hee
is drawne away by his own concupis-
cence, and is enticed.

15 Then when lust hath conceived, it
bringeth forth sinne, and sinne when it
is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good giuing, and euery per-
fect gift is from aboue, and cometh
downe from the Father of lightes, with
whom is no variableness, neither is
doubting by turning.

18 Of his owne will begate he vs with
the word of truth, that we should be as
the first fruites of his creatures.

19 Wherefore my deare brethren, let eu-
ery man be swift to heare, slowe to
speake, and slowe to wrath.

20 For the wrath of man doeth not accom-
plish the righteousnes of God.

21 Wherefore lay apart all filchines, and
superfluitie of malicioulnesse, and receiue
with meekenesse the woide that is
grafted in you, which is able to saue
your soules.

22 And be ye doers of the woide, and
not hearers onely, deceiuing your owne
selues:

23 For if any heare the woide, and do it
not, he is like vnto a man, that behol-
deth his naturall face in a glasse.

24 For when he hath considered himself,
he goeth his waye, and forgetteth im-
mediatly what manner of one he was.

25 But who so looketh in the perfect
Law of libertie, & continueth therein, he
not being a forgetfull hearer, but a doer
of the work, shall be blessed in his deed.

26 If any man among you seemeth reli-
gious, and refrayneth not his tongue,
but deceiueh his owne heart, this
mans religion is vaine.

27 Pure religion is undefiled before God,

even the Father, is this, to visite the fa-
therles, & widowes in their aduersitie,
and to keepe him selfe vnspotted of the
woilde.

CHAP. II.

He forbiddeth to haue any respect of persons, But
to regard the poore as well as the rich, & to bee
louing and mercifull, 14 And not to boast of
faith, where no deedes are: 17 For it is but a dead
faith, where good workes follow not.

My brethren, haue not the faith of
our glorious Lorde Iesus Christ

in respect of persons.

For if there come into your companie
a man with a gold ring, and in goodly
apparel, and there come in also a poore
man in vile raiment,

And ye haue a respect to him that wear-
eth the gay clothing, & lay vnto him,
Sit thou here in a good place, and sape
vnto the poore, Stand thou there, or sit
here vnder my footestool.

Ye be not partial in your selues, & are
become iudges of euill thoughts.

Hearken my beloved brethren, hath not
God chosen the poore of this woilde,

that they should be rich in faith, & heires
of the kingdome which he promised to
them that loue him?

But ye haue despised the poore. Do not
the rich oppresse you by tyrannie, and
do not they draw you before the iudge-
ment seates?

Do not they blaspheme the worthy
Name after which ye be named?

But if ye fulfill the reuall Law accor-
ding to Scripture, which saith, Thou
shalt loue thy neighbour as thy selfe, ye
do well.

But if ye regard the persons, ye com-
mit sinne, and are rebuked of the Law,
as transgressours.

For whosoener shall keepe the whole
Law, and yet faileth in one point, hee is
giltie of all.

For that said, Thou shalt not com-
mit adulterie, said also, Thou shalt not
kill. Now though thou doest none ad-
ulterie, yet if thou killest, thou art a
transgressor of the Law.

So speake ye, and so do, as they that
shalbe iudged by the Law of libertie.

For these shalbe iudgement mercies
to him that sheweth no mercie, & mercie
is reioyce agaynst iudgement.

What anaileth it, my brethren, though
a man saith he hath faith, whē he hath
no workes? can the faith saue him?

For if a brother or a sister bee naked

a As esteeming
faith and religi-
by the outward
appearance of
men.

Or, acceptance.

b That is are ye
not euil affectio-
ned?

c Seeing God
esteemeth them,
we may not con-
temne them.

d The Name of
God and Christ,
whereof you
make profession:

e in that they
dishonour God,
it is not meete
ye you his children
should honour
them.

f Which is here
taken prouerbi-
ally, for the hie
or broad way,
wherein there is
no turnings, and
euery man can
go it: so euery
man is to our neigh-
bour, as well the
poore as y^e riche.

Leuit. 19. 18.

mat. 22. 39.

mat. 22. 37.

rom. 13. 9.

gal. 3. 14.

Leuit. 19. 15.

deut. 17. 17. & 16. 19

Mat. 5. 19.

Exod. 20. 14.

deut. 5. 18.

f By the mercie
of God which
deliuereth vs fro
curse of y^e Law.

g And seareth it
not.

h S. Paul to the Romanes and Galatians, disputeth against the,
which attributed iustification to the workes: and here S. James
reasoneth against them, which vterly condemne workes: there-
fore Paul sheweth the causes of our iustification, and James the
effects: here it is declared how we are iustified: here how we
are knowne to be iustified: there workes are excluded as not the
cause of our iustification: here they are approved as effects
proceeding thereof: there they are denied to go before them
that shalbe iustified: and here they are said to follow them that
are iustified, *Litke. 3. 17. 1. ioh. 3. 17.*

i In thine owne opinion.
 Or, without worke.
 k Here deedes are considered as ioyned with true faith.
 l So that faith was not idle.
 m The more his faith was declared by his obedience and good workes, the more was it known to men to be perfect, as the goodnes of a tree is known by her good fruite, otherwise no man can haue perfection in this worlde: for euerie man must pray for remission of his finnes, and increase of faith.
 Gen. 15. 6.
 rom. 4. 11.
 gal. 2. 6.
 n Is so knowne and declared to man.
 o Of that baren and dead faith whereof ye boast. Iosh. 2. 1.
 p Meaning hereby all them that were not Iewes, and were receyued to grace.
 q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

a Vsurpe not through ambition authoritie ouer your brethren.
 Or, stumbe.
 b He that wel considereth him selfe, shal not be rigorous toward his brethren.
 Eccles. 3. 1. & 19.
 16. & 21. 8.
 c He that is able to moderate his tongue, hath attained to an excellent vertue.
 Or, mister.
 d An heape & full measure of iniquitie.

and desire of dayly fondne.
 16 And one of you say vnto them, Depart in peace; warne your selues, & fill your bellies, notwithstanding ye giue them not those things which are needfull to the bodie, what helpeth it?
 17 Euen to the faith, if it haue no workes, is dead in it selfe.
 18 But some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.
 19 Thou beleeuest that there is one God: thou doest well: the devils also beleeue it, and tremble.
 20 But wilt thou vnderstande, O thou vaine man, that the faith which is without workes, is dead?
 21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?
 22 Seest thou not that the faith wrought with his workes? & through the workes was the faith made perfect.
 23 And the Scripture was fulfilled which sayth, * Abraham beleeued God, and it was imputed vnto him for righteousness: and he was called the friend of God.
 24 Seest thou then how that of workes a man is iustified, and not * of faith onely.
 25 Likewise also was not * Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?
 26 For as the body without the spirite is dead, euen so the faith without workes is dead.
 o Of that baren and dead faith whereof ye boast. Iosh. 2. 1.
 p Meaning hereby all them that were not Iewes, and were receyued to grace.
 q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honour about our brethren. 3 He describeth the properties of the tongue. 15 16 And what difference there is betwixt the wisdom of God, and the wisdom of the worlde.
 1 M^y brethren, be not many masters, knowing that we shall receiue the greater condemnation.
 2 For in many things we become like * beasts, as we are perfect man, and able to abide all the bodie.
 3 Beholde, we put bittes into the horses mouthes that they should obey vs, and we turne about all their bodie.
 4 Beholde also the ships, which though they be so great, and are driven of fierce winde, yet are they turned about with a verie small rudder, whither soeuer the gouernour listeth.
 5 Euen so the tongue is a little member, and boasteth of great things: be holde, howe great a thing a little fire kindleth.
 6 And the tongue is fire, yea, a world of wickednes: so is the tongue set among

our members, that it defileth the whole body, and * setteth on fire the course of nature, and it is set on fire of hell.
 7 For the whole nature of beasts, and of birds, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.
 8 But the tongue can no man tame, It is an unruly euill, full of deadly poyson.
 9 Therewith blesse wee God euen the Father, and therewith curse wee men, which are made after the similitude of God.
 10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
 11 Doeth a fountaine sende forth at one place sweete water and bitter?
 12 Can the figge tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.
 13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisdom.
 14 But if ye haue bitter enuyng & strife in your hearts, reioice not, neither be iars against the truthe.
 15 This wisdom descendeth not from aboue, but is earthly, sensuall, and diuelly.
 16 For where enuyng & strife is, there is sedition, and all manner of euil workes.
 17 But the wisdom that is from aboue, is first pure, the peaceable, gentle, easie to be entreated, full of mercie and good fruites without iudging, and without hypocrisie.
 18 And the fruit of righteousness is sowne in peace, of them that make peace.

CHAP. IIII.

1 Having shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods providence.
 1 From whence are warres & contentions among you? are they not hence, euen of your lusts, that fight in your members?
 2 Ye lust, and haue not: ye envie, and haue indignation, and cannot obtaine: ye fight and warre, & get nothing, because ye aske not.
 3 Ye aske, & receiue not, because ye aske amisse, that pee might consume it on your lustes.
 4 Ye adulterers & adulteresses, know ye not that the amitie of the worlde is the enimitie of God? * Whosoever therefore will be a friend of the worlde, maketh himselfe the enemy of God.
 5 Do ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in vs, lusteth after enuy?
 6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud,

c The intemperance of the tongue is as a flame of hel fire.
 f Without mixture and dissimulation.
 g And examining things with extreme rigour as hypocrites, who only iustifie themselves, & condemn a others.
 h So that their life is according to their profession.
 a For the Lawe of the members continually fighteth against the Law of the minde.
 b He calleth adulterers here after the manner of Scriptures, them which preferre the pleasures of this worlde to the loue of God.
 1. Iohn. 2. 15.
 c The imagination of mans heart is wicked, Gen. 6. 5. & 8. 21.
 Pro. 3. 34. 5. pet. 3. 5.

d The Greeke word signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in y countenance, 1. Pet. 1. 6. e In vsurping y authoritie of judging, which is due to the Lawe, f He sheweth that this seuerie judging of others is to deprive God of his authoritie, Rom. 1. 1. 4. g We ought to submit our selues to the providence of God. Acts. 5. 29. h He answereth to them, which said they woulde not do it.

g We ought to submit our selues to the providence of God. Acts. 5. 29. h He answereth to them, which said they woulde not do it.

h He answereth to them, which said they woulde not do it.

h He answereth to them, which said they woulde not do it.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle & despair. b And kindle the wrath of God against you. Rom. 2. 5. c To suffice til y end of y world.

young, and iniquity grace to the humble. 7 * Submit your selues to God: resist the deuil, and he wil flee from you. 8 Draw nere to God, and he wil drawe nere to you. Gentle pour hands, be sinners, and purge pour hearts, pe waues ring munded. 9 Suffer afflictions, and d sorrow pe, and weepe: let pour laughter bee turned into mourning, and your ioy into hea- innes. 10 * Cast downe pour selues before the Lord, and he wil lift you up. 11 Speake not euil one of another, bies then. Ye that speaketh euil of his bro- ther, or see that condemneth his bro- ther, speaketh euil of the Lawe, & con- demneth the Lawe: and if thou con- demnest the Lawe, thou art not an ob- server of the Lawe, but a iudge.

12 There is one^d Lawgiver, which is as- ble to saue, and to destroy. * Who art thou that iudgeth another man? 13 Go to now pe that say, s To day or to morow we wil go into such a citie, and continue there a pere, and buy and sell, and get game, 14 (And pe pe can not tel what shalbe to morow. for what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away) 15 For that pe ought to say, * If the Lord wil, and, If we liue, we wil doe this or that.

16 But now pe reioice in your boastings: all such reioicing is euil. 17 Therefore, b to him p knoweth how to do wel, & doeth it not, to him it is sinne.

CHAP. V.

a He threatneth the wicked rich men, 7 exhorteth unto patience, 11 To beware of swearing, 20 One to knowledge his faults to another, 30 And one to labour to bring another to the truth.

1 * To nowe, pe rich men: weepe, and a howle for pour miseries that shal come vpon you.

2 Pour riches are corrupt: and pour gar- ments are motheaten.

3 Pour golde and siluer is cankered, and the rust of them shalbe a b witnesse as gainst you, and shal eate pour flesh as it were fire. * Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of y labourers, which haue reaped pour fieldes (which is of pou kept backe by fraud) crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hostes.

5 Pe haue liued in pleasure on the earth,

and in wantonnes, pe haue nourished d Which were y pour hearts, as in a day of d slaughter, days of the sa- crifices, or feasts when they vied to banquet and feede more a- boundantly the other daies. e Which is whe the corneis sowne, and a litle before it is mowen, f Be not grieved nor aske ven- geance. Mat. 5. 34. g That which must be affir- med, affirme it simply & with- out othe: like- wise that which must be denied: by this he sa- keth not from y magistrate his authoritie who may require an othe for the maintenance of iustice, iudge- ment, and truth. h Or, by poe- rific. i The gift of healing was the in the Church. i. Cor. 12. 13. j Which in those daies was a signe of y gift of hea- ling, but now y gift being taken away, the signe is to no vse. k In calling on y name of y Lord. l Open y which grieveth you, that a remedie may be found: and this is com- manded both for him that co- plaineth, and for him that hea- reth, that the one should shew his grief to y other. 1. King. 17. 1. cc- clus. 48. 2. luk. 4. 3.

6 Pe haue condemned and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long pa- tience for it, until he receiue the * sower, and the latter raine.

8 Be pe also patient therefore and settle pour hearts: for the coming of the Lord draweth nere.

9 * Grudge not one against another, bre- thren, lest pe be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduerfite, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Pe haue heard of the patience of Job, and haue known what end the Lord made. For the Lord is very pitiful and merciful.

12 But before all things, my brethren, * Swaere not, neither by heauen, nor by earth, nor by any other oth: but let pour s pea, be pea, and your nap, lest pe fal into y condemnation.

13 Is any among you afflicted? Let him pray. Is any merp? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, & anoint him with y oile in the k Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.

16 Acknowledge^l pour faultes one to another, and pray one for another, that pe may be healed: for the prayer of a righteous man availeth much, if it be ferient.

17 * Petias was a man subiect to like passions as we are, and he prayed ear- nestly that it might not raine, and it rained not on the earth for thre peeres and five moneths.

18 And he prayed againe, and the hea- ven gaue raine, and the earth brought forth her fruite.

19 Brethren, if any of you hath erred from the truth, and some man hath converted him,

20 Let him know that he which hath co- nverted the sinner from going astray out of his way, shal haue a soule from death, and shal hide a multitude of sinnes.

THE FIRST EPISTLE GENERAL of Peter.

THE ARGUMENT.

HE exhorteth the faithfull to denie them selues, and to contemne the world, that being deli- uered from all carnal affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, wherunto we are called by the grace of God reueiled to vs

in his Sonne, a haue already receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this sayth should not faile, seeing Christ contented and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faythful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects howe to obey their gouernours, and seruants their masters, and howe married folkes ought to behaue them selues. And because it is appointed for all that are goelly, to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserveth for the wicked. Last of all he teacheth howe the ministers ought to behaue them selues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

- 1 He sheweth that through the abundant mercie of God we are elict and regenerate to a liuely hope, 7 And howe sayth must be tried, 10 That the saluation in Christ is newe, but a thing prophesied of olde, 13 He exhorteth them to a godly conuersation, forasmuch as they are nowe borne anew by the worde of God.

RETER an Apostle of Iesus Christe, to the strangers that dwell here & there through out Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Eiect according to the foreknowledge of God the Father unto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied unto you.

3 Blessed be God even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that faileth not away, reserved in heaven for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though nowe for a season (if neede require) ye are in heavynesse, through manifold temptations,

7 That the triall of your faith, being much more precious then gold that perissheth (though it bee tried with fire) might be found vnto your praise, and honour and glory, at the appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom nowe, though ye see him not, yet doe you beleue, and reioyce with hope vnfeakeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ,

and the glorie that should folowe.

12 Vnto whom it was reuelled, that not into them selues, but vnto vs they should minister the things which are nowe shewed vnto you by them which

* haue preached vnto you the Gospel by the holy Ghost sent down from heauen, the which thinges the Angels desire to beholde.

13 Wherefore, girden by the topnes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which with our respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible thinges, as silver and gold, from your vaine conuersation, reserved by the traditions of the fathers there,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot,

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that raised him from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit, to loue brotherly without fauour, loue one another with a pure heart fervently,

23 Being home anelwe, not of mortall seede, but of immortal, by the worde of God, who lieth and endureth for ever.

24 For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for ever: and this is the word which is preached among you,

1 Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophesied.

2.4. k Prepare your selues to the Lord.

l Until his second coming.

m When you were in ignorance & knewe not Christ.

1.7.5. Luke. 1.7.5.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

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1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

1.4.4.6. 1.4.4.6.

3 He exhorteth them to lay aside all vice, 4 Shewing that Christ vs the foundation whereupon they build, 9 The excellent estate of Christians, 11 He prayeth them to abstaine from fleshly lusts, 13 To obey the rulers. 18 How seruants should behaue themselves toward their masters. 20 He exhorteth vs to suffer after the example of Christ.

- 1 **W**herefore, * laying aside all maliciousnes, & all guile, and dissimulation, and enuie, and all evil will speaking,
- 2 As newe borne babes desire the * sincere milke of the woide, that pee maye grow therelp,
- 3 If in be that pee haue tasted how bountifull the Lord is.
- 4 To whome pe come as vnto a liuing stone disallowd of men, but chosen of God and precious.
- 5 And pe as liuely stones, be made a spirital house, and holy * Priestthoode to offer by spiritual sacrifices acceptable to God by Jesus Christ.
- 6 Wherefore it is contained in the Scripture, * Behold, I put in ^b Zion a chiefe corner stone, elect and precious: and he that beleueth therein, shall not be ashamed.
- 7 Vnto pou therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the builders disallowd, the same is made the heade of the corner,
- 8 And a * stone to stumble at, & a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordined.
- 9 But pe are a chosen generation, a ^droyall * Priestthoode, an holy nation, a * peculiar people, that pe should shew forth the vertues of him that hath called pou out of darkenesse into his marvellous light,
- 10 * Which in time past were not a people, yet are now ^d people of God: which in time past were not vnder mercie, but now haue obteyned mercie.
- 11 Dearly beloued, I beseeche pou, as strangers and pilgrims, * absteyne from fleshly lustes, which fight agaynst the soule,
- 12 * And haue pour conuersation honest among the Gentiles, that they which speake euil of pou as of euil doers, may by your * good workes which they shall see, glorifie God in the day of the visitation.
- 13 * Submit pour selues vnto all * manner ordinance of man for the Lordes sake, whether it bee vnto the king, as vnto the superiour,
- 14 O vnto gouernours, as vnto them that are sent of him, for the punishment of euil doers, and for the praise of them that do well.

- 15 For so is the will of God, that by well doing pe maye put to silence the ignorance of the foolish men,
- 16 As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.
- 17 Honour all men: * loue ^f brotherly feare ^{Chap. 1. 18.} lowly: feare God: honour the king. ^{rom. 13. 10.}
- 18 * Seruantes, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.
- 19 * For this is thankeworthie, if a man for ^b conscience towarde God endure griefe suffering wrongfully.
- 20 For wha praise is it, if when pee be buffetted for your faultes, pe take it patiently? but and if when pe do well, pee suffer wrong and take it patiently, this is acceptable to God.
- 21 For herunto pe are called: for ^f Christ also suffered for vs, leauing vs an example that pe should follow his steppes.
- 22 * Who did no sinne, neither was there guile found in his mouth.
- 23 Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him thatudgeth righteously.
- 24 * Who his owne selfe bare our sinnes in his bodie on the tree, that we being deliuered fro sinne, should liue in righteousness: by whose stripes pee were healed.
- 25 For pe were as sheepe going astray: but are now returned vnto the shepherds and bishop of your soules.

C H A P. III.

- 1 Howe wines ought to order themselves toward their husbandes, 3 And in their apparell. 7 The dutie of men toward their wiues. 8 He exhorteth all men to vnitie and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.
- 1 **L**ikewise * let the wines bee subiect to their husbandes, as euen they which obey not the woide, maye without the word be womne by the conuersion of the wines,
- 2 While they beholde pour pure conuersation, which is with feare.
- 3 * Whose apparelling let it not be outward, as with hyppod heare, and golde put about, or in putting on of apparell.
- 4 But let the hid man of the heart bee incorrupt, with a meeke and quiet spirit, which is before God a thing much for to be desired.
- 5 For euen after this manner in time past did the holy women, which trusted in God, tier themselves, and were subiect to their husbandes.
- 6 As Sara obeyed Abraham, and * called him * Say: whose daughters pe are, whiles pe do well, not being ^a afraid of anyrerrour.
- 7 * Likewise pe husbandes, dwell with them as men of ^b knowledge, ^c giuing and prouiding honour for her.

Rom. 6. 4.
ephe. 4. 22, 23.
col. 3. 3.
hebre. 12. 1.
a In this their
infancie & newe
comming to
Christ, he wil-
leth the to take
heede lest for y
pure milke, which
is the first
beginnings of
learning the sine-
cere worde, they
be not decieued
by them which
chop and change
it, and giue poi-
son in steade
thereof.
* Or, the milke of
vnderstanding
which is without
decieit.
Renel. 1. 6.
1sa. 41. 33.
rom. 9. 33.
b Meaning that
God hath ap-
pointed Christ
to be chiefe and
head of his
Church.
Psal. 118. 22.
mat. 21. 42.
act. 4. 11.
c The Priests,
Doctours & An-
cients of the
people.
1sa. 64. 6.
rom. 9. 33.
d That is, parta-
kers of Christs
Priestthode and
Kingdome.
Exod. 19. 6.
renel. 1. 6.
* Or, gotten by
purchase.
Hosea. 2. 19.
rom. 9. 33.
Galat. 3. 26.
rom. 13. 14.
Chap. 13. 6.
Mat. 5. 16.
e Your good co-
uersation shalbe
as a preparatiue
against that day
that God shal
shew mercy vnto
them and turne
them. Rom. 13. 14.
* Or, publike
gouernement.

Col. 3. 18.
ephe. 5. 22.
1. Tim. 2. 9.
Gen. 18. 12.
* Or, master.
But willingly
do your dutie:
for your condi-
tion is not the
worke for your
obedience.
1. Cor. 7. 3.
b By neither
clothing them too
strate, nor in gi-
uing them too
much libertie.
c Taking care,
giuing and prouiding
honour for her.

Man ought to love his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellows beires together of life everlasting.

e For they can not pray when they are at dissension.

Pro. 17. 1. & 20. 22. mat. 5. 39. rom. 12. 17. 1. thess. 5. 15.

f God hath made vs when we were his enemies, heires of his kingdome, & shal not we for give our brethre a small fault?

Psalms. 54. 13.

g To take vengeance on him.

Mat. 5. 10.

h That is, when they thinke to make you afraid by their threatenings.

Isa. 5. 12.

i Give him praise and depend on him.

Chap. 1. 12.

Rom. 1. 6.

hebr. 1. 5. 28.

k By the power of God.

l Christ being from the beginning head & gouernour of his Church, came in the dayes of Noe, not in bodie, which then he had not, but in spirit, & preached by the mouth of Noe for the space of 120. yeeres to the disobedient, which would not repent, and therefore are now in prison referred to the last iudgement.

Gene. 6. 14. mat. 24. 38. luke. 17. 26. "Or, persons." "Or, the taking to witness of a good conscience." Hebr. 1. 3.

honour vnto the woman, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally, bee pee all of one minde : one suffer wch another : loue as brethren : be pitifull : be courteous,

9 * Not rendering euil for euil, neither rebuke for rebuke: but contrariwise blefse, knowing that pee are therein called, that ye should be heires of blessing.

10 * For if any man long after life, and to see good dapes, let him reframe his tongue from euil, and his lippes that they speake not guile.

11 * Let him eschew euil and do good : let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers : and the face of the Lorde is vpon them that do euil.

13 And who is it that will harne you, if ye follow that which is good ?

14 * Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Yea, beare not their feare, neither be troubled.

15 * But I sanctifie the Lorde God in your hearts : and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you,

16 * And that with meekenes & reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, they may bee ashamed, which blame you your good conseruation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euil doing.

18 * For Christ also hath once suffered for finnes, the will for the vniuersall, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

19 Wp the which he also wet & preached vnto the spirits that are in prison.

20 Which were in time passed disobedient, whē once the long suffering of God abode in the dapes of * Noe, while the arke was preparing, wherein few, that is, eight * soules were saued in the water.

21 To the which also the figure that now sanctifi vs, euen Baptisme agreeeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

He that escheweth men to escape from sinne, 2 To spend no more time in vice, 7 To bee sober and apt to pray, 8 To loue eschue others, 10 To be pa-

cient in trouble, 15 To beware that no man suffer as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is that hee which hath suffered in the flesh, hath reealed from sinne,

2 That he henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lutes, drunkennesse, in gluttonie, drinkings, and in abominable idolaries.

4 Wherein it seemeth to them straunge, that ye runne not with them vnto the same exccesse of riot: therefore speake they euil of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the dead, that they might be cōdemned, according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But about all things haue seruent loue among you : * for loue conereth the multitude of finnes.

9 * Bee pee hauberous one to another, without grudging.

10 * Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the abilitie which God ministrith, that God in all things may be glorified through Iesus Christ, to whome is praple and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fire trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioice, in asmuch as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 * If ye be rapled vpon for the name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their part is euil spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thiefe, or an euil doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed : but let him glorifie God in this behalfe.

17 For the time is come, that iudgement must beginne at * the house of God. If it first begin at vs, what shal the ende be

a Our sanctification standeth in two pointes, in dying to sinne, and liuing to God.

"Or, body.

Ephes. 4. 22.

b Although the wicked thinke this Gospel new and vexe you that embrace it: yet, hath it bene preached to the of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the fleshe, & also might haue liued to God in the Spirit, which two are the effect of the Gospel.

Prou. 10. 12.

c As hate moueth vs to reprocure our brother when he offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they be neuer so many.

Rom. 12. 13.

hebr. 13. 2.

Rom. 12. 6.

phil. 2. 14.

Mat. 5. 10.

d That is, by the infidels.

"Or, punishment.

Iere. 25. 29.

luke. 23. 31.

CHAP. II.

of them which obey not the Gospell of God:

Prov. 2. 27, 28.
e As concerning this life where he is punished.

- 18 * And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?
19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.

CHAP. V.

a The duties of Pastours is to feede the flocke of Christ, and what reward they shall have if they be diligent. 3 He exhorteth young persons to submit their selues to the Elders, 8 To be sober, & to watch that they may resist the enemy.

a By elders he vnderstandeth all them which preach, teache, or minister in the Church.
b Or, Christ.
c Or, which is committed unto you, or as much as in you lieth.

- 1 The elders which are among you, I beseech which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.
2 Feede the flocke of God, which I beseech you to care for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:
3 Not as though ye were lordes ouer Gods heritage, but that ye may be ensamples to the flocke.
4 And when the chiefe shepheard shall appeare, ye shall receive an incorruptible crowne of glory.
5 Likewise ye pounce, submit your selues vnto the elders, & submit your selues euery man, one to another:

- * decke your selues into ardi in lowliness of minde: for God resisteth the proud, & giveth grace to the humble.
6 Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.
7 Call * all your care on him: for he careth for you.
8 Be sober and watch: for your adversary the deuill as a roaring lyon walketh about, seeking whome he may deuoure:
9 Whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the worlde.
10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish you.
11 To him be glorie and dominion for euer and euer. Amen.
12 By Silvanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.
13 The Church that is at Babylon elected together with you, saluteth you, & Marcus my sonne.
14 Greet ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rem. 12. 10.
1am. 4. 6.
1am. 4. 10.
Tsal. 55. 22.
wisd. 12. 13.
mat. 5. 25.
luke. 12. 18.
luke. 12. 31.
b Nothing cometh vnto vs, which we see not to appertaine to the rest of Christes members: & therefore we ought not to refuse that condition which is common to all the Saints.
c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.
Rom. 16. 16.
1. cor. 16. 20.
2. cor. 13. 12.

THE SECOND EPISTLE generall of Peter.

THE ARGVMENT.

The effect of the Apostle here is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly thinges (as he had oft written vnto them) but lifting their eyes toward heaven, as they be taught by the Gospell, wherof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the sonne of God, as likewise the Prophets testified. And lest they should promes to themselves quietnes by professing the Gospel, he warneth the both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to preserue themselves vnspotted against the same.

CHAP. I.

a Forasmuch as the power of God hath giuen the all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good works, and fruites of faith, 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true sonne of God, as he himselfe had seene upon the mount.

a In that he declared himselfe iust and faithfull in accomplishing his promes by Christ.

1 The Apostle Iesus Christ, and the Apostles which haue obtained like precious faith with vs by the righte

sonnes of our God and Saviour Iesus Christ:

- 2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord.
3 According as his godly power hath giuen vnto vs all thinges that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glory and vertue.
4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the Father, who calleth vs in the Sonne.

b He speaketh of Christ as he is God and Saviour.
c That is, salvation.
d The summe of our saluation & religion is to be liued by Christ to the Father, through his glory.
e Or, through his glory.

* godly

g We are made partakers of the diuine nature, in that we see the corruption of the world: or as Paul writeth, are dead to sinne and are not in y flesh.

* godly nature, in that ye see the corruption, which is in the world through lust.

Therefore giue euē al diligence thereto: iopue moreouer vertue in your faith: and with vertue, knowledge:

And with knowledge, temperance: & with temperance, patience: and with patience, godlines:

And with godlines, brotherly kindness: and with brotherly kindness, loue.

For if these thinges be among you, and abound, they will make you that ye neither shalbe pde, nor vnfruitfull in the knowledge of our Lorde Iesus Christ.

For he that hath not these things, is blinde, and s cannot see farre of, and hath forgotten that he was purged from his olde finnes.

Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these thinges, ye shall neuer fail.

For by this meanes an entering shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauour Iesus Christ.

Wherefore, I will not be negligent to put you alwayes in remembrance of these thinges, though that ye haue knowledge, and be stablished in the present truth.

For I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.

Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, such as our Lorde Iesus Christ hath shewed me.

I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these thinges after my departing.

For we followed not * deceiuable fables when we opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:

For he received of God the Father honour and glorie, when there came such a voyce to him from the excellent glory, * This is my beloued Sonne, in whome I am well pleased.

And this voyce we heard when it came from heauen, bring with him in the holp mount.

We haue also a most sure word of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your heartes.

* So that ye first know this, that no prophetic in the Scripture is of a private motion.

For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holp Ghost.

He prophesieth of false teachers, and sheweth their punishment.

But there were false prophets also among the people, euen as there shalbe false teachers among you: which vniuely shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and buying vpon them selues swift damnation.

And many shall followe their damnable wayes, by whome the way of truth shalbe euill spoken of.

And through conuersities shall they which haue wounded make marchandise of you, whose iudgement long as gone is not farre of, and their damnation slepeeth not.

For if God spared not the Angels, that had sinned, but cast them downe into hell, & deliuered them into chaines of darkness, to be kept vnto dānation:

Neither hath spared the olde world, but laied * Noe the eight person a preacher of righteousness, and brought in the flood vnto the world of the vngodly,

And * turned the cities of Sodom & Gomorrah into ashes, condemned the same, and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

* And deliuered iust Lot, vered to the vncleane conuersation of the wicked,

(For he being righteous, & dwelling among them, in seeing and hearing, vered his righteous soule from day to day with their lawfull deedes.)

The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniuirt vnto the day of iudgement to be punished:

And chiefly them that walke after the flesh, in the lust of vncleannes, and despite the government, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

Where as Angels which are greater both in power and might, giue not railing iudgement against them befoze the Lord.

But these, as brute beastes, led with sensualitye and made to be taken, and destroyed, speake euill of those thinges which they knowe not, and shal perish through their owne corruption,

And shall receiue the wages of vnrightheinesse, as they which count it pleasure to liue deliciouly for a season. Spottes they are and blotches, delisting them selues in their deceivings, in feasting with you,

Having eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue heartes exercised in couetousnes, cursed children,

Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bofor, which loved the wages of vnrightheinesse,

Ab. 20. 29.

1 Tim. 4. 1.

Iude. 4. and 18.

Or, insolent and wanton.

a This is evidently scene in the Pope and his Priestes, which by lyes and flatteries sell mens soules, so that it is certaine that he is not the successor of Simō Peter, but of Simon Magus.

Iob. 4. 18.

Iude. 6.

Gen. 7. 1.

Gen. 19. 24, 25.

Gen. 12. 10.

1 K. 19. 21-23.

Iob. 1. 12.

b Albeit the Angels condēne the vices and iniquities of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beastes without reason or wit follow whiche nature leadech them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitye, and as they are vessels made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas in deed they be but spots, and so deeciae you, reade Iude. 12.

Nom. 22. 23.

Iude. 11.

g The Greeke worde signifieth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly thinges which are farre of, purblindes, or sandblinde. h Albeit it be sure in it self, so much as God cannot change: yet we must confirm it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.

i For God will euer vpholde you.

k In this bodie,

2. Cor. 5. 3, 4.

Iohn. 21. 18.

1. Cor. 17.

and 22.

Or, sophistical and craftie.

Mat. 17. 5.

l For by Christs

presence it was

for the time

holp.

m That is, the

doctrine of the

Prophets.

n A perfiter

knowledge then

vnder the Law.

o Meaning,

Christ the sunne

of iustice, by his

Gospel.

2. Tim. 3. 15.

p Commeeth not

of men.

Or, interpretation

16 But he was rebuked for his iniquitie: for the diuine alie speaking with mans voice, forbade the foolishnes of the Ido-
phere.

17 * These are welles without water, and c cloudes caried about with a tempest, to whom the blacke darkenes is refered for euer.

18 For in speaking swelling wordes of bas-
nirie, they beguile with wantonnes
through the lustes of the fleche them
that were cleane escaped from them
which are wrapped in error.

19 Promising vnto them libertie, and are
then selues the * seruants of corruptio:
for of whomsoever a man is overcome,
euen vnto the same is he in bondage.

20 * For if they, after they haue escaped
from the filthines of the world, through
the knowledge of the Lorde, and of the
Saviour Iesus Christ, are yet tangled
again therin, and overcome, the latter
end is worse with them then the begin-
ning.

21 For it had bene better for them, not to
haue known the way of righteousness,
then after they haue known it, to turne
from the holp * commandment giuen
vnto them.

22 But it is come vnto them, according
to the true prouerbe, * The dogge is re-
turned to his owne vomit: and, The
sow that was washed, to the wallows
ing in the mper.

CHAP. III.

3 He sheweth the impietie of them which mocke at
Gods promises. 7 After what sorte the ends of the
world shalbe. 8 That they prepare themselves there-
unto. 16 VVho they are which abuse the writings
of S. Paul, and thereof of the Scriptures, 18 Con-
cluding with eternall thanks to Christ Iesus.

1 **T**his seconde Epistle I now write
vnto you, beloued, wherewith * I
stirre vp, and warne your pure
minde.

2 To call to remembrance the words, which
were told before of the holp Prophets,
& also the comendement of vs the Apo-
stles of the Lord and Saviour.

3 * This first vnderstand, that there shall
come in the last daies, mockers, which
will walke after their lustes.

4 And last, Where is the promise of his
coming: for since the fathers died, all
things continue alike from the begin-
ning of the creation.

5 For this they willingly knowe not,
that the heavens were of olde, and the

earth that was of the water and by the
water, by the word of God.

6 Wherefore the world that then was, per-
ished, overwhelmed with the water.

7 But the heavens and earth, which are
now, are kept by the same word in store,
and reserved vnto fire against the daye
of iudgement, and of the destruction of
ungodly men.

8 Dearely beloued, be not ignorant of this
one thing, that one day is with the Lord,
* as a thousand yeres, and a thousande
yeres, as one day.

9 The Lorde is not slacke concerning his
promise (as some men count slacknes)
but is patient toward vs, and * would
hau: no man to perishe, but would all
men to come to repentance.

10 * But the day of the Lorde will come
as a thief in the night, in the which the
heavens shall passe away with a noise,
and the elements shall melt with heat,
and the earth with the workes, that are
therein, shall be burnt vp.

11 Seeing therefore that all these things
must be dissolved, what manner persons
ought ye to be in holp conseruation &
goodnes,

12 Looking for, and hastning vnto the com-
ming of the day of God, by the which the
heavens being on fire, shall be dissolved,
and the elements shall melt with heat?

13 But we looke for * newe heavens, and
a new earth, according to his promise,
wherein dwelleth righteousness.

14 Wherefore, beloued, seeing that ye
looke for such things, be diligent that ye
may be found of him in * peace, with-
out spot and blameles.

15 * And suppose that ye long suffering of
our Lord is saluation, euen as our belo-
ued brother Paul according to the promise
dome giuen vnto him wrote to you,

16 As one, that in all his Epistles speak-
eth of these things: among the which
some things are hard to be vnderstand,
which they that are vnilearned and vni-
stable, peruert, as they do also other
Scriptures vnto their owne destruction.

17 Be therefore beloued, seeing ye knowe
these things before, beware, least ye be
also plucked away with the error of
the wicked, and fall from your owne
steadfastnes.

18 But grow in grace, and in the know-
ledge of our Lord and Saviour Iesus
Christ: to him be glorie both now and
for euermore, Amen.

c As touching
the beauty ther-
of, and things
which were ther-
in, except them
which were in
the Arke.

1. Iul. 90. 4.
Ezek. 31. 11.
1. tim. 2. 4.

He speaketh
not here of the
secret and eter-
nall counsel of
God, whereby he
electeth whome
it pleaseth him,
but of the prea-
ching of the Gos-
pel whereby all
are called and
bidden to the
bancet.

Mat. 24. 44.
1. thess. 5. 2.
rene. 3. 3. & 16. 15
1. Iu. 6. 5. 17. and
66. 22.

reuel. 21. 1.
c In quiet con-
science.

Rem. 2. 4.
f Albeit his e-
pistles were writ-
ten to peculiar
Churches, yet
they containe a
general doctrine
apperteyning to
all men.

g As no man co-
demneth the
brightness of the
Sunne because
his eye is nota-
ble to susteine
the clearenesse
thereof: so the
hardnes which
we cannot some-
time copasse or
perfectly vnder-
stande in the
Scriptures,
ought not to
take away from
vs the vse of the
Scriptures.
Or, vrsq.

Inde 11.
e They haue
some appearance
outwarde, but
within they are
drie and barren,
or at most they
caule but a tem-
pest.

John. 8. 34.
rom. 6. 20.

Marth. 1. 2. 45.
hebr. 6. 4. 55. 6.
and 10. 26. 27.
f Which com-
meth by hearing
the Gospel prea-
ched.

* Or, doctrine.

Prov. 26. 11.

a For we fall
quickly asleepe
and forget that
which we are
taught.
1. Tim. 4. 1.
2. tim 3. 1.
inde. 18.

b He meaneth
them which had
once professed
Christian religi-
on, but became
afterward con-
temners & moc-
kers, as Epicuri-
ans & Atheists.

THE FIRST EPISTLE GENE-

ral of Iohn.

THE ARGVMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doth consist on-
ly in Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no
man can beleue in Christ, vnieste he doth endeavour him self to keepe his commandmentes,
which thing being done, he exhorteth them to beware of false prophets, whom he calleth An-
richrists, and to trie the spirites, Last of all he doth earnestly exhort the vnto brotherly loue,
and to beware of deceiuers.

True witness of the everlasting words of God, 7
The blood of Christ is the purgation of sinne. 7
No man is without sinne.



That which was
from the begin-
ning, which wee
haue heard,
which wee haue
sene with our eyes,
which wee haue
looked vpon, and
our hands haue

handled of the Word of life,
(For the life appeared, and we haue
sene it, and beare witness, and shew vnto
you the eternal life, which was with the
father, and appeared vnto vs)

That, I saye, which we haue sene and
heard, declare we vnto you, that ye may
also haue fellowship with vs, and that
our fellowship also may be with the father,
and with his sonne Iesus Christ.

And these things write we vnto you,
that your ioye may be full.

This then is the message, which wee
haue heard of him, & declare vnto you,
that God is light, and in him is no
darkenes.

If we say that we haue fellowship with
him, and walke in darkness, we lie, and
do not truely.

But if we walke in the light as he is in
the light, we haue fellowship one with
another, and the blood of Iesus
Christ his sonne cleanse vs from all
sinne.

If we say that we haue no sinne, wee
deceiue our selues, and truely is not
in vs.

If we acknowledge our sinnes, he is
faithfull and iust, to forgive vs our
sinnes, and to cleanse vs from all vn-
righteousnes.

If we saye we haue not sinned, we
make him a liar, and his worde is not
in vs.

If we be not ashamed, earnestly and openly to ac-
knowledge our selues before God to be sinners. *Or doctrine.*

CHAP. II.

Christ is our Advocate. 10 Of true loue, and how
it is tried. 18 To beware of Antichrist.

M babes, these things write I
vnto you, that ye sinne not: and
if any man sinne, wee haue an
Advocate with the father, Iesus
Christ, the iust.

And hee is the reconciliation for our
sinnes; and not for ours onely, but also
for the sinnes of the whole world.

And hereby wee are sure that wee
knowe him, if we keepe his command-
ments.

He that saith, I knowe him, and kee-
peth not his commandments, is a liar,
and the truely is not in him.

That is, by faith and to obey him for knowledge can
not be without obedience.

But he that keepeth his worde, in him
is the loue of God perfect in deede:
hereby we knowe that we are in him.

He that saith hee remaineth in him,
ought euen to walke, as hee hath
walked.

Wherthen, I write no newe com-
mandement vnto you: but an olde com-
mandement, which ye haue had from
the beginning: the olde command-
ment is the word, which ye haue heard
from the beginning.

Againe, a newe commandement I
write vnto you, that which is true in
him, and also in you: for the darknes is
past, and the true light nowe shineth.

He that saith that he is in the light, &
hath his brother, is in darkenes vntil
this time.

He that loneth his brother, abideth
in the light, and there is none occasion
of euill in him.

But he that hateth his brother, is in
darkenes, and walketh in darkenes, &
knoweth not whither he goeth, because
that darkenes hath blinded his eyes.

Little children, I write vnto you, be-
cause your sinnes are forgiven you for
his Iames sake.

I write vnto you, fathers, because ye
haue known him that is from the be-
ginning. I write vnto you, yong men,
because ye haue overcome the wicked.

I write vnto you, babes, because ye
haue known the father. I haue writ-
ten vnto you, fathers, because ye haue
known him, that is from the begin-
ning. I haue written vnto you, yong
men, because ye are strong, & the worde
of God abideth in you, & ye haue over-
come the wicked.

Loue not the world, neither things
that are in the world. If any man loue
the world, the loue of the father is
not in him.

For all that is in the world (as the
lust of the flesh, the lust of the eyes, &
the pride of life) is not of the father,
but is of the world.

And the world passeth away, and the
lust thereof: but he that fulfilleth the
will of God, abideth euer.

Babes, it is the last time, and as ye
haue heard that Antichrist shall come,
euil now are there many Antichrists:
whereby wee knowe that it is the last
time.

They went out from vs, but they
were not of vs: for if they had bene of
vs, they would haue continued with
vs. But this cometh to passe, that it
might appeare, that they are not all
of vs.

But ye haue an oportunitie from him,
that is the Holy, and ye haue known all
things.

I haue not writte vnto you, because
ye knowe not the truely: but because ye
knowe it, and that no lie is of the
truely.

Whereby hee
loueth God: so
that to loue
God is to obey
his worde.

Or doctrine.

Why the Law
was giuen.

Loue thy
neighbour as
thy selfe, is the
olde com-
mandement taughte
in the Lawe: but
when Christe
saith, So loue
one another as I
haue loued you,
he giueth a new
commandement
only as touching
the forme, but
not as touching
the nature or
substance of the
precept.

Chap. 3. 14.

He nameth
all the faythfull,
children, as he
being their spi-
rituall Father,
attributing to
old men know-
ledge of great
things, to yong
men strength, to
children obedi-
ence and reue-
rence to their
gouernours.

h For Christes
sake.

Or, the deuill.

Or, the deuill.

As it is aduer-
sarie to God.

lam. 4. 4.

k To lue in
pleasure.

l Wantonnesse.

m Ambition and
pride.

n Which seemed
to haue bene of
our number,
because for a
time they occu-
pied a place in
the Church.

o The grace of
the holy Ghost.

p Which is
Christ.

q In this Epistle
which I now
write vnto you.

1 He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betwene the person of the Sonne, and also he that beleaueth not to haue remission of finnes by his onely sacrifice, denieth Christ to be the true Messias. f Then the infidels worship not the true God. **B**ut he that confesseth the Sonne, hath also the Father. e Christ communicateth him self vnto you, & teacheth you the holy Ghost he meaneth the

22 Who is a liar, but he that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.
 23 Whosoener denieth the Sonne, the same hath not the Father. **L**et therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, & in the Father.
 25 And this is the promise that he hath promised vs, euen eternall life.
 26 These things haue I writen vnto you, concerning them that deceiue you.
 27 But the anointing which ye receiued of him, dwelleth in you: & ye neede not that any man teach you: but as the same anointing teacheth you of all things, & it is true, and is not lying, and as it taught you, ye shall abide in him.
 28 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.
 29 If ye knowe that he is righteous, knowe ye that he which doeth righteous ouer, is bove of him.

& his ministers. * *Or, in Christ.* u By this name whole Church of Christ in general.
 C H A P. III.

1 The singular loue of God towards vs, 7 And howe we againe ought to loue one another.
BEhold, what loue the Father hath beihewed on vs, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.
 2 Dearely beloved, now are we the sonnes of God, but yet it doeth not appeare what they shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.
 3 And euery man that hath this hope in him, purgeth him selfe, euen as he is pure.
 4 Whosoener committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.
 5 And ye knowe that he appeared that he might take away our finnes, and in him is no sinne.
 6 Whosoener abideth in him, sinneth not: whosoener sinneth, hath not seene him, neither hath known him.
 7 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.
 8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.
 9 Whosoener is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is bove of God.

o In this are b children of God knowne, & the children of the deuill: whosoener doeth not righteousness, is not of God, neither be he loueth not his brother.
 11 For this is the message, that ye heard from the beginning, that we should loue one another,
 12 Not as Cam which was of the wicked, and slew his brother: wherefore slawe he him? because his owne workes were euill, & his brothers good.
 13 Wherefore not, my brethren, though the world hate you.
 14 We knowe that we are translated from death vnto life, because we loue the brethren: * he that loueth not his brother, abideth in death.
 15 Whosoener hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.
 16 * Hereby haue we perceiued loue, that he layed downe his life for vs: therefore we ought also to lay downe our liues for the brethren.
 17 * And whosoener hath this wordes god, and seeth his brother haue neede, and shutteth by his compassion from him, howe dwelleth the loue of God in him?
 18 My little children, let vs not loue in word, neither in tongue onely, but in deede and in truth.
 19 For thereby we knowe that we are of the truth, and shall befoze him assure our heartes.
 20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.
 21 Beloued, if our heart condemne vs not, the haue we boldnes toward God.
 22 * And whosoener we aske, we receiue of him, because he keepe his commandments, and doe those thinges which are pleasing in his sight.
 23 * This is then his commandement, That we beleue in the name of his Sonne Iesus Christ, and loue one as nother, as he gaue commandement.
 24 * For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the Spirit which he hath giuen vs.

C H A P. IIII.
 1 Difference of spirits. 2 Hope the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.
DEARELY beloved, beloeue not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the worlde.
 2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus Christ is come in the fleshe, is of God.
 3 And euery spirit which confesseth not that Iesus Christ is come in the fleshe, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, howe

h He descended from the first table of the commandments to the second.
 i This loue is the special fruite of our fayth, and a certain signe of our regeneration.
 k Which is not the cause, wherefore we are the Sonnes of God, but a most certaine signe.
 l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God which knoweth our hearts better then we our selues, is able to condemne vs.
 m Them which haue the Spirit to preache or prophesie.
 n Who being verie God came from his Father and tooke vpon him our fleshe. He that confesseth or preacheth this truth, hath the Spirit of God, els not.

a Being made f sonnes of God in Christ, hee sheweth what qualities we must haue to be discerned from bastards.
 b That is, Christ.
 c As the members and head are, which make one perfect body.
 d That is, in whome sinne doth reigne, so he seeketh not to be sanctified.
 e Ius. 3. 49.
 f 1. pet. 2. 12.
 g Iohn. 1. 44.
 h As appeared by Adam.
 i Which is, the holy Ghost.
 g He cannot be vnder the power of sinne, because the Spirit of God correcteth his euil and corrupt affections.

he began to
e. With pure af-
fection and obe-
dience.
d. Sata the prince
of the worlde.

John. 8. 47.
e. With pure af-
fection and obe-
dience.

John. 3. 16.
f. True it is,
that God hath
declared his loue
in many other
things, but here-
in hath passed al
other.
g. By his onely
death,
John. 1. 18.
1. tim. 6. 16.

h. So that his co-
fession proce-
deth of fayth.

* Or, toward vs.
i. By inspiring it
into vs.

k. Such as should
trouble the con-
science.

l. For God pre-
sented himselfe
to vs in them,
which beare his
image.
John. 13. 14.
and 13. 12.

a. Is regenerate
by the vertue of
his Spirit.

howe that he should come, and c. nolwe
already he is in the worlde.
4. Little children, ye are of God, and haue
ouercome them: for greater is he that
is in you, then ^d he that is in the worlde.
5. They are of the worlde, therefore speake
they of the worlde, & the worlde heareth
thein.
6. We are of God, * he that knoweth
God, & heareth vs: he that is not of
God, heareth vs not. Hereby knowe
we the Spirit of truth, and the Spirit
of error.
7. Beloued, let vs loue one another: for
loue cometh of God, and euery one
that loueth, is borne of God, & know-
eth God.
8. He that loueth not, knoweth not
God: for God is loue.
9. * In this appeared the loue of God
toward vs, because God sent his onely
begotten Sonne into the worlde, that
we might liue through him.
10. Herein is loue, not that we loued
God, but that he loued vs, and sent his
Sonne to be a reconciliation for our
sinnes.
11. Beloued, if God so loued vs, we ought
also to loue one another.
12. * No man hath seene God at any
time. If we loue one another, God
dwelleth in vs, & his loue is perfect in
vs.
13. Hereby knowe we, that we dwell in
him, and he in vs: because he hath gi-
uen vs of his Spirit.
14. And we haue seene, and doe testifie,
that the Father sent the Sonne to be
the Saviour of the worlde.
15. Whosoever ^b confesseth that Iesus
is the Sonne of God, in him dwelleth
God, and he in God.
16. And we haue known, and beleueed
the loue that God hath ^c in vs. God is
loue, & he that dwelleth in loue, dwel-
leth in God, and God in him.
17. Herein is the loue perfect in vs, that
we should haue boldnes in the day
of iudgement: for as he is, euen so are we
in this worlde.
18. There is no ^k feare in loue, but per-
fect loue casteth out feare: for feare
hath painefulnes: and he that feareth,
is not perfect in loue.
19. We loue him, because he loued vs
first.
20. If any man say, I loue God, and
hate his brother, he is a liar: for ^l how
can he ^p loue not his brother, whom
he hath seene, loue God whom he hath
not seene?
21. * And this commandment haue we
of him, that he which loueth God,
should loue his brother also.

C H A P. V.

1. 10. 13 Of the fruits of faith. 1. 4. 20 The office, autho-
ritie & diuinitie of Christ. 21 Against imager.

1. Whosoever beleueth ^p Iesus is
the Christ, is ^a borne of God,
and euery one that loueth him,

which begate, loueth him also which
is begotten of him.
2. In this wee knowe that wee loue the
children of God, when we loue ^b God,
and keepe his commandements.
3. For this is the loue of God that we
keepe his commandements: and his
commandements are not ^c grievous.
4. For al that is borne of God, ouercom-
meth the worlde: and this is the victo-
ry that ouercommeth the worlde, euen
our faith.
5. * Who is it that ouercommeth the
worlde, but he which beleueth that
Iesus is the Sonne of God?
6. This is that Iesus Christ that came
by ^d water ^e and blood, not by water
onely, but by water and blood: and it
is the ^f Spirit, that beareth witnes: for
the Spirit is ^g truly.
7. For there are three, which beare re-
cord in heauen, the Father, the Word,
and the holy Ghost: and these three
are one.
8. And there are three, which beare re-
cord in the earth, the Spirit and the wa-
ter and the blood: & these three agree
in one.
9. If we receiue the witnes of men, the
witness of God is greater: for this is
the witness of God, which he testified
of his Sonne.
10. * He that beleueth in the Sonne of
God, hath the witness ^h in him selfe:
he that beleueth not ⁱ God, hath
made him a liar, because he beleueed
not the recorde, that God witnessed of
his Sonne.
11. And this is ^j his recorde, that God hath
giuen vnto vs eternall life, and this
life is in his Sonne.
12. He that hath the Sonne, hath life: &
he that hath not the Sonne of God,
hath not life.
13. These thinges haue I written vnto
you, that beleue in the name of the
Sonne of God, that ye may knowe
that ye haue eternall life, and that ye
may beleue in the name of the Sonne
of God.
14. And this is the assurance, that wee
haue in him, * that if wee alke anye
thing according to his will, he heareth
vs.
15. And if we knowe that he heareth vs,
whosoever we aske, we know that we
haue the petitions that we haue ^k as-
ked of him.

16. If any man see his brother sinne a
sinne, that is not vnto death, it him
aske, and he shall giue him life for them
that sinne not ^l vnto death. * There is
a sinne ^m vnto death: I saue not that
thou shouldest pray for it.
17. All vniuersities is sinne, but there
is a sinne not vnto death.
18. We knowe that whosoever is borne
of God, ⁿ sinneth not: but he that is be-
gotten of God, ^o keepeth him selfe, and
the wicked ^p toucheth him not.
19. Wee tal wounde,

b. The loue of
God must go be-
fore, or els we
can not loue a-
right.
Mar. 11. 30.
c. They are easie
to the sonnes of
God, which are
led with his Spi-
rit: for they de-
cline therein.
1. Cor. 13. 5. 7.
d. That is, rege-
neration.
e. The water &
blood that came
out of his side,
declare that we
haue our sinnes
washed by him,
and he hath
made full satis-
faction for the
same.
f. Our minde in-
spired by ^g holy
Ghost.
g. Which testi-
fied to our
hearts, that we
be the children
of God.
John. 1. 36.
h. Of God,
Mat. 7. 7. & 21. 22.
chap. 3. 22.
i. Although
euery sinne be
to death, yet
God through
his mercie par-
doneth his in his
Sonne Christ.
Mat. 11. 31.
mar. 3. 29.
luke. 12. 10.
j. As theirs is
whom God do-
eth so forsake
that they salin-
to vter despair
k. Giueth not
himselfe so ouer
to sinne, that he
forgetteth God.
l. Take heed
that he sinne not
m. That is, Satan.
n. With a mor-
tal wounde.

o That is, all men generally, as of themselves lye as it were buried in euil. Luke. 2. 45.

19 Wee knowe that we are of God, and the whole worlde. Ipeely in wickednes.

20 But we knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: &

we are in him that is true, that is in his Sonne Iesus Christ: this same is verp God, and eternal life.

21 Wades, keepe your selues fro a idols, Amen.

which is set vp for any deuotion to worshippe God.

THE SECOND EPISTLE of Iohn.

He writeth vnto a certain Ladie, 4 Reioycing that her childre walke in the trueth, 5 And exhorteth them vnto loue, 6 VVaryeth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

1 **I** Ve Elder to the elect Ladie, & her childre, whom I loue in a p trueth: and not I onely, but also al p haue knowne p trueth, 2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer: 3 Grace be with you, mercie and peace from God the Father, and from p Lord Iesus Christ the Sonne of the Father, with p trueth and loue, 4 I reioiced greatly, that I found of thy childre walking c in trueth, as we haue receiued a comendement of p Father, 5 And now beseeche I thee, Ladie, (not as writing a newe comendement vnto thee, but that same which we had from the beginning) that we * loue one another.

6 And this is the loue, that wee should walke after his comandements. This comendement is, that as ye haue heard from the beginning, ye should walke in it.

7 For manie deceyters are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a decepter and an Antichrist.

8 Looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoener transgresseth, and abideth e in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, & bring not this doctrine, * receiue him not to house, neither bid him, God speede.

11 For he that biddeth him, God speede, is partaker of his euil deeds. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be full.

12 The somes of thine elect sister greete thee, Amen.

Or, doctryne.

d By suffering our selues to be seduced. e He that passeth the limites of pure doctrine.

Rom. 16. 17. f Haue nothing to doe with him, neyther shewe him any signe of familiaritie or acquaintance.

Or, worthy.

THE THIRD EPISTLE OF IOHN.

3 He is glad of Gaius that he walketh in the trueth, 4 Exhorteth them to bee louing vnto the poore Christen in their persecution, 9 Sheweth the unkinde dealing of Diotrefes, 12 And the good report of Demetrius.

1 **T** Ve Elder vnto p beloued Gaius, whome I loue in p trueth, 2 Beloued, I wishe chiefly that thou prosperedst and faredst wel, as thy soule prospereth. 3 For I reioiced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth. 4 I haue no greater ioy the this, that is, to heare that my seruies walke in veritie. 5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to strangers, 6 Which bare witnes of thy loue before the Churches. Whome if thou dingest on their iourney as it becometh accordyng to God, thou shalt do well, 7 Because that for his names sake they went forth, and tooke nothing of the Gentiles,

8 Whetherfore ought to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrefes, whiche loneth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, pratteling as gainst vs with malicious wordes, and not therewith content, neither hee himselfe receiueh the brethren, but forbids deth them that would, & thynketh them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doth well, is of God: but he that doeth euill, hath not scene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare recorde, & ye know that our recorde is true.

13 I haue many things to write: but I wil not do ynke & pen write vnto thee.

14 For I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee, Greete the friends by name,

Or, knowen.

THE

a Or, worthy, and noble, a According to godlinesse and not with any worldly affection.

b We cannot receiue grace of God, except we haue the true knowledge of him, of which knowledge I proceedeth. c According to Gods worde. d Iohn. 15. 12.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God. b By keeping hospitalitie. c If thou furnishest them with necessaries towardes their iourney, knowing that the Lord saith, He that receiueh you, receiueh me.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the heartes of the simple people from the truth of God, and willett them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them : finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.



Iude a servant of Iesus Christ, and brother of James, to them which are called and sanctified of God the Father, and referred to Iesus Christ:

- 1 Mercie vnto you, and peace and loue be multiplied.
- 2 Beloued, when I gaue all diligence to write vnto you of the common saluati- on, it was needefull for me to write vnto you to exhort you, that ye should car- nally content for the maintenance of the faith, which was once giuen vnto the Saintes.
- 3 For there are certaine men crept in which were before of olde : oidepned to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and denie God the only Lord, and our Lord Iesus Christ.
- 4 I wil therefore put you in remembrance, forasmuch as ye once knew this, how p the Lord, after that he had deliuered the people out of Egypt, destroyed them afterward which belied not.
- 5 The Angels also which kept not their first estate, but left their owne habita- tion, hee hath referred in euertlasting chaines vnder darknes vnto p iudge- ment of the great day.
- 6 As Sodom and Gomorthe, and the cities about them, which in like manner as they did, committed, and followed strange flesh, are set forth for an ensam- ple, and suffer the vengeance of eternal fire.
- 7 Likewise notwithstanding these drear- mers also defile the flesh, & despise go- uernement, and speake euill of the that are in authoritie.
- 8 Per Michael the Archangel, when he strove against the deuil, and disputed about the bope of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
- 9 But these speake euill of those things, which they knowe not: and what soeuer things they knowe naturally, as beasts, which are without reason, in those things they corrupt them selues.
- 10 Woe be vnto the: for they haue follow- ed the way of Cain, and are cast away
- 11 In Zacharie, Christ vnder y name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God. m By their carnall iudgement, Gene. 4. 8.

- by p deceit of Balaams wages, & per- ruse in the gaynelaying of a oie.
- 12 These are spots in your feastes of charite wher they feast with you, with- out p all feare, feeding them selues: cloudes they are without water, caried about of winds, corrupt trees, & with- out fruit, twine dead, and plucked up by the rootes.
- 13 They are the raging waues of p sea, for- nung out their owne shame: they are wandring starres, to whom is referred the blacknes of darknes for euer.
- 14 And Enoch also the seventh from A- dam, prophesied of such, saying, Bes- hold, the Lord cometh with thousands of his Saints,
- 15 To giue iudgement against all men, & to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.
- 16 These are murmurers, complainers, walking after their own lusts: whose mouthes speake proud things, hauing mens persones in admiration, because of a vantage.
- 17 But, ye beloued, remember the words which were spoken before of the Apo- stles of our Lord Iesus Christ,
- 18 How p they told you that there should be mockers in p last time, which should walke after their owne vngodly lustes.
- 19 These are makers of sectes, fleshly, ha- uing not the Spirit.
- 20 But, ye beloued, edifie your selues in your most holy faith, praping in the ho- ly Ghost,
- 21 And keepe your selues in the loue of God, looking for the mercie of our Loide Iesus Christ, vnto eternal life.
- 22 And haue compassio of some, in put- ting difference:
- 23 And other sane with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.
- 24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glo- rie with ioye,
- 25 That is, to God only wise, our Saviour, be glory, and maiestie, and dominion, & power, both now and for euer, Amen.

Nom. 2. 25.
n For as Core, Dathan and Abi- rom rose vp and spake against Moses, so doe these against them that are in autoritie.
Nom. 16. 1. 2.
o These were generally feastes which the faith- full kept, partly to protest their brotherly loue, and partly to re- lieue the needie, Tertul. in Apo- loget. Chap. 39.
p Either of God, or of his Church.
2. Pet. 2. 17.
q This saying of Enoch might for the worthi- nesse thereof haue bene as a common saying among men: at all times, or els haue bene writ- ten in some of those bookes which now remaine not: yet by the prou- dence of God, so many are left as are able to in- struct vs in the faith of Iesus christ to saluati- on. Iohn. 20. 31.
r In vngodli- nes and inus- quite.
Psal. 17. 10.
1. Tim. 4. 1.
2. tim. 3. 1.
2. pet. 3. 3.
r Of regenera- tion.

f Some may be wonne with gentlenes, other by sharpnes. t By sharpe reproofes to draw them out of danger. u He willett not only to cut of the euill, but also to take away all occasions which are as preparatiues, and accessaries to the same.

Or, declared to
John,

THE REVELATION OF IOHN the Diuine.

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those propheties, which were written before, but should bee fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn vs of dangers to come, as to admonish vs to beware some, & encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reprobeth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sing like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witness to the truth, who in despite of the beast and Satan wil reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length hee shall bee destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God wil permit this Antichrist and trumpe vnder colour of faire speach and pleasant doctrine to deceiue the worlde: wherefore he aduertiseth the godly (which are but a small portion) to auoyde this harlots flatteries, and brags, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is married: the word of God hath gotten the victory: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall inioy perperuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

- 1 The cause of this reuelation. 3 Of them that readeth. 4 John writeth to the seven Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlesticks and starres.
- I** **A** reuelation of IESVS CHRIST, which God came vnto him, to shewe vnto his seruantes thinges which must shortly bee done: which he sent, and shewed by his Angel vnto his seruant Iohn,
- 2 Who bare recorde of the wordes of God, and of the testimonie of Iesus Christ, and of all thinges that he sawe.
- 3 Blessed is he that readeth, and they that heare the wordes of this prophesie, & keep those thinges which are written therein: for the time is at hand.
- 4 John, to the seven Churches which are in Asia, Grace be with you, & peace from him, which is, and which was, & which is to come, & from the seven Spirites which are before his Throne.
- 5 And from Iesus Christ, which is a faithfull witness, and the first begotten of the dead, & Prince of the kniges of the earth, vnto him that loued vs, & washed vs from our sinnes in his blood.
- 6 And made vs Kinges and Priestes vnto God euen his Father, to him be glory, & dominion for evermore, Amen.
- 7 Beholde, he cometh with cloudes, & euery eye shall see him: yea, euen they

- which peared him through: and all the which of the earth shall waile before him, Euen so, Amen.
- 8 I am, and was, the beginning & the ending, the first & the last, and which was, and which is to come, euen the Almighty.
- 9 I John, euen your brother, and companion in tribulation, & in kingdomes, & patience of Iesus Christ, was in the ple called Pergamos, for the word of God, and for the witnessing of Iesus Christ.
- 10 And I was ranieth in spirit on the Lords day, & heard behinde me a great voice, as it had bene of a trumpet,
- 11 Saying, I am, and was, the first & the last: and that which thou seest, write in a booke, and sende it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.
- 12 Then I turned back to see the voice, that spake with me: & when I was turned, I sawe seven golden candlesticks,
- 13 And in the middes of the seven candlesticks, one like vnto the Sonne of man, clothed with a garment & downe to the feet, and girded about the paps with a golden girdle.
- 14 His head, and heares were white as white wool, and as snowe, and his eyes were as a flame of fire.
- 15 And his feete like vnto fine white as

h They contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him.

Or, for him. Chap. 21. 6. and 22. 3. i Alpha and Omega are the first and last letters of the a.b.c. of the Greekes. k Which some call Sunday. S. Paul the first day of the week, 1. Cor. 16. 2. act. 20. 7. and it was established after that the Iewes Sabbath was abolished. l I am he before whom nothing was, yea, by who whatsoeuer is made, was made, and he that shall remaine when all thinges shall perish, euen I am I

eternal God. m Of the which some were fallen: others decayed: some were proud: others negligent: so that he sheweth remedy for all. n That is, him whose voyce I hearde. o Meaning the Churches. p Which was Christ the head of the Church. q As the chiefe Priest. r For in him was no concupiscence, which is signified by girding the loynes. s To signifie his wisdom, eternitie and diuinitie. t To see the secrets of my heart.

Or, aluminine.

u His iudgements & waies are most perfect.

P p p i. burning

a Of thinges which were hid before.
b Christ receyued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the new Testament.
e And beganne euen then.
f Meaning the Church vnuersall.
Exod. 3. 14.
g That is from the holy Ghost: these seven Spirits were ministers before God the Father & Christ, whom after he calleth the homes & eyes of the Lamb, Chap. 5. 6. In a like phrase Paul taketh God, & Christ, & the Angels to witness, 1. Tim. 5. 21. Psal. 89. 37. 1. Cor. 11. col. 1. Heb. 9. 24. 1. pet. 1. 12. 1. Iohn. 1. 7. 2. 1. pet. 2. 5. Mat. 24. 30. 1. 3. 14. in 14.

Both because
al nations praise
him, and also his
worde is hearde
and preached
through y world.
y Which are the
pastors of the
Churches.
z This sword sig-
nified his word
and the vergeth
thereof, as is de-
clared, Heb. 4.12
Dm. 1. 9.
a To comfort me.
I. 41. 4. 44. 6.
b Equall God
with my Father,
and eternall.
c That is, power
ouer them.
d In the latter
dayes. e In my protection. f That is, the ministers, Mal. 2.7.

burning a sin a foure, and his voice
as the sound of many waters.
16 And hee had in his right hand seuen
starres: and out of his mouth went a
sharpe two edged sword: and his face
shone as y sunne shineth in his strength.
17 And when I sawe him, I fell at his
feete as y dead: then hee laide his right
hand vpon me, saying vnto me, feare
not: I am the f first and the last,
18 And am alme, but I was dead: & be-
holde, I am alme for euernore. Amen:
and I haue the e keyes of hel & of death.
19 Write y things which thou hast seene,
and the things which are, & the things
which shal come y hereafter.
20 The myserie of the seuen starres which
thou sawest y in my right hand, & the
seuen golden candlesticks, is this, The se-
uen starres are the y Angels of the seuen
Churches: and the seuen candlesticks
which thou sawest, are the seuen Church-
es.

CHAP. II.

He exhorteth foure Churches y To repentance,
to To persequence, patience and amendment:
5. 14. 20. 23 Afully by threatnings, 7. 10. 17. 26
As promises of reward.

a To the Pastor
or minister
which are called
by this name,
because they are
Gods messengers,
and haue their
office common
with Iesus christ
who also is cal-
led an Angel.
b Reade Chap.
1. 13.
c In his pro-
tection.
d According to
his promise,
Marth. 28. 20. he
will be with the
to the end of the
worlde.
e Thy first loue,
that thou had-
dest toward God
and thy neigh-
bour at the first
preaching of the
Gospel.
f The office of y
Pastor is com-
pared to a cand-
lestick or lampe,
forasmuch as he
ought to shine before men.
g These were heretikes which held that wifes should be com-
mon, & as some think, were named of one called Nicolas, of who
is written, Actes. 6. 5. which was chosen among the Deacons.
h Meaning the life euerslasting: thus by corporall benefices
hee sayeth them vp to consider spirituall blessings. i This
is thought to be Polycarpus, who was minister of Smyrna,
86, yeres, as he himselfe confessed before Herodes, when as he
was led to be burned for Christes cause.

1 Vnto the y Angel of the Church of
Ephesus write, These things saith
he that y holdeth y seuen starres in
his y right hand, & y walketh in the mids-
des of the seuen golden candlesticks.
2 I knowe thy woakes, and thy labour,
and thy patience, and howe thou canst
not forbear them which are euil, and
hast examined them which say they are
Apostles, and are not, and hast founde
them liers.
3 And thou hast suffered, and hast paci-
ence, and for my Names sake hast la-
boured, and hast not fainted.
4 Nevertheless, I haue somewhat against
thee, because thou hast left thy first loue.
5 Remember therfore from whence thou
art fallen, a repent, & do the first woakes:
or els I will come agaynst thee shortly,
and will remove thy y candlestick out
of his place, except thou amend.
6 But this thou hast, that thou hatest the
works of the y Nicolaitans, which I
also hate.
7 Let him that hath an eare, heare, what
the Spirit saith vnto the Churches, To
him that ouercometh, wil I giue to
eate of the tree of life, which is in the
middles of the Paradise of God.
8 I And vnto the y Angel of the Church

of the Supprians write, These things
saith he that is first, & last, which was
dead, and is y alme.
9 I knowe thy woakes and y tribulation,
and pouertie, (but thou art y rich) and I
knowe the blasphemie of them, which
say they are Jewes, and y are not, but
are the Synagogue of Satan.
10 Feare none of those things, which
thou shalt suffer: beholde, it shall come
to passe, that the y deuil shal cast some of
you into prison, that ye may be y tried,
and ye shal haue tribulation ten daies:
be thou faithfull vnto the death, and I
wil giue thee the crowne of life.
11 Let him that hath an eare, heare what
the Spirit saith to the Churches. He
that ouercometh, shal not be hurt of
the y second death.
12 And to the Angel of y Church which
is at Pergamus write, These things he
which hath the sharpe y sword with
two edges.
13 I knowe thy woakes and where thou
dwellest, euē where Satans y throne
is, and thou keepest my Name, & hast
not denied my faith, y euē in those
dayes when Antipas my faithfull mar-
tyr was slaine among you, where Sa-
tan dwelleth.
14 But I haue a fewe things agaynst
thee, because thou hast there them that
mainteyne the y doctrine of y Balaam,
which taught Balac to put a stum-
bling blocke before the chibden of Is-
rael, that they should eate of things la-
cified vnto idoles, and commit forni-
cation.
15 Euē to hast thou them, that main-
teine the doctrine of the Nicolaitans,
which thing I hate.
16 Repent thy selfe, or els I wil come
vnto thee shortly, and will fight against
them with the sword of my mouth.
17 Let him that hath an eare, heare what
the Spirit saith vnto the Churches, To
him that ouercometh, wil I giue to
eate of the y Manna that is y hid, & will
giue him a y white stone, & in the stone
a y new name written, which no man
knoweth (sauiug he that receiveth it).
18 I And vnto the Angel of the Church
which is at Thyatira write, These
things saith the Sonne of God, which
hath his feet like vnto a flame of fire,
and his feete like y fine brasse.

k The eternall
Diuinitie of Ie-
sus Christe is
hereout plain-
ly declared, with
his manhode, &
victorie ouer
death, to assure
his that they
shall not be
ouercome by
death.
l This was the
persecution vn-
der y Emperour
Domitian.
m In spirituall
treasures.
n They are not
Abrahams chil-
dren according
to the faith.
o Here he na-
meth y author
of all our cala-
mitie, incoura-
ging vs manfully
to fight against
him, in promi-
sing vs the
victorie.
p The ende of
affliction is,
that we may be
tried, and not
destroyed.
q Signifying ma-
ny times, as
Genes. 31. 41.
rom. 14. 22 al-
though there
shall be com-
forte & release.
r The first
death is the
naturall death
of the body, the
second is the
eternall death:
frome the which
all are free, at
beleeue in Iesus
Christ, Ioh. 5. 24.
(The worlde of
God is y sword
with two edges, Heb. 4. 12. t All townes & countreis whence
Gods worde and good liuing is banished, are the throne of Sa-
tan, and also those places where the word is not preached syn-
cerely, nor maners aright reformed. u In the very heate
of persecution and slaughter of the Martyrs, they continued
in the pure fayth, and therefore are commended after a sort.
x All such are like counsellours to Balaam, which for lucre
perswade to idolatrie or whoredome. y Rom. 2. 24. and 21. 1.
y And not common to all. z Such a stone was wont to be gi-
uen to the that had gotten any victorie or prise, in signe of ho-
nour, & therefore it signifieth here a token of Gods fauour
and grace: also it was a signe y one was cleared in iudgement, a The
new name also signifieth, renoume and honour. Or, alme.

20 Beholde, feruent.

- 20 Beholde, I stande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and hee with me.
- 21 To him that ouercommieth, will I grant to sit with me in my throne, euē as I ouercame, and sit with my father in his throne.
- 22 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

CHAP. IIII.

- 1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it. 3 And 24. seates about it with 24. elders sitting vpon them, and foure beastes praying God day and night.

1 **A**fter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come by hither, and I will shewe thee things which must be done hereafter.

2 And immediatly I was rauished in the spirit, and beholde, a throne was set in heauen, and one sat vpon the throne.

3 And he that sat, was to looke vpon, lyke vnto a Jasper stone, & a Sardine, and there was a rainbow round about the throne in sight like to an Emes raube.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of þe throne proceeded lightnings, and thundryngs, and voyces, & there were seuen lampes of fire, burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto s crystall: and in the middes of the throne, a rounde about the throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, & the thirde beast had a face as a man, & the fourth beast was like a flying eagle.

8 And the foure beastes had eche one of them sixe winges about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almightie, Which was, and Which is, & Which is to come.

9 And when those beastes gaue glorie, and honour, and thankes to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell

down before him that sat on þe throne, and worshipped him, that liueth for euermore, & cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue glorie and honour, and power: for thou hast created all things, & for thy willes sake they are, and haue bene created.

CHAP. V.

- 1 He seeth the Lambe opening the booke, 2. 1. 4. And therefore the foure beastes, the 24. elders, and the Angels praise the Lambe, and do him worship, 9 For their redemption and other benefites.

1 **A**nd I sawe in the right hande of him that sat vpon the throne, a Booke writen within, and on the backside, sealed with seuen seales.

2 And I saw a strong Angel, which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the Booke, neyther to looke thereon.

4 Then I wept much, because no man was founde worthy to open, and to reade the Booke, neyther to looke thereon.

5 And one of the elders sayde vnto mee, Weepe not: beholde, the upon which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stood a Lambe, as though he had bene killed, which had 4 seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and toke the Booke out of the right hand of him that sat vpon the throne.

8 And when he had taken the Booke, the foure beastes & the foure & twentie Elders fell downe before the Lambe, hauing euery one harpes and golden viuals full of odours, which are the papers of the Saints,

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God Kings and Priests, & we shall reigne on the earth.

11 Then I behelde, and I hearde the voyce of many Angels rounde about the throne, and about the beastes and the Elders, and there were thousande thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to

k They wil challenge no authoritie, honour nor power before God, Chap. 5. 12.

a A similitude taken of earthly princes, which iudge by bookes and writings: & here it doth signifye all the cōsules and iudgements of God, which are onely knowne to christ the Sonne of Dauid, ver. 5. b That is, many.

Gen. 49. 9.

c This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnes of the spirit, which Christ powreth vpon al.

f The Angels honour christ: he is therefore God.

g This declareth how the prayers of faithfulle are agreeable vnto Gods, reade Acts. 10. 4. Chap. 8. 3.

h Our Saviour Iesus hath redeemed his Church by his blood

shedding, and gathered it of all nations,

1. Pet. 2. 9.

i Not corporal.

Dan. 7. 18.

receiue Chap. 5. 12.

n In my seate royall, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he setteth forth y maiestie of God, by whose will, wisdom an providence all things are created, and gouerned, to teach vs patience. b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6. and the Sonne who is ioyned with him.

c By these are meant all y holy companie of the heauens.

d From y throne of the Father & the Sonne, proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.

e The holie Ghost is as a lightning vnto vs that beleue, and as a fearefull thunder to the disobedient.

f The worlde is compared to a sea, because of the changes and vniuersal lenes.

g It is as cleare as chrystal before the eyes of God, because there is nothing in it so lide that is hid from him. h Or, vnder the throne. i We are hereby caught to giue glorie to God in all his workes, Isa. 6. 3.

receive power and riches, & wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Blessing and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twentie Elders fel down, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that thus containeth a general prophesie to the end of the world.

1 After I behelde when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the voice of thunder, Come and see.

2 Therefore I behelde, and lo, there was a white horse, and hee that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the seconde seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another, & there was giuen vnto him a great sword.

5 And when he had opened the thirde seale, I heard the third beast say, Come and see. Then I beheld, and lo, a black horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behelde, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seale, I sawe vnder the altar the soules of them, that were killed for the word of

God, and for the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, holp a true! dost thou not iudge and avenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, & it was said vnto them, that they should rest for a litle season vntil their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the first seale, and lo, there was a great earthquake, and the sunne was as blacke as sackcloth of haire, and the moon was like blood.

13 And the starres of heauen fel vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty wind.

14 And heauen departed away, as a scrole when it is rolled, & euery mountaine and yle were moued out of their places.

15 And the Kings of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mighty men, and euery bondman, & euery free man, hid them selues in denimes, and among the rockes of the mountaynes.

16 And sayde to the mountaynes and rocks, Fall on vs, and hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

terwarde, of what estate soeuer they be, shalbe desperate, and not able to withstand the weight of Gods wrath, but shall continually feare his iudgement.

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheads out of all nations and people; 15 Which though they suffer trouble, yet the Lambe feedeth them; leadeth them to the fountaines of liuing water, 17 And God that wipe away all teares from their eyes.

1 And after that, I sawe foure Angels stand on the foure corners of the earth, holding by foure winds of the earth, that the winds should not blowe on the earth, neither on the sea, neither on any tree.

2 And I sawe another Angel come by from the East, which had the seale of the liuing God, and hee cryed with a loud voice to foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, Hurt ye not the earth, neither the sea, neither the trees, till we

n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to this world. o That is, the brightness of the Gospel. p The traditions of men. q The Church miserable defaced with idolatrie and afflicted by tyrants. r Doctors and preachers that depart from the truth. s The kingdom of God is hid, & withdrawn from men, and appeareth not. t Realines, kingdoms and persons, that did seeme to be as stable in faith as mountaynes. *Isa. 49. vs. 10, 8. Luke 13. 30.*

u Such men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to withstand the weight of Gods wrath, but shall continually feare his iudgement.

u Such men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to withstand the weight of Gods wrath, but shall continually feare his iudgement.

u Such men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to withstand the weight of Gods wrath, but shall continually feare his iudgement.

a The spirit is compared to wind and the doctrine also; and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof, and the preachers of the same through the whole world. b Meaning, the men of the earth. c That is, the ylandes. d Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossome and beare, except the wind blowe vpon them. e God preventeth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, & lightened in faith by the word of God, so that they make open profession of the same, are excepted from euill.

g Though that this blindness be brought into y world by the malice of Satany, yet the mercies of God refuse to him selfe an infinite number which shalbe saved, both of the Iewes and Gentiles through Christ.

h He omitteth Dan, & iudith Leui in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.

k In signe of puritie.

l In token of victorie and felicitie.

m All that are saved, attribute their saluation vnto God onely & to his Christ, and to none other thing.

n There is no puritie nor cleannes, but by the blood of Christ onely, which purgeth out sinnes and so maketh vs white.

o That is, of the maiestie of God the Father, and the holie Ghost.

p Meaning continually: for els in heauen there is no night.

q For all infirmitie and miserie shall bee then taken away.

r But still ioye and redemption.

hauē sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Levi were sealed twelue thousand. Of the tribe of Machar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long white robes, & palmes in their hands.

10 And they cryed with a loude voyce, saying, ^m Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood rounde about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, and wisdom, and thanks, and honour, and power, & might, be vnto our God for evermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I saide vnto him, Lo, he, thou knowest. And he sayd to me, These are they, which came out of great tribulation, & haue washed their long robes & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne, wil dwel among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat.

17 For the Lambe, which is in the

middes of the throne, shall gouerne them, and shall leade them vnto the very God. Inuoluntarily of waters, and * God u He shall shall wipe away all teares from their eyes, life and consueue them in eternall felicitie. *Isaiah. 35. 8. chapter. 21. 4.*

CHAP. VIII.

1 The seventh scale is opened: there is silence in heauen.

2 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

3 And when he had opened the seventh scale, there was silence in heauen about halfe an houre.

4 And I saw the seuen Angels, which stood before God, and to them were giuen seuen trumpets.

5 Then another Angel came and stood before the altar hauing a golden censer, & much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

6 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

7 And the Angel toke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thundings, and lightnings, and earthquake.

8 Then the seuen Angels, which had the seuen trumpets, prepared their selues to blowe the trumpets.

9 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

10 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

11 And the third part of the creatures, which were in the sea, and had life, died, and the third part of shippes were destroyed.

12 Then the third Angel blew the trumpet, and there fell a great starre from heauen burning like a toyche, and it fell into the third part of the riuers, and into the fountaines of waters.

13 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

14 And when this grace is declared, marvellous rebellions arise against it by reason of y wicked, which can neither abide to heare their sinnes touched, nor mercie offered.

g That is, proclaimeth warre against the Church, & troubles by false doctrine, & so admonisheth the to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tried & proued.

k Diuers sectes of heretikes were spread abroad in the world.

l Meaning, the shipmasters, & so them that had any gouernement.

m That is, some excellent minister of y Church, which shal corrupt y Scriptures

n Which here signifie false and corrupt doctrine.

12 And

o That is, of Christ who is sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder feete.
p That is, of the Church.
q Of y ministers and teachers,

which haue not taught, as they ought to do. r These are plagues for the cōtempt of the Gospel. f Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The first and first Angell blow their trumpets: the starre falleth from heauen. 2 The locustes come out of the smoke. 3 The first wo is past. 4 The foure Angels that were bound, are loosed, 18 And the third part of men is killed.

a That is, the Bishops and ministers, which forsake y worde of God, and so fall out of heauē, and become Angels of darknes.
b This authority chiefly is comitted to the Pope, in signe whereof he beareth the keyes in his armes.
c Abundance of heresies and errors, which couer with darknes Christ and his Gospel.
d Locustes are false reachers, heretikes, and worldly subtil Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelers and Masters, which forsake Christ to mainteyne false doctrine.
e False and deceyvable doctrine, which is pleasant to the flesh.
f That is, secretly to perforce and to sting with their taylor as Scorpions doe: such is the fashion of the hypocrites.
g For the false Prophetes cannot destroye the clekt, but such as are ordeyned to perdition.
h That is, the infidels whome Satan blindeth with the efficacie of error, 2 Thess. 2. 11.
i Though the clekt bee hurt, yet they cannot perishe.
k The clekt for a certayne space and at tymes are in troubles: for the grasshoppers endure but from Aprill to September, which is five monethes.
l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perishe. 1sa. 2. 19, hesai. 10. 8, luke. 23. 30. chap. 6. 16.

1 And the first Angell blew the trumpet, and the thirde part of the sunne was smitten, and the third part of the moonne, and the third part of the riuers, so that the thirde part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.
2 And I behelde, and heard one Angell flying through the middes of heauen, saying with a loude voyce, Wo, wo, wo to the inhabitants of the earth, because of the foundes to come of the trumpet of the three Angels, which were pet to blow the trumpets.
3 And the first Angell blew the trumpet: and there fell a starre fall from heauen, and there arose the smoke of the pit, as the smoke of a great fornaice, and the sunne, and the ayre were darkened by the smoke of the pit.
4 And there came out of the smoke Locusts vpon the earth, and vnto them was given power, as the scorpions of the earth haue power.
5 And it was commanded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.
6 And to the was commanded that they should not kill them, but that they should be vexed five monethes, & that their paine should be as the paine that cometh of a scorpion, when he hath stung a man.
7 Therefore in those dayes shall men

seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.
8 And the forme of the locustes was like vnto horses prepared vnto battell, and vnto their heads were as it were crowns like vnto golde, and their faces were like the faces of men.
9 And they had heare as the heare of women, and their teeth were as the teeth of lions.
10 And they had habbergions, like to the habbergions of pson: and the sounde of their wings was like the founde of charrets when many horses runne vnto battell.
11 And they had tailes like vnto scorpions, and there were stings in their tayles, and their power was to hurt men five monethes.
12 And they haue a king over them, which is the Angell of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greke he is named Apollyon.
13 And the first Angell blew the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God, saying to the first Angell, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.
14 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a pere, to slay the third part of men.
15 And the number of hostinen of warre were twenty thousand times ten thousand: for I heard the number of them.
16 And thus I saw the horses in a vision, and them that sat on them, having fire habbergions, and of facinny and of brimstone, and the heades of the horses were as the heades of lions: and out of their mouthes went forth fire & smoke and brimstone.
17 And these three was the thirde part of men killed, that is, of the fire and of the smoke, & of the brimstone, which came out of their mouthes.

care, idle, trimming them selues to please their harlots.
r Signifying their oppression of the poore, and cruelty against Gods children.
s Which signifyeth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly princes.
t For as though they had wings, so are they lifted vp above the common sort of men and esteemed most holy, and do all things with rage and fiercenes.
u To infect and kill with their venomous doctrine.
x Which is Antichrist the Pope, king of hypocrites, and Satans ambassador.
y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword.
z Which was the voice of Christ sitting at the right hand of the Father.
a Meaning the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracines, Turkes and Tartarians.
b This signifyeth the great readines of the enemies,

o Such is the terror of the vnblesing science, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods worde.
p Which signifyeth that the Popes clergie shall be proude, ambitious, bold, haue, rather, rebellious, stubborn, cruel, lecherous, and athours of warre and destruction of the simple children of God.
q They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the Priestes by theyr crownes and strange apparel declare.
r That is, they pretende greaie gentleness and loue: they are wise, politike, subtil, eloquent, and in worldly craftines passe all in all their doings.
s That is, effeminate, delicate,

c Which signifieth their false doctrine and hypocricie.

d And therefore were iustly destroyed. *Psal. 115. 4. ant. 135. 15.*

19 For their power is in their monthes, and in their tales: for their tales were like vnto serpentes, and had heades, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the woowkes of their handes that they shoulde not worship deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which neither can see, neyther heare nor go.

21 Also they repented not of their murders, and of their fornicerie, neither of their fornication, nor of their theft.

CHAP. X.

8 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eareth it up.

a Which was Iesus Christ & came to comfort his Church against his furious assaults of Satan and Antichrist: so that in all their troubles, the faithfull are sure to find consolation in him. b Iesus Christ beareth the testimonie of Gods loue towards vs. c He ouercame all the darknes of the angel of the bottomles pit. d Straight, strong and pure from all corruptions. e Meaning the Gospel of Christ which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declarereth that in despite of Antichrist & Gospel should be preached through all the world: so that enemies shalbe astonied.

1 And I sawe another mightie Angel come downe from heauen, clothed with a cloud, & the 7 rames holwe vpon his head, & his face was as the sunne, & his feete as pillars of fire.

2 And he had in his hande a litle booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cryed with a loud voice, as when a lion roareth: and when he had cryed, seven 8 thunders vttered thei voices.

4 And when the seven thunders had vttered their voices, I was aboute to write: but I heard a voyce from heauē saying vnto mee, * b Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea and vpon the earth, lift vp his hand to heauen,

6 And swaie^e by him & lineth for euer more, which created heauen, and the things that therein are, & the earth and the things that therein are, & the sea, & the things which therein are, that time should be no more.

7 But in the dapes of the voyce of the seventh Angel, when he shal beginne to blow the trumpet, euen the^k imperie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard fro heauen, spake vnto me againe & sayde, Go and take the litle booke which is open in the hande of the Angel, which standeth vpon the sea & vpon the earth.

9 So I went vnto the Angel, and saide to him, Giue me the litle booke. And

he sayde vnto mee, * Take it, and eate it up, and it shal make thy belly bitter, but it shalbe in thy mouth as sweet as honye.

10 Then I tooke the litle booke out of the Angels hande, and ate it up, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many kings.

that albeit that the minister haue consolation by the worde of God, yet shall he haue fore, and grievous enemies, which shall be troublesome vnto him. q Not onely meaning in his life time, but that this booke after his death shoulde bee as a preaching vnto all nations.

CHAP. XI.

1 The temple is measured. 3 Two witnesses raysted up by the Lorde. 4 They are murdered by the beast, 11 But after receyued to glorie. 15 Christ is exalted, 16 And God praised by the 24 Elders.

1 Then was given me a reede, like vnto a rodde, and the Angel stode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple cast out, and mete it not: for it is given vnto the Gentiles, and the holy cite shall they treade vnder foote two and fourtie monthes.

3 But I will giue power vnto my two witnesses, and they shall prophesie a thousand, two hundredeth, and threescore daies, clothed in sackcloth.

4 These are two olive trees, and two candlestickes, standing before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and denoueth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dapes of their prophesying, & haue power ouer waters to

a Which declarereth that Christ Iesus will builde his Church and not haue it destroyed: for he measureth out his spirituall Temple. b The Iewish temple was deuied into three partes: the body of the temple which is called the court, wherinto euery man entred: the holy places where the Levites were: and the holiest of all, wherinto the high Priest once a yere entered: in respect therefore of these

two latter, the first is sayde to bee cast out, because as a thing prophane it is neglected when the Temple is measured, and the aduersaries of Christ boalt that they are in the temple, and that none are of the temple, but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichrists tyrannie. e By two witnesses he meaneth all the preachers that shoulde build vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefely appointed for that purpose, and also to this saying, In the mouth of two witnesses standeth euery worde. f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two. g In poore and simple apparel. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hath dominion ouer the whole earth. k By Gods worde whereby his ministers discomfit the enemies. l They denounce Gods iudgement agaynst the wicked, that they cannot enter into heauen.

g The whole graces of Gods spirit bent themselves against Antichrist. *Dan. 11. 4.* h Belieue that that is written: for there is no need to write more for the vnderstanding of Gods children. i That is, by God with whom Christ by his diuinitie is equall. k The faythfull shall vnderstande and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection. l As S. Iohn vnderstood this by reuelation, so is the same reueiled to the true preachers to discouer the Pope, & Antichrist. m Meaning, Christ. n That is, the holy Scriptures which declare that the minister must receiue the at the hand of God before he can preach them to others.

m That is, a strong number of this great devil the Popes ambassadours which are euer crying and croaking like frogs and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to maintain their rich Enphrates against the true Christians.

n Albeit they call them selues spirituall & holy fathers,

o For in all kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ.

Chap. 3. 3. mat. 24. 44. Luke 12. 39.

p Ofrighteousnes, and holines, wherewith we are cladde through Iesus Christ.

q As if he would say, The craftines of destruction when as Kings and Princes shall warre against God, but by the craft of Satan are brought to that place where they shalbe destroyed.

r This is the last iudgement when Christ shal come to destroy y wicked and deliuer his Church. f Meaning the whole number of them that shal call them selues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are neters which are neither on the one side nor of the other. t signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines.

1665. 15.

CHAP. XVII.

a Which was Christ Iesus who will take vengeance on this Romish harlot.

b Antichristis compared to an harlot, because he seducth the world with vaine words, doctrines of lyes, and outward appearance.

c Meaning diuerse nations & countreys,

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

1 Then there came one of the seuen Angels, which had the seuen visals, and talked with me, saying vnto me, Come: I will shew thee the damnation of the great whore that sitteth vpon many waters,

2 With whome haue committed fornication the kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.

3 And he caried me away into the wilderness in the spirit, and I saw a woman sitte vpon a harlot coloured like a beast, full of names of blasphemie, which had seuen heades, & ten hornes.

4 And the woman was arrayed in purple and scarlet, and giulded with gold, and precious stones, and pearles, and had a cuppe of golde in her hand, full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, A Whore, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wonderd with great maruella.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shew thee the myserie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomles pit, and shall go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beheld the beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom. The seuen heades are seuen monntaines, wherupon the woman sitteth: they are also seuen kings.

10 f Five are fallen, and one is, and another is not yet come: & when he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the might, and is one of the seuen, and shall go into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdom, but shall receiue power, as kings at one houre with the beast.

13 These haue one minde, & shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, & the Lambe shall ouercome them: for he is Lord of Lords, & King of kings: and they that are on his side, called, and chosen, and faithful.

15 And he saide vnto me, The waters which thou sawest, where the whore sitteth, are people, & multitudes, & nations, and tongues.

reigned, and after him Cocceius Nerva which was the seventh,

m He meaneth Traiane the Emperour who was a Spanyard and adopted by Nerva, but because he persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

o And brake them to shivers as a potters pot.

1 Tim. 6. 15. chap. 19. 16.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the newe Rome, which is y Papiarie, whose crueltie and bloodshedding is declared by scripture.

e Full of Idolatrie, superstition and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, vs. 18, whose beautie only standeth in outward pompe and impudencie, & craft like a strumpet.

g Of false doctrines and blasphemies.

h Which none can knowe to auyde but the elect.

i This is the Roman empire which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thither shall returne.

k Which are about Rome, 1 For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then foureene yeeres, and reigned as Kings.

Domitian then

Diuers nations as the Gorchs, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it and destroy it.
 q That in steade of doing homage to Christ Iesus, they shuld be cast into a reprobate sence to serue Antichrist, and to dedicate them selues and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.
 2 And he cryed out mightily with a loud voyce, saying, * It is fallen, it is fallen, Babylon the great citie, and is become the habitation of^b deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull byrde.
 3 For all nations haue drunken of the wine of the wrath of her fornication, & the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the abundance of her pleasures.
 4 And I heard another voyce from heauen saye, ^d Goe out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.
 5 For her sinnes are ^e come by vnto heauen, and God hath remembred her iniquities.
 6 Rewarde her, euen as she hath rewarded pou, & giue her double according to her workes: and in the cuppe that she hath filled to pou, fill her the double.
 7 In as much as she glorified her selfe, and lined in pleasure, so much giue ye to her torment and sorrow: for the faith in her heart, * I sit being ^e a Queene, and am no widow, and shall see no mourning.
 8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the voyce of God which will condemne her.

Isa. 21. 9.
 iere. 51. 8.
 chap. 1. 8.

a This description of the overthrow of the great whore, is like to that wher by the Prophets vse to declare the destruction of Babylon.
 b He describeth Rome to be the kinde of all abomination and diuells shynes, and a kinde of hel.
 c The greatest parte of y^e world hath bene abused and seduced by this spirituall whoredome.
 d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.
 e The Greeke worde is, that her sinnes so followe one another, and so rise one after another, that they growe to such an heape, that at length they touch the very heauen. f Blessed is he that can repay to the whore the like, as is written, Psal. 137. 8. 9.
 11. 47. 8. g The glorious boasting of the Trumpeter, h But full of people and mightie.

9 And the kings of the earth shall beseech her, and lament for her, which haue committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning.
 10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one houre is thy iudgement come.
 11 And the marchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.
 12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, & of scarlet, and of all manner of Tyne wood, and of all beastes of puerie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,
 13 And of cinnamon, and odours, and oymments, and frankincense, & wyne, and oyle, and fine flour, and wheate, and beastes, and sheepe, and horses, and charrets, and seruants, and soules of men.
 14 And the apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed from thee, & thou shalt fynde them no more.
 15 The marchants of these things which were waxed rich, shall stande a farre off from her, for feare of her torment, weeping and wailing,
 16 And saying, Alas, alas, the great citie, that was clothed in fine linnen and purple, and of scarlet, and gilded with golde, and precious stone, and pearles,
 17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shippinen, & whosoener traualle on the sea, shall stand a farre off,
 18 And crye, when they see the smoke of her burning, saying, What city was like vnto this great citie?
 19 And they shall cast dust on their heads, and cry weeping, and wailing, & say, Alas, alas, the great citie, wherewere made rich all that had shippes on the sea by her ^e costliness: for in one houre she is made desolate.
 20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath giuen your iudgement on her.
 21 Then a mighty Angel tooke by a stone like a great millstone, and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shall be found no more.
 22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.
 23 And the light of a candle shall shine no more in thee: and the voyce of the hydegrone

i Both they that temporally haue had profite by the Trumpet and also the spiritual marchants shall for sorowe & want of their gaine, cry out and despaire.
 k Which is verie odoriferous and precious.

l Such as they wantons vse at Rome.
 m This is the vilest ware that these marchants sell, & best cheap, which soules notwithstanding y^e sonne of God redeemed wth his precious blood, 1. Pet. 1. 19.
 n That is, the thing which thou loudest best.

o And so shewe signes of great sorowe.

p Or, noble estate.

q And hath reuenged your cause in punishing her.

iere. 51. 8. 9.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercie.

1 The Romish prelates & merchants of soules are as kings and princes: so that their covetousnes and pride must be punished: secondly their craftes and deceites: and thirdly their crueltie.

CHAP. XIX.

1 Praises are given unto God for iudging the whore, and for avenging the blood of his servants. 10 The Angel will not be worshipped. 17 The foules and birdes are called to the slaughter.

a That is, praise I ye God, because the Antichrist & all wickednes is taken out of y^e worlde.

b So that al the Saints are confirmed & ought nothing to dout of the saluation of the faithfull.

c The wicked shalbe burned in continual fire, that neuer shall be extinguished.

d By the foure beasts are ment all creatures.

e Signifying that his iudgements are true and iust, and y^e we ought to praise him euermore for the destruction of the Pope.

f God made Christ y^e bridegrome of his Church at y^e beginning, & at the last day it shalbe fully accomplished when he shall be ioyned with our head.

g That is, the Angel.

Matth. 22. 2.

chap. 1. 4. 13.

h Whom God offree mercie calleth to be partakers of his

heavenly graces, and deliuereth from the filthie pollutions of Antichrist.

Cha. 22. 1. 9. **i** Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith. **k** He sheweth that none ought to be worshipped but only God: and that he is of their number whom God liueth to reueile his secrets by to the Prophets, that they may declare the to others, also that we must beleue no other spirit of prophesie, but that which doeth testifie of Iesus, and leade vs to him.

After these things I heard a great voyce of a great multitude in heauen, saying, * Hallelu-iah, saluatiō, & glorie, and honour, and power be to the Lord our God.

2 For true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt y^e earth with her fornication, and hath auenged the blood of his seruaunts shed by her hande.

3 And againe they sayde, Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure beasts fell downe, and worshipped God that sat on the thronē, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the thronē, saying, Praise our God, all ye his seruaunts, and ye that feare him, both final and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, & as the voyce of strong thundring, saying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the marriage of the Lambe is come, & his wife hath made her selfe readie.

8 And to her was graunted, she should be araied with pure fine linc & slyning, for the fine linc is the righteousness of Saints.

9 Then he said vnto me, Write, * Blessed are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete* to worship him: but he saide vnto me, See thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue y^e testimonie of Iesus. Worship God: for the testimonie of Iesus, is the Spirit of prophesie.

11 And I sawe heauen open, and beheld a white horse, and he that sat vpon him, was called, Faithfull and true, and he vndergeth and fighteth righteously.

12 And his eyes were as a flame of fire, & on his head were many crownes: and he had a name written, that no man knewe but himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, folowed him vpon white horses, clothed with fine linc white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of iron: for he it is that treadeth the wine presse of the fiercenes and wrath of almighty God.

16 And he hath vpon his garment, & vpon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne, who cried with a loud voice, saying to all the foules that did flye by the mids of heauen, Come, & gather your selves together vnto the supper of the great God.

18 That ye may eate the flesh of kings, and the flesh of the Captaynes, and the flesh of mighty men, and the flesh of hoies, and of them that sit on them, & the flesh of all free men and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their warriors gathered together to make battell against him, that sat on the horse and against his souldiers.

20 But the beast was taken, and with him that falsē Prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

eth that the day of iudgement shal be cleare & euidēt, so that none shal be hid: for the trumpets shall blow aloudē and al shal vnderstand it. **y** For the Pope and the worldly princes shal fight against Christ, euen vntil this last day. **z** The overthrowe of the beast and his, which shalbe chiefly accomplished at the seconde coming of Christ,

CHAP. XX.

1 Satan being bound for a certeyn tyme, **7** And after he loofe, vexeth the Church grievously. **10. 14** And after the world is iudged, he and his are cast into the lake of fire.

I And

Iherby is signified that Iesus Christ our iudge shal be victorious and shal triumph ouer his enemies. **m** He meaneth Christ.

n So that wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is verie God, eternal, infinite & almighty, as he himselfe.

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying y^e Iesus Christ, which is the worde, is made flesh, & is our Lord, our God and the iudge of the quicke & dead.

f This declareth that his Angels shal come with him to iudge y^e world.

t Which driueth the wicked into eternal fire.

Psal. 2. 9.

chap. 2. 27.

u Which declareth his humanity, wherein he is Lord of all, & shal iudge the worlde.

1. Tim. 6. 13.

chap. 17. 1. 4.

x This signifi-

a This Angell representeth the order of the Apostles, whose vocation & office was from heauen: or may signifie Christ, which should treade downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithful, and Satan is chained that he cannot hurt thee, yea and the ministers hereby open it to the infidels, but through their impietie and stubbnes.

c That is, from Christs natiuite vnto the time of Pope Syluester the seconde: so long y pure doctrine should after a sorte remaine.

d After this terme Satan had greater power then hee had before.

e The glorie & authoritie of them that suffer for Christs sake. f That is, whiles they haue remained in this life.

g Hee meaneth them, which are spirituallie dead: for in whom Satan lieth, hee is dead to God. h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnes of life.

i The death of the soule, which is eternal damnation. k Shal be true partakers of Christ & of his dignitie. l That is, for ever. Ezek. 32. 2. m After that the chaine is broken & the true preaching of Gods word is corrupt. n By the are ment diuers & strage enemies of y Church of God, as y Turke, y Sarazins & others, read Eze. 38. 2. by whom y Church of God should be grievously tormented. o Which was Christ, prepared to iudgement with glorie & maiestie. p Euerie mans coicience as a book wherein his deedes are writte, which shal appeare whe God openeth y book. Phi. 4. 3. chap. 5. & 27.

And I saw an Angel come down from heauen, hauing the kepe of the bottomles pitte, and a great chaine in his hand.
 2 And he tooke the dragon that olde serpent, which is the deuill & Satan, and he bounde him a thousand peres.
 3 And cast him into the bottomles pit, & he shut him up, & sealed the doore vpon him, that he shoud deceiue the people no more, till the thousand peres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw seats: and they late vpon them, and iudgement was giuen vnto them, & I sawe the soules of them that were beheaded for the witness of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on their handes: and they liued, and reigned with Christ a thousand pere.

5 But the rest of the dead men shall not liue againe, vntill the thousand peres be finished: this is the first resurrection.

6 Blessed & holy is he, that hath part in the first resurrection: for on such part is the second death hath no power: but they shall be the Priests of God & of Christ, and shall reigne with him a thousand pere.

7 And when the thousand peres are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went up into the plaine of battle, which compassed the tents of the Saints about, & the beloued cite: but fire came down from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the falsse prophet shall be tormented euery day and night for euermore.

11 And I saw a great white throne, and one that late on it, fro whose face shied away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: & the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were writen in the bookes, accord-

ding to their workes.
 13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: & they were iudged euery man according to their workes.
 14 And death and hel were cast into the lake of fire: this is the second death.
 15 And whosoever was not founde writen in the booke of life, was cast into the lake of fire.

CHAP. XXI.

8. 24. The blessed estate of the godly, 8. 27 And the miserable condition of the wicked. The description of the heavenly Ierusalem, and of the wife of Isa. 65. 17, and the Lambie.

And I saw a new heauen, & a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John sawe the holy cite new Ierusalem come down from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God him selfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorowe, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that late vpon the throne, said, Behold, I make all things newe: and he said vnto me, Write: for these words are faithful and true.

6 And he said vnto me, It is done, I am a and omega, the beginning and the ende. I will giue to him that is a thirst, of the well of the water of life free.

7 He that ouercometh, he shall inherite all things, and I will be his God, and he shall be my people.

8 But the fearefull and unbelieuing, & the abominable and murderers, and whoremongers, & forcerers, and idolaters, & all liars shall haue their part in the lake, which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seven Angels, which had the seuen vialles ful of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the bride, the Lambes wife.
 10 And he caried me away in the spirit to a great & an hie mountaine, and he shewed me the great cite, holy Ierusalem, descending out of heauen from God,

this everlasting life. g They which feare man more then God. h They which mocke and iest at religion. i Meaning the church, which is married to Christ by faith. k By this description is declared the incomprehensible excellency, which the heavenly company do enjoy. l It is laide to come downe from heauen, because all the benefites that the Church hath, they acknowledge it to come of God through Christ.

m Euer greene
and flourishing.
n Signifying that
she faithful that
be surely kept in
heauen.

o That is, place
enough to enter:
for else we knowe
there is but one
way & one gate,
eue Iesus Christ.

p For the Apo-
stles were means
whereby Iesus
Christ the true
foundation was
reueiled to the
worlde.

11 Having the glorie of God : and her
shining was like unto a stone most pre-
cious, as a ^m Jasper stone cleare as
crystal,

12 And had a great ^a wall and hir, and
had twelue ^a gates, and at the gates
twelue Angels, and the names writ-
ten, which are the twelue tribes of the
children of Israel.

13 On the East parte there were three
gates, & on the Northside three gates,
on the Southside three gates, and on
the Westside three gates.

14 And the wall of the cite had twelue
foundations, and in them the names
of the Lambes twelue ^a Apostles.

15 And he that talked with me, had a
golden reede to measure the cite with-
al, & the gates therof, & the wal thereof.

16 And the cite lap foure square, and
the length is as large as the breadth
of it, and he measured the cite with the
reede, twelue thousand furlongs : and
the length, and the breadth, and the
height of it are equall.

17 And he measured the wall thereof, an
hundredth, fourtie and foure cubits, by
the measure of man, that is, of the
Angell.

18 And the building of the wall of it
was of Jasper : and the cite was pure
golde like unto cleare glasse.

19 And the foundations of the wall of
the cite were garnished with all ma-
ner of precious stones: the first founda-
tion was Jasper : the second of Sa-
phyre : the thirde of a Chalcedonie :
the fourth of an Emeraude :

20 The fift of a Sardonyx: the sixt of a
Sardius: the seuen of a Chrysolite:
the eyght of a Beryll: the ninth of a
Topaze: the tenth of a Chryoprasi-
us: the eleuenth of a Jacint: the
twelue an Amethyst.

21 And the twelue gates were twelue
pearles, & euery gate is of one pearle,
and the streete of the cite is pure golde,
as shining glasse.

22 And I sawe no Temple therein: for
the Lord God almighty & the ^a Lambe
are the Temple of it.

23 * And the cite hath no neede of the
sunne, neither of the moone to shine in
it: for the glorie of God did light it: &
the Lambe is the light of it.

24 * And the people which are saved,
shall walke in the light of it: and the
kings of the earth shall bring their
glorie and honour vnto it.

25 * And the gates of it shall not be shut
by day: for there shalbe no night there.

26 And the glorie, and honour of the
Gentiles shall be brought vnto it.

27 And there shall enter into it none
vncleane thing, neither whosoever
worketh abomination or lies: but
then which are written in the Lambes
* Booke of life.

1 The river of the water of life. 2 The feniuesnes
and light of the cite of God. 3 The Lorde ge-
ueth euer his seruants warning of things to come.
4 The Angell will not be worshipped. 5 To
the word of God may nothing be added nor dimi-
nished therefrom.

1 **A**nd he shewed me a pure ^a river
of water of life, cleare as crystal,
proceeding out of the throne of
God, and of the Lambe.

2 In the ^b middes of the streete of it, &
of either side of the river, was the tree
of life, which bare twelue manner of
frutes, and gaue fruit euery ^a moneth:
and the leaues of the tree serued to
heale the ^a nations with.

3 And there shall be no more curse, but
the throne of God and of the Lambe
shall be in it, and his seruants shall
serue him.

4 And they shall see his face, and his
name shall be in their foreheades.

5 * And there shall be no ^a night there,
and they neede no candle, neither light
of the Sunne: for the Lorde God ge-
ueth them light, and they shall reigne
for euermore.

6 And he saide vnto me, These wordes
are faithfull and true: and the Lorde
God of the holy Prophets sent his
Angell to shewe vnto his seruants the
things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is
he that keepeth the wordes of the pro-
phesie of this booke.

8 And I am John, which sawe and
heard these things: and when I had
heard & seene, * I fell downe to wor-
shippe before the feet of the Angell,
which shewed me these thinges.

9 But he saide vnto me, See thou do it
not: for I am thy fellowe seruant, and
of thy brethren the Prophets, & of them
which keepe the wordes of this booke:
worshippe God.

10 And he said vnto me, * Seale not the
wordes of the prophesie of this booke:
for the time is at hand.

11 He that is vnjust, let him be vnjust
still: & he which is filthy, let him be fil-
thy still: and he that is righteous, let
him be righteous still: and he that is
holy, let him be holy still.

12 And behold, I come shortly, and my
reward is with me, * to geue euery man
according as his worke shalbe.

13 I am * ^a and ^a, the beginning and the
end, the first and the last.

14 Blessed are they, that doe his com-
mandements, that their right may be
in the ^b tree of life, and may enter in
through the gates into the cite.

15 For without shalbe dogges and en-
chanters, & whoresongers, & murde-
rers, & idolaters, & whosoever loueth
lies.

a He alludeth to
the visible para-
dise to set forth
more sensibly
the spiritual: and
this agreeth with
that which is
written, Ezek.
47:1.

b Meaning, that
Christ who is the
life of his church
is common to all
his, & not pecu-
liar for any one
sort of people.
c For there are
all things pleasant
and ful of al con-
tentation conti-
nually.

d Which some-
time were vn-
pure as Gentiles,
but now are pur-
ged and made
whole by Christ.

Isa. 60:19, 20.
e The light shal
be vnchange-
able, and shine for
euer.

Chap. 19: 10.
f Nowe this is
the second time
that he suffered
him self to be ca-
ried away with
the excellencie
of the person:
which is to ad-
monishe vs of
our infirmities &
readines to fal,
except God
strengthen vs
miraculously
with his Spirit.

g This is not the
as the other pro-
phesies which
were coman-
ded to be hid til
the time appoin-
ted, as in Daniel
12:4, because
that these things
should be quick-
ly accomplished,
and did now be-
ginne.

Rom. 2: 2.

q This declareth
that Christ is
God inseparable
with his Father.
Isa. 60: 19.

Isa. 60: 3, 5.

r Here we see as
in infinite other
places that kings
and princes con-
trarie to that
wicked opinion
of the Anabap-
tists are para-
racks of the hea-
uently glorie, if
they rule in the
fear of the
Lords.

Isa. 60: 11. Philippians. 3. chap. 3, 5, and 20: 12.

Isa. 41: 4, and 44: 5. chap. 1: 8, and 21: 3. h They shall lyue eternal-
ly with the Sonne of God.

That maintain
false doctrine &
delite therein.
k That is, a true
and natural man
and yet God e-
qual with my Fa-
ther.
l For Christ is
the light that gi-
ueth light to e-
uery one that
cometh into this
worlde. m Let them be afraid of Gods horrible iudgements,
and assoone as they heare the Lambe call, let them come.
n He that feeleth himselfe oppressed with afflictions, and de-
sireth the heauenly graces and comfort. *Isai. 55. 1.* o That is,
when God beginneth to reforme our will by his spirite,
or maketh lies.
16 I Iesus haue sent mine Angel, to tes-
tifie vnto pou these things in the Church-
es: I am the root and the ^k genera-
tion of Dauid, and the bright morning
starre.
17 And the Spirit & the bride say, Come.
And let him that heareth, say, Come:
and let him that is a ⁿ thurst, come: and
* let whosoener wil, take of the water
of life freely.
18 For I protest vnto euery man that
heareth ^p wordes of ^p prophesie of this
booke, * If any man shal adde vnto these
things, God shall adde vnto him the
plagues, that are written in this booke.
19 And if any man shall diminish of the
wordes of the booke of this prophesie,
God shal take away his part out of the
Booke of life, and out of the holy citie,
and from those things which are writ-
ten in this booke.
20 Ye which testifieth these things,
saith, * Surely, I come quickly. Amen.
Euert to a come, Lorde Iesus.
21 The grace of our Lorde Iesus Christ
be with you all, Amen.
the earnest desire that the faithful haue to be deliuered out of
these miseries, and to be ioyned with their head Christ Iesus.
Dent. 4. 2. & 12. 32.
prou. 30. 6.
p Seeing ^y Lord
is at hand, we
ought to be con-
stant and reioice,
but we must be-
ware we esteeme
not ^y length nor
shortnesse of the
Lordes comming
by our owne
imagination,
2. Pet. 3. 9.
q This declareth

THE ENDE.



Imprinted at Lon-
don by Christopher Barker,
Printer to the Queenes most
excellent Maiestie, dwelling
in Pater noster Rowe,
at the signe of the
Tygres head.

Anno 1579. *B*

~~My dear Sir~~
~~My dear Sir~~
My dear Sir

On this 10th of July

1720

Benjamin Franklin was

Born the 17th of January

1706

Philadelphia

1720

1720

the same was born
2 Day of April 1697

my Daughter Rebekah was born

the 15th Day of May 1698

my Son John was born the 5th

Day of August 1701

my Daughter Abigail was born the ~~10th~~

Day of October 1703

my Daughter Mary was born

the ~~10th~~ ^{17th} Day of April 1707

my Daughter Elizabeth was born

the eight Day of February 1711

my Son Jonathon was born

the eighteenth Day of April 1713

born my Son Solomon was

Born the 13th Day of September

In the year 1715

A briefe Table of the interpretation of the proper names which are chiefly found in the olde Testament, wherein the first number signifieth the Chapter, the second the Verse.

WHereas the wickednesse of time, and the blindness of the former age hath bene such, that all things altogether haue bene abused and corrupted, so that the verie right names of diuers of the holy men named in the Scriptures haue bene forgotten and nowe seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his housholde, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this Table of the names that be most vsed in the olde Testament with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shal know the true names of the godly Fathers, and what they signifie, that their children nowe named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to prayse him for his workes wrought in them, and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shal better be vnderstand. We haue medled rarely with the Grecke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Nowe for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.

| | | | |
|-----------------|--|--|----------|
| Abda | Aaron or Aharon, a teacher. Exod. 4, 14. | Abshalom, the father of peace, or the peace of the father. 2. Sam. 15, 2. | Abshalom |
| Abda | Abda, a seruant. 1. king. chap. 4. vers. 6. | Abshalom, the father of saluation. 1. Chro. 6, 4 | Abshalom |
| Abdiel | Abdeel, a seruant of God. Jer. 36, 26. | Abshur, the father of a song, or of a wall, or of righteousness. 1. Chro. 2, 29. | Abshur |
| Abdai | Abdi, my seruant. 2. Chro. 29, 12. | Abital, the father of the dew. 2. Sam. 3, 1. | |
| Abdi and Audias | Abdiah a seruant of the Lord. 1. king. 18, 3. | Abitob, the father of goodness. 1. Chro. 8, 11 | Ahitub |
| Abdenago | Obadiah, one of the twelve Prophets. | Abner, the fathers candle. 1. Sam. 14, 50. | Abitub |
| | Abdiel, the same. 1. Chro. 5, 15. | Abram, an high father. Gen. 11, 31. | |
| | Abed-nego, seruant of himing. Dan. 1, 7. | Abraham, a father of a great multitude, as the name was changed. Gen. 17, 5. | |
| | Abel, mourning, the name of a cite. Iudg. 11, 33. 1. Sam. 6, 18. but Habel, the name of a man, doth signifie vanitie. Gen. 4, 2. | Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3, 3. | Abefalom |
| Abagatha | Abgartha, father of the winepresse. | Achan, troubling. Iosh. 7, 1. who is called | Abefalom |
| Abagtha | Abgar, 110. | Achar. 1. Chro. 2, 7. | Abfolom |
| Abiam | Abiah, the will of the Lord. 2. Chro. 29, 7. | Adadezer, read Adazer, beautiful helpe. 2. Sam. 3, 3. and 1. Chro. 18, 3. | |
| Abiam | Abiam, father of the sea. 1. king. 14, 31. | Adajah, the witness of the Lord. 1. Chro. 6, 41. | Adajias |
| Abisaph | Abiasaph, a gathering father. 1. Chro. 6, 23. | Adaliah, pouertie. Ester. 2, 8. | Adalia |
| Ebiaphab | Exod. 6, 24. | Adam, man, earthly, read Gen. 5, 2. | |
| | Abiathar, father of the remnant, or excellent father. 1. Sam. 22, 21. | Adiel, the witness of God. 1. Chro. 4, 36. | |
| | Abida, father of knowledge. Gen. 25, 4. | Adoniah, the Lord is the ruler. 2. Sam. 3, 4. | Adonias |
| | Abidan, father of iudgement. Rom. 1, 17. | Adonibezek, the Lordes thunder. Iud. 1, 5. | Adoniah |
| | Abiel, my father is God. 1. Sam. 9, 7. | Adonikam, the Lord is risen. Ezra. 2, 13. | |
| Abigal | Abiezzer, the fathers helpe. Iosh. 17, 2. | Adoniram, the high Lord. 1. king. 4, 6. | |
| | Abigail, the father of strength. Rom. 3, 35. | Adonizedek, the Lords iustice. Iosh. 10, 1. | |
| Abiu | Abihu, he is a father. Exod. 6, 23. | Agabus, a grasshopper. Act. 11, 28. | |
| Abiud | Abihud, the father of prayse. 1. Chro. 8, 3. | Agar, a stranger. Gen. 16, 1. Galat. 4, 24. | Hagar |
| | Abilene, lamentable. Luke. 3, 6. | Ahar, taking, or possiding. 2. king. 16, 1. | Achas |
| | Abimael, a father from God. Gen. 10, 28. | Ahasueros, a prince or head. Dan. 9, 1. | Ahashue |
| | Abimelech, the kings father, or a father of counsel, or the chiefe king. Gen. 20, 3. | Ahan, a father of vnderstanding. 1. Chro. 2, 29. | roth |
| Aminadab | Abinadab, a father of a dowe, or of a free wife, or prince. 1. Sam. 16, 8. | Ahiath, brother of the Lord. 1. Chro. 2, 25. | |
| Abinoom | Abinoam, father of beautie. Iud. 4, 6. | Ahimaz, brother of counsel. 1. Sam. 14, 50. | |
| Abirom | Abiram, an high father. 1. king. 16, 34. | Ahimam, brother of the right hand. Rom. 13, 23. | |
| | Abisag, the fathers ignorance. 1. king. 1, 3. | | |
| | Abisha, the fathers reward. 1. Sam. 16, 6. | | |

Ahimelech, a kings brother. 1. Sam. 21, 1.
 Ahimoth, a brother of death. 1. Chro. 6, 25.
 Ahinoam, the prophets beaurtie. 1. Sam. 14, 50.
 Ahior, the brothers light. Judeth. 5, 55.
 Ahilab, an heartie brother. Jud. 7, 31.
 Ahrah, a sweet sauntering medow. 1. Chro. 8, 1.
 Ahikam, a brother arising, or aduenging. 2. king. 22, 12.
 Ahiezer, the brothers helpe. Num. 1, 12.
 Aholah, a mansion or dwelling in her selfe.
 Aholbah, my mansion in her. Ezech. 23, 40.
 Ahud, praying of confessing. Jud. 3, 15.
 Ahian, high. 1. Chro. 1, 40.
 Amalek, a licking people. Gen. 36, 12.
 Amariah, the Lord said, or the lambe of the Lord. Zeph. 1, 1.
 Amasa, paring the people. 2. Sam. 17, 25.
 Amathai, the gift of the people. 1. Chro. 6, 35.
 Amathsi, the reading of p people. He. 11, 12.
 Amasiah, the burthen of the Lord. 2. Chro. 17, 16.
 Amithi, true of fearing. 2. king. 14, 25.
 Ammiel, a people of God, or God with me. 1. Chro. 3, 35.
 Ammishadai, the people of the Almighty. Rom. 1, 21.
 Ammon, a people. Gen. 19, 38.
 Amoun, faithfull. 2. king. 21, 18.
 Amos, a burden, one of p twelve Prophets.
 Amoz, strong, the father of Ithai. Isa. 1, 1.
 Amzi, strong. 1. Chro. 6, 46.
 Anah, afflicting, answering, or singing. Gen. 36, 2. and Hanna, gracious or merciful. 1. Sam. 1, 2.
 Ananiah, the cloude of the Lord. Act. 5, 1.
 Andreas, manly. Mat. 10, 18.
 Anub, a graye. 1. Chro. 4, 8.
 Antipas, for all, or against all. Kenel. 1, 13.
 Apadno, the wrath of his iudgement, or p tabernacles of his palace. Dan. 11, 46.
 Apollo, a destroyer. Act. 18, 24, the name also of an idoll.
 Apphia, bringing forth, or increasing. Whi. 2.
 Aram, height, or their curse. Gen. 10, 23.
 Arbel, Bel, or God hath auaged. Hof. 10, 14.
 Archelaus, a prince of the people. Mat. 2, 22.
 Areli, the altar of God. Gen. 46, 16.
 Aretas, vertuous. 2. Mat. 5, 8.
 Artahabte, feruent to spyle. Ezra. 7, 21.
 Asa, a physician. 1. king. 15, 8.
 Asael, God hath wrought. 2. Sam. 2, 18.
 Asaph, gathering. 1. Chro. 6, 39.
 Ashareliah, the blessednes of God. 1. Chro. 25, 2.
 Ashbel, an olde fire. Gen. 46, 21.
 Ather, blessednesse. Gen. 30, 13.
 Ashiel, the worke of God. 1. Chro. 4, 35.
 Ashur, blessed, or traualing. Gen. 10, 22.
 Asmodeus, a destroyer. Tob. 3, 8.
 Astyages, gouernour of the cite. Dan. 1, 3, 65.
 Atarah, a crowne. 1. Chro. 2, 26.
 Athaliah, the time of the Lord. Nehe. 11, 4.
 Athaliah, time for the Lord. 2. king. 8, 26.
 Azza, strength. Ezra. 2, 49.
 Azaniah, hearkenung the Lord. Nehe. 10, 9.
 Azareel, the helpe of God. 1. Chro. 12, 6.
 Azariah, helpe of the Lord. 2. king. 14, 21.
 Azarikam, helpe rising by. Nehe. 11, 15.

Azamaeth, strength of death. 2. Sam. 23, 31.
 Azubah, forsaken. 1. king. 22, 42.
 Azur, holpen, or helper. Jer. 28, 1.

B.

Baal, Bealim, lord, lords: the name of the Beel
 Idol of p Sidonias, or a general name to all idoles, because they were as the lordes and owners of all that worshipped them. 1. Sam. 7, 4. Jud. 2, 13, and. 3, 7.
 Baaliada, a master of knowledge. 1. Chro. Beeliada 14, 7.
 Baal-meon, the lord or master of the mansion of the house, as also Baal ibul, signifieth the same. Luke. 11, 15. N. b. 32, 38.
 Baal-zebub, the master of flies. 2. kings. 1, 2.
 Baanah, in affliction. 2. Sam. 4, 2.
 Babel, confusion. Gen. 10, 10, and 11, 9.
 Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Mat. 7, 8.
 Bacchenor, and Baceror, the same. 2. Mat. 12, 35.
 Badajah, the Lord alone. Ezra. 10, 35.
 Baladan, ancient in iudgement. 2. king. 20, 12.
 Baldad, olde loue or without loue. Job. 8, 1.
 Barachel, blessing God. Job. 1, 2.
 Barachiah, blessing the Lord. Zech. 1, 1.
 Bar-ionah, sonne of a dove. Mat. 16, 17.
 Barnabas, the sonne of consolatio. Act. 4, 36.
 Barabbas, sonne of confusion. Mat. 27, 16.
 Baruch, blessed. Jer. 32, 12.
 Bathsheba, the seventh daughter, or p daughter of an orthe. 2. Sam. 11, 3.
 Bathshua, the daughter of saluatio. 1. Chro. 3, 5.
 Belshatzar, without treasure, or searcher of treasure. Dan. 5, 1.
 Benaiah, the Lords building. 1. Chro. 4, 36.
 Benjamin, sonne of the right hand, who was first called Benoni, the sonne of sorowe. Gen. 35, 18.
 Beraiah, the Lords creature. 1. Chro. 8, 21.
 Berak, lightning. Jud. 4, 6.
 Bered, haile. 1. Chro. 7, 20.
 Bethiah, the Lords daughter. 1. Chro. 4, 18.
 Bezaleel, in the shadow of God. Exod. 31, 2.
 Bileam, the anciet of the people. N. b. 2, 5.
 Bilhah, olde, or fading. Gen. 29, 29.
 Boas, in power, or strength. Ruth. 2, 2.

C.

Caaiphas, a searcher. Mat. 26, 57.
 Calcol, nourishing. 1. king. 4, 31.
 Caleb, as a hear. Rom. 1, 37.
 Canaan, a marchant. Gen. 9, 18.
 Carmi, my vine. Gen. 46, 9.
 Caseluhim, as pardoned. Gen. 10, 14.
 Cephas, a stone. John. 1, 42.
 Cepirah, a lionesse. Ezra. 2, 25.
 Cherub, as a child. Ezech. 2, 59.
 Chieab, the restraint of p father. 2. Sa. 3, 3.
 Chilion, perse, or all like a dove. Ruth. 1, 2.
 Cision, hope, or confidence. 2. Sam. 34, 21.
 Clemens, meeke. Whilp. 4, 3.
 Cleopatra, the glorie of the countrey. 1. Mat. 10, 57.
 Col-hozeth, seeing all. Nehe. 3, 15.
 Conaniah, the stabilitie of p Lord. 2. Chro. 35, 13.
 Cosbi, a liar. Rom. 25, 18.
 Cufan

Achior
 Ahilab
 Ahlah
 Ahara
 Achiam

Aod
 Aluan

Ammon
 Aminon

Annas

Aphideno

Apollos

Ram
 Aran, oren

Ashriel

Asael

Ataries

Vzza

Azarias

Chalcol

Chafelon
 Cassonim
 Cassuhim
 Chephirah

Chilfon

Col-hazd
 Conaniah

Cozbij

Cushi, Cushi, blacke of an Ethiopian.
2.Sam.18, 21.

D.

Dilais
Delais
Delaiiah
Delilah
Delaiah, the poore of the Lord. 1.Chro. 3, 24.
Dailah, a bucket of consumer. Jud.16.4.
Damaris, a little wife. Act. 17.34.
Dan, a iudgement. Gen. 14.14.
Daniel, iudgement of God. Dan.1.6.
Dathan, fracture of lawe. Num.16.5.
David, beloued. 1.Sam. 17.12.
Deborah, a word of a bee. Gen. 35.8.
Delphon, a dropping downe. Ester.9.7.
Demas, fauouring the people. Col.4.14.
Demophon, slaying the people. 2.Mac.12.2.
Deu-el, knowe God. Num.1.14.
Diblam, a cluster of figges. Hos.1.3.
Didymus, a twinne. John.11.16.
Dinah, iudgement. Gene. 30.21.
Diotrephe, nourished of Jupiter. 3.John.9.
Dishan, a thysling. Gene. 36.21.
Dodanah, love. 2.Chro. 20.37.
Dodanin, beloued. Gene.10.4.
Doeg, carefull. 1.Sam. 21.7.
Dorcus, a do. Act. 9.39.
Dorda, generation of knowledge. 1. king. 4.31.
Dositheus, giuen to God. 2.Mac.12.19.

E.

Eber, passing or passage. Gen. 10.24.
Eeden, pleasure. 2. king 19.12.
Eder, a flocke. 1.Chro.23.23.
Edom, reddie, or earthy. Gen. 25.30.
Elchanan, p. mercie of God. 2.Sam.23.24.
Eldaah, the loue of God. Gene. 25.4.
Eldad, the loue of God. Num.11.26.
Eleadah, witness of God. 1.Chro. 7.11.
Elesah, the worke of God. 1.Chro. 2.39.
Eleazar, the helpe of God. Exod. 6.23.
Eliab, my God the father. Num. 26.8.
Eliab, God the Lord. 1.Chro. 8.27.
Eliakim, God artileth. Isa. 22.20.
Eliam, the people of God. 2.Sam. 2.3, 34.
Eliafaph, the Lord encreaseh. Num. 1.14.
Eliashib, the Lord returneth. 1.Chro. 3.24.
Eliaha, thou art my God. 1.Chro. 25.4.
Elihoena, to the Lord mine eyes. 1.Chro. 26.3.
Elidad, the beloued of God. Num. 34.21.
Elihu, he is my God. 1.Chro. 12.20.
Elimelech, my God the king, or the court. 1.Sam. 1.1.
Elionai, to him mine eyes. 1.Chro. 3.23.
Eliphah, a miracle of God. 1.Chro. 11.35.
Eliphalet, the God of deliuerance. 2.Sam. 5.16.
Elisua, my God saureth. 1. king. 19.16.
Elisua, the lambe of God. Gen. 10.4.
Elisaphat, my God iudgeth. 2.Chro. 23.1.
Elisheba, the orke of God, or the fullnesse of God. Exod. 6.23.
Elizur, the strength of God. Num. 1.5.
Elkanah, the seale of God. Exod. 6.24.
Elmoded, God measureth. Gen. 10.26.
Elmathan, Gods gift. Jerem. 26.22.
Elhaah, Gods worke. 1.Chro. 8.11.
Eluzai, God my strength. 1.Chro. 12.5.

Elymas, a couerter of forceer. Act. 13.8.
Enos, man, or miserable. Gen. 4.26.
Epaphroditus, pleasant. Philp. 2.25.
Epenetus, laudable. Rom. 16.5.
Ephab, wearie. Gen. 25.4.
Epher, dust. Gen. 25.4.
Ephtam, trustful, or encreasing. Gen. 41.51.
Eraftus, amiable. Act. 19.22.
Esau, worshipping. Gen. 25.25.
Eschol, a cluster. Gen. 14.24.
Eshek, violence. 1.Chro. 8.39.
Ester, hidde. Ester. 2.7.
Ethan, strength. 1. king. 4.31.
Eubulus, wise or of good counsell. 1.Tim. 4.21.

Gephar
Ephrou
Ester
Heller

Eupolemus, a good warriour. 1.Mac. 8.17.
Eutychnus, fortuitare. Act. 20.9.
Ezbon, hasting to vnderstanding. 1.Chro. Assebon 7.7.
Ezekiel, strength of the Lord. Ezek. 1.3.
Ezeliah, neere the Lord. 2.Chro. 34.8.
Ezer, an helpe. 1.Chro. 4.4.
Ezra, an helpe. Ezr. 7.1.
Ezriel, the helpe of God. Jer. 36.26.
Ezrikam, an helpe arising. 1.Chro. 3.23.

G.

Gaal, an abomination. Jud. 9.35.
Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8.16.
Gad, a band, or garrison. Gene. 30.11.
Galai, a rolle. 1.Chro. 9.15.
Gamaliel, Gods reward. Act. 5.34.
Gamaria, a continuing of the Loyde. Jer. 29.3.
Gazabar, a treasurer. Ezra. 1.8.
Gedaliah, the greatnes of the Lord. Jer. 38.1.
Gedeon, a breaker of destroyer. Jud. 6.13.
Gehazi, balley of vision. 2. king. 4.12.
Gera, a pilgrime, or stranger. Gen. 46.21.
Ginath, a garden. 1. king. 16.21.
Gog, a roofo of an house. Ezek. 38.2.
Goliath, a captiuitie. 1.Sam. 7.4.
Gomer, a consumer. Gen. 10.2.
Gorgias, terrible. 1.Mac. 3.38.

H.

Habakkuk, a messenger. Hab. 1.1.
Habazaniah, the hiding of the Loydes. Jer. 35.3.
Habiah, the hiding of the Lord. Neh. 7.63.
Hacaliah, wayting of the Lord. Neh. 10.1.
Hadad, top. Gen. 25.15. 1.Chro. 1.30.
Hagab, a grasshopper. Ezra. 2.46.
Haggiah, the Lords feast. 1.Chro. 6.30.
Ham, Hamathi, indignation, or heat. Gene. 10.18.
Hamdan, heat of iudgement. Gen. 36.26.
Hamul, mercifull. Gene. 46.12.
Hanameel, the mercie of God. Jer. 32.7.
Hananel, the grace of God. Nehem. 3.1.
Hannani, gracious, or mercifull. 1. king. 16.7.
Hannaniah, grace of the Lord. Jer. 37.13.
Harim, dedicate to God. 1.Chro. 24.8.
Hafadiah, the mercy of the Lord. 1.Chro. 3.20.
Hattil, an howling for sinne. Ezra. 2.57.
Hauah, giuing, or giuing life. Gene. 3.20.
Hazael

Abakuk
Habazziniah
Habaiah
Achaliah
Hecheliath
Hadar
Hagaba
Aggia
Amatha
Abatha
Anameel
Haniel
Ananias
Asadijah
Hazadijah
Eua

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| Azael | Hazael, seeing God. 1. King. 19, 17. | Iedidah, beloved. 2. Sam. 12, 7. | Ieddida |
| Ozea | Hazarah, seeing the Lord. Nehem. 11, 5. | Iediel, knowledge of God. 1. Chro. 7, 6. | Iedidiah |
| Chobor | Heber, a companion. Gen. 46, 17. | Ieduthun, confessing. 1. Chro. 9, 16. | Iediel |
| Helchi | Helkiah, the portion of the Lord. 2. King. 18, 18. | Iehiah, the Lord lieth. 1. Chro. 15, 24. | Ietiah |
| Hanoch | Enoch, taught or dedicate. Gen. 5, 18. | Iehiel, God lieth. 1. Chro. 26, 22. | Iehieli |
| Enoch | Hepher, a digger or deliver. 1. Chro. 4, 6. | Iehoadan, the Lord's pleasure. 2. King. 14, 2. | Ioadan |
| Haphsiba | Hephzi-bah, my delight in her. 2. King. 21, 1. | Iehoahab, the possession of the Lord. 2. King. 23, 34. | Ioahas |
| Ephibia | Heth, feare of breaking. Gen. 23, 3. | Iehoth, the fire of the Lord. 2. King. 11, 21. | Ioas |
| Ezron | Hezri, of Hezro, Hezron, Afari, Efrin, Gen. 46, 12. | Iehohanan, grace or mercie of the Lord. 1. Chro. 26, 31. | Ionan, Ioannes |
| Huram | Hiel, the Lord lieth. 1. King. 16, 34. | Iehoiada, the knowledge of the Lord. 2. King. 11, 15. | |
| Ezechias | Hiram, the height of life. 2. Sam. 5, 11. | Iehoiakim, the rising or aduenging of the Lord. 2. King. 23, 34. | Iosaphat |
| Obab | Hizkiah, strength of the Lord. 2. King. 18, 1. | Iehoiaphat, the Lord is his iudge. 1. Chro. 3, 10. | |
| Hofhaiaiah | Hobab, beloved. Num. 10, 29. | Iehozabab, the justice of the Lord. 1. Chro. 6, 14. | |
| Hofea | Hori, a prince. Gene. 36, 22. | Iehudath, confession of praye. Gen. 29, 35. | Iuda, Iudab |
| Hofah | Hofhaiah, saluation of the Lord. Jer. 42, 1. | Iekannah, the Lord's saluatio. Zechar. 3, 1. | |
| Huziel | Hofa, trusting. 1. Chro. 26, 10. | Iekodam, the burning of the people. Jos. 15, 55. | Iaphlet |
| Haziel | Hotham, a seal or signet. 1. Chro. 7, 32. | Iephlet, delivered. 1. Chro. 7, 32. | |
| Oufa | Hoziel, seeing God. 1. Chro. 23, 9. | Iephunneh, beholding. Num. 1, 37. | Iared |
| | Hul, sorrow or infirmite. Gen. 10, 23. | Ierahmeel, the mercie of God. 1. Chro. 2, 9. | Iared |
| | Hur, liberie or prince. 1. Chro. 4, 1. | Iered, ruling. Gen. 5, 15. | Ieruel |
| | Hushah, halting. 1. Chro. 4, 4. | Ieriel, the feare of God. 1. Chro. 7, 2. | |
| | | Ierimoth, fearing death. 1. Chro. 7, 7. | |
| | | Ieroboam, encreasing the people. 2. King. 14, 22. | Iehoram |
| | | | Ioram |
| | | | Ierobaal |
| | | | Ieliah, Ilaiah |
| | | | Iefus |
| | | | Igeal |
| | | | Ilobab |
| | | | Iob, sorrowful or hated. Job. 1, 1. |
| | | | Iobabam, the building of the Lord. 1. Chro. 9, 8. |
| | | | Iochabed |
| | | | Iechabed |
| | | | Iechan |
| | | | Iectan |
| | | | Iehonadab |
| | | | Iehonathro |
| | | | Ieoph, encreasing. Gen. 30, 24. |
| | | | Ieothebeth, the fulnes of the Lord. 2. Chro. 22, 11. |
| | | | Ioshiah, the fire of the Lord. 2. King. 22, 33. |
| | | | Iotham, perfitte. 2. King. 15, 32. |
| | | | Iozabad, endowed. 1. Chro. 12, 20. |
| | | | Iphdiah, the redemption of the Lord. 1. Chro. 8, 25. |
| | | | Iphthah, opening. Jud. 11, 1. |
| | | | Ira, a watchman. 1. Chro. 11, 28. |
| | | | Irad, a wide alie. Gene. 4, 18. |
| | | | Iriah, the feare of the Lord. Jer. 37, 12. |
| | | | Irmeciah, exalting the Lord. 1. Chro. 5, 24. |
| | | | Irhacar, a wages. Gene. 30, 18. |
| | | | Irhai, a gift of oblation. Ruth. 4, 17. |
| | | | Irhob, lech, a man of shame. 2. Sam. 2, 12. |
| | | | Irhariot, an hireling or man of death. Mat. 10, 34. |
| | | | Irhmal, God hath heard. Gene. 16, 11. |
| | | | Irhob, good man. 2. Sam. 10, 8. |
| | | | Irael |

Israel, a prince of God, or prelaing with
 God. Gene. 35, 10.
 Itihamar, wo to the change. Exod. 6, 23.
 Ittai, strong. 2. Sam. 23, 29.
 Itiel, God with me. Nehem. 11, 7.
 Iubal, bringing, or fiding. Gene. 4, 21.
 Iuchal, mightie. Jere. 38, 1.
 Iucal, wo to the house. 1. King. 16, 31.
 Izac, laughter. Gene. 17, 19.
 Izrahiah, the Lord ariseth, or the clearnes
 of the Lord. 1. Chro. 7, 3.
 Izrael, the seeds of God. Josh. 15, 56.

K.

Chaath
 Chaoth
 Kohath
 Chemuel
 Chemuel
 Cafaiah
 Kallai
 Colia
 Kuthaiah
 Kallai, the voyce of the Lord. Nehem.
 12, 20.
 Kuth, hard, or sore. 1. Sam. 9, 1.
 Koliaiah, the voyce of the Lord. Nehem.
 12, 2.
 Korah, balde. Gene. 36, 5.
 Kore, crying. 1. Chro. 9, 19.
 Kuthaia, hardness. 1. Chro. 15, 17.

L.

Leedan
 Laad
 Lemuel
 Lahabim
 Lamech
 Libni
 Lotan
 Ludim
 Laad, to gather, or to tefte. 1. Chro.
 4, 21.
 Laadan, for pleasure. 1. Chro. 7, 26.
 Laban, white. Gene. 24, 29.
 Lael, to God, or to the mightie. Rom. 3, 24.
 Lahad, to playe. 1. Chro. 4, 2.
 Lamuel, with whom is god? Wio. 31, 3, 4.
 Lappidoth, lightnings. Judg. 4, 4.
 Lehabim, enflamed. Gene. 10, 13.
 Lemech, poore, or fmitte. Gene. 4, 18.
 Letushim, hammer men. Gene. 25, 3.
 Levi, toynd, or coupled. Gene. 29, 34.
 Leah, painfull, or wearied. Gen. 29, 16.
 Lobin, whirenesse. Exod. 6, 17.
 Lot, wrapped, or toynd. Gene. 11, 27.
 Lud, a naturie, or generatio. Ge. 10, 22.
 Lyfias, difsoluing. 1. Mac. 3, 32.
 Lyfimachus, diffoluing battel. 2. Mac. 4, 29.

M.

Maachah
 Maafiah
 Maala
 Maafci
 Maafias
 Maafaios
 Machabani
 Madaja
 Midian
 Maachathi, broken. 2. king. 25, 23.
 Maharioth, fcing a figne. 1. Chro. 25, 4.
 Mahefiah, the protectio of the Lord.
 Jere. 32, 12.
 Mahla, weaknesse, or a dance. Rom. 26, 33.
 Maafai, my worke. 1. Chro. 9, 12.
 Maafiah, wo of h Lord. 1. Chro. 15, 18.
 Maaziah, the strength of the Lord. 1. Chro.
 24, 18.
 Makaz, finifhing or watching. 1. king. 4, 9.
 Machanai, my poore fonne. 1. Chro. 12, 13.
 Machi, poore, or a fmitte. Rom. 13, 16.
 Machir, telling, or knowing. Gene. 50, 23.
 Madaja, a meature, or iudging. Gen. 10, 2.
 Madan, ftrife. Gene. 25, 21.
 Magdalena, magnified or exalted. Mac.
 27, 56.

Magdiel, preaching God. Gen. 36, 43.
 Magog, covering, or melting. Gene. 10, 2.
 Mahalah, infirmite, or fickenesse. 2. Chro.
 11, 18.
 Maharai, hafting. 1. Chro. 11, 30.
 Mahath, wiping away, or feating. 1. Chro.
 6, 35.
 Malachi, my melfenger. Malac. 1, 1.
 Mahaleel, praying God. Gene. 5, 12.
 Mamzer, a balfard. Deut. 23, 2.
 Manahem, a comforter. 2. king. 15, 14.
 Manoach, ref. Judg. 13, 2.
 Maon, dwelling place. Josh. 15, 55.
 Mordechai, bitter, contrition. Est. 2, 5.
 Martha, bitter, or promouing Luk. 10, 38.
 Mattan, a gift. 2. Chro. 23, 17.
 Mattani, Mattaniah, Matthaniah, Matthatah,
 his gift. Ezra. 10, 33.
 Mattichia, a gift of the Lord. 1. Chro. 9, 31.
 Malchiel, God is my king. Gene. 46, 17.
 Malchiah, the Lord my king. Jere. 21, 1.
 Malchi-zedek, king of righteoufnes. Gen.
 14, 10.
 Malchithua, my king the fauour. 1. Sam.
 14, 49.
 Mehertabel, how good is God? Ge. 36, 39.
 Mehunan, troubled. Est. 1, 10.
 Mehuiacel, teaching God. Gene. 4, 18.
 Methushael, asking death. Gene. 4, 18.
 Methushelah, fpyling his death. Ge. 5, 21.
 Melaiiah, deliuerace of the Lord. Neh. 3, 7.
 Menelaus, ftrength of the people. 2. Mac.
 4, 23.
 Menafche, forgetting. Gen. 41, 51.
 Meraioth, bitternes. 1. Chro. 9, 11.
 Mered, rebellious. 1. Chro. 4, 17.
 Mefha, faluation. 1. Chro. 2, 42.
 Mefhelemiah, the peace of the Lord. 1.
 Chro. 26, 1.
 Mefhullam, peaceable. 2. king. 22, 3.
 Mephiofeth, fham of mouth. 2. Sam. 4, 4.
 Mefhech, prolonging. Gen. 10, 2.
 Milchah, a woman of counfel. Ge. 11, 29.
 Melcham, their king or counfeller, the idol
 of the Ammonites. 2. king. 23, 13.
 Mizzah, a dropping, or cofuming. Ge. 36, 13.
 Michah, poore, or fmitte, or who is heere?
 2. Chro. 34, 20.
 Michaiiah, who is like? Lord? 2. king. 22, 12.
 Michael, who is like God? 1. Chro. 7, 3.
 Michaias
 Michal, who is perfet? 1. Sam. 14, 49.
 Mifhael, who demandeth? Exod. 6, 22.
 Miriam, exalted, or teaching. Exod. 15, 20.
 Mithredath, diffoluing the Law. Ezra. 1, 8.
 Moab, of the father. Gen. 19, 37.
 Mofeh, drawne bp. Exod. 2, 10.
 Moza, found, or vileained. 1. Chro. 2, 46.
 Mufach, anointing, or baile. 2. king. 16, 18.
 Mufhi, departing. Exod. 6, 19.

N.

Naamah, beautifull. Gen. 4, 22.
 Naaman, faire, or beautifull. Ge. 46, 21.
 Naarah, a mayde, or watching. Josh.
 16, 7.
 Naanai, a childe of the Lord. 1. Chro. 3, 22.
 Nabaioth, buidex, or propheties. Ge. 25, 13.
 Nabai, a foole. 1. Sam. 23, 3.
 Nadab, a prince, or liberal. Exod. 6, 23.
 Naggai, clearenesse. Luke. 3, 25.
 Nahaliel,

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| Nahabiel, the inheritance of God. Rom. 23, 19. | Pelathias, deliverance of the Lord. 1. Chro. 35, 21. | Phaltias |
| Nahamani, N. hum, a comforter, or repentant. 1. Chro. 4, 19. | Peleth, a division. Gen. 10, 25. | Peleth |
| Nahash, Nahsh, a serpent. 1. Chro. 4, 12. | Peleth, deliverance. 1. Chro. 2, 33. | Phanel |
| Nahbi, hoariness, or anger. Gen. 11, 22. | Penuel, seeing God. 1. Chro. 4, 4. | Pharez |
| Naieth, beauty, or a dwelling place. 1. Sa. 19, 18. | Pereh, a hostman. 1. Chro. 7, 16. | |
| Naphtali, wrestling, or comparison. Gen. 30, 8. | Perez, admission. Gen. 38, 29. | |
| Nathan, given. 2. Sam. 5, 14. | Perudah, a division. Ezra. 2, 55. | Pethathiah |
| Nebuchad-nezzar, which is written for the most part in Jeremie, & sometimes in Eschiel. Nebuchad-rezzar, signifieth the mourning of the generation. Jerem. 27, 8. and 34, 1. | Petha'iah, the Lord opener. Ezra. 10, 23. | Phicol |
| Nepheg, weake. 2. Sam. 5, 15. | Phichol, the mouth of all. Gen. 21, 22. | Phinees |
| Nephtum, an opening. Gen. 10, 13. | Pinehas, a bold countenance. Rom. 25, 7. | Phinchas |
| Ner, a light. 1. Sam. 1, 45, 1. | Puab, a mouth. Gen. 46, 13. | |
| Nethancei, the gift of God. 2. Chro. 35, 9. | | |
| Nethaniah, a gift of God. 2. Kings. 25, 23. | | |
| Nimrod, rebellious. Gen. 10, 8. | | |
| Noadiah, the witnessing, or testification of the Lord. Ezra. 8, 33. | | |
| Noah, rest. Gen. 5, 29. | | |
| Nogah, brightness. 1. Chro. 14, 6. | | |
| Nun, sonne, or posteritie. Rom. 13, 2. | | |

O.

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| Obdia | O Badiah, servant of the Lord. 1. Chro. 3, 21. | |
| Abdias | Obed, a servant. Jud. 9, 26. | |
| Ebed | Obed-edom, the servant of Edom, or a servant Edomite. 2. Sam. 6, 10. | |
| | Obil, borne, or brought. 1. Chro. 27, 30. | |
| Oman | Omar, speaking, or exalting. Gen. 36, 17. | |
| Auman | Onam, sorowe, strength. Gen. 36, 23. | |
| | Onan, sorrow, or iniquitie. Gen. 38, 4. | |
| Ophrah | Ophel, a towre, or darknesse. 2. Chro. 33, 14. | |
| | Ophir, athes. Gen. 10, 29. | |
| | Oman, retorning. 1. Chro. 21, 18. | |
| | Orphah, a necke. Ruth. 1, 4. | |
| | Orthosias, rectified. 1. A Jac. 15, 37. | |
| | Othni, my time. 1. Chro. 26, 7. | |
| Achaliah | Otholiah, time to the Lord. 1. Chro. 8, 25. | |
| Othniel | Othoniell, the time of God. Joly. 15, 17. | |
| Oziah | Ozaziah, the strength of the Lord. 1. Chro. 15, 21. | |
| Azaziah | Ozziel, the helpe of God. 1. Chro. 27, 19. | |
| Aziel | | |

P.

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| Phalati | P Agiel, God hath met. Rom. 1, 13. | |
| Phaltias | Palal, praying, or judging. 1. Chro. 3, 25. | |
| Phallu | Palti, deliverance. Rom. 13, 10. | |
| Pharaoh | Paltiel, deliverance of God. Rom. 34, 26. | |
| | Palu, matrimonious. Gen. 46, 9. | |
| | Paroh, vengeance. Exod. 8, 1. | |
| | Paruah, flourishing, or seeing. 1. king. 4, 17. | |
| | Pastur, encreasing libertie. Jer. 20, 3. | |
| Phadufur | Pedahel, the redemption of God. Rom. 34, 28. | |
| Adajah | Pediah-zur, a right redeemer. Rom. 1, 10. | |
| Pekahiah | Pekah, the Lord redeeming. 2. kin. 22, 1. | |
| | Pekaiiah, the Lord's opening. 2. king. 15, 22. | |
| | Pelajah, the miracle of the Lord. 1. Chro. 3, 24. | |
| | Pelam, a miracle of the Lord. Nehe. 8, 7. | |

R.

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| R Aamiah, thunder of the Lord. Ne. 7, 7. | | |
| Raddai, ruling. 1. Chro. 2, 14. | | |
| Rahab, proude, or strong. Joly. 2, 1. | | |
| Raham, mercie, or compassion. 1. Chro. 2, 44. | | |
| Rahel, a sheepe. Gen. 29, 9. | | |
| Ram, high. 1. Chro. 2, 9. | | |
| Ramah, exaltation of the Lord. Ezr. 10, 25. | | |
| Rapha, release, or medicine. 1. Chro. 8, 2. | | |
| Rcaiah, a vision of the Lord. 1. Chro. 5, 5. | | |
| Reba, the fourth. Joly. 13, 21. | | |
| Rechab, a rider. 2. king. 10, 15. | | |
| Reclaiiah, a shepherd to the Lord. Ezra. 2, 2. | | |
| Rehabeam, dilating the people. 1. kin. 11, 43. | | |
| Rehum, pitiful, or pited. Ezr. 2, 2. | | |
| Remaliah, the exaltation of God. 2. king. 15, 27. | | |
| Rephael, medicine of God. 1. Chro. 26, 7. | | |
| Rephaiah, medicine of the Lord. 1. Chro. 3, 21. | | |
| Reu, his shepherd. Gen. 11, 19. | | |
| Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29, 32. | | |
| Reuel, a shepherd of God. Exod. 2, 18. | | |
| Rezon, a secretarie, or leane. 1. king. 11, 23. | | |
| Ribai, strife, or encreased. 2. Sam. 23, 29. | | |
| Rikkah, sed. Gen. 22, 23. | | |
| Rinnah, song, or retorning. 1. Chro. 4, 20. | | |
| Riphath, medicine, or release. Gen. 10, 3. | | |
| Rogel, a footma, or an accuser. Joly. 15, 7. | | |
| Ruth, watered, or filled. Ruth. 1, 4. | | |

S.

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| S Abrah, a compasse, or old age. Ge. 10, 7. | | |
| Sabteca, the cause of sinning. Gen. 10, 7. | | |
| Sarah, a ladie, or dame. Gen. 17, 15. | | |
| Sarai, my dame, or mistress. Gen. 11, 29. | | |
| Seba, a compasse. Gen. 10, 7. | | |
| Seled, affliction. 1. Chro. 2, 30. | | |
| Semachiah, cleaning to the Lord. 1. Chro. 26, 7. | | |
| Shaal, Shaal, asked. Ezra. 10, 29. 1. Sam. 9, 2. | | |
| Shaaph, flying, or thinking. 1. Chro. 4, 7. | | |
| Shabbethai, my rest. Nehem. 11, 16. | | |
| Shachir, wages. 1. Chro. 11, 35. | | |
| Shage, ignorant. 1. Chro. 11, 34. | | |
| Shalum, peaceable. 2. king. 15, 10. | | |
| Shalman, peaceable. Hose. 10, 11. | | |
| Shalmon, peaceable. Ruth. 4, 21. | | |
| Shamgar, desolation of the stranger. Judg. 3, 31. | | |
| Shammah, desolation, destruction. 1. Sam. 16, 9. | | |

Shammai, obedient. *Sam. 13, 9.*
 Shaphan, a comr. of one. *1. Chr. 5, 12.*
 Shaphat, a judge. *Sam. 13, 6.*
 Sharezer, treasurer. *2. King. 10, 37.*
 Shealtiel, allied of God. *2. King. 24, 14.*
 Sheariah the gate of the Lord. *1. Chr. 8, 38.*
 Sheba, captive. *Gen. 10, 7.*
 Shebam, hope. *Job. 7, 5.*
 Sheber, hope, or wheate. *1. Chr. 2, 48.*
 Shecaniah, the habitation of the Lord.
1. Chr. 3, 21.
 Shechem, a part, or portion. *Nom. 26, 31.*
 Shedeer, a field of fire, or the light of the al-
 mighty. *Nom. 1, 5.*
 Segub, exalted. *1. King. 16, 34.*
 Shehariah, the morning of p. Lord. *1. Chr. 8, 26.*
 Seir, their, rough, or hearie. *Gen. 36, 20.*
 Shelah, dissolution. *Gen. 38, 5.*
 Shelah, sending, or spoyling. *Gen. 10, 24.*
 Shelmiah, peace of the Lord. *Ezr. 10, 39.*
 Sheleph, drawing out. *Gen. 10, 26.*
 Sheleth, a captive. *1. Chr. 7, 35.*
 Shelomith, peaceable. *Leut. 24, 11.*
 Shelomoh, peaceable. *2. Sam. 5, 14.*
 Shelumiel, the peace of God. *Nom. 1, 6.*
 Shemaiah, bearing the Lord. *1. Chr. 4, 37.*
 Shemariah, the keeping of the Lord. *Ezra. 10, 32.*
 Shamed, Shemed, destroying. *1. Chr. 8, 12.*
 Shemer, a keeper. *1. King. 16, 24.*
 Shemida, a name of knowledge. *Nom. 26, 32.*
 Shemuel, appointed of God. *1. Chr. 7, 2.*
 Shemuel, heard of God. *1. Sam. 1, 20.*
 Shephariah, the Lord judgeth. *2. Sam. 3, 4.*
 Sheraiah, a prince of the Lord. *1. Chr. 4, 14.*
 Sherug, a bough, or plant. *Gen. 11, 20.*
 Sheth, set, or put. *Gen. 4, 25.*
 Shethar, a remnant, or hid. *Ezr. 1, 14.*
 Sheua, banite. *1. Chr. 2, 49.*
 Shicah, the protection of the Lord. *1. Chr. 8, 10.*
 Shimeah, Shimei, hearing, or obedient. *Ezra. 6, 17.*
 Simon, Shimeon, hearing, or obedient. *Gen. 29, 32.*
 Samfon, Shimshon, there the second time, because the
 Angel appeared the second time at the
 prayer of his father. *Jud. 13, 24.*
 Shipthan, a judge. *Nom. 34, 24.*
 Shiprah, fair. *Ezra. 1, 15.*
 Shobab, returned. *2. Sam. 5, 14.*
 Shobal, a party. *Gen. 36, 20.*
 Shobnah, a builder. *2. King. 18, 18.*
 Shua, crying, or lament. *Gen. 38, 2.*
 Shuah, praying, or humiliation. *Gen. 25, 2.*
 Shubael, p. returning of God. *1. Chr. 2, 20.*
 Shuhah, a piece. *1. Chr. 4, 11.*
 Shumathi, renowned. *1. Chr. 2, 53.*
 Shuni, changed, or accepting. *Gen. 46, 16.*
 Sichi, my secret. *Ezra. 6, 22.*
 Sodi, my secret. *Nom. 13, 11.*
 Suah, roosting up. *1. Chr. 7, 36.*

I.

Tabaal, good God. *Isa. 7, 6.*
 Tahafsi, hasting. *Gen. 22, 24.*
 Tahath, feare. *1. Chr. 6, 37.*
 Talmal, a foxglove. *Job. 15, 14.*
 Tamar, a palme tree. *Gen. 38, 6.*
 Tanhu meth, consolation. *Jerem. 40, 8.*
 Talmon, dew prepared. *1. Chr. 9, 17.*

Taphath, a felle. *1. King. 4, 17.*
 Tebah, a cookie. *Gen. 22, 24.*
 Tehinnah, merciful, or prayer. *1. Chr. 4, 12.*
 Terah, smelling. *Gen. 11, 24.*
 Tiknah, hope. *2. King. 23, 14.*
 Tilon, murmuring. *1. Chr. 4, 20.*
 Tira, a destroyer. *Gen. 10, 2.*
 Tirhanah, a searcher of mercie. *1. Chr. 2, 48.*
 Tiria, a search. *1. Chr. 4, 16.*
 Toah, a dart. *1. Chr. 6, 34.*
 Tobiah, the Lord is good. *Ezra. 2, 60.*
 Togamah, strong, or bone. *Gen. 10, 3.*
 Tohu, living. *1. Sam. 1, 1.*
 Tola, a warne. *Gen. 46, 13.*
 Tom, a twine. *Mat. 10, 3.*
 Tubal, borne, or brought, or worldly. *Gen. 10, 2.*
 Tubal-kain, worldly possession. *Gen. 4, 22.*

V.

Vaniah, nourishment of the Lord. *Ezr. 8, 10, 36.*
 Vashni, changed. *1. Chr. 6, 28.*
 Vashri, drinking. *Ezr. 1, 9.*
 Vophi, a thing broken, or patched. *Nom. 13, 15.*
 Vn, my light. *1. Chr. 2, 20.*
 Vriah, the light of the Lord. *2. Sam. 11, 3.*
 Vriel, light, or fire of God. *2. Chr. 13, 2.*
 Vthai, mine iniquity, or time. *1. Chr. 9, 4.*
 Vzai, wandering. *Gen. 10, 27.*
 Vzzah, strength. *1. Chr. 6, 29. 2. Sam. 6, 3.*
 Vzai, my strength. *1. Chr. 6, 5.*
 Vzziel, the strength of God. *1. Chr. 7, 7.*

Z.

Zaan, trembling. *Gen. 36, 27.*
 Zabad, a dowrie. *1. Chr. 2, 36.*
 Zabadiah, a dowrie of p. Lord. *1. Chr. 8, 15.*
 Zabbiel, a dowrie of God. *1. Chr. 2, 27.*
 Zaccur, mindfull. *1. Chr. 4, 26.*
 Zachai, pure. *Ezr. 2, 9.*
 Zachariah, mindfull of the Lord. *1. Chr. 5, 7.*
 Zadok, justified, or iust. *2. Sam. 8, 17.*
 Zalmonah, our inage. *Nom. 33, 41.*
 Zanoah, forgetfulness. *Isaiah. 11, 30.*
 Zebulun, a dwelling. *Gen. 30, 20.*
 Zeeb, a wolfe. *Jud. 3, 25.*
 Zelophehad, a shadow of feare. *Nom. 26, 33.*
 Zemarai, a song. *1. Chr. 7, 8.*
 Zephaniah, the hiding of the Lord. *2. King. 25, 18.*
 Zephi, a honie combe. *Gen. 36, 11.*
 Zera, clearnes, or rising up. *Gen. 36, 13.*
 Zeraiah, the Lord arising. *1. Chr. 6, 6.*
 Zereph, scattering heritage. *Ezr. 5, 10.*
 Zerubbabel, strange from confusion, or a
 stranger at Babel. *Yagg. 1, 1.*
 Zerhan, their olive. *1. Chr. 26, 22.*
 Zia, sweate, or swelling. *1. Chr. 5, 13.*
 Zidkiah, the iustice of p. Lord. *2. King. 24, 17.*
 Zidon, a hunter. *Gen. 10, 15.*
 Zimri, a song. *1. Chr. 2, 6.*
 Ziphorah, a mourning. *Ezra. 2, 21.*
 Zopheth, a separation. *1. Chr. 4, 20.*
 Zophth, a watch, or a covering. *1. Chr. 6, 35.*
 Zurich, the rock of God. *Nom. 3, 35.*
 Zurihadai, the rock of p. living. *Nom. 1, 6.*
 Zurishaddai, the rock of p. living. *Nom. 1, 6.*

A.



Aaron and his doings. Exod. 4. and. 10. and 28. and 29. Leuit. 2. 10. Num. 17. 3. Heb. 6. 7.

Aaron & Miriam speake against Moses. Num. 12. 1

Aaron eloquent. Exod. 4. 14.

Abba, father. Mark. 14. 36. Rom. 8. 15. Gal. 4. 6.

Abdon, a Judge in Israel. Judg. 12. 13.

Abel, a cite where dwell p wife. 2. Sam. 20. 18.

Abiathar the sonne of Ahimelech, and his doings. 1. Sam. 22. & 23. 1. king. 1. and. 2.

Abigail the wife of Nabal. 1. Samuel. 25. 3.

Abihu burnt with fire from the Lord. Leuit. 10. 2.

Abihu teeth God in Sina. Exodus. 24. 10.

Abiam king of Judah. 1. king. 15. 1.

Abimelech king of Gerar, & his doings. Gene. 20. and 26.

Abimelech the sonne of Sidon murdereth his brethren, & after reigneth in Israel. Jud. 9.

Abishai pursueth Sheba. 2. Sam. 20. 10.

Abner, his doings and his death 1. Sam. 17. 55. vnto the 2. Sam. 4.

The Abomination of the Jewes. Isa. 1. 13. of Hierusalem. Eze. 16. 2.

Abraham & his doings from the 11. of Gen. vnto the 25. 11. his faith. Rom. 4. 3. Heb. 11. 17.

Abraham a prophete. Gen. 20. 7.

Abshalom & his doings, from the 2. Sam. 13. vnto the 19.

Absent from God. 2. Cor. 5. 6.

The Abstinence of Moses & Eliah. Exod. 34. 28. 1. king. 19. 8.

Abundance cometh of God. Deut. 8. 17. 18.

Access to God by Christ. Rom. 5. 2. Ephes. 2. 18. and 3. 12.

Every man shall giue Accountes of him self to God. Rom. 14. 12

Christ is Accused for our sake. Gal. 3. 13.

Achan the sonne of Carmi stoned and burnt to death. Josh. 7. 25.

Achior, Iudeth, 5. 5. and. 14. 6.

Achish king of Gath. 1. Samu. 21. 10. and 27. 2.

Adam and his creation. Gen. 1. 27. and 2. 7.

Adam labourer. Gen. 3. 23.

Adam the figure of Christ. Rom. 5. 14.

Adam the first, Adam the last. 1. Cor. 15. 45.

Adoni-bezek king. Judg. 1. 6.

Adoniah Dauds sonne and his ambition. 1. king. 1. and. 2.

Adopted in Christ. Ephes. 1. 5. Rom. 9. 4. Galat. 4. 5.

Adoram stoned to death. 1. king. 12. 18.

Aduersitie and prosperitie are of God. Job. 2. 10. Prayer. 3. 33.

Adulterie forbidden. Gen. 26. 10. Ex. 20. 14. 1. Cor. 6. 9. Heb. 13. 4

Adulterie must be auoyded. Exo. 20. 14. 1. Cor. 6. 9. 1. Cor. 10. 8.

1. Thel. 4. 3.

The Adulterie of Daud. 2. Sam. 11. and 12.

Our Advocate toward God p father, Iesus Christ. 1. Joh. 2. 1.

Degrees of Affinitie. Leuit. 18.

The Affliction & crosse of Daud for his sinne. 2. Sam. 12. 10.

The Afflictions of this present time are not worthy, &c. Rom. 8. 18.

Affliction to the that trust in any other the in God. Deut. 31. 17.

Affliction to them that afflict the faithful. 2. Thel. 1. 6.

To Afflict p soule for a day. Iai. 58. 5.

Agabus the Prophet. Act. 11. 28 and 21. 10.

Agag king of the Amalekites. 1. Samuel. 15. 8, 9.

Agree with thine aduersarie. Mat. 5. 25.

Agrippa king. Act. 25. 13.

Ahab & his wicked doings from the 16. of 1. king vnto the 22. 41.

Ahaziah the sonne of Ahab, & his doings. 1. king. 22. 49. 2. king 1. 2.

Ahaziah the sonne of Joram, and his doings. 2. king 8. and 9.

Ahaz king of Iudah, an idolater. 2. king. 16. 11.

Ahiah the sonne of Abitub. 1. Sam. 14. 3.

Ahimaz. 2. Sam. 17. 17 & 18. 19.

Ahimelech. 1. Sam. 21. 1 & 22. 9.

Ahiophel & his doings. 2. Sa. 15. and 16. and 17.

Aholah and Aholibah. Eze. 23. 4.

Aholiab, an excellent workman. Exod. 31. 6.

Our Aide of Christ. Heb. 4. 14.

The Aide of Israel is of God. Deut. 33. 26.

Alcimus a wicked man. 1. Mac. 7. 9. and 9. 54.

Alexander the Copper smith. 2. Tim. 4. 14.

Alexander p sonne of Antiochus Epiphanes. 1. Mac. 10. 1.

Almes deedes are pleasant sacrifices. Philip. 4. 18.

Alme not thine Almes grudgingly. 2. Cor. 9. 7.

Christ our Alcar. Heb. 13. 10.

The Altar and the forme thereof. Exod. 20. 24.

The Altars of the gentiles. Exo. 34. 13.

Amalekites. Ex. 17. 8. Num. 14. 25. Deut. 25. 17. 1. Sam. 15. 2, 3.

Amasa the head of Absaloms army. 2. Sam. 17. 25 & 20. 4.

Amaziah king of Iudah. 2. king. 14. 1.

Amaziah, the priest of Beth-el. Amos. 7. 10.

Ammonites. Gen. 19. 38. Deut. 23. 3. Judg. 11. 3. 2. Sam. 10.

Amnon defileth his sister Tamar. 2. Sam. 13.

Amon king of Iudah, wicked. 1. king. 21. 19. 20.

Amorites. Gen. 14. 7. Deut. 2. 24. & 20. 17. Jud. 1. 34. 1. king. 20.

Amos the Prophet. Amos. 1. 1.

Amram the sonne of Hobab. Exo. 6. 18.

Joshua killeth the Anakims. Josh. 11. 21. Jud. 1. 20.

Ananias and his wife Sapphira death. Act. 5. 10.

Ananias p chiefe priest. Act. 2. 3. 2.

Ananias the disciple of Christ. Act. 9. 10.

Andronicus is slain. 2. Mac. 4. 38.

The seuentie Ancients of the people of Israel. Num. 11. 16.

Angels & their creation. Col. 1. 16.

The Angel denieth to be worshiped. Reuel. 19. 10. and 22. 9.

The Angel guideth the host of Israel. Exod. 14. 19.

The Angel beweth of Christs birth. Luke. 2. 10.

Angels keepers of the little ones. Mat. 38. 10.

Deters Angel. Act. 12. 15.

The Angels minister vnto Christ. Mat. 4. 11. they comfort him in the garden. Luke. 22. 43.

Angels the ministers of God. Heb. 1. 7.

The thre Angels that Abraham receiued into his house. Gene. 18. 2. 5. Lot also receiued two. 19. 1, 3.

To be Angrie with thy brother, is damnable. Mat. 5. 22.

Anna the mother of Tobie the yong. Tob. 11. 9.

Anna the prophetesse. **Luk.** 2. 36.
 Annas, father in lawe to Calaphaas. **Iohn.** 18. 13.
 Be readie alwaies to geue an Answer of the hope that is in you. **1. Pet.** 3. 15.
 Antichrist, who? **1. Iohn.** 2. 22. & 4. 3. 2. **2. Thes.** 2. 3.
 The Antiochians, first that were named Christians. **Act.** 11. 26.
 Antiochus Epiphanes. **2. Mac.** 2. 20. and 9. 1.
 Antiochus Epiphanes. **1. Mac.** 6. 17. 2. **Mac.** 10. 10. and 13. 7.
 Apollonius discomfited by Josephan. **1. Mac.** 10. 82.
 Apollonius a learned man. **Act.** 18. 24.
 The Apostles afflicted for Christs sake. **Act.** 4. 3. and 5. 18.
 The Apostles aske who is the greatest in the kingdom of heauen. **Mat.** 18. 1.
 The Apostles first sent to the Jewes. **Mat.** 10. 5.
 The Apostles shal iudge þe twelue tribes. **Mat.** 19. 28.
 Apostles why they were ordeined in the church. **1. Cor.** 12. 28.
 God iudgerh not according to þe Appearance. **1. Sam.** 16. 7.
 Aquila and Priscilla do harbor the church. **1. Cor.** 16. 19.
 The name of the Arabians. **Isa.** 21. 14.
 King Arad layne. **Nom.** 21. 3.
 The Aramites. **2. Sam.** 8. and 10. 2. **king.** 5. and 6. and 7. and 8.
 Araunah sellerh his threshing floore to Dauid. **2. Sam.** 24. 24.
 Arazee a citie of Arbah, called also Hebron. **Gen.** 35. 27.
 Aristarchus fellowe prisoner with Paul. **Col.** 4. 10.
 The Arke of God, the forme and ble thereof. **Exo.** 25. 10. **Deut.** 10. 3. and 31. 26. **Iosh.** 3. 3. **1. Sam.** 4. vnto the 7. 3. **2. Sam.** 15. 24.
 The Arke of Noah. **Gene.** 6. 14. & 7. 1. **1. Pet.** 3. 20.
 The stretched out Arme of God. **1. king.** 8. 42.
 Arpachshad, his birth and age. **Gene.** 11. 20. & 12. 13.
 Flee Arrogancie. **Rom.** 12. 3.
 Asa king of Iudah, and his doings. **1. king.** 15. 8.
 Asahel Iobabs brother slaine. **2. Sam.** 2. 23.
 Asaph the brother of Heman, chanter. **1. Chro.** 6. 39.
 Asher Iacobbs sonne. **Gen.** 30. 13. his blessing and his portion. **Deut.** 33. 24. **Iosh.** 19. 24.
 Ashima the idole that the men of Hamath made in Samaria. **2. king.** 17. 30.
 Asharothe the idole þe Jewes worshipped. **Judg.** 2. 13. & 3. 7.
 Paul is to be preached in Asia. **Actes** 16. 6. at length he preached there. **Act.** 19. 10.

Ashkelon taken by Iudah. **Judg.** 1. 18.
 Jesus entereth on an Asse into Ierusalem. **Mat.** 21. 7.
 Asies in ble among þe Israelites. **Gen.** 42. 26. **Judg.** 1. 2. & 4.
 The Asse of Balaam speaketh. **Num.** 22. 28.
 Ashur went out of the lande of Shinar. **Gen.** 10. 11.
 Assuerus king, his doings & his lawes in þe booke of Ester.
 Azariah reigneth ouer Iudah. **2. king.** 11. 3.
 Paul repproueth the Athenians for their superstitious. **Actes.** 17. 22.
 Azariah reigneth in stead of his father Amasiah, & is stricken with a leprosie. **2. king.** 15. 1. 5.
 Azariah the Prophet. **2. Chro.** 25. 1.
 B
 Baal-perazim, a certaine place. **2. Sam.** 5. 20.
 Baal-peor, an idole: the Israelites for ioyning them felues thereunto, are put to death. **Nom.** 25. 3. **Deut.** 4. 3. & 4.
 Baanah & Rechab kill Jothaboth. **2. Sam.** 4. 6.
 Baasha, king of Israel, and his doings. **1. king.** 15. 16 to Chap. 16. 8.
 The destruction of Babel spoken. **Isa.** 13.
 The building of Babels towne. **Gene.** 11. 4.
 Babes in Christ. **1. Cor.** 13. 1.
 Against Babbler. **Eccles.** 20. 5.
 Bacchides captaine of king Demetrius armie, discomfited. **1. Mac.** 9. 68.
 Backbiting forbidden. **Luit.** 19. 16. **Eccles.** 28. 13. **1. Ioh.** 26. 22.
 Backbiting is to be auoyded. **1. Pet.** 2. 1.
 Bagoas, the Eunuch. **Judeth.** 12. 11.
 Balaam, the sonne of Beor. **Nom.** 22. and 23. and 24. **2. Peter.** 2. 15.
 He is slaine. **Iosh.** 13. 22.
 Balak, king of the Moabites. **Nom.** 22. and 23. and 24.
 Just Balances. **Luit.** 19. 36.
 One Baptisme. **Eph.** 4. 5.
 John sent to Baptize. **Iohn.** 1. 33.
 The Disciples of Christ Baptize. **Iohn.** 4. 2.
 Christ is Baptized. **Mat.** 3. 15.
 To be Baptized in the Name of the Father, &c. or of Jesus. **Mat.** 28. 19. **Act.** 2. 38.
 To be Baptized vnto Christ, is to put on Christ. **Rom.** 6. 3. **Gal.** 3. 27.
 We are Baptized vnto the death of Christ. **Rom.** 6. 3.
 Christs Baptizeth with the holie

Schoff and with fire. **Mat.** 3. 11.
 Barke. **1. 8. 2. Ioh.** 3. 16. **Iohn.** 1. 16. 33.
 Barabbas, þe murtherer. **Luke.** 23. 18. **Iohn.** 18. 40.
 Barak and Deborah deliuer Israel. **Judg.** 4.
 Baruch Jeremiahs scribe. **Jerem.** 36. 4.
 Barzillai, and his doings. **2. Sa.** 19. 31. **1. king.** 2. 7.
 The Bastard shal not enter into the congregation of the Lord. **Deut.** 23. 2.
 Þe Jews are forbidde to haue their heads or beards. **Le.** 21. 5.
 The Waiven Beard was a signe of sorowe to the Jewes. **Iai.** 15. 2.
 Creation of Beastes. **Gen.** 1. 24.
 Dauid fought with Beastes at Ephesus. **1. Cor.** 15. 32.
 Beastes cleane and vncleane. **Leu.** 11. 2. **Deut.** 14. 4.
 When thou goest to Bed, thinke on Gods word. **Deut.** 11. 19.
 Behemoth, & his propertie. **Job.** 40. 10.
 Bela, a citie, called also Zoar. **Gen.** 14. 2.
 Beleue in Jesus Christ, and thy finnes shalbe forgiven. **Act.** 10. 43.
 To Beleue is the gift of God. **Mat.** 13. 11. & 16. 17. **Joh.** 6. 44.
 To him that Beleueeth, all things are possible. **Mat.** 9. 23.
 He that Beleueeth in Christ, shal neuer perishe. **Iohn.** 3. 15.
 Belshazzar king of the Babylonians. **Dan.** 5.
 Benaiah killeth Joab. **1. king.** 2. 34.
 Ben-hadad king of Aram, and his doings. **1. king.** 15. 18. 2. **Chro.** 16. 2.
 Benjamin. **Gen.** 35. 18. and 43. and 44. and 45. **Deut.** 33. 12.
 Beth-el or Luz. **Gen.** 28. 19. **Judg.** 1. 23. **1. Sam.** 10. 3.
 Beth-lehem, called also Ephrath. **Gene.** 35. 19. **Mat.** 5. 2. **Luke.** 2. 4.
 Bethsaida, an vnfaithfull citie. **Mat.** 11. 21.
 Beth-sheba Oriahs wife Ipeeth with Dauid. **2. Sam.** 11. 4.
 Beth-shemites are punished for looking into the Arke of the Loue. **1. Sam.** 6. 19.
 Berubai the father of Rebekah. **Gene.** 22. 23.
 Bethulia is besieged by Olofernes. **Judeth.** 7.
 Bezaleel an excellent workman, and his doings. **Exodus.** 31. 1. and 35. 30.
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 Birdes created. Gen. 1. 20.
 Birdes cleane and vncleane. Leuit. 11. 13.
 Flau effeemeth not his Birthright. Gene. 25. 32.
 The office of a true Bishop. 1. Tit. mot. 3. Tit. 1. 5. 1. Pet. 5. 2.
 Bishops must be faultlesse. Tit. 1. 7.
 The Bishop of our Soules, Iesus Christ. 1. Pet. 2. 25.
 Bitternes & fierceness to be auoyded. Ephe. 4. 31.
 ¶ The Blasphemer ought to bee stoned to death. Leuit. 24. 15. 16.
 Blasphemie against y^e holy ghost. Mat. 12. 31. Mark. 3. 28. 29.
 The description of a Blessed man. Psal. 1. Mat. 5. 3.
 The Blessed of GOD are called wepe. Mat. 25. 33.
 To Bless GOD for to giue thāks vnto him. Gene. 24. 27.
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 The manner of Blessing the people. Rom. 6. 24. and Gen. 48. 20.
 Blessing to those that obey & serue the Lord. Exod. 23. 25. Deut. 8. 6. and 11. 27. and 28. 2.
 Lay no stumbling block before the Blinde. Leuit. 19. 14.
 The Blinde borne for the glory of GOD. John. 9. 3.
 The Blinde guide. Mat. 15. 14.
 The Blinde healed by Christ. Mat. 9. 29.
 Christe healeth the Blinde with his spittel. Mat. 8. 23. 24. 25.
 Blindnes of heart. Ro. 11. 8. Ephe. 4. 18.
 The Blood, for the man that is Raine. Job. 20. 5.
 By the Blood of Christ we haue remission of sinnes. Mat. 26. 28. Hebre. 4. 14. 1. Pet. 1. 2.
 ¶ John and James called Boanerges by Christe, & what that is to say. Mark. 3. 17.
 Boaz and his doings. Ruth. 2. and 1. and 4.
 Our Bodies are consecrate vnto Christe. 1. Cor. 6. 15. they are the Temples of y^e holy Ghost. 1. Cor. 6. 19.
 All the faithful are one Body. Ro. 12. 5.
 To bring the Body in subiection. 1. Cor. 9. 27.
 The Body of Christ, the Church. Ephe. 1. 23.
 Our Bodies are earthen vessels. 2. Cor. 4. 7. and 5. 1.
 To be in the Booke of life. 10. Phil. 4. 3. and to be raised out of it.

Exod. 32. 32.
 The Bookes of curious Arts are burnt. Act. 19. 19.
 Iohab commandeth to saue the Prophets Bones. 2. king. 23. 18.
 He that is Borne of God, sinneth not. 1. John. 3. 9.
 They that are Borne of GOD. Job 1. 13. 1. John. 5. 1.
 Change not the ancient Bounds. Exod. 19. 14. and 27. 17. 10. 22. 28. and 23. 10.
 The Bowe in the cloude. Genesis 9. 14.
 ¶ Man liueth not only by Bread. Deut. 8. 3.
 We are all one Bread. 1. Cor. 10. 17.
 Christ, the liuing Bread. John. 6. 51.
 The feast of vncleauened Bread. Exod. 23. 15. and 34. 18.
 The breaking of Bread. Act. 2. 46.
 The newe Breeds. Leuit. 24. 5.
 Bread comforteth the heart. Gen. 18. 5. Judg. 19. 5. Psal. 104. 15.
 Common Bread, halowed Bread. 1. Sam. 21. 4.
 To eate Bread in the sweate of the browes. Gen. 3. 19.
 Iaakob desireth onely Bread to eate, & clothes to put on. Gen. 28. 20.
 Breaking of Bread. Act. 2. 42.
 Whom Iaakob calleth his Brethren. Gen. 29. 4.
 Christe not ashamed to call his Brethren. Hebre. 2. 11.
 The Brethre or cousins of Christ beleue not in him. John. 7. 5.
 Brotherly loue. Rom. 12. 10.
 ¶ Buggers shall not possesse the kingdome of heauen. 1. Cor. 6. 9. 1. Tim. 1. 10.
 Euery one shall beare his owne Burthen. Gal. 6. 5.
 We must beare one anothers burthen. Gal. 6. 2.
 Burnt offerings. Leuit. 6. 9. 12.
 The fire Bush. Exod. 3. 2.
 The faithful are Gods Building. 1. Cor. 3. 9.
 To Builde vpon Christ golde, siluer, &c. 1. Cor. 3. 12.

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Caiphas and his doings. Mat. 26. 57. John. 11. 49.
 Ten Caldrons for the Temple. 1. king. 7. 38.
 Caleb and his doings. Nom. 13. 7. and 14. 6. Job. 14. 6.
 The golden Calf. Exod. 32. it is ground into powder. Exod. 32. 20.
 Many Called, and fewe chosen. Mat. 20. 16. Rom. 9. 6.

Christ is come to Call sinners. Mat. 9. 13.
 Loue them that Call vpon the Lord with pure heart. 2. Tim. 2. 22.
 The golden Calues of Ieroboam. 1. king. 12. 28.
 Canaan is accursed. Gen. 9. 25.
 Canaan, a far lande, flowing with milke and honte. Exod. 3. 8.
 The lande of Canaan is the holy habitation of GOD. Exod. 15. 13. promised to Abraham. Ge. 12. 7.
 The sonnes of Canaan, of whom descended the Canaanites. Gen. 10. 15.
 The Canaanites discomfited by the tribe of Iudah. Judg. 1. 4.
 The Canaanites smore the Israelites. Nom. 14. 45.
 The Canaanites, that remayned, were as thornes to Israel. Judg. 2. 3.
 The Canaanitish woman. Mat. 15. 22.
 The Candlelicke & faction therof. Exod. 25. 31. and 37. 17. & 40. 24.
 Capernaum an vnbelleuing cite. Mat. 11. 23.
 The Caphtonims destroyed the Amittims. Deut. 2. 23.
 The Captiuitie of the kinges of Iudah foretold. 2. king. 20. 17. Jer. 16. 13. and 20. 4.
 The Cares of this worlde doe choke by the word. Mat. 4. 19.
 GOD Caneth the children of Israel vpon Eagles wings. Exo. 19. 4.
 ¶ Cendebeus, captaine of the sea coast. 1. Macc. 15. 38.
 The Centurion & his faith. Mat. 8. 5.
 GOD relecteth the Jewish Ceremonies. Isa. 1. 11. and 66. 3. Heb. 10. 5.
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 ¶ Chamois a beast. Deut. 14. 5.
 Eliah, the Charer of Israel. 2. king. 2. 12.
 Chares of ypon in vse among the Canaanites. Judge. 1. 19. and 4. 3.
 To make him selfe Chaste for the kingdome of heauen. Mat. 19. 12.
 Blessed is the man y^e GOD Chastiseth. Job. 5. 17.
 Chastitie thy childe betime. Psal. 13. 24. & 19. 18. & 22. 15.
 Chastitie is the gift of GOD. Wis. 8. 21.
 Chemoth the abomination of Ahab. 1. king. 11. 7.
 The Chemibims keepe the way of the tree of life. Gen. 3. 24.
 Offend not little Children. Mat. 18. 6.

The rod of correction for Children. *Pro. 22. 15. & Eccles. 30. 13.*
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 Children as concerning malice, cunning, and not in understanding. *1. Cor. 13. 20.*
 Children brought to Christ. *Mat. 19. 13.*
 Christ receiveth the Child into his armes. *Mat. 9. 36.*
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 Chorazin, a cite that Christe reproverth for hir unbelieve. *Mat. 11. 21.*
 David a Chosen vessel. *Act. 9. 15.*
 Christ concerned, Luke. 1, 35 is borne. *Luk. 2. 7.* is circumcised. *Luk. 2. 21.* is baptized. *Mat. 3. 15.* sent to preach liberty to the captives. *Isa. 61. 1.* Luke. 2, 31. and 4, 32. and 5. 32. he speaketh the words of God. *John. 3. 34.* he preacheth in the kingdom of the Messias as at hand, and exhorteth to repentance, and to beloeve the Gospel. *Mat. 4. 17. & 9. 35.* he is hungrie. *Mat. 4. 7.* he is wearie. *John. 4. 6.* he is poore. *Mat. 8. 20.* he entereth into Jerusalem ryding upon an asse. *Mat. 21. 7.* he is solde by Judas. *Mat. 26. 14.* he is buffered. *Mat. 26. 67.* he is delivered to be crucified. *Mat. 27. 26.* he prayeth for the that persecute him. *Luke. 23. 34.* he feelleth by the ghost. *Mat. 27. 50.* his resurrection. *Mat. 28.* he is caried by into heauen. *Mat. 16. 19.* *Luk. 24. 51.*
 The coming of Christ foretold. *Mat. 24. 17.* *Isai. 40. 10.*
 Christ, God eternal. *John. 1.*
 Christ greater then David. *Mat. 22. 44.*
 Christ promised to Adam. *Gene. 3. 15.* to Abraham. *Genes. 12. 3.*
 Christ sent of God. *John. 8. 42.*
 Christe sent to save the Jewes. *Mat. 15. 24.*
 Christ without sinne. *1. Peter. 2. 22.*
 False Christ and false prophets doe great miracles. *Mat. 24. 5.*
 Christians as named first in Antiochia. *Act. 11. 25.*
 Christians are free. *1. Peter. 2. 16.* *John. 8. 32.*
 Christians hated of the worlde. *Mat. 10. 22.* *Luk. 21. 17.*
 The Church is the house of God. *1. Tim. 3. 15.*
 The Church of God is not contentious. *1. Cor. 11. 16.*

The Apostles forbid the Gentiles to be Circumcised. *Act. 15. 28.*
 Circumcise the foreskinne of the heart. *Deuter. 10. 16.* and *30. 6.* *Rom. 2. 29.* *Colos. 2. 11.*
 Paul Circumceth Timothy. *Act. 16. 3.*
 God Circumceth our heartes, & why. *Deut. 30. 6.*
 Abraham commanded to Circumcise his familie. *Gen. 17. 9.* *10.*
 Circumcision and uncircumcision are nothing. *1. Cor. 7. 19.*
 Circumcision is servitude. *Gal. 2. 4.*
 The seconde Circumcision under Iohna. *John. 5. 2.*
 Wee haue no continuing Citie here. *Heb. 13. 14.*
 I none Cleane before God. *Job 25. 4.*
 Cleopatra the daughter of Ptolemus. *1. Mat. 23. 10.*
 The Cloude filleth the house of the Lord. *1. King. 8. 10.*
 The rentring of p Clothes a signe of great heauines. *John. 7. 6.* *Mat. 26. 65.* *2. Sam. 1. 11.*
 I to heape Coales vpon p head of his enemy. *Rom. 12. 20.*
 One ought to Comfort another. *1. Thel. 4. 18.* and *5. 14.*
 The Comforter is promised. *John. 14. 16.* and *15. 26.* and *16. 7.*
 The ten Commandmentes. *Exod. 20. 1.* *Deut. 5. 7.*
 Teach thy child the Conunandments of God. *Deut. 6. 7.*
 Commandmentes of men, being contrary to Gods, are not to be receiued. *Tit. 1. 14.*
 The Comming of Christe in the day of iudgement. *Mat. 24. 30.* *2. Peter. 3. 10.* *Isai. 3. 14.* and *13. 9.*
 The Comming of Christe with his Angels. *Mat. 16. 27.*
 The Comming of the Loide. *Isai. 35. 4.* and *62. 11.* *Malac. 4. 1.*
 The Commoble of goods in the primatiue Church. *Act. 2. 44.*
 The worde Concubine for wife. *Judg. 19. 2.*
 A Wame not to Confesse Christe. *2. Tim. 1. 8.*
 To Confesse God, for, to prayse him, is oft times in p *Isai. 40.*
 To Confesse p Jesus is Christe, is the gift of God. *Mat. 10. 17.*
 Remission to them that Confesse their sinnes. *1. John. 1. 9.*
 Moses Confessed to God the sinne of the people. *Exo. 32. 31.*
 Confession of sinnes commanded to the priestes of the Jewes. *Leuit. 16. 21.*
 Confession of thy sinnes to God.

1. King. 8. 47. *Isai. 38. 15.*
 Cursed is he that hath his Confidence in man. *Jer. 17. 5.*
 God is not the authour of Confusion, but of peace. *1. Cor. 14. 33.*
 Who ought to be excluded out of the Congregation of the Lord. *Deut. 23. 1.*
 The Confidence of the wicked is a twyes fearful. *Job. 28. 1.*
 Christ the Consolation of Israel. *Luk. 2. 25.*
 The good Conuerfation of Children. *Isai. 1. 27.* and *3. 17.*
 The Conuerfation of sinners should moue vs to followe theyr saye. *Heb. 1. 3. 7.*
 Contentners of the worde of God shalbe punished. *1. Sam. 2. 30.* *Isa. 28. 14.*
 Cornelius the captaine. *Act. 10. 1.*
 Brotherly Correction. *Job. 27. 5.* *Mat. 18. 15.*
 They that refuse Correction, are threatened of God. *Leuit. 26. 22.*
 The Correction of the Lord. *Heb. 12. 5.*
 It is permitted to Correct thy brother: but to hate him, is forbidden. *Leuit. 19. 17.*
 Circumcise the Couenant of God. *Gene. 17. 13.*
 The Couenant of God is Moah. *Gene. 9. 11.*
 Couetoufnesse is Idolatrie. *Colos. 3. 5.*
 Couetoufnesse is insatiable. *Job. 27. 20.*
 Couetoufnesse the roote of all euil. *1. Tim. 6. 10.*
 Couetoufnesse to be annoyed. *Job. 15. 16.* *Isa. 3. 12.* *Jer. 8. 10.* *Eph. 5. 3.*
 Be of good Courage in affliction. *John. 16. 33.*
 The Counsels of God are vnssearchable. *Rom. 11. 33.*
 The Israelites aske the Counsell of God in their affaires. *Judg. 1. 1.* and *20. 18.* *23. 1.* *Sain. 10. 22.* and herein they vse the helpe of the prophetes. *1. Sam. 9. 9.* *2. King. 22. 13.*
 God breaketh the Counsels of the heathen. *Isai. 33. 10.*
 Courteousnes required in Children. *Eph. 4. 32.* *1. Cor. 13. 4.*
 Zealous Iohnes hath killeth Cozbi p Adiantilly harlot. *Isa. 25. 7, 8, 15.*
 All thinges Created by Christ. *Colos. 1. 16.*
 The Creation of man. *Genesis. 1. 27.*
 God is our Creator. *Deuter. 32. 18.*
 The Gospel hath bene preached to euery Creature. *Colos. 1. 6.*
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Every Creature of God is good.
 1. Tim. 4.4.
 The Creature is subiect to ban-
 tie. Rom. 8.20.
 God bleth his Creatures accord-
 ing to his pleasure. Isa. 45.9
 We are newe Creatures by faith
 in Christ. 2. Cor. 5.17. Gal. 6.
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 They of Creta, lyars, Tit. 1.12.
 The fayth of Crispus, and his
 whole house. Acts. 18.8.
 Take thy Crosse. Matt. 10.38. &
 16.24.
 Paul reioyced in the Crosse of
 Iesus Christ. Gal. 6.14.
 The Crowne of righteousnes. 2.
 Tim. 4.8.
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 Who Crucifie the fleshe, and the
 lustes thereof. Gal. 5.24.
 ¶ The Cup and bread that we re-
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 20.22.
 Cursed is he that fulfilleth not
 the lawe. Gal. 3.10.
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 tree. Deut. 21.23.
 The Curtaines of the taberna-
 cle. Exod. 26.5, and 36.8.
 Olde Custome can not be forgot-
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 ¶ Cyrus king of Persia, and his
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D Agon the god of the Philis-
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 Damaris beleueth in Christ.
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 The Damned are called goates,
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 Daniels doings contained in the
 14. Chapters of his booke,
 whereof some be Apocrypha.
 Dan the sonne of Iacob, Gene.
 30.6. & 49.16. Deut. 33.22. Ioh
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 Darius doings. Dan. 5.31. & chap.
 6. and 9. and 11. Ezra 6.1.
 Dathan for his rebellion is con-
 sumed with fire. Num. 16.
 David danceth before the Lord.
 2. Sam. 6.14.
 David deceiued Saul. 1. Sam. 20.
 5. he deceiued king Achish. 1.
 Sam. 27.10.
 David despised the commande-
 ment of the Lorde in commit-
 ting adulterie. 2. Sam. 12.9.
 David doerly not punithe the cur-
 sed speaking of Shimei. 2. Sa-
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 David lamenteth his sonne Am-

non. 2. Sam. 17.31.
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 Ruth. 4.17.
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 Debir, a cite, Ioh. 10.3. and 15.
 15.
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 Saul seeketh to the Dead. 1. Sa.
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 The Dead that heare the voice of
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 The second Death. Reuel. 20.14.
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 5.1.
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 eth. Gene. 35.8.
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 cording to his Deedes. Matt. 16.
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 Delilah betrayeth Samson. Jud.
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 The assurance of the Desperate.
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 Detes not demanded before the
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 The Devil confesseth þ he know-
 eth Christ and Paul. Matt.
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 The Devil is a murtherer. Iohn.
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 prayer. Matt. 17.21.
 The Devil seduceth the woman,
 and is therefore cursed. Gene.
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 The king is bound to reade the
 booke of Deuteronomie, & why.
 Deut. 17.19.20.
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 be read to women & children.
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 Dinah, the daughter of Iacob,
 raiued. Gen. 34.2.
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 In Diseases GOD ought to be
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 Disguising rayment is forbidden
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 Howe God hateth Disobedience.
 1. Sam. 15.23.
 The Disobedient stricken with
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 28.28.
 The man þ Disobeieth the iudge,
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 He that Disobeyeth God, is sub-
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 The Doue sent out of the Arke.
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 ¶ The Dragon, the olde serpent.
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 ¶ Dust is Dult. Gene. 3. 19.
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 ¶ Many Dwelling places in the
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 ¶ Paul desired to Dye. Philip.
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 ¶ Ebed-melech þ blacke Moze.
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 ¶ Esau, why he is called Edom.
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 As touching the Election they are
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 Elisba, his life and his doings. 1.
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 nen out of Israel by Saul. 1.
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 Ester & her doings. Ester. 2. and
 4. and 5. and 6. and 7. and 8.
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 ¶ Hate that that is Euill. Rom.
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 ¶ En Eunuch, Candaces chiefe go-
 uernour, beleueyth in Iesus
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 ¶ We that Exalteth him selfe, shal
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 not Iesus Christ. 1. Cor. 16. 22.
 The Excommunication that Paul
 vled. 1. Cor. 5. 5.
 Exorcistes, hurt by the euil spirite.
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 Experience bringeth hope. Rom.
 5. 4.
 ¶ The good Eve. Mat. 6. 22.
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Christ praith for Peters Faith. Feastes made at Shepheardings

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The definition of Faith. Heb. 11.

Faith cometh by hearing. Rom

10.17.

The Apostles pray to haue their

Faith increased. Luke. 17.5.

Faith in God by Christ. 1. Pet. 1

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29. 2. Pet. 1.3.

The ende of Faith is the saluati-

on of our soules. 1. Pet. 1.9.

The Faith of Abraham. Gene. 15.

6. and 24.7.

The Faith of the Fathers. Heb. 11.

By Faith the Spirite is receiued.

Galat. 3.2.

By Faith the hearts are purified.

Act. 15.9. John. 15.3.

By Faith we resist the deuill. 1.

Pet. 5.9.

Faith without workes is dead.

James. 2.17.

The Faithful are the children of

Abraham. Rom. 9.8.

The Faithfull shall not come into

condemnation. John. 5.24.

To Fall into the hands of the li-

uing God. Heb. 10.31.

To Fall upon y^e face. Gen. 17.17.

Ruth. 2.10.

A great Famine in Samaria. 1.

king. 8.22. 2. king. 6.25.

The Famine of Gods word fore-

spoken. Amos. 8.11.

Moses Fasteth fourtie daies &

fourtie nights. Exod. 34.28.

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7.5. Mat. 6.16.

The father of Christe is our Fa-

ther. John. 20.17.

We that knoweth Christe, kno-

weth the Father. John. 14.7.

Honour thy Father and mother.

Mat. 15.4. Marke 7.10.

Fathers are charged to teache

their children the law of God.

Deut. 11.19.

We that beareth his Father, &

mother, shall die the death. Ex.

21.15. 1. Mo. 20.20.

God doth right vnto the Father-

les. Deut. 1.rott8.

The Fatherles. Deut. 14.29. & 24.

19. & 26.12. and 27.19.

The Fearefull must absent the

selues from warre. Deut. 20.

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23.

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dome. Job. 28.28.

The worthiest places at Feastes.

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2. Sam. 13.23.

I God teacheth to Fight. 2. Sam

22.35.

The Finger of God, for his po-

wer. Exo. 8.19.

The First boine in the lande of

Egypt die. Exo. 11.4,5. and 12.

29,30.

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The First frutes perteyned to the

hie Priests. Rom. 5.9.

Fishes cleane and vncleane. Leuit

11.9,10,11.

I Dauid neuer bled Flatterie. 1.

Thes. 2.5.

Flee in time of persecution. Mat

10.23.

The deedes of the Flesh. Galat. 5.

19.

Man is but Flesh. Gen. 6.3.

To be in the Flethe, for, to liue ac-

cording to the Flethe. Rom. 7.

5.

Flesh and blood, that is, whatso-

uer is in man. Mat. 16.17.

The wisdom of the Flethe is

dearth. Rom. 7.24. and 8.6.

Flethe lusteth against the spirite.

Gal. 5.17.

The Flethe of Christe eaten by

faith. John. 6.54.

The care of the Flesh ought to be

reiected. Rom. 13.14.

To eate the Flesh with the blood

is forbid. Gene. 9.4.

We carefull ouer your Flockes.

1. Mo. 27.23.

Noahs Flood. Gen. 6. and 7. & 8.

The cause of the vniuersall Flood

Gene. 6.5.

An offering of Floure. Leuit. 2.1.

By the Folde is vnderstande

the Church. John. 10.16.

A rodde belongeth to the Fooles

backe. 1. Mo. 26.3.

Forbear one another. Ephe. 4.2.

Christe deliuered by the determi-

nate counsell & Foreknowledge

of God. Act. 2.23.

We are elect according to the

Foreknowledge of God. 1. Pet.

1.2.

Our Forerunner Christ. Hebr. 6.

20.

Howe oft thou oughtest to For-

giue thy brother. Mat. 18.21,

22.

Fornication ought not to be na-

med among vs. Ephe. 5.3.

Fornicators shall not inherit the

kingdome of God. 1. Cor. 6.9.

For sake thy father & mother for

Christes sake. Mat. 19.29.

For sake thy selfe. Mat. 16.24.

Fooles 1. Mo. 12. vnto 18.

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The Woman p turneth her hus-
band from the true God, shall
die the death. **Deut.** 13, 6.
He that striketh a Woman with
childe. **Exod.** 21, 22.
Womans dietic. **1. Cor.** 11, 6. and
 14, 34.
Paul preacheth to Wome. **Acts.**
 16, 13.
The Jewes might not marrie
strange Women. **Exod.** 34, 12,
 16. **Ezra.** 10, 3, 4.
Women preferu in taking of
cities. **Deut.** 20, 14.
The Elder Women should in-
struct the yong to loue their
husbands. **Tit.** 2, 3, 4.
Against Women that disguise the
selues in misapparel. **De.** 22, 5.
 The

Variance, a worke of p flesh.
Gala. 5, 20.
The Vaile of the tabernacle.
Exod. 26, 31.
The Vaile on Moses face. **Exod.**
 34, 33, 35.
Vengeance is forbid. **1. Peter.** 20.
 22, 1. **Sam.** 11, 12. **Leuit.** 19, 18.
Luk. 9, 55.
Vengeance perteyneth to God.
Deut. 32, 35. **Rom.** 12, 19. **Hebr.**
 10, 30. **1. Thel.** 4, 6.
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The Vessels of the yong men,
that is, their bodies. **1. Sam.**
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Vineyard Vineyard. **Gen.** 9, 20.
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 26, 41.
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Company not with the vngodly.
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tiles. **Rom.** 15, 9.
Hearken to the Voyce of p Lord.
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 Our nothing to the Worde of **T**he ſacion of this World goeth
 God, nor take any thing from away. 1. Cor. 7. 31.
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 To caſt away the Worde of the John. 1. 10.
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 28. we ought to follow it. Deu. 17. 5. are deliuered into the
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 17. 19. ſhall die the deary. Deuter. 6.
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 The Workman is worthy of his forbidden. Exod. 23. 13. 24.
 meate. Mat. 10. 10. The Wrath of God on the chil-
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 The Workes do witneſſe of faith
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 By our Workes we are not ſaued Rom. 11. 6. Ephe. 2. 8. Tit. 3. 5.

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 Zalmunna & Zebah ſlaue by Hi- deon. Iudg. 8. 21.
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The end of the Table.



A persite Supputation of the yeeres and times from the creation of the world, vnto this present yeere of our Lord God 1578. proued by the Scriptures, after the collection of diuers Authours.

From the Creation of the worlde vnto the flood are 1656. yeeres and 6. dayes.

For in the 6. day from the worldes creation Adam was created. Gen. 1. 27. & 2. 7.

Adam being 130. yeeres olde, begate Sheth. Gen. 5. 3.

Sheth being 105. yeeres, begate Enosh. Gen. 5. 6.

Enosh being 90. yeeres, begate Kenan. Gen. 5. 9.

Kenan being 70. yeeres, begate Mahalaleel. Gen. 5. 12.

Mahalaleel being 65. yeeres, begate Iered. Gen. 5. 15.

Iered being 162. yeeres begate Henoch. Gen. 5. 18.

Henoch being 65. yeeres, begate Methuselah. Gen. 5. 21.

Methuselah being 187. yeeres begate Lamech. Gen. 5. 25.

Lamech being 182. yeeres, begate Noah. Gen. 5. 28. 29.

Noah at the coming of the flood was 600. yeeres olde, as appeareth. Gen. 7. 11.

The whole summe of the yeeres are 1656. and 6. dayes.

From the said flood of Noah vnto Abrahams departing from Chalde, were 423. yeeres and ten dayes.

For the saide flood continued one whole yeere ten dayes. Gen. 7. 11. & 8. 13.

Shem (which was Noahs sonne) begate Arpachshad two yeeres after that. Gen. 11. 10.

Arpachshad begate Shelah when he was 35. yeeres olde. Gen. 11. 12.

Shelah being 30. yeeres olde, begate Eber. Gen. 11. 14.

Eber being 34. yeeres, begate Peleg. Gen. 11. 16.

Peleg being 30. yeeres, begate Reu. Gen. 11. 18.

Reu being 32. yeeres, begate Serug. Gen. 11. 20.

Serug being 30. yeeres, begate Nahor. Gen. 11. 22.

Nahor being 29. yeeres, begate Terah. Gen. 11. 24.

Terah being 130. yeeres, begate Abram. Gen. 11. 26. 27.

And Abraham departed from Chalde, when he was 70. yeeres olde. Gen. 11. 27. and 24.

The said yeeres accounted, are 423. yeeres, & ten dayes.

From Abrahams departing from Vr in Chalde vnto the departing of the children of Israel from Egypt, are 430. yeeres, gathered as followeth.

Abraham was in Haran fitt yeeres, & departed in the 75. yeere of his age. Gen. 24.

Abraham begate Izhak, when he was 100.

yeeres olde, in the 25. yeere after his departing from Haran. Gen. 21. 5.

Izhak being 60. yeeres olde, begate Iaakob. Gen. 25. 26.

Iaakob being 83. yeeres olde, begate Levi. Gen. 29. 34.

Levi being 35. yeeres olde, begate Kohath. Gen. 46. 11. and Exod. 6. 16.

Kohath being 31. yeeres olde, begate Amram. Exod. 6. 18.

Amram being 111. yeeres olde, begate Moses. Exod. 6. 20.

Moses in the 80. yeere of his age, departed with the Israelites from Egypt. Exod. 7. 7. Deut. 34. 7.

So this Supputation is the 430. yeeres mentioned Exo. 12. 40. & Galat. 3. 17.

From the going of the Israelites from Egypt vnto the first building of the Temple, are 480. yeeres, after this Supputation and account.

Moses remained in the desert or wilderness. 40. yeeres. Deut. 1. 33.

Ioshua & Othniel ruled after this, 40. yeeres. Judg. 3. 11.

Then Ehud 80. yeeres. Judg. 3. 15. 30.

Shamgar and Deborah 40. yeeres. Judg. 3. 31. and 4. 4. and 5. 31.

Gideon 40. yeeres. Judg. 8. 28.

Abimelech 3. yeeres. Judg. 9. 22.

Tola 23. yeeres. Judg. 10. 1. 2.

Jair 22. yeeres. Judg. 10. 3.

Then were they without a Captaine 83. yeeres. Judg. 10. 8.

Iphtah 6. yeeres. Judg. 12. 7.

Ibzan 7. yeeres. 12. 9.

Elon 10. yeeres. Judg. 12. 11.

Abdon 8. yeeres. Judg. 12. 14.

Samson 20. yeeres. Judg. 16. 31.

Eli, Judge & Priest 40. yeeres. 1. Sa. 4. 18.

Samuel and Saul 40. yeeres. Actes. 13. 21.

David was king 40. yeeres. 2. Sam. 5. 4.

Salomon in the 4. yeere of his reigne began the building of the Temple, which are the 480. yeeres aboue mentioned, as appeareth. 1. Kings. 6. 1.

From the first building of the Temple vnto the captiuitie of Babylon, are 410. yeeres & an half, gathered as followeth.

Salomo reigned yet 37. yeeres. 1. king. 11. 42.

Rehoboam reigned after him 17. yeeres. 2. Chro. 12. 13.

Abiiah 3. yeeres. 2. Chro. 13. 2.

Aza 41. yeeres. 2. Chro. 16. 13.

Ichoiaphat 25. yeeres. 1. king. 22. 42.

Iehoram 8. yeeres. 2. king. 8. 17.

Ahaziah, one yeere. 2. king. 8. 26.

Athaliah the Queene 6. yeeres. 2. king. 11. 3.

Iehoash 40. yeeres. 2. king. 12. 1.

Amaziah 29. yeeres. 2. king. 14. 2.

Between the reigne of this Amaziah and Azariah his sonne, are 11. yeeres to be

be added, as may be gathered thus: Ama-
 ziah had reigned 29. yeeres, the 15. yeere
 of Ieroboam, which 29. yeeres ended the
 sayde 15. yeere of the sayde Ieroboam.
 2. king. 14. 17. Nowe it is manifest
 that Azariah the sonne of Amaziah be-
 gan to reigne but the 27. yeere of the
 sayd Ieroboam, 2. king. 15. 1. and then it
 followeth, that betwene the end of the
 reigne of Amaziah and the beginning of
 Azariah there falleth out þ sayd 11. yeeres
 before specified.

After the which 11. yeeres Azariah, othe-
 wise called Vzziah reigned 52. yeeres.
 2. king. 15. 1. 2. and 2. Chro. 26. 1. 3.

Iorham 16. yeeres. 2. king. 15. 3. 2. 33.

Ahaz 16. yeeres. 2. king. 16. 2.

Hezekiah 29. yeeres. 2. king. 18. 2.

Manasseh 55. yeeres. 2. king. 21. 1.

Amon 2. yeeres. 2. king. 21. 19.

Iosiah 31. yeeres. 2. king. 22. 1.

Ichoahaz 3. moneths. 2. king. 23. 31.

Eliakim called also Ichoiakim. 11. yeeres. 2.
 king. 23. 34. 36.

Ichoiachim 3. moneths. 2. king. 24. 8.

Mattaniah called also Zedekiah 11. yeeres.

2. king. 24. 17. 18. Jere. 52. 1.

And here beginneth the captiuitie of Ba-
 6. "ylon. The summe of these yeeres are
 411. yeeres and an halfe.

Ierusalem was reedified and builded a-
 gaine after the captiuitie 143. yeeres.

For the captiuitie endured 70. yeeres.

Jere. 29. 10. Dan. 9. 2. Ezra. 1. 1.

The children of Israel were deliuered out
 of captiuitie and restored to their free-
 dome, in the first yeere of Cyrus, & in the
 second yeere the foundation of þ Tem-
 ple was layed. Ezra. 1. 1. and. 3. 8. and it
 was finished in the 6. yere of Darius Lo-
 gimanus, Ezra. 6. 15. for it was 46. yeere
 a building, as appeareth John 2. 20. Af-
 ter that Darius had reigned 20. yeere, Ne-
 hemiah was restored to libertie, & went
 to build the citie, which was finished in
 the 31. yere of the said Darius. Nehe. 2. 1.
 5. 6. & 13. 6. which was 26. yeeres from
 the building of the Temple.

The whole sume of which yeeres amou-
 nteth

to the 143. yeeres before specified.

From the reedifying of the Citie, vnto
 the death of Christ our Saviour, are
 478. yeeres after this supputation of
 numbering.

It was reuelled to Daniel the prophet, þ
 the citie of Jerusalem should be built vp
 againe, & that there should be from the
 comaisement giuen to build the same
 againe, vnto the death of Iesus Christ,
 70. weekes of yeeres, which is 490.
 yeeres, as appeareth Dan. 9. 24. 25. 26.
 27. And this commaundement was gi-
 uen by Darius Longimanus the 20. yeere
 of his reigne. Nehe. 2. 1. 6. Wherefore if
 we deduct the 12. yeeres out of the same
 490. yeeres, because they are reckoned
 before, wherein Nehemiah builded the
 Citie, we shall finde remaining 478. And
 so manie yeeres it is from the 32. yeere
 of Darius, vnto the 18. yeere of Tiberius,
 in the which yeere our Saviour Christ
 was put to death for our redemption.
 Summe 478. yeeres.

Finally, from Christ his incarnation
 vnto þ 25. day of March last, are. 1578.
 yeeres, from which must be deducted
 34. yeeres, which are included in the
 same, and are also a parcel of the 490.
 yeeres before specified: for Christ was
 33. yeeres olde and one quarter when he
 died, & he was 3. quarters of a yeere in
 his mothers wombe after her Annun-
 ciation (at what time it is thought the
 yeeres of our Lord ought to begun) and
 so remain. 1541. yeeres.

Wherupon we reckon, that from the crea-
 tion of the world vnto this present yere
 of our Loyde God. 1578. it amounteth
 vnto 5592. yeeres, six moneths, and 16.
 dayes. That is to say, from the worlds
 creation vnto Christ his being concei-
 ued in the wombe of the virgin Marie,
 4017. yeeres and a halfe & 16. daies, and
 fro thence vnto this present yere, 1578.
 which added together, make iust the said
 number of 5592. yeeres. 6. moneths, and
 16. dayes before mentioned.

FINIS.

Imprinted at London by Christo-
 pher Barker, Printer to the Queenes
 Maiestie.

Cum priuilegio Regiæ Maiestatis.

THE WHOLE BOOKE OF PSALMES, COLLECTED INTO ENGLISHE METRE BY THOM. STERH. I HON HOPKINS AND OTHERS, CONFERRED with the Ebrue, with apt Notes to sing them withall.

¶ Set forth and allowed to be song in all Churches, of all the people together before and after Morning and Evening prayer: as also before and after Sermons and mozeouer in priuate houses, for their godly solace and comfort, laying apart all vngodly songes, and balades which tend onely to the nourishing of vice, and corrupting of youth.

IAMES. V.

¶ IF ANY BE AFFLICTED, LET HIM PRAY.
and if any be mery, let him sing Psalmes.

COLOSS. III.

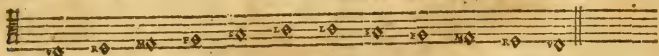
¶ Let the worde of God dwell plenteously in you, in all wisedome, teaching and exhorting one an other in Psalmes, Hymnes, and spiritual songes, and sing vnto the Lord in your hartes.



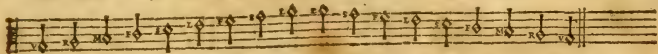
AT LONDON,
Printed by Iohn Daye, dwelling ouer
Aldersgate. An. 1578.
¶ Cum Privilegio Regiæ Majestatis.

TO THE READER.

THou shalt vnderstand (gentle Reader) that I haue (for the helpe of those that are desirous to learne to sing) caused a new print of Note to be made with letters to be ioyned to euery Note: Whereby thou mayest know, how to call euery Note by his right name, so that with a very little diligence (as thou art taught in the Introduction printed heretofore in the Psalmes) thou mayest the more easily by the vewing of these letters, come to the knowledge of perfect Solefaying: wherby thou mayest sing the Psalmes the more spedely and easely. The letters be these, V. for Vt. R. for Re, M. for My, F. for Fa. S. for Sol, L. for La. Thus where you see any letter ioyned by the note, you may easily call him by his right name, as by these two examples you may the better perceiue.



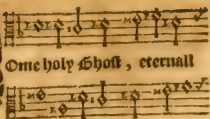
Vt Re My Fa Sol La La Sol Fa My Re Vt.



Vt Re My Fa Sol La Fa Sol La La Sol Fa La Sol Fa My Re Vt.

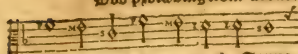
Thus I commit thee vnto him that lyueth for euer, who graunt that we may sing with our hartes and mindes vnto the glory of his holy name.

Amen.

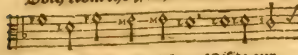


Come holy Ghost, eternall

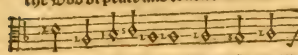
God proceeding from above:



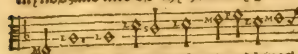
Both from the Father and the Sonne



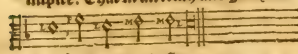
the God of peace and loue. Visite our



mynds, and into vs thy heauenly grace



inspire: That in all truth and godlynes



we may haue true desire.

Thou art the very comfortor,

in all woe and distresse:

The heauenly gift of God most high,

which no tongue can expresse.

The fountayne and the lively spring

of ioy celestiall:

The fire to bright the loue to clere,

and unction spirituall.

Thou in thy giftes art manifold,

wherby Christes Church doth stand:

In saythfull hartes writing thy law,

the finger of Gods hand.

According to thy promise made,

thou guest speest of grace:

That through thy helpe the prayse of God,

may stand in euery place.

O holy ghost into our wittes,

send downe thy heauenly light:

Kindle our hartes with feruent loue,

to serue God day and night.

Strength and stablish all our weaknes,

so feeble and so frail:

That neyther flesh, the world, nor deuill,

agaynst vs doe preuaile,

Put backe our enemies farre from vs,

and graunt vs to obtayne

Peace in our hartes, with God and man,

without grudge or disdain.

And graunt (O Lord) that thou being,

our leader and our guide:

We may eschew the snares of sinne,

and from the neuer side.

To vs such plenty of thy grace,

good Lord graunt we the pray:

That thou mayst be our comfortor,

at the last breadfull day:

Of all strife and dissention,

O Lord dissolve the bandes:

And make the knots of peace and loue,

throughout all Christen landes.

Graunt vs O Lord through the to know,

the ffather most of might:

That of his deere beloued Sonne,

we may attayne the sight.

And that with perfect faith also,

we may acknowledge the:

The spirite of them both alway,

one God and persons thre.

Laude and prayse be to the ffather,

and to the sonne equall:

And to the holy spirite also,

one God coeternall.

And pray we that the onely Sonne,

bouche his Spirit to send:

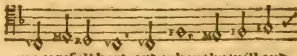
To all that do professe his name,

unto the worldes ende. Amen.

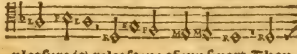
¶ The humble sute of a
sinner. M.



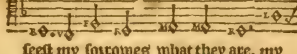
Lord of whom I do depend, behold



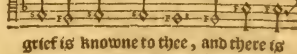
my carefull hart, and when thy will and



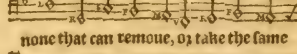
pleasure is, release me of my smart. Thou



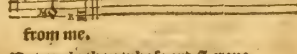
seest my sorrowes what they are, my



grief is knowne to thee, and there is



none that can remoue, or take the same



from me.

But onely thou whose ayd I craue,

whose mercy still is prest:

To ease all those that come to thee,

for succor and for rest,

And sith thou seest my restlesse eyes,

my teares and gneuous grone:

Attend vnto my sute (O Lord)

make well my playnt and mone.

A.ij.

For

For sinne hath so inclosed me,
and compass me about:
That I am now remediles,
if mercy helpe not out.
For mortall man can not release,
or mitigate this payne:
But euen thy Christ, my Lord and God,
which for my sinne was layne.

Whose bloody woundes are yet to see,
though not with mortall eye:
yet doe thy Saintes behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good:
I shall enjoy the sight of him,
and see his woundes and blood.

And as thine Angels and thy Sayntes,
doe now behould the same:
So trust I to possesse that place,
with them to prayle thy name.
But whilst I lye here in this vale,
where sinners doe frequent:
Aske me euer with thy grace,
my sinnes still to lament.

Least that I tread in sinners trace,
and geue them my consent:
To dwell with them in wickednes,
wherto nature is bent.
Only thy grace must be my stay,
least that I fall down flat:
And being downe, then of my selfe
cannot recouer that.

Wherefore this is yet once agayn
my sute and my request:
To graunt me pardon for my sinnes,
that I in the may rest.
Then shall my hart, my tongue, and voice,
be instrumentes of prayle:
And in thy Church, and house of Sayntes
sing psalmes to the alwayes.

Venite exultemus. Psal. xcvi.

Sing this as Benedictus.

O come and let vs now reioyce,
And sing vnto the Lord:
And to our only Saviour,
Also with one accord.

O let vs come before his face,
With inward reuerence:
Confessing all our former sinnes,
And that with diligence.

To thanke him for his benefices,
Alway distributing:
Wherefore to him right ioyfully,
In psalmes now let vs sing.
And that because that god alone
Is Lord magnificent:
And eke aboue all other Gods,
A king omnipotent.

This people doth not he forsake,
At any tyme or tide:
And in his handes are all the coastes,

Of all the world so wide.

And with his louing countenance,
He looketh euery where:
And doth behold the tops of all
The mountaynes farre and neate.

The Sea, and all that is therein
Are his for he them made:
And eke his handes haue fashioned,
The earth which doth not fade.

O come therefore and worship him,
And downe before him fall:
And let vs wepe before the Lord,
The which hath made vs all.

He is our God, our Lord, and King,
And we his people are,
His flock, and shepe of his pasture,
One whome he taketh care.

This day if ye doe heare his voyce,
Yet harden not your hart:
As in the bitter murmuring,
When ye were in desert.

Which thing was of thier negligence,
Committed in the tyme
Of trouble in the wilderness,
A greate and greivous crime,
Wheras your fathers tempted me,
And tried me euery way:
They proued me and saw my workes,
What I could do or say.

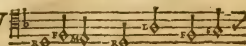
These forty yeares I haue bene grieved,
With all this generation:
And euermore I sayd they erred,
In theyr imagination.
Wherewith their hartes were sore cōbzed
Long tyme and many dayes:
Wherefore I know assuredly,
They haue not known my wayes.

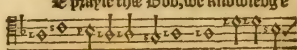
To whome I in myne anger swoore,
That they should not be blest:
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria patri.

All laud and prayse be to thee Lord,
O that of might art most:
To God the Father, and the Sonne,
And to the holy Ghost,
As it in the beginning was,
For euer heretofore:
And is now at this present tyme,
And shall be euermore.

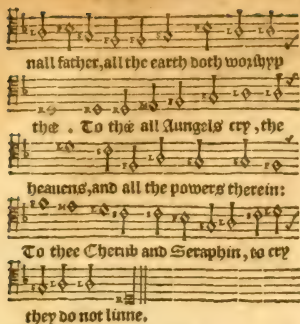
The song of S. Ambrose cal-
led, Te Deum.

W 

E prayse the God, we knowledg e

the, the onely Lord to be: And as eter-
nall

Te Deum.

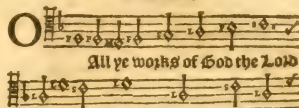
The song of the three children.



nall father, all the earth doth worshyp
the . To thee all Angels cry, the
heavens, and all the powers therein:
To thee Cherub and Seraphin, to cry
they do not tume.

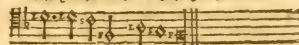
boughtsafe vs to defend
from sinne this day. haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in the,
Lord let thy mercy fall,
O Lord I haue reposed all,
my confidence in the:
Iour to confounding shame thetfoze.
Lord let me neuer be.

¶ The song of the three chil-
dren praying God, prouo-
king al creatures to
do the same.



All ye works of God the Lord

bles ye the Lord : prayse him and



magnify him for euer.

- 2 O ye the Angels of the Lord,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 3 O ye the starrs heauens hie,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 4 O ye waters about the skye,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 5 O all ye powers of the Lord,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 6 O ye the shining Sunne and Moone,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 7 O ye the glistering Starres of heauen,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 8 O ye the showers and dropping dew,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 9 O ye the blowing windes of God,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 10 O ye the fire and warming heat,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 11 Ye winter and the sommer tide,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 12 O ye the dewes and binding frostes,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 13 O ye the frost and chilling cold,
blesse ye the Lord, prayse him, and mag-
nify him for euer.
- 14 O ye congeled ice and snow,
blesse ye the Lord, prayse him, &c.
- 15 O ye the nightes and lightsome dayes,
blesse

O Holy, Holy, Holy, Lord,
of Saboth Lord the God:
Through heauen & earth thy praise is
and glory all abroad. (spread,
Chapostles glorious company
yeld prayles vnto the:
The Prophets goodly felowshyp
praise the continually.

The noble and victorius host,
of Martirs found thy prayle:
The holy church throughout the world,
doth knowledge the alwayes.
Father of endles matchles,
they doe acknowledge the:
Thy Christ, thine honozable, true,
and onely sonne to be.

The holy Ghost the comforter,
of glory thou art king
O Christ, and of the father art,
the Sonne euerlasting.
When sinfull mans decay in hand,
thou tokest to restore:
To be inclosed in virgins wombe,
thou diddest not abhorre.

When thou hadst ouercome of death,
the sharpe and cruell might:
Thou heauens kingdome didst set ope,
to each beleeuing wight.
In glory of the Father thou
doest sitte on Gods right hand:
We trust that thou shalt come our iudge,
our cause to vnderstand.

Lord help thy seruantes whom thou hast
bought with thy precious blood:
And in eternall glory set,
them with thy Saintes so good.

O Lord do thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord do thou
for euer them aduance.

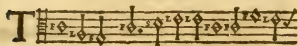
We magnifie the day by day,
and world withouten end
Adore thy holy name. (O Lord)

Benedictus.

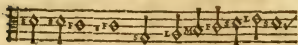
Magnificat.

blesse ye the Lord, prayse him &c.
 16 O ye the darknes and the light,
 blesse ye the Lord, prayse him &c.
 17 O ye the lightnings and the cloudes,
 blesse ye the Lord, prayse him &c.
 18 O let the earth eke blesse the Lord,
 ye blesse the Lord, prayse him &c.
 19 O ye the mountaynes and the hilles,
 blesse ye the Lord, prayse him &c.
 20 O all ye graine things on the earth,
 blesse ye the Lord, prayse him &c.
 21 O ye the euer springing welles,
 blesse ye the Lord, prayse him &c.
 22 O ye the seas and ye the foudes,
 blesse ye the Lord, prayse him &c.
 23 Whales and all that in waters moue,
 blesse ye the Lord, prayse him &c.
 24 O all ye flying foules of the ayre,
 blesse ye the Lord, prayse him &c.
 25 O all ye beastes and cattell eke,
 blesse ye the Lord, prayse him &c.
 26 O ye the children of mankinde,
 blesse ye the Lord, prayse him &c.
 27 Let Israell eke blesse the Lord,
 yea blesse the Lord, prayse him &c.
 28 O ye the Iudges of God the Lord,
 blesse ye the Lord, prayse him &c.
 29 O ye the seruantes of the Lord,
 blesse ye the lord, prayse him &c.
 30 Ye spytes & foules of righteous men,
 blesse ye the lord, prayse him &c.
 31 Ye holy and ye meke of hart,
 blesse ye the lord, prayse him &c.
 32 O Ananias blesse the lord,
 blesse thou the lord, prayse him &c.
 O Azarias blesse the Lord,
 blesse thou the lord, prayse him &c.
 And Eliaell blesse thou the lord,
 blesse thou the lord, prayse him &c.

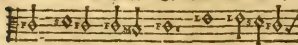
The song of Zacharias called Benedictus.



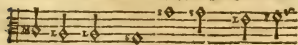
The onely Lord of Israell be prayesd



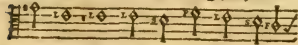
euermore. For thou hast his visitation,



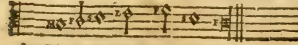
and mercy kept in store, his people now



he hath redeemd, that long hath bene



in thral: And spread abroad his sauing



deathe, vpon his seruants all.

In Dauid's house his seruant true,
 According to his mynd:
 And also his annoynted king,
 As we in scripture finde.
 As by his holy Iudges al,
 Oft tymes he did declare:
 The which were since the world began,
 His wayes for to prepare.

That we might be deliuered,
 From those that make debate:
 Our enemies and from the handes,
 Of all that do vs hate.

The mercy which he promised,
 Our fathers to fulfill:
 And think vpon his couenant made,
 According to his will.

And also to performe the othe,
 Which he before had sworn:
 To Abraham our father deare,
 For vs that were forlorne.

That he would geue himselfe for vs,
 And vs from bondage bring:
 Out of the handes of all our foes,
 To serue our heauenly king.

And that without all manner feare,
 And eke in righteousness:
 And also for to lead our liues,
 In stedfast holynes.

And thou (O child) which now art born,
 And of the Lord elect:
 Shalt be the Iudger of the highest,
 His wayes for to direct.

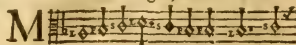
For thou shalt go before his face,
 For to prepare his wayes:
 And also for to teach his will,
 And pleasure all thy dayes.

To geue them knowledge, how that
 Saluation is neare: (their,
 And that remission of theyr sinnes,
 Is through his mercy mere.

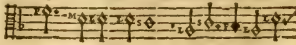
Wherby the day spring from an high,
 Is come vs for to visite:
 And those for to illuminate,
 Which do in darknes sit.

To lighten those that shadowed be,
 With death and eke opprest:
 And also for to guide their feete,
 The way to peace and rest.

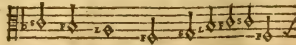
The song of blessed Mary called Magnificat.



Y soule doth magnifie the Lord, my



Spirit eke euermore: Reioyseth in the

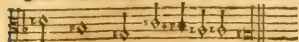


Lord my God, which is my Sauour

The Song of Symeon.



And why? because he did regard, and
gaue respect vnto so base estate of his



handmaide, and let the mighty go.
For now behold all nations,

And generations all:
From this tyme forth for euermore,
Shall me right blessed call.

Because he hath me magnified,
Which is the Lord of might:
Whose name be euer sanctified,
And prayd day and night.

For with his mercy and his grace,
All men be doth inflame:
Throughout all generations.
To such as feare his name.

He shewed strength with his great arme
And made the proud to start:
With all imaginings,
That they bare in their hart.

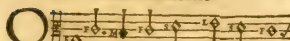
He hath put downe the mighty ones,
From their supernall seate:
And did exalt the meke in hart,
As he hath thought it meete.

The hungrye he replenished,
With all thinges that were good.
And though his power he made the rich,
Of tymes to want their soude.

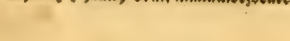
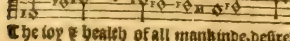
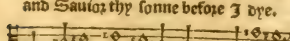
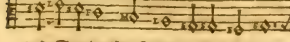
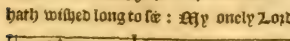
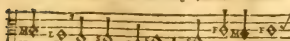
And calling to remembraunce,
His mercy euery deale:
Hath holpen by assistantly,
His seruante Israell.

According to his promise made,
To Abraham before:
And to his seide successuely,
To stand for euermore.

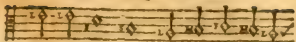
The song of Simeon called
Nunc dimittis.



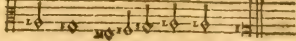
Lord because my harts desire



Quicunque vult.



long before: Which now is come into



the world, of mercy bringing sowe.

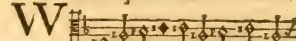
Thou sufferest thy seruaint now,
In peace for to depart:
According to thy holy word,
Which lighteneth my hart.

Because mine eyes which thou hast
To geue my body light: ^{(made,}
Haue now beheld thy sauing health,
Which is the Lord of might.

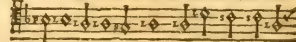
Whome thou mercifullly hast let,
Of thine abundant grace:
In open sight and visible,
Before all peoples face.

The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Israell.

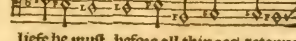
¶ The Symbole or Creede of
Athanasius, called Quicun-
que Vult.



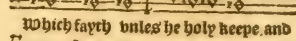
What man so euer he be, that sal-



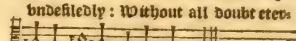
nation will attaine: The Catholick be-



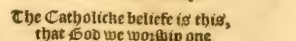
liefe he must, before all thinges retayne



Which sayth vnles he holy keepe, and



vndoubtedly: Without all doubt eter-



nally he shalbe sure to dye.

The Catholicke beliefe is this,
that God we worship one

In Trinite, and Trinite
in vnitie alone.

So as we neither doe confound,
the persons of the thre:

No: yet the substance whole of one,
in sunder parted be.

One person of the father is,
an other of the sonne:
An other person proper of
Aunf,

The Symbole or Creede of Athanasius

the holy Ghost alone.

Of father, Sonne, and holy Ghost,
but one the Godhead is:
Lyke glory, coeternall eke
the maiesky lykewise.

Such as the father is, such is
the Sonne in ech degree:
And such also we doe beleue,
the holy Ghost to be.
Vncreate is the father, and
vncreate is the Sonne:
The holy Ghost vncreate, so
vncreate is ech one.

Incomprehensible father is,
incomprehensible Sonne:
And comprehensible also is
the holy Ghost of none.
The father is eternall and
the Sonne eternall so:
And in lyke sort eternall is
the holy Ghost also.

And yet though we beleue that ech
of these eternall be:
Yet there but one eternall is,
and not eternalls thre.
As ne incomprehensible we,
ne yet vncreate thre:
But one incomprehensible, one
vncreate hold to be.

Almighty to the father is,
the Sonne almighty so,
And in lyke sort almighty is,
the holy Ghost also.
And albeit that euery one,
of these almighty be:
Yet there but one almighty is,
and not almightyes thre.

The father God is, God the Sonne,
God holy Ghost also:
Yet are there not thre Gods in all,
but one God and no mo.
So lykewise Lord the father is,
and Lord also the Sonne:
And Lord the holy Ghost, yet are
there not thre Lordes but one.

For as we are compeld to graunt,
by Christian verityte:
Ech of the persons by hymselfe,
both God and Lord to be.
So Catholick Religion,
forbiddeyth vs alway:
That eyther Gods be thre, or that
there Lordes be thre to say.

Of none the father is ne made,
ne create, nor begot:
The Sonne is of the father not
create ne made but got.
The holy ghost is of them both,
the father and the Sonne:
Ne made ne create nor begot,
but doth procede alone.

So we one father holde not thre
one Sonne also not thre:
One holy Ghost alone, and not
thre holy Ghostes to be.
None in this Trinitie before,
nor after other is:
Ne greater any then the rest,
ne lesser be lykewise.

But euery one among themselves,
of all the persons thre:
Together coeternall all,
and all coequal be.
So vnitye, in Trinitie,
as sayd it is before:
And Trinitie in Vnitye,
in all thinges we adoe.

Therefore what man soeuer that,
saluation will attayne:
This sayth touching the Trinitie,
of force he must retayne.
And needfull to eternall lyfe,
it is that enery wight:
Of the incarnating of Christ
our Lord beleue aright.

For this the right sayth is, that we
beleue and eke do know:
That Christ our Lord the sonne of God,
is God and man also.
God of his fathers substance, got
before the world began
And of his mothers substance borne
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ:
That doth of reasonable soule,
and humayne flesh subist.
Touching his Godhead equall with
his father God is he:
Touching his manhode, lower then
his father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ all one,
and is not persons two.
One, not by turning of Godhead,
into the flesh of man:
But by taking manhode to God,
this being one began.

All one not by confounding of
the substance into one:
But onely by the vnitye,
that is of one person.
For as the reasonable soule,
and fleshe but one man is:
So in one person God and man,
is but one Christ lykewise.

Who suffered for to saue vs all,
to hell he did descend.
The third day rose agayne from death,
to heauen he did ascend.
He sits at the right hand of God,
the almighty father there.

from

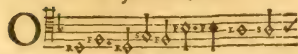
The Lamentation.

From thence to iudge the quick and dead,
agayne he shall rectyre.

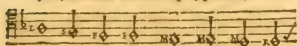
At whose returne all men shall rise,
with bodies new reboarde:
And of their owne workes they shall geue
account vnto the Lord.
And they into eternall lyfe,
shall goe that haue done well:
Who haue done ill shall go into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faythfully
Believe the same, without all doubt
he faued can not be.
To father, Sonne, and holy Ghost,
all glory be therfore:
As in beginning was is now,
and shall be euermore.

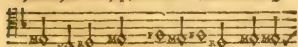
The Lamentation of a sinner M.



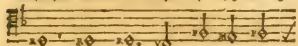
Lord turne not away thy face, from



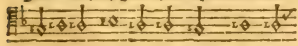
him that lieth prostrate: Lamenting



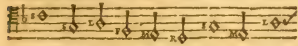
for his sinnefull life, before thy mercy



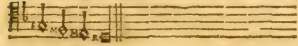
gate. Whiche gate thou openest wide



to those that doe lament their sinne. Shut



not that gate agaynst me Lord, but let



me enter in.

And call me not to mine accountes,
How I haue lyued here:
For then I know right well. (O Lord)
How vile I shall appeare.

I neede not to confesse my lyfe,
I am sure thou canst tell,
What I haue bene and what I am,
I know thou knowest it well.

O Lord thou knowest what thyngs be
And eke the thyngs that be:
Thou knowest also what is to come,
Nothing is hid from thee. (made,
Before the heauens and earth were

The Lordes prayer.

Thou knewest what thyngs were then,
As all thyngs els that haue bene since,
Among the sonnes of men.

And can the thyngs that I haue done,
Be hidden from thee then?
Nay, nay, thou knowest them all (O Lord)
Where they were done, and when.

Wherefore with teares I come to thee
To beg and to intreate:
Euen as the childe that hath done euill,
And feareth to be beate.

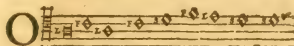
So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my sinne,
To heale my deadly wound.

O Lord I neede not to repeat,
What I doe beg or craue:
Thou knowest O Lord before I aske,
The thing that I would haue.

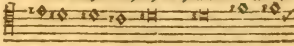
Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy Lord is all my sute,
Lord let thy mercy come.

The Lordes Prayer.

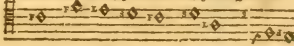
or Pater noster.



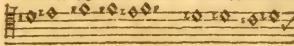
Our father which in heauen art, Lord



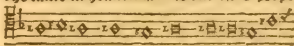
hallowed be thy name: Thy kingdome



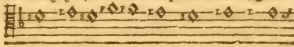
come, Thy will be done in earth, euen as



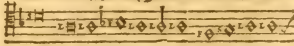
the same in heauen is. 2. Geue vs O Lord



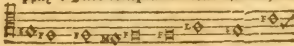
our dayly bread this day: As we forgene



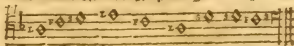
our betteres, so forgene our betteres we



pray. Into temptation lead vs not, fro



euil make vs free: For kingdome, power



and glory thine, both now, and euer be

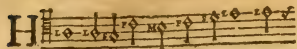
Am,

The

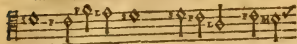
The x. Commaundementes.

The x. Commaundements.

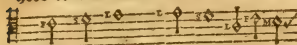
Audi Israël. Exod. 20. N.



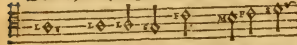
Arke Israël, and what I say, geue



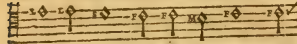
heed to vnderstand: I am the Lord thy



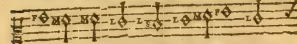
God that brought thee out of Egypt



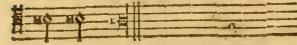
land. Euen fro the house wherein thou



didst in thraldome line a slaue: None



other Gods at all before my presence



thalt thou haue.

No manner grauen Image thalt

thou make at all to the:

No: any figure lyke by the,

thall counterfayted be.

Of any thing in heauen above,

no: in the earth below:

No: in waters beneath the earth,

to them thou shalt not bow.

No: shalt them serue, The Lord thy God,

a ielous God am I:

That punish the parentes faultes vnto

the third and fourth degree.

Vpon their chyldren that me hate,

and mercy doe display.

To thousandes of such as me loue,

and my preceptis obey.

The name thou of the Lord thy God,

in bayne shalt neuer vse:

Fro him that takes his name in bayne,

the Lord thall not excuse.

Remember that thou holy kepe,

the sacred Sabbath day:

Sixt dayes thou labour shalt and doe

thy nedefull workes alway.

The seuenth day is set by the Lord,

thy God to rest vpon:

No worke then shalt thou doe in it,

ne thou no: yet thy sonne:

Thy daughter seruauant no: handmayde,

thine Oxe, no: yet thine Ass:

No: stranger that within thy gates,

The complaint of a sinner.

hath his abiding place.

Fro in six dayes God heauen and earth,

and all therein did make:

And after those his rest he did,

vpon the seuenth day take.

Wherefore he blest the day that he,

for resting did ordayne:

And saced to himselfe alone,

appointed to remayne.

Yeald honoz to thy parentes that

prolong thy dayes may be:

Vpon the land the which the Lord,

thy God hath geuen the.

Thou shalt not murder, thou shalt not

commit adulterye:

Thou shalt not keale. No: witness false

agaynst thy neighbour be.

Thou shalt not couet house that to,

thy neighbour doth belong:

Ne couet shalt in hauing of,

his wife to doe him wrong.

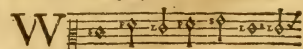
No: his manservauant, no: his mayde

no: Ore, no: Ass of his:

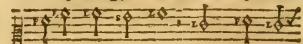
No: any other thing that to,

thy neyghbour proper is.

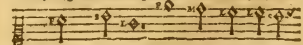
The complaynt of a sinner.



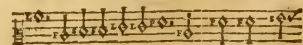
Here righteousness doth say, Lord



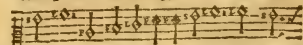
for my sinnefull parte: In wraich thou



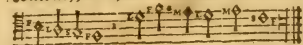
shouldest me pay, vengeance for my de-



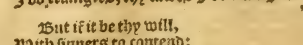
sert. I can it not deny, but nedes I must



confesse, ho v that continually, thy lawes



I do transgres, thy lawes I do transgres



But if it be thy will,

With sinners to contend:

Then all thy flock shall spill,

And be lost without end.

For who lyueth here so right,

That rightly he can say:

We sinne not in thy sight.

Full oft and euery day.

The scripture playne telleth me,

The righteous man offendeth

Seuen tymes a day to the,

whereon

Whereon thy wrath dependeth,
So that the righteous man,
Doth walke in no such path,
But he safely now and then,
In danger of thy wrath.

Then say the case so standes,
That euen the man rightwile:
Falleth oft in sinfull bandes,
Whereby thy wrath may rise.
Lord I that am blunnt,
And righteousness none haue:
Wherto then shall I trust,
My sinfull soule to saue.

But truly to that poist,
Wherto I cleaue and fall:
Which is thy mercyes moost,
Lord let thy mercy fall.
And mitigate thy mode,
Or els we perishe all:
The price of this thy blood,
Wherin mercy I call.

The scripture both declare,
No drop of blood in the:
But that thou didst not spare,
To shed ech drop for me.
Now let those drops most swete,
So moyst my hart so drye:
That I with sinne repleate,
May liue and sinne may dye.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in the.
So that I neuer fall,
Into such mortall sinne:
That my foes infernall,
Reioyce my death therein.

But boughsate me to kepe,
From those infernall foes:
And from that lake so depe,
Whereas no mercy growes.
And I shall sing the songes,
Confermed with the iust:
That vnto thee belongs,
Which art mine owne trus.

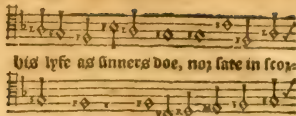
ff J M S.

Psalmes of Dauid in Meeter.

Beatus vir. Psalme i. T.S.

This psalme is set first as a preface to exhort all
gobly men to studie and meditate the heavenly
wisdomes: for they be blessed that so doe: but the
wicked contentenres thereof at length shall come
to miserie.

The man is blest that hath not
bent, to wicked rede his eare: Nor led



ners chayne .2. But in the law of God

the Lord, doth set his whole delight:

And in that law doth exercise him selfe

both day and night.

3 He shall be lyke the tree that groweth,
fast by the ryuers side:
Which bringeth forth most pleasaunt fruite
in her due tyme and tyde.

4 Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all thinges shall prosper well,
that this man takes in hand.

5 So shall not the bngodly men,
shall be nothing so:

But as the dust which from the earth,
the winde daries to and fro.

6 Therefore shall not the wicked men,
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place of sight.

7 For why? the way of Godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
shall quite be ouerthrowne.

Quare fremuerunt. Psal. ij. T.S.

Dauid reioyseth that, albeit enemies, and woefully
power rage, God will aduance his kingdome
euen to the farthest end of the world, Therefore he
exhorteth iudices humbly to submitte themselves
vnder the same. Herein is signified Christ and his
kingdome.

sing this as the r. Psalme.

Why did the Gentiles tumults raise,
what rage was in their brayne?
Why did the Jewish people muse,
seeing all is but vaine.

2 The kinges and rulers of the earth,
conspire and are all bent:
Agaynst the Lord and Christ his sonne,
which he amongst vs sent.

3 Shall we be bound to them say they,
let all their bondes be broke:
And of their doctrine and their law,
let vs select the yoke.

4 But he that in the heauen dwelleth,
their doings will deride:

And make them all as mocking rockes,
throughout the world so wide.

1 For in his wrath the Lord will say,
to them vpon a day:

And in his fury trouble them,
and then the Lord will say,

2 I haue annoynted him my king,
vpon my holy hill:

3 I will therefore Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himfelfe
did say to me I wot:

Thou art my deare and onely Sonne,
to day I the begot.

8 All people I will geue to the,
as hepres at thy request:

The endes and coastes of all the earth,
by the shall be possed.

9 Thou shalt them bruse euen with a mace
as men vnder footc trod:

And as the potters sherdcs shall bpeake,
them with an iron rod.

10 Now ye O kinges and rulers all,
be wise therfore and leaund:

By whome the matters of the world,
be iudged and discerned.

11 Se that ye serue the Lord aboue,
in trembling and in feare:

Se that with reuerence ye reioyce
to him in like maner.

12 Se that ye kisse and eke embrace,
his blessed sonne I say:

Least in his wrath ye suddenly
perish in the mid way.

13 If once his wrath neuer so small,
shall kinde in his brest:

Oh then all they that trust in Christ,
shall happy be and blest.

Dominequid. Psal. iij. T.S.

David giuen out of his kingdom by his sonne Absalon, was greatly troubled in minde, for his sin. Therefore he calleth vpon God and is bold in hys promises, agaynst the torours both of enemies and present death. When heretofore for the victory giuen to him and the Church, ouer their enemies.

O Lord how are my foes increast, which

hate me more and more? They kill my

hart when as they say, God can him not

therfore. 2 But thou O Lord art my de-

fence, when I am hard beset: My wor-

typp and myne honour both, and thou

holdst by my head.

4 Then with my boyce vpon the Lord,
I did both call and cry:

And he out of his holy hill,
did heare me by and by.

5 I layd me downe and quietly,
I slept and rose agayne:

For why I know assuredly,
the Lord will me sustayne.

6 If ten thousand had hemd me in,
I could not be astrayde:

For thou art still my Lord my God,
my sauour and myne ayde.

7 Rise vp therfore saue me my God,
for now to the I call:

For thou hast broke the chækes and teeth,
of these wicked men all.

8 Saluation onely doth belong,
to the O Lord aboue:

Thou doest bestow vpon thy folke:
thy blessing and thy loue.

Cum inuocarem. Psal. iij. T.S

David persecuted by Saule, calleth vpon God with assured trust, represseth his enemies for resisting his dominion, and persereth the fauour of God before all creature.

Sing this as the first Psalme,

O God that art my righteousness,
Lord heare me when I call:

Thou hast set me at liberty,
when I was bound and thall.

2 Haue mercy Lord therfore on me,
and graunt me my request:

For vnto the vncertainly,
to cry I will not rest.

3 O mortall men how long will ye,
my glory thus despise?

Why wander ye in banity,
and follow after lyes.

4 Know ye that good and godly men,
the Lord doth take and chuse:

And when to him I make my playnt,
he doth me not refuse.

5 Sinne not but stand in awe therfore,
examine well your hart:

And in your chamber quietly,
see you your selues conuert.

6 Offer to God the sacrifice,
of righteousness I say:

And looke that in the living Lord,
you put your trust alway.

7 The greater sort craue worldly goodes,
and riches doe embrace:
But Lord graunt vs thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make my hart,
more ioyfull and more glad:
Then they that of their corne and wine,
full great increase haue had.

9 In peace therefore ly downe will I
taking my rest and sleepe:
For thou onely wilt me (O Lord,)
alone in safety keepe.

Verba mea auribus. Psal v. T.S

David persecuted by Doeg and Achitophel Saules
flatterers, calling vpon God to punish their malice,
Then assured of successe he conceitly comfort.

Sing this as the 3. Psalme.

Incline thine eares vnto my wordes,
O Lord my plaint consider
2 And heare my voyce my king my God,
to the I make my prayer.

3 Heare me betymes, Lord tary not,
for I will haue respect:
My prayer early in the mornye,
to the for to direct.

4 And I will trust through patience,
in the my God alone:
That art not pleased with wickednes,
and ill with the dwellth none.

5 And in thy sight shall neuer stand,
these furious foales O Lord:
Wayne workers of iniquitye,
thou hast alwayes abhoyd.

6 The lyars and the flatterers,
thou shalt destroy them than:
And God shall hate the bloudthirsty,
and the deceitfull man.

7 Therefore wilt I come to thy house,
trusting vpon thy grace:
And reuerently will worship the,
toward thy holy place.

8 Lord leade me in thy righteousness,
for to confound my foes:
And eke the way that I shall walke,
before my face disclose.

9 For in their mouth there is no truth,
their hart is foule and bayne:
Their thyoat an open sepulcher,
their tongues doe glose and fayne.

10 Destroy their false conspiracies,
that they may come to nought:
Subuert them in their heapes of sinne,
that haue rebellion wrought.

11 But those that put their trust in the,
let them be glad alwayes:
And render thanks for thy defence,
and geue thy name the prayse.

12 For thou with fauour wilt increase,
the iust and righteous still:
And with thy grace, as with a shield,
defend him from all ill.

Domine ne in furore, Psal. vi. T.S.

David for his sine felt Gods hand, and conceived
the horror of euellasting death. Therefore he desir-
eth forgiveness, and not to dye in Gods indignas-
tion. Then suddenly feeling Gods mercy he rebuketh
his enemies who reioiced at his affliction.

Sing this as the first Psalme.

Lord in thy wrath reprove me not,
though I deserue thine ire:
Ne yet correct me in thy rage,

O Lord I the desire,
2 For I am weakke therefore (O Lord,) of
mercy me forbeare:

And heare me lord for why thou knowest,
my bones doe quake for feare.

3 My soule is troubled very sore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my misery?

4 Lord turne the to thy wanted grace,
my silly soule vp take:
Oh saue me, not for my desertes,
but for thy mercyes sake.

5 For why? no man among the dead,
remembereth the one whitt:
O who shall worship the O Lord,
in the infernall pit?

6 So greivous is my playnt and mone,
that I wage wondrous faime:
All the night long I wail my bed,
with teares of my complainnt.

7 My sight is dim, and waxeth olde,
with anguish of my hart:
For feare of those that be my foes,
and would my soule subuert.

8 But now away from me, all ye
that worke iniquitie:
For why? the Lord hath heard the voyce,
of my complainnt and cry.

9 He heard not onely the request,
and prayer of my hart:
But it receaued at my handes,
and take it in good part.

10 And now my foes that vexed me,
the Lord will sone defame:
And suddenly confound them all,
to their rebuke and shame.

Domine Deus meus. Psal. vii. T.S.

David falsely accused by Chus, Saules hitisman
calling God to be his defender. First, for that his
conscience did not accuse him of any euill towards
Saule. Next that it touched Gods glory to stand
sentence against the wicked. And to vns Gods mer-
cies and promises he wareth bold, threatening that
it shall fall on their neckes, that which his ene-
mies purposed for others.

Sing this as the 3. Psalme.

O Lord my God I put my trust,
and confidence in the:
Saue me from them that me pursue,
and eke deliuer me.

2 Least lyke a Lyon he me teare,
and rent in peeces small.

B. iii.

W. ii. c.

- 4 Whilēt there is none to succour me,
and rid me out of thral.
- 3 O Lord my God if I haue done,
the thing that is not right:
Or els if I be found in fault,
Or guilty in thy sight.
- 4 Or to my friend rewarded euill,
or left him in distresse:
Which me pursue most cruelly,
and hated me causelesse.
- 5 Then let my foes pursue my soule,
and eke my life downe thrust
vnto the earth and also lay
mine honor in the dust.
- 6 Start vp O Lord now in thy wpath.
and put my foes to payne:
Performe thy kingdome promised
to me which wrong sustayne.
- 7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy selfe as Lord and king.
- 8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to thy righteousness,
and mine integritie.
- 9 Lord cease the hate of wicked men,
and be the iust mans guide:
- 10 By whome the secrets of all hartes,
are searched and descryed
- 11 I take my helpe to come of God,
in all my griefe and smart:
That doth preserve all those that be,
of pure and perfect hart.
- 12 The iust man and the wicked both,
God iudgeth by his power:
So that he feeles his mighty hand,
euē euery day and houre.
- 13 Except he change his minde I dye,
for euē as he should smite:
He whets his sword his bow he bends,
ayming where he may hit.
- 14 And doth prepare his mortall dartes,
his arrowes hene and harpe:
For them that doe me persecute,
whilēt he doth mischiefe warpe.
- 15 But loe though he in trauell be,
of his deuelling forecast:
And of his mischiefe once conceaued,
yet bringes forth nought at last.
- 16 He digs a ditch and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.
- 17 Thus wrong returneth to the hurt
of him in whome it bred:
And all the mischiefe that he wrought,
shall fall vpon his head.
- 18 I will geue thanks to God therefore,
that iudgeth righteously:

And with my song will praye the name,
of him that is most hy.

Domine Deus noster. Psal. viii. T.S.

The Prophet, considering the excellent liberality
and fatherly prouidence of God towards man
whom he made as it were a God ouer al his workes
geuerly thanks, and is astonied with the admira-
tion of the same.

Sing this as the 3. psalme.

- O God our Lord how wonderfull,
are thy workes euery where:
Whose fame surmountes in dignitie,
about the heauens cleare.
- 2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is seene,
thy graces they disclose.
- 3 And when I see the heauens hye,
the workes of thine owne hand:
The Sun, the Moone, and all the Starres
in order as they stand.
- 4 What thing is man Lord think I then,
that thou doest him remember:
Or what is mans posteritye,
that thou doest it consider,
- 5 For thou hast made him little lesse,
then angels in degre:
And thou hast crowned him also,
with glory and dignitie.
- 6 Thou hast preferred him to be Lord,
of all thy workes of wonder:
And at his fete hast set all thinges,
that he should keepe them vnder.
- 7 As sheepe and neate and all beastes els,
that in the fieldes doe feede:
Soules of the ayre, fish in the sea,
and all that therein breede.
- 8 Therefore must I say once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world.
- Confitebor tibi Domine. Psal. ix. T.S.
- Dauid geuing thanks for his manifold victories
reueied, desiereth the same vntoed helpe agayn
agaynst his new enemies and their malicious arro-
gancie to be destroyed.
- Sing this as the 3. Psalme.
- With hart, and mouth, vnto the Lord,
will I sing laud and praye:
And speake of all thy wondrous workes,
and them declare alwayes.
- 2 I will be glad and much reioyce,
in the O Lord most hye:
And make my songes extoll thy name,
about the starry skye.
- 3 For that my foes are drizen back,
and turned vnto flight:
They fall downe flat and are destroyed,
by thy great force and might.
- Thou hast reuenged all my wrong,
my griefe and all my grudge:
4 Thou doest with iustice heare my cause,
most lyke a righteous iudge.

5 Thou

- 5 Thou doost rebuke the heathen folke,
and wicked to confound:
That afterward the memory
of them can not be founde.
6 My foes thou hast made good dispatch,
and all their townes destroyd:
Thou hast their fame with them defaced,
tyranny all the world to wide.
7 know thou that he which is aboue,
for euermore shall raygne:
And in the seat of equity,
true iudgement will mayntayne.
8 With iustice he will keep and guyd
the world and euery wight:
And so will yeld with equity,
to euery man his right.
9 He is protector of the poore,
what tyme they be opprest:
He is in all aduersity,
their refuge and their rest.
10 All they that know thy holy name,
therefore shall trust in the:
For thou forsakest not their sute,
in their necessity.

The second part,

- 11 Sing psalmes therfore vnto the Lord,
that dwels in Syon hill:
Publish among all nations,
his noble actes and will.
12 For he is minfull of the bloud,
of those that be opprest:
Forgetting not the afflicted hart,
that seekes to him for rest.
13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death are wont,
to rayse me vp agayne.
14 In Syon that I might let forth,
thy praye with hart and voyce:
And that in thy saluation Lord,
my soule might still reioyce.
15 The heathen stick fast in the pit,
that they themselves prepard:
And in the net that they did set,
they: owne feet fast are snard.
16 God shewes his iudgements which
for euery man to marke: were good
When as you see the wicked man,
lye trapt in his owne warke.
17 The wicked and the sinfull men,
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget,
the poore mans grieve and payne:
The patient people neuer looke,
for helpe of God in vayne.
19 O Lord arise lest men preuayle,
that be of worldly might:
And let the heathen folke receaue,
their iudgement in thy sight.

- 20 Lord strike such terror, feare and dread
into the hartes of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal.x.T.S.

The complaineth of all the wronges which worldly men vse, because of their possertie who theresfore without all feare of God thinke they may do all thynges vntrololed. he calleth for remedy agaynst such as is comforted with the hope thereof.

Sing this as the 3. psalme.

- What is the cause that thou, O Lord,
art now so far from thine?
And kepest close thy countenance,
from vs this troublous tyme.
2 The poore do perishe by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselves conspire.
3 For in the lustes of his owne hart,
the godly doth delight:
So doth the wicked praye himselfe,
and doth the Lord despight.
4 He is so proud that right and wrong,
he setteth all apart:
Nay, nay, there is no God sayth he,
for thus he thinkes in hart.
5 Because his wayes do prosper still,
he doth thy lawes neglect:
And with a blast doth puffe agaynst
such as would him correct.
6 Truly trus (sayth he) I haue no dread
lest mine estate should chaunge:
And why? for all aduersity,
to him is very straunge.
7 His mouth is full of cursednes,
of fraud, deceit and guyle:
Vnder his tongue doth mischief sit,
and tranell all the while.
8 He lyeth hid in wayes and holes,
to slay the innocent:
Agaynst the poore that passe him by,
his cruell eyes are bent.
9 And like a Lyon proudly,
lyeth lurking in his den:
If he may snare them in his net,
to spoyle poore simple men.
10 And for the nonce will craftely,
he croucheth downe I say:
11 So are great heapes of poore men made
by his strong power his pray.
The second part,
2 Truly God forgetteth this (sayth he)
therefore may I be bold:
His countenance is cast aside,
he doth it not behold.
3 Arise O Lord, O God in whom
the poore mans hope doth rest:
Lift vp thy hand forget not Lord,
the poore that be opprest.

B. iiii.

14 What

- 14 What blasphemy is this to thee,
Lord dost thou not abhorre it?
To heare the wicked in their hartes,
say, truly thou carest not for it.
15 But thou seest all this wickednes,
and well dost thou understand,
16 That friendles and pooze fatherles,
are left into thy hand.

- 17 Of wicked and malicious men,
then break the power for ever:
That they with their tanquity,
may perish all together.
18 The Lord shall raigne for evermore,
as king and God alone:
And he will chase the heathen folke,
out of his land echone.

- 19 Thou hearest O Lord the pooze mans
theyr prayer and request: (plaint)
Their hartes thou wilt confirme untill
thine eares to heare be prest.
20 To iudge the pooze and fatherles,
and helpe them to their right:
That they may be no more opprest,
with men of worldly might.

In Domino confido, Psal.xi.T.S.

This psalme sheweth first what assurances of tempe-
ration and anguily of mynde he sustained in pers-
secution. Next he reioyceth that god sent him succ-
our in necessitie, declaring his iustice, as well in
governing the good and wicked men, as the whole
world.

Sing this as the third psalme.

- T**rust in God how dare ye then,
say thus my soule untill?
Fly hence as fast as any foule,
and hide you in your hill:
2 Behold the wicked bend their bowes,
and make their arrowes prest,
To shoot in secret and to hurt,
the sound and harmeles best.
3 Of worldly hope all stayes were thronk,
and clearly brought to nought:
Alas the iust and righteous man,
what euill hath he wrought.
4 But he that in his temple is
most holy and most hye:
And in the beaueys hath his seat,
of royall maiesty.

- The pooze and simple mans estate,
considereth in his mynd:
And searcheth out full narrowly,
the manners of mankind.
5 And with a cherefull countenance,
the righteous man will vse:
But in his hart he doth abhorre
all such as mischiefe mule.
6 And on the sinners casteth snares,
as thick as any rayne:
Fite and bymeskone & whirlwinds thicke,
appoynted for their payne.

- 7 yee see then how a righteous God,
doth righteousness embrace:
And to the iust and byeght man,
sheweth forth his pleasauit face.

Saluum me fac, Psal.xii. T.S.

The Prophet sing the miserable decay of al good
order, desireth God speedly to send reformation.
Then comforted with the assurance of Gods help
and promises, concludeth, that when all orders are
most corrupted, then God will deliuer his.

Sing this as the 3. psalme.

- H**elp Lord for good and godly men,
doe perish and decay:
And sayth and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbor talke,
his talke is all but vayne:
For euery man berinketh how
to flatter, lye, and sayne,
3 But flattering and deceitfull lips,
and toagues that be so stout:
To speake proud words and make great
the Lord soone cut them out: biags
5 For they say still we will preuaile,
our tongues shall vs extoll:
Our tongues are ours we ought to speake
what Lord shall vs controll.

- 5 But for the great complainy and cry,
of pooze and men opprest
Arise will I now sayth the Lord,
and them restore to rest.
6 Gods word is like to silver pure,
that from the earth is tryde:
And hath no les then seven tymes,
in fire bene purified.

- 7 Now since thy promise is to helpe,
Lord keep thy promise then:
And saue vs now and evermore,
from this ill kind of men.
8 For now the wicked world is full,
of mischiefes manifold:
When banity with mortall men,
so highly is extoll.

Vsquequo Domine. psal xiii.T.S.

David as it were overcome with afflictions,
fleeth to GOD his onely refuge, and encouraged
through Gods promises, he conceaueth confidence
agaynst the extreme horrors of death.

Sing this as the 3. psalme.

- H**ow long wilt thou forget me Lord?
shall I neuer be remembered?
How long wilt thou thy visage hide,
as though thou were offended?
2 In hart and mind how long shall I,
with care tormented be?
How long eke shall my deadly foes,
thus triumph ouer me?

- 3 Behold me now my Lord my God,
and heate me soze opprest:

Lighten

Lighten mine eyes least that I sleep,
as one by death possit.

Least that mine enemy say to me,
behold I do preylike:

Least they also that hate my soule,
reioyce to see me quayle,

But for thy mercyes and goodnes,
my hope shall neuer starre

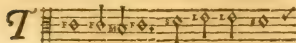
In thy reliefe and sauing health,
right glad shall be my hart.

6 I will geue thanks vnto the Lord,
and prayse to him sing:

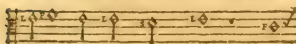
Because he hath heard my request,
and graunted my wishing.

Dixit insipiens, Psal. xliiii. T.S.

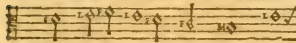
The describeth the wickednes of men so growne to
such licentiousnes that God was brought to ve-
ter contempt: for which, albeit hee was greatly
grieved, yet perswaded that God should reioyce in
he is comforted.



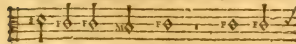
There is no God, as foolish men



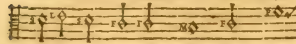
ascribe in their mad moode: They



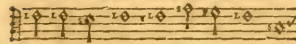
distes are all corrupt and bayne, not



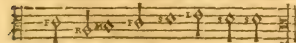
one of them doth good. 1. The Lord



beheld from heauen high, the whole



race of mankinde: and saw not one that



sought in deed, the living God to finde.

3 They went all wide and were corrupt,
and truly there was none:

That in the world doth any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief kill?

Eating my people euen as bread,
not one to seek Gods will:

5 When they once rage, then suddenly
great feare on them shall fall:

For God doth loue the righteous men,
and will mayntayne them all.

6 Ye mock the doynge of the poore,
to their reproch and shame:

Because they put their trust in God,
and call vpon his name.

7 But who shall geue thy people health,
and when wilt thou fulfill

Thy promise made to Israel,
from out of Syon hill.

8 Euen when thou shalt restore agayne,
such as were captiues lab:

Then Jacob shall therein reioyce,
and Israel shall be glad.

Domine quis, Psal. xv. T.S.

There is described why God chose the Jewes his pe-
culiar people, and placed his temple among them
which was that they by living uprightly, might
winnes that they were his speciall & holy people.

Sing this as the 3. psalme.

Lord with in thy Tabernacle,
who shall inhabite it?

Or whom wilt thou reccaeue to dwell,
in thy most holy hill?

2 The man whose life is vncorrupt,
whose workes are iust and strait:
Whose hart doth thinke the very truth,
whose tongue speakes no deceit.

3 Not to his neighbor doth none ill,
in body, wordes or name:

Not willingly doth moue false tales,
which might empayre the same.

4 That in his hart regarbeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oth and all his promises,
that keepeth faithfully:
Although he make his covenant so,
that he doth lose thereby.

6 That putteth not to blushy,
his money and his coyn:
Ne for to hurt the innocent,
doth buye or els purloyn,

7 Who so doth all things as you see,
that heare is to be done:
Shall neuer perishe in this world,
nor in the world to come.

Conserua me, Psal. xvi. T.S.

David prayeth to God for succour, not for his
works: but for his faithes sake, protesting that he
hath no alidolatrie, taking God onely for his comfort
and felicitie, who suffereth him to lacke nothing.

Sing this as the 14. psalme.

Lord keep me for I trust in thee,
and do confesse in deed:

Thou art my God. and of my good
O Lord thou hast no need.

2 I geue my goodnes to thy Sayntes,
that in the world do dwell:

And namely to the faithful flock,
in vertue that excell.

3 They shal heape sorrowes on their heads
which run as they were mad:

To offer to the Idols Gods,

- alas it is to bad.
 4 As for their bloody sacrifice,
 and offeringes of that sort:
 I will not touch nor yet thereof,
 my lips shall make report.
 5 For why? the Lord the portion is,
 of mine inheritance:
 And thou art he that doest maintayne,
 my rent, my lot, my chance.
 6 The place wherein my lot did fall,
 in beauty did excell:
 Myne heritage assigned to me,
 did please me wondrous well.
 7 I thanke the Lord that caused me,
 to vnderstand the right:
 For by his meanes my secret thoughtes,
 doe teach me euery night.
 8 I let the Lord still in my sight,
 and trust him ouer all:
 For he doth stand on my right hand,
 therfore I shall not fall.
 9 Wherefore my hart and tongue also,
 doe both reioyce together:
 My flesh and body rest in hope,
 when I this thing consider.
 10 Thou wilt not leaue my soule in graue
 for Lord thou louest me:
 Nor yet wilt geue thy holy one,
 corruption for to see.
 11 But wilt teach me the way to lyfe,
 for all treasures and store,
 Of perfect ioy are in thy face,
 and power for euermore.

Exaudi Domine. Psal. xvii. T.S.

There be complayneth to god of the cruel pride and
 arrogancie of Saule, who ragged without any cause
 therfore he desireth God to reuenge his innocens
 es and deliuer him.

Sing this as the 14 psalme.

- O Lord geue eare to my iust cause,
 attend when I complayne:
 And heare the prayer that I put forth,
 with lips that doe not fayne.
 2 And let the iudgement of my cause,
 procede alwayes from the:
 And let thine eyes behold and cleare
 this my simplicitie.
 3 Thou hast well tryed me in the night,
 and yet couldest nothing finde:
 That I haue spoken with my tongue,
 that was not in my minde.
 4 As for the workes of wicked men,
 and pathes peruerse and ill:
 For loue of thy most holy word,
 I haue reistayned still.
 5 Then in thy pathes that be most pure,
 stay me Lord and preferue:
 That from the way wherein I walke,
 my steps may neuer swerne,

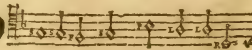
- 6 For I doe call to the (O Lord)
 surely thou wilt me ayde:
 Then heare my prayer and way right well,
 the wordes that I haue sayd.
 7 O thou the Saviour of all them,
 that put their trust in the:
 Declare thy strength on them that spurne,
 agaynst thy maiesty.
 8 O keepe me Lord as thou wouldest kepe
 the apple of thine eye:
 And vnder couert of thy winges,
 defend me secretly.

The second part,

- 9 From wicked men that trouble me
 and dayly me annoy:
 And from my foes that goe about,
 my soule for to destroy.
 10 Which wallow in their worldly wealth
 so full and eke so fat:
 That in their pride they doe not spare
 to speake they care not what.
 11 They ly in wayt where I shoud pas,
 with craft me to confound:
 And misling mischief in their mindes,
 to cast me to the ground.
 12 Much lyke a Lyon greedely,
 that would his pray embrace:
 Or lurking lyke a Lyons whelp,
 within some secret place.
 13 O Lord with hast preuent my foe
 and cast him at my fete:
 Saue thou my soul from theuill man,
 and with the sword him smite.
 14 Deliuer me Lord by thy power,
 out of these Traitors hands:
 Which now so long time raigned haue,
 and kept vs in their bands.
 15 I mean, from worldly men, to whom
 all worldly gods are rise:
 That haue no hope or part of ioy,
 but in this present life.
 16 Thou of thy store their bellies filled
 with pleasures to their mind:
 Their children haue inough, and leaue
 to theirs the rest behind.
 17 But I shall with pure conscience,
 behold thy gracious face:
 So when I wake I shall be full,
 with thine image and grace.

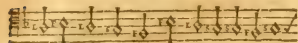
Diligam te Domine. Psal. xviii. T.S.

David giueth thanks entering into his kingdome
 extolling the maruailous graces of God in his p
 seruation. Herein is the Image of Christs king
 dome which shall conquer though Christ by the
 unspeakeable loue of God though al the world resist.

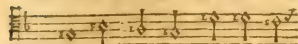
O 
 God my strength and fortitude.



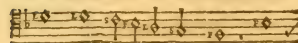
of force I must loue thee: Thou art my



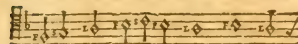
castle and defence, in my necessitie.



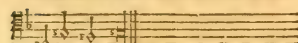
2. My God, my rocke, in whom I



trust, the worker of my wealth: My



refuge, buckler, & my shield, the hope



of all my health.

3 When I sing laud vnto the Lord
most worthy to be serued:

Then from my foes I am right sure
that I shall be preserved.

4 The panges of death did compas me
and bound me euery where:
The flowing waues of wickednes,
did put me in great feare.

5 The fly and little snares of hell,
were round about me set:
And for my death there was prepar'd,
a deadly trappng net.

6 I thus beset with payne and griefe,
did pray to God for grace:
And he forthwith did heare my playnt,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Basan for to shake.

8 And from his nostrils came a smoke,
when kindled was his ire:
And from his mouth came kindled coales
of hote consuming fire.

9 The Lord descended from aboue,
and bowed the heauens hye:
And vnderneath his feete he cast,
the darknes of the hye.

10 On Cherubes and on Cherubins,
full royally he rode.
And on the winges of all the winges,
came flying all abroade.

The second part.

11 And lyke a den most darke he made,
his den his secret place:
With waters black and aspy cloudes,

enuirooned he was.

12 But when the presence of his face,
in brightnes shall appeare:
Then cloudes consume, and in their stead,
come hayles and coales of fire.

13 These fiery battes and thunderboltes,
disperse them heate and there:
And with his often lightnings,
he puts them in great feare.

14 Lord at thy wrath and threateninges,
and at thy chiding cheare:
The springes and the foundations,
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me overflow.

16 And me deliuered from my foes,
that would haue made me thall:
Yea from such foes as were to strong,
for me to deale withall.

17 They did puenient me to oppres,
in tyme of my great griefe:
But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
wheras I might be feir:
And kept me safe because he had,
a fauour vnto me.

19 And as I was an innocent,
so did he me regard:
And to the cleannes of my handes,
he gaue me my reward.

20 For that I walked in his wayes,
and in his pathes haue trod:
And haue not wauered wickedly,
agaynst the Lord my God.

The third part.

21 But euermore I haue respect,
to his law and decre:
His statutes and commaundementes,
I cast not out from me.

22 But pure and cleane and incorrupt,
appeared befoze his face:
And did refrayne from wickednes,
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleannes of my handes,
appearing in his sight.

24 For Lord with him that holy is,
wilt thou be holy to:
And with the god and vertuous men,
right iustly wilt doe.

25 And to the louing and elect,
thy loue thou wilt restore:
And thou wilt vse the wicked men,
as wicked men desrue.

26 For thou dost see the simple folke,
in trouble when they lye:
And dost bring downe the countenance,
of them that looke full hye.

- 27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darknesses to be light.
28 For by thine helpe an host of men,
discomfort Lord I shall:
By the scale and overleape,
the strength of any wall.
29 Unspotted are the wayes of God,
his word is purely true:
He is a sure defence to such,
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
O els who is omnipotent,
savouring our God alone?

The fourth part.

- 31 The God that girdeth me with strength
is he that I doe meane:
That all the wayes wherein I walke,
did evermore keepe cleane.
32 That made my fete lyke to the hartes,
in swiftnesse of my pace:
And for my surety brought me forth,
into an open place.
33 He did in order put my handes,
to battayle and to fight:
To breake in sunder battes of bras,
he gaue mine armes the might.
34 Thou teachest me thy saving health,
thy right hand is my tower:
Thy loue and familiaritye,
doth still increase my power.

- 35 And vnder me thou makest playne,
the way where I should walke:
So that my fete shall neuer slip,
nor stumble at a balke.
36 And surely I pursue and take,
my foes that me annoyd:
And from the field doe not returne,
till they be all destroyd.

- 37 So I suppress and wound my foes,
that they can rise no more:
For at my fete they fall downe flat,
I steype them all so sore.
38 For thou dost gird me with thy strength
to warre in such a wise:
That they be all scattered abroad,
that vp agaynst me rise.

- 39 Lord thou hast put into my handes,
my mortall enemies yoke:
And all my foes thou dost deuide,
in sunder with thy stroke.
40 They call for helpe but none gaue care
nor holpe them with reliefe:
Yea to the Lord they calde for helpe,
yet heard he not their grieue.

The third part.

- 41 And still lyke dust before the winde.
I diuethem vnder fete:
And sweepe them out lyke chaff clay,

- that sticketh in the streete.
42 Thou keepest me from seditious folke,
that still in strife be led:
And thou dost of the heathen folke,
appoint me to be head.
43 A people strange to me vnkowne,
and yet they shall me serue:
And at the first obey my wordes,
whereas mine owne would serue.
44 I shall be ihesus to myne own,
they will not see my light:
But wander wide out of theyr wayes,
and hide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all prayse:
That is my rock and saving health,
prayed be he alwayes.
46 For God it is that gaue me power,
reuenged for to be:
And with his holy word subdued,
the people vnto me.
47 And from my foe me deliuered,
and let me hier then those
That cruell, and vngodly were,
and vp agaynst me rose.
48 And for this cause, O Lord, my God,
to the geue thankses I shall:
And sing out prayes to thy name,
among the Gentiles all.
49 That gauest great prosperity
vnto the king, I say
To Dauid thine anoynted king,
and to his seede for aye.

Cœli enarrant. Psal. xix. T.S.

The moueth the earthfull to glorifie God by the workmanship, proportion, and ornaments of the heauens, and by the law, wherein God is reueled familiarly to his chosen people:

Sing this as the 14. psalme.

- The heauens and the firmament,
doe wondrously declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare
by euery dayes success: (run,
The nightes which likewise their race
the selfe same thinges expresse.
3 There is no language, tongue, nor speech
where their found is not heard:
4 In all the earth and coastes thereof
their knowledge is confest,
In them the Lord made for the Sunne,
a place of great renowne:
5 Who lyke a bridegrome ready trimde,
doth from his chamber come.
And as a valiant champion,
who for to get a price.
With ioy doth hast to take in hand,
some noble enterprize.
6 And all the sky from end to end,
he compasseth about:

Nothing

Psalme xix.

Nothing can hide it from his heate;
but he will finde it out,

7 How perfect is the law of God,
how is his covenant sure?
Converting foules, and making wise
the simple and obscure.

8 Just are the Lordes' commandements,
and glad both hart and mynde:
His preceptes pure and geweth light,
to eyes that be full blinde.

9 The feare of God is excellent,
and doth indure for ever:
The iudgements of the Lord are true,
and righteous all together.

10 And moze to be embast alway,
then fined gold I say:

The hony and the hony combe,
are not so swete as they.

11 By them thy seruauit is foreward,
to haue God in regard:

And in performance of the same,
there shalbe great reward.

12 But Lord what earthly man doth
the errors of his life? (know

Then cleanse my soule from secret sinnes,
which are in me most rife.

13 And kepe me that presumptuous
prieauely not ouer me: (sinnes

And so shall I be innocent,
and great offences flee.

14 Accept my mouth and eke my hart,
my wordes and thoughtes eke one;
For my redeemer and my strength,
O Lord thou art alone.

Exaudi te Dominus. Psal. xx. T.S.

¶ The people pray to God, to heere their king, and
reccauie his sacrifice, which he offered befoze he went
to battell agaynst the Amonites, declaring that
heathen put their trust in hoyses: but they trust
only in his name. Wherefoze the other shall fail,
but the king and his people shall stand.

Sing this as the 14. psalme.

In trouble and aduersitee,
the Lord God heare the still:

The matiey of Jacobs God,
defend the from all ill.

2 And send the from his' holy place,
his helpe at euery neede.

And so in Zion stablish the,
and make the strong in dede.

3 Remembryng well the sacrifice,
that now to him is done:

And so reccauie right thankfully,
thy burnt offiings eke one.

4 According to thy hartes desire,
the Lord graunt vnto the:

And all thy counsell and deuise,
full well performe may be.

5 We shall reioyse when thou vs sauest,
and our baners display:

Vnto the Lord which thy requestes,
fulfilled hath alway.

6 The Lord will his annoynded saue,

Psalme xx. xxj.

II

I know well by his grace:
And send him helth by his right hand,
out of his holy place.

7 In chariots some put confidence
and some in hoyses trust:

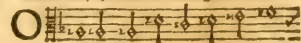
But we remember God our Lord,
that kepeth promise iust

8 They fall downe flat but we do rise,
and stand by stedfastly:

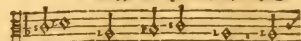
Now saue and help vs Lord and king,
on the when we do cry.

Domine in virtute. Psal. xxi. T.S.

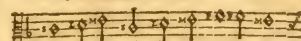
¶ David in the perils of the people prayeth God for
the victory geuen them agaynst the Syrians & Am
monites. i. Sam. xxi. Wherein he was crowned with
the crowne of the king of Ammon. ii. Sam. xii. and
indued with the manifold blessings of God.



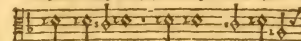
Lord, how ioyfull is the king,



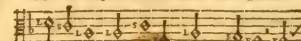
in thy strength, and thy power: How



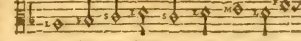
beheemently doth he reioyce, in thee



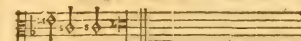
hys Saviour? For thou hast geuen



vnto him his godly hartes desire: to



him nothing hast thou denide, of that



he did require.

3 Thou didst present him with thy giftes
and blessings manifolde:

And thou hast set vpon his head,
a crowne of perfect golde.

4 And when he asked life of the:
therof thou madst him sure:

To haue long life, yea such a life,
as euer should indure.

5 Great is his glory by thy help,
thy benefite and ayde:

Great worship and great honoz both,
thou hast vpon him layd.

6 Thou wilt geue him felicity,
that neuer shall decay:

And with thy chyerfull countenance,
wilt comfort him alway,

7 For why? the king doth strongly trust
in God for to priuile:

Therefore his goodnes and his grace,
will

will not that he shall quale.
 8 But let thing enemies feele thy force,
 and those that the withstand:
 find out thy foes and let them feele,
 the power of thy right hand.

9 And like an ouen burne them Lord,
 in fiery flame and fume:
 Thine anger shall destroy them all,
 and fire shall them consume.
 10 And thou wilt rote out of the earth,
 they: fruite that should encrease:
 And from the number of thy flocke,
 they: feede shall ende and ccase:

11 For why? much mischief did they
 agaynst thy holy name: *(muse)*
 Yet did they faile and had no power,
 for to performe the same.
 12 But as a marke thou shalt them set,
 in a most open place:
 And charge thy bowstrings redely,
 agaynst thynne enemies face.

13 Wc thou exalted Lord therfore,
 in thy strength every houre:
 So shall we sing right solemnly,
 praying thy might and power.

Deus Deus meus. Psal. xxii. T.S.

¶ David complaineth of his desperate extremities
 and declarerh wherof he recouereth hymself, from
 captiuitie. Under his person is figured Christ.

Sing this as the 21. psalme.

O God my God wherfore dost thou,
 for sake me trearily:
 And helpest not when I do make,
 my great complaint and cry?

2 To the my God euery day long,
 I do both cry and call:
 I cease not all the night and yet,
 thou hearest not at all.

3 Euen thou that in the sanctuary,
 and holy place dost dwell:
 Thou art the comfort and the ioy,
 and glory of Iſraell.

4 And he in whome our fathers old,
 had all they: hope for euer:
 And when they put they: trust in the,
 so didst thou them deliuer.

5 They were delinced and when,
 they called one thy name:
 And for the fayth they had in the,
 they were not put to shame.

6 But I am now become a worme,
 more like then any man:
 An outcast whome the people scoyne,
 with all the spight they can.

7 And me despise as they behold,
 me walking on the way:
 They grin, they mock they nod they
 and in this wise they say.

8 This man did glory in the Lord,
 his fauour and his loue:
 Let him rede me and helpe him now,
 his poore if he will pious.

9 But Lord out of my mothers wombe,
 I cam by thy request:
 Thou didst preserve me still in hope,
 while I did sucke her brest:
 10 I was committed from my birth,
 with the to haue abode:
 Since I was in my mothers wombe,
 thou hast ben euer my God.

The second part.

11 Then Lord depart not now from me,
 in this my present grief:
 Since I haue none to be my helpe,
 my secor and reliefe.

12 So many Bulles do compas me,
 that be full strong of head:
 Ye Bulles so fat as though they had,
 in Bala field ben fed.

13 They gape vpon me greedely,
 as though they would me day:
 Much like a Lyon roaring out,
 and ramping for his pray.

14 But I drop downe like water shed,
 my ioyntes in sunder breake:
 My hart doth in my body melt,
 like waxe agaynst the heate.

15 And like a potherd dyeth my strength
 my tongue it cleaueth fast:
 Vnto my iawes, and I am brought,
 to dust of death at last.

16 And many doges do compasse me,
 and wicked counsell eke:
 Conspire agaynst me cursedly
 they pearce my hands and fete.

17 I was tormented so that I,
 mighball my bones haue told:
 Yet still vpon me they do looke,
 and still they me behold.

18 My garments they deuided eke,
 in partes among them all:
 And for my coate they did cast lots,
 to whom it might befall.

19 Therfore I say the be not farre,
 from me at my great need
 But rather sith thou art my strength,
 to helpe me Lord make spæd.

20 And fæd the sword Lord saue my soule,
 by thy might and thy power:
 And keep my soule thy dearling daere,
 from doges that would deuour.

21 And from the Lions mouth that would
 me all in sunder shuer:
 And from the hornes of Wincornes,
 Lord safely me deliuer.

22 And I shall to my brethren all,
 thy maiesty recorde:
 And in thy Church shall praye the name,
 of the the liuing Lord.

Psalme xxii. xxiii.

The third part.

24 All ye that feare him prayse the Lord,
thou Jacob benoy him:
And all the seed of Israel,
with reuerence worship him.

24 For he despiseth not the poore,
he turneth not away:
His countenance when they do call,
but graunted to they: cry.

25 Among the flock that feare the Lord,
I will therefore proclaime:

Thy prayse and keep thy promise made,
for setting forth thy name,

26 The poore shall eate and be sufficed,
and those that do they: deuer:

To know the Lord shall prayse his name,
their hartes shall lue for euer.

27 All coastes of earth shall praise the Lord
and turne to him for grace:

The heathen folke shall worship him,
before his blessed face.

28 The kingdome of the heathen folke,
the Lord shall haue therfore:

And he shall be their gouernour,
and king for euermore,

29 The rich man of his godly giftes,
shall feed and tast also:

And in his presence worship him,
and bow their knees full low.

30 And all that shall goe downe to dust,
of life by him must tast:

His seed shall serue and prayse the Lord,
while any worlde shall last.

31 His seed shall playnly shew to them,
that shalbe borne hereafter:

His iustice and his righteousness,
and all his workes of wonder.

Dominnus regit. Psal. xxiii. W. W.

David hauing tried gods manifold merces diuers
times gathereth the assurance that God wil contin-
ue his goodnes for euer.

Sing this as the 69 psalme.

The Lord is onely my support,
and he that doth me feed:

How can I then lack any thing,
whereof I stand in need.

2 He doth me fold in costes most safe,
the tender gras fast by:

And after drues me to the streames,
which run most pleasauntly.

3 And when I fele my selfe nere lost,
then doth he me home take:

Conducting me in his right pathes,
euen for his owne names sake,

4 And though I were euen at deathes doore
yet would I feare none ill:

For with thy rod and shepherdes crook,
I am comforted still.

5 Thou hast my Table richly deckt,
in despyght of my foe:

Thou hast my head with balme rested,
my cup doth ouerflow.

6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my life for euer spend.

¶ An other of the same by
Thomas Sternhold.

Sing this as the 27 psalme.

My shepherd is the liuing Lord,
nothing therfore I need:

In pastures fayre with waters calme,
he set me for to feede.

2 He did conuert and glad my soule,
and brought my mind in frame:

To walke in pathes of righteousness,
for his most holy name.

3 Yea though I walke in bale of death,
yet will I feare none ill:

Thy rod, thy staffe, doth comfort me,
and thou art with me still.

4 And in the presence of my foes,
my table thou shalt spread:

Thou shalt (O Lord) fill full my cup,
and eke annoynt my head.

5 Though all my life thy fauour is,
so frankly shewed to me:

That in thy house for euermore,
my dwelling place shalbe.

Domini est terra. Psal. xxiii. I. H.

The grace of God being now uttered in the temple,
more glorious then before in the Tabernacle, Was
his exclamation setteth forth the hono: there
of mouing the consideration of the eternall man:
sions prepared in heauen, whereof this was a figure.

Sing this as the 27 psalme.

The earth is all the Lordes withall,
her store and furniture:

Yea his is all the world and all,
that therein do endure.

2 For he hath fastly founded it,
aboue the sea to stand:

And layd alow the liquid floudes,
to flow beneath the land.

3 For who is he (O Lord) that shall,
ascend into the hill?

O: pas into the holy place,
there to continue still.

4 Whose handes are harmeles and whose
no spot there doth defile: (harr,

His soule not set on vanity,
who hath not sworne no guyle.

5 Him that is such a one the Lord,
shall place in blissfull plight.

And God his God and saviour,
shall yeld to hym his right.

6 This is the word of trauellers,
in seeking of his grace:

As Jacob did the I:racel:ue,
in that tyme of his race.

7 Ye princes open your gates, stand open,
the euertasting gate:

For there shall enter in therby,

the

the king of glorious state?

What is the king of glorious state,
the strong and mighty Lord:
The mighty Lord in battayle stout,
and tryall of the sword.

Ye Princes open your gates, stand open
the euertlasting gate:

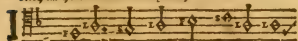
For there shall enter in thereby,
the king of glorious state.

What is the king of glorious state,
the Lord of hostes it is:

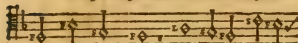
The kingdome and the royalty
of glorious state is his.

Ad te Domine. Psalxxv. T.S.

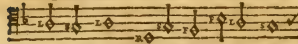
David grieved at his finnes, & malicious enemies
most seruenly prayed for forgiveness especially of
such as he committed in youth.



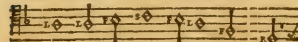
Left myne hart to thee my God



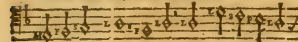
and guide most iust: Now suffer me to



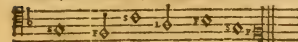
take no shame, for in thee do I trust.



Let not my foes reioyce, nor make



a scoyne of me: & let them not be ouer:



throwen that put their trust in thee.

But shame shall them befall,
which haue them wrongfully:
Therefore thy pathes and thy right wayes,
vnto me Lord direct.

Direct me in thy truth,
and teach me I the pray:
Thou art my God and Saviour,
on the I waight alway.

Thy mercyes manifold,
I pray the Lord remember:
And eke thy pittye plentifull,
for they haue bene for euer.

Remember not the faultes,
and frailtye of my youth:
Remember not how ignoraunt,
I haue bene of thy truth.

Now after my desertes,
let me thy mercy finde:
But of thynne owne benignitye,
Lord haue me in thy minde.

This mercy is full swete,
his truth a perfect guide:

Therefore the Lord will sinners teach,
and such as goe astride.

The humble he will teach,
his preceptes for to keepe:
He will direct in all his wayes,
the lowly and the meke.

For all the wayes of God,
are truth and mercy both:
To them that keepe his Testament,
the witness of his troth.

The second part.

Now for thy holy name,
O Lord I the intreate:
To graunt me pardon for my sinne,
for it is wondrous great.

Who so doth feare the Lord,
the Lord doth him direct:
To leade his lyfe in such a way,
as he doth best accept.

His soule shall euermore,
in godnes dwell and stand:
His seede and his posteritye,
inherit shall the land.

All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his will and testament.

Myne eyes and eke my hart,
to him I will aduance:
That pluckt my fete out of the snare
of sinne and ignoraunce.

With mercy me behold,
to the I make my mone:
For I am poore and desolate,
and comfortles alone.

The troubles of my hart,
are multiplyed in dede:
Bring me out of this miserye,
necessitye and neede.

Behold my powertye,
mine anguish and my payne:
Remit my sinne and mine offence,
and make me cleane agayne.

O Lord behold my foes,
how they doe still encrease:
Pursuing me with deadly hate,
that sayne would lyue in peace.

Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowen,
because I trust in the.

Let my simple purenes,
me from mine enemies shende:
Because I loke as one of thine,
that thou shouldest me defend.

Deliver Lord my folke,
and send them home release:
I meane thy chosen Isaacell,
from all their payne and griefs.

Indica me Domine. Psalxxvi. T.S.

David iniuriously oppressed, and helplese, yet assured
of his integritie in Soule, calleth God to see
and him causeles afflicted. The he directeth to him in
the

the company of the faithfull in the congregation of God, when he was banished by Saule, promising goodly life, good prayles, thanksgewings, and sacrifice for his deliverance.

Sing this as the 30. Psalmc.

Lord be my iudge, and thou shalt see my pathes be right and plaine:
I trust in God, and hope that he will strength me to remain.
2 Hope me my God I thee desire, my wayes to search and try:
As men doe proue their gold with fire my saynes and hart espy.

3 Thy goodnes layd before my face, I durst behold alwayes:
For of thy truth I tread the trace and will doe all my dayes.
4 I doe not lust to haunt or vse, with men whose dedes are bayn:
To come in house I doe refuse, with the deceitfull trapn.

5 I much abhor the wicked sort, their dedes I doe despise:
I do not once to them resort, that hurtfull things deuise.
6 My hands I wash and doe proceed, in works that walke byright:
Then to thine altar I make speed, to offer there in sight.

7 That I may speak and preach the praise, that doth belong to thee:
And so declare how wondrous wayes, thou hast ben good to me.

8 O Lord thy house I loue most deare, to me it doth excell:
I haue delight and would be neare, whereas thy grace doth dwell.

9 Oh shut not by my soul with them in sinne that take their fill:
Nor yet my life among those men, that seek much blood to spill.

10 Whose hands are heapt with craft and their life the rof is full: (guil,
And their right hand with wrenche & wile, for bythes doth pluck and pull.

11 But I in righteousness intend, my time and dayes to serue,
Haue mercy Lord and me defend, so that I doe not twene.

12 My foot is stayed for all adayes, it standeth well and right:
Wherefore to God wil I geue prayse, in all the peoples sight.

Dominus illumin. psal xxvij. I.H.

David deliuered from great perils, geueth thanks wherein wee see his constant faith against the assaults of all enemies, and the end why he desired to liue and to be deliuered. Then he exhorteth to faith and to attend vpon the Lord.

Sing this as the 35. psalme.

The Lord is both my help and light, shall man make me dismayd?
Sith God doth geue me strength & might, why should I be afraid?

2 While that my foes w all their strength began with me to braull:

And think to eate me by, at length, themselves haue caught the fall.

3 Though they in campe agaynst me lye, my hart is not afraid:
In battail fight if they will try, I trust in God for ayd.

4 One thing of God I doe require, that he wil not deny:
For which I pray and wil desire, til he to me apply.

5 That I within his holy place, my life throughout may dwell:
To see the beuty of his face, and bew his temple well.

6 In time of dead he shal me hide, within his place most pure:
And kee p me secret by his side, as on a rock most sure.

7 At length I know the Lords good grace shal make me strong and stout:
My foes to foyl, and clean deface, that compasse me about.

8 Therefore within his house wil I geue sacrifice of prayle:
With psalmes and songes I wil apply, to laud the Lord alwayes.

The second part.

9 Lord heare the voyce of my request, for which to thee I call:
Haue mercy Lord on me oppress, and send me help withal.

10 My hart doth knowledge bnto thee, I sue to haue thy grace:
Then seeke thy face, sayst thou to me, Lord I wil see thy face.

11 In wrath turne not thy selfe away, nor suffer me to slide:
Thou art my help til to this day, be still my God and guide.

12 My parents both their soune forsook, and cast me out at large:
And then the Lord himselfe yet toke, of me the cure and charge.

13 Teach me O God the way to thee, and lead me on forthright:
For feare of such as watch for me, to tray me if they might.

14 Doe not betake me to the will, of them that be my foes:
For they surmise agaynst me still, false witness to depose.

15 My hart would faint but that in me this hope is fixed fast:

The Lord Gods god grace shal it see, in life that aye shal last,
16 Trust still in God whose whol thou art, his wil abide thou must:

And he shal ease and strength thy hart, if thou in him doe trust.

Ad te Domine psalme xxvij. T.S.

Being in feare and penitency to see God dis and

sed by wicked men, he crieth for vengeance against them, being assured that God hath heard him he commendeth all the faithfull to his tuition.

Sing this as the 27. psalme.

Thou art O Lord my strength and say
the succor which I crave:
Neglect me not least I be like
to them that goe to graue.

2 The voyce of thy suppliant heare,
that vnto the doth cry:
When I lift vp my hands vnto
thy holy arke most hye.

3 Repute me not among the fozt,
of wicked and peruer:
That speak right saye vnto their frends,
and think ful il in hart.

4 According to their handy worke
as they deserue in da:d:
And after their intentions,
let them receaue their me:d.

5 For they regard nothing Gods worke,
his law, ne yet his loze:
Therefore wil he them and their sed
destroy for euer more.

6 To render thanks vnto the Lord,
how great a cause haue I:
My voyce, my prayer, and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
My hope, my health, my harts relief,
my song shall him confesse.

8 He is our strength, and our defence
our enemyes to resist:
The heath, and the saluation
of his elect by Christ.

9 Thy people and thine heritage,
Lord, blesse, guyd, and preserue:
Increase them Lord, and ruse their harts,
that they may neuer swaue.

Afferte Domino. Psal. xxix. T.S.

David exhorteth Ioyntes (who for the most part
thinke there is no God) at the least to feare him for
the thunders and tempestes, for feare whercof all
creatures tremble. And albeit it theynext line
need yet it moueth vs to prayse hys name.

Sing this as the 37. psalme.

Gue to the Lord ye potentates,
ye rulers of the world:
Beue ye al prayse, honor, and strength,
vnto the liuing Lord.

2 Beue glory to his holy name,
and honor him alone:
Worship him in his matie
within his holy thron.

3 His voyce doth ruse the waters all,
euen as himselfe doth please:
He doth prepare the thunderclaps,
and governs all the seas.

4 The voyce of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and much magnificent.

5 The voyce of God doth rent and break

the Cedar trees so long:

The Cedar trees of Libanus,
which are most hye and strong.

6 And makes them leap like as a Calf,
or els the Unicorn:
Not only trees, but mountaynes great,
wheron the trees are boine.

7 His voyce deuides the flames of fire,
and shakes the wilderness:

8 It makes the desert quake for feare,
that called is Cedus,

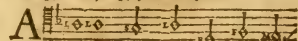
9 It makes theyndes for feare to calue
and makes the conet playn:
Then in his temple euery man,
his glory doth proclaim.

10 The Lord was set aboue the fouds,
ruling the raging sea:
So shal he reign as Lord and king
for euer and for aye.

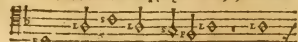
11 The Lord wil geue his people power,
in vertue to increase:
The Lord wil blesse his chosen folke,
with euerslaking peace.

Exaltabo te Domine. Psal. xxx. I. H.

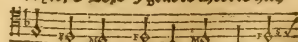
When David should dedicate his house to the Lord
he fell extreme sicke, without all hope of life, and
therefore after reuerencie, he thanketh God, exhort-
ing others to do the like, and to learne by hym,
that God is rather mercifull then severe towards
hys, alio that aduersity is soeie. Then he prayeth
and promisseth to prayse God for euer.



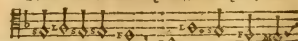
Li laude and prayse with hart and



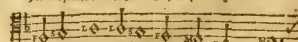
voice, O Lord I geue to thee: which



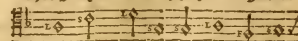
didst not make my foes reioyce, but



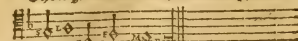
hast exalted me. 2. O Lord my God to



thee I cryde in all my payn and griefe:



Thou gauest an eare, and didst prouise



to ease me with reliefe.

3 Of thy god wilt thou hast cald back,
my soul from hel to saue:

Thou didst reuue when strength bid lack
and keptst me from the graue.

4 Sing prayse ye saints that proue and se,
the goodnes of the Lord:

In memory of his maicesty,
reioyce with one accord.

5 For why? his anger but a space
doth last, and stike agayn:
But in his fauor, and his grace,
alwayes doth life remain.

Though gripes of grief & panges full foze
shal lodge with vs all night:
The Lord to for shal vs restore,
before the day be light.

6 When I enioy the world at will,
thus would I boast and say:
Tuly I am sure to feel none ill,
this wealth shal not decay.

7 For thou O Lord of thy good grace,
hast sent me strength and ayd:
But when thou turnest away thy face,
my mind was foze dismayd.

8 Wherefore agayn yet did I cry,
to the O Lord of might:
My God with playnts I did apply,
and prayd both day and night.

9 What gain is in my bloud sayd I,
if death destroy my dayes?
Shal I thus declare thy maicesty,
or yet thy truth doth prayse.

10 Wherefore my God some pity take
O Lord I the desire:
Do not this simple soul forsake,
of help I the require.

11 Then wilt thou turn my grief and woe
vnto a cheerful boyce:
The mourning weed thou tokest me fro,
and madest me to reioyce.

Wherefore my soul vnceasingly,
shal sing vnto thy prayse:

My Lord, my God, to the wil I
geue laud and thanks alwayes.

In te Domine speraui. Psal. xxxi. I. H.

David deliuered from great daunger betwixt first
what meditation hee had by the power of sapth,
when death was before his eyes, and how the fa-
uour of God alwayes is ready to those that feare
him. He exhorteth the faithful to trust in God,
because hee pfectueth them.

Sing this as the 3. Psalme.

O God I put my trust in the,
let nothing worke me shame:
As thou art iust deliuer me,
and let me quite from blame.

2 Heare me O Lord, and that anone,
to helpe me make good speed:
Be thou my rock and house of stone,
my fence in time of need.

3 For why? as stones thy strength is true
thou art my fort and tower:

For thy names sake be thou my guid,
and lead me in thy power.

4 Wluch forth my feet out of the snare,
which they for me haue layd:

Thou art my strength, and al my care
is for thy iustice and ayd.

5 Into thy hands Lord I commit,
my spirit which is thy due:

For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as wil not part,
from things to be abhoyd:
When they on trifies set their hart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excel:

Thou seest when ought would me annoy,
and knowest my soul full wel.

8 Thou hast not left me in their hand,
that would me ouercharge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great grief O Lord doth me assayl
some pittie on me take:

Myne eyes was dim, my might doth fayl,
my womb for woe doth ake.

10 My life is worn with grief and payn
my yeares in woe are past:

My strength is gone, and through disdain
my bones corrupt and wast.

11 Among my foes I am a scorn,
my friends are all dismayd:

My neighbors and my kinsmen boyn
to see me are afraid.

12 As men once dead are out of mind,
so am I now forgot:

As smal effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did stay:

How they conspired and went about,
to take my life away.

14 But Lord I trust in the for ayd,
not to be ouertrod:

For I confesse and stil haue sayd
thou art my Lord my God.

15 The length of al my life and age,
O Lord is in thy hand:

Defend me from the wrathes and rage,
of them that me withstand.

16 To me thy seruant Lord expresse,
and shew thy ioyful face:

And laue me Lord for thy godnes,
thy mercy, and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on the I call:

But let the wicked beare the shame
and in the graue to fall.

18 Oh how great good hast thou in store,
layd by full safe for them:

That fear and trust in the therefore,
before the sonnes of men.

19 Thy presence shal them fence & gurd,
from all proud brags and wrongs:

Within thy place thou shalt them hide,
from all the strife of tongues.

20 Thanks to the Lord that hath declared,
on me his grace so far:

As to defend with watch and ward,
as in a towne of war.

C. y.

Thus

21 Thus did I say both day and night,
when I was fore oppressed:
Loe I was cleane cast out of sight,
yet heatdest thou my request.
22 Ye Sayntes loue ye the Lord I say,
the sayntfull be doth guyde:
And to the proud he will repay,
according to their pydde.

23 Be strong and God shall say youe
be bold and haue a list: (hart,
For sure the Lord will take your part,
sith ye on him trust.

Beati quorum. Psal. xxxii. T.S.

David punished with gteuous sickness, for his sins
counteth them happy to whom God doth not im-
pute their transgressions. And after that he had co-
fessed his finnes, and obtayned pardon, he exhor-
teth the wicked men to lue godly, and the good to
reioyce.

Sing this as the 30 Psalme.

The man is blest, whose wickednes
the Lord hath cleane remitted:
And he whose sin and wretchednes,
is hid and also couered.

2 And blest is he, to whom the Lord,
imputeth not his sin:
Which in his hart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sin,
in silence and contraynt:
My bones do were and wast away
with dayly mone and playnt.

4 For night and day thy hand on me,
so gteuous was and smart:
That all my bloud and humors moyst,
to dymes did conuert.

5 I did therfore confes my fault,
and all my finnes discover:
Then thou O Lord, didst me forgiue,
and all my finnes passe ouer.

6 The humble man shall pray therfore,
and seeke thee in due tyme:
So that the fouds of waters great,
shall haue no power on hym.

7 When trouble and aduersitie,
doe compas me about:
Thou art my refuge and my toy,
and thou doest tid me out.

8 Come hether and I shall thee teach,
how thou shalt walke aright:
And wil thee guyde as I my selfe,
haue learned by prooue of sight.

9 Be not so rude and ignoraunt,
as is the Oxle and Asle:
Whose mouth without a rayne oz bit,
from harme thou canst not rule.

10 The wicked man shall manifold,
sorrowes and grief sustayne:
But vnto him that trusteth in God,
hys goodness shall remayne.

11 Be mery therfore in the Lord,
ye mst lift bp your voyce:

And ye of pure and perfect hart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxiii. I.H.

The exhorteth good men to prayse god for creating
and generating all thinges, for his sayntfull promi-
ses, for scattering the counsel of the wicked, teas-
ing that no creature prefernieth any mā, but ones
by hys mercy.

Sing this as the 30 psalme.

Ye righteous in the Lord reioyce,
it is a seemely sight:

That bryght men with thankfull voyce,
shoud prayse the God of might.

2 Praise ye the Lord with harpe and song,
in Psalmes and pleasaunt thinges:

With Lute and instrument among,
that soundeth on ten stringes.

3 Sing to the Lord a song most new,
with courage geue hym prayse:

4 For why his word is euer true,
hys works and al his wayes.

5 To iudgement equite and right,
he hath a great good will:
And with hys giftes he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all are wrought:

Their hostes and powers euery chone,
hys breath to passe hath brought.

7 The waters great gathered hath he,
on heapes within the thore:
And hid them in the depth to be,
as in an house of store.

8 All men on earth both least and most,
feare God and keepe hys law:

Ye that inhabite in ecy coast,
dread hym and stand in awe.

9 What he commaunded wrought it was,
at once with present speede:

What he doth will is brought to pas,
with full effect in dede.

10 The counsels of the nations rude,
the Lord doth tryng to nought:

He doth defeat the multitude,
of their deuile and thought.

11 But hys decrees continue still,
they neuer slack nor swage:

12 The motions of hys mynde and will,
take place in euery age.

The second part.

13 And blest are they to whome the Lord,
as god and guyde is knowne:

Whome he doth chuse of mere accord,
to take them as hys own.

14 The Lord from heauen cast hys sight,
on men mortall by birth:

Considering from hys seate of might,
the dwellers of the earth.

15 The Lord I say whose hand hath
mans hart and doth it frame: (wrought
for he alone doth know the thought,
and working of the same.

16 A kyng that trusteth in hys host,
shall

shall nought preuaile at length:
The man that of hys might doth boast,
shall fail for all hys strength.

17 The troups of horsemen eke shall faile,
theire sturdy steeds shall sterue:
The strength of horse shall not preuaile,
the ryder to preserue.

18 But loe the eyes of God intend,
and watch to ayde the iust:
With such as feare hym to offend,
and on hys goodnes trust.

19 That he of death and all distresse,
may set thei soules from dread:
And if that dearchy the land oppresse,
in hunger them to feede.

20 Wherefore our soule doth still depend,
on God our strength and stay.
He is our shield vs to defend,
and dyne all darteres away.

21 Our soule in God hath joy and game,
reioysing in hys might:
For why? in hys most holy name,
we hope and much delight.

22 Therefore let thy goodness O Lord,
still present with vs be:
As we alwayes with one accord,
doe onely trust in thee.

Benedicam Domi. Psal. xxxiiii. T.S.

David hauing escaped Achis (1. Sam. 22) prayeth
God for his deliuerance geuing other example to
trust in God, to feare and serue him, who defendeth
the godly with his angels, & utterly destroyeth the
wicked in their sinnes.

Sing this as the 30 psalme.

I will geue laud and honor both,
vnto the Lord alwayes:

And eke my mouth for enemie,
shall speake vnto his prayle.

2 I do delight to laud the Lord,
in soule and eke in voyce:
That humble men, and mortified,
may heare, and so reioyce.

3 Therefore see that ye magnify,
with me the liuing Lord:

And let vs now exalt his name,
together with one accord.

4 For I my selfe befoight the Lord,
he answered me agayne:
And me deliuered incontinent,
from all my feare and payne.

5 Who so they be that hym behold,
shall see hys light most cleare:
Thei countenance shall not be dait,
they neede it not to feare.

6 This sely wretch for some reliefe,
vnto the Lord did call:
Who did him heare without delay,
and red hym out of thall.

7 The Angell of the Lord doth pitch,
hys tentes in euery place:

To saue all such as feare the Lord,
that nothing them deface.

8 Tass and consider well therefore,

that God is god and iust:
O happy man that maketh hym,
his onely stay and trust.

9 Feare yethe Lord hys holy ones,
aboue all earthly thing:

For they that feare the liuing Lord,
are sure to lacke nothing,

10 The Lyons shall be hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come neare therefore my children deere,
and to my wordes geue eare:
I shall you teach the perfect way,
how you the Lord should feare.

12 Who is that man that would lue long,
and lead a blessed lyfe?

13 See thou reseyne thy tounge and lips,
from all deceite and strife.

14 Turne backe thy face from: doying ill,
and do the Godly dede:
Inquire for peace and quietnes,
and follow it with speede.

15 For why? the eyes of God aboue,
vpon the iust are bent:
Hys eares likewise to heare the playnt,
of the poore innocent.

16 But he doth frown & bend his browes,
vpon the wicked trayne:

And cuts away the inemoy,
that should of them remayne.

17 But when the iust doth call and cry,
the Lord doth heare them so,
That out of payne and misery,
forwith he lets them goe.

18 The Lord is kinde & straight at hand,
to such as be contrite.

He saues also the sorrowfull,
the meeke and poore in spite.

19 Still many be the miseries,
that righteous men do suffer:
But out of all aduersities,
the Lord will them deliuer.

20 The Lord doth so preserue and kepe
his very bones alway:

That not so much as one of them,
doth perishe or decay.

21 The sinne shall slay the wicked man,
which he him self hath wrought:
And such as hate the righteous man,
shall soone be brought to naught.

22 But they that serue the liuing Lord,
the Lord doth saue them sound:
And who that put thei trust in him,
nothing shall them confound.

Indica Domine. Psal. xxxv. I.H.

Dauides Barterers persecute Dauid who prayeth
for reuenge, that his innocency may be declared
and that such as take his part may reioyce, for
which he promyseth to magnify Gods name at the
dayes of his life.

Sing this as the humble sute of a sinner.

C. liij.

Lord

Lord plead my cause agaynst my foes
 confound their force and might:
 fight on my part agaynst all those,
 that seek with me to fight.

2 Lay hand vpon thy speare and shield.
 thy selfe in armes dres:
 Stand by for me and fight the field,
 to helpe me from distresse.

3 Sit on thy sword and keep the way,
 myne enemies to withstand:
 That thou vnto my soule may say,
 loe I thy help at hand.

4 Confound the with rebuke and blame,
 that seeke my soule to spill:
 Let them turne back and flye with shame,
 that thinke to worke me ill.

5 Let them disperse and flye abroad,
 as wynde doth bryne the dust:
 And that the Angell of our God,
 their might away may thrust.

6 Let all their wayes be boyd of light,
 and slippery lyke to fall:
 And send thyn Angell with thy might
 to persecute them all.

7 For why? without my fault they haue,
 in secret set their gin:
 And for no cause haue digde a caue,
 to take my soule therein.

8 When they thinke least and haue no
 (O Lord) destroy them all: (cate,
 Let them be trap in their own snare,
 and in their mischiefe fall.

9 And let my soule, my hart and voyce,
 in God haue ioy and wealth:
 That in the Lord I may reioyce,
 and in hys sauing healeth.

10 And then my bones shall speake and
 my partes shall all agree. (say,
 O Lord though they do seeme full gay,
 what man is lyke to thee.

The second part.

11 Thou doest besed the weake from them
 that are both stout and strong:
 And rid the poore from wicked men,
 that spoyle and do them wrong.

12 O cruell foes agaynst me ryse,
 to witnes thynges brutie:
 And to accuse me they deuise,
 of that I neuer knew.

13 Where I to them did owe good will,
 they quyte me with dysdayne:
 That they should pay my good with ill,
 my soule doth foze complayne.

14 When they were sick I mourned there:
 and clad my selfe in sacke: (foze,
 With fasting I did saynt full foze,
 to pray I was not slacke.

15 As they had bene my b:ethren deare,
 I did my selfe behaue:
 As one that maketh wofull cheare,
 about hys mothers graue.

16 But they at my discase did ioy,

and gather on a rout:
 Yea ablect slaues at me did toy,
 with moches and chekes full stou.

The belly Gods and flatteryng trayne,
 that all good thynges deride:
 At me do grin with great dysdayne,
 and pluck their mowthes aside.

18 Lord when wilt thou amed this geare,
 why doest thou stay and pause?
 O rid my soule myne onely deare,
 out of these Lyons clawes.

19 And then will I geue thanks to the,
 before thy Church alwayes:
 And where as most of people be,
 there will I shew thy prayse.

20 Let not my foes pryuaile on me,
 which hate me for no fault:
 Nor yet to wincke or turne their eye,
 that causelesse me assault.

The third part.

21 Of peace no word they thinke or say,
 their talke is all butrie:
 They still consult and would betray,
 all those that peace ensue:

22 With open mouth they runne at me,
 they gape, they laugh, they sneere:
 Well, well say they, our eye doth see,
 the thyng that we desire.

23 But Lord thou seest what wayes they
 cease not this geare to mend: (take,
 Be not farr of no, mye forlake,
 as men that sayle their frend.

24 Awake, arise, and stirre abroad,
 defend me in my right.
 Reuenge my cause my Lord my God,
 and ayde me with thy might.

25 Accordyng to thy righteounes,
 my Lord God set me free:
 And let not them their pride expresse,
 nor triumph ouer me.

26 Let not their hartes reioyce and cry
 there, there, this geare goeth trim:
 Nor geue them cause to say on hye,
 we haue our will on hym.

27 Confound the with rebuke and shame,
 that ioy when I do mourne:
 And pay them home with sute and blame,
 that brag at me with scoone.

28 Let them be glad and eke reioyce,
 which loue myne vpright way:
 And they all tymes with hart and voyce,
 shall prayse the Lord and say.

29 Great is the Lord and doth excell,
 for why? he doth delight.
 To see his seruantes prosper well,
 that is his pleasant sight.

29 Wherefore my tongue I will apply,
 thy righteounes to prayse:
 Vnto the Lord my God will I
 sing laud and thankes alwayes.

Dixit iniustus. Psal. xxxvi. I.H.

David besey by the wicked, complayneth of thei
 malice

in allice, but considering gods great mercy to al creatures specially toward his childre by faith thereof he is comforted and assured of his deliuerance.

Sing this as the 35 psalme.

The wicked with his workes vnjust,
doth thus perfwade his hart:

That of the Lord he hath no trust,
his feare is set apart.

2 Yet doth he toy in his estate
to walke as he began:

So long til he deserue the hate,
of God, and eke of man.

3 His wordes are wicked vile and nought
his tongue no truth doth tell:

Yet at no hand will he be taught,
which way he may do well.

4 When he should sleep then doth he muse,
his mischiefes to fulfil:

No wicked wayes doth he refuse,
nor nothing that is ill.

5 But Lord thy goodness doth ascend,
aboue the heauens hye:

So doth thy truth it selfe extend,
aboue the cloudy skye.

6 Much more then hilles so high and
thy iustice is cyprest.

Thy iudgement lyke to seas most deepe,
thou sauest both man and beast.

7 Thy mercy is aboue all thinges,
O God it doth excell:

In trust whereof as in thy winges,
the sonnes of men shall dwell.

8 Within thy house they shall be fed,
with plenty at their will:

O all delights they shall be sped,
and take thereof their fill.

9 For why the well of lyfe so pure,
doth ouerflow from thee:

And in thy light we are full sure,
the lasting light to see.

10 From such as thee desire to know,
let not thy grace depart:

Thy righteousness declare and shew,
to men of vniuersal hart.

11 Let not the proud on me preuaile,
O Lord of thy good grace:

For let the wicked me assaile,
to throw me out of place.

12 But they in their deuile shall fall,
that wicked workes mayntayne:

They shal be ouerthrowne withall,
and neuer rise againe.

Noli emulari. Psal xxxvii. W. W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all thinges shalbe graunted euen with hares desire, to them that loue and feare God: but the wicked albeit they flouish for a tyme, shall at length perishe.

Sing this as the 30. Psalme.

Guide not to see the wicked men,
in wealth to flourish still:

For yet (my such) as to ill,
hane bent and set ther will.

2 For as greene grass and flourishing herbs,

are cut and wither away:

So shall their great posteritie,
sone passe, fade, and decay.

3 Trust thou therefore in God alone,
to doe well geue thy mynde:

So shalt thou haue the land as thyne,
and there sure foode shalt finde.

4 In God set all thy hartes delight,
and looke what thou wouldest haue,

Or els canst with in all the world,
thou needest it not to craue:

5 Cast both thy selfe and thine affayres
on God with perfect trust:

And thou shalt see with patience,
the effect both sure and iust.

6 Thy perfect lyfe, and godly name,
he will cleare as the light:

So that the sun euen at noone dayes,
shall not shine halfe so bright.

7 Be still therefore, and stedfastly,
on God see thou wayte them:

Not thinking for the prosperous state,
of leud and wicked men.

8 Shake of despyght, enuy, and hate
at least in any wise:

Ther wicked steps auoyd and flye,
and follow not their gysle.

9 For euery wicked man will God,
destroy both more and lesse:

But such as trust in hym, are sure
the land for to possesse.

10 Watch but a while, and thou shalt see
no more the wicked trayne:

No, not so much as house or place,
where once he did remaine.

The second part.

11 But mercifull and humble men,
into thy sea and land:

In rest, and peace, they shall reioyce,
for naught shall them withstand.

12 The leud men and malicious,
agaynst the iust conspire:

They gnash theyr teeth at him, as men
which do his bane desire.

13 But while the leud men thus do thinke
the Lord laughs them to scorn:

For why he seeth theyr treine aporch,
when they shall sigh and mourn.

14 The wicked haue their sword out drawn
theyr bow eke haue they bent:

To ouerthrow and kill the poore,
as they the right way went.

15 But the same sword shall pearce theyr
which was to kill the iust:

Likewise the bow shall breake to shivers,
wherin they put theyr trust.

16 Doubtles the iust mans poore estate,
is better a greate deale more:

Then all these leud, and worldly mens
rich pompe, and heaped store.

17 For be theyr power neuer so strong,
God will it ouerthrow:

Cant.

Where

Where contrary he doth preferue,
the humble men and low.

18 He seth by hys great prouidence,
the good mans trade and way:
And will geue them inheritaunce,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bested:
When other shall be hungerbit,
they shall be clad and fed.

20 For whosoever wicked is,
and enemy to the Lord:
Shall quayle, yea melt euen as Lambs
of smoke that flyeth abroad. (grease)

The third part.

21 Behold the wicked borroweth much,
and neuer payeth agayne:

Whereas the iust by liberall giftes,
makes many glad and fayne.

22 For they whome God doth blesse shall
the land for heritage: (haue,
And they whome he doth curse ykewise,
shall perishe in hys rage.

23 The Lord the iust mans wayes doth
and geues hym good successe: (guyde,
To euery thing he takes in hand,
he sendeth good addresse.

24 Though that he fall yet is he sure,
not drearily to quayle:
Because the Lord stretcheth out hys hand,
at neede and doth not faile.

25 I haue bene young and now am old,
yet did I neuer see:
The iust man left or cis hys seede,
to beg for misery.

26 But geues alway most liberally,
and lendes where as is neede:
Hys children and posteritie,
receaue of God their neede.

27 Fle byce therefore and wickednes,
and vertue do embrace:

So God shall graunt thee long to haue,
in earth a dwelling place.

28 For God so loueth equitie,
and shewes to hys such grace:
That he preferres them euermore,
but stroyes the wicked race,

29 Whereas the good and Godly men,
inherit shall the land:
Hauing as Lordes all thinges therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake
of matters wise and hye:
Hys tongue doth talke to edifie,
with truth and equitie.

31 For in his hart the law of God,
hys Lord doth still abyde:

So that where euer he go or walk,
hys foet can neuer slide,

32 The wicked like a rauening wolfe,
the iust man doth beset:
By all meanes seeking hym to kill,

if he fall in hys net:

The fourth part.

33 Though he should fall into his handes
yet God would succour send:

Though men agaynst hym sentence geue,
God would hym yet defend.

34 Wrayt thou on God, and keep hys way
he shall preferre thee then
The earth to rule, and thou shalt see
destroyd these wicked men.

35 The wicked haue I scene most strong,
and placed in hye degree:

Flourishing in all wealth and store,
as doth the Laurell tree.

36 But suddenly he passeth away,
and loe he was quite gone:

Then I him sought, but could scarce finde
the place, where dwelt such one.

37 Mark and behold the perfect man,
how God doth him increase:

For the iust man shall haue at length,
great toy with rest and peace.

38 As for transgressors, wo to them,
destroyed they shall all be:

God will cut off their budding race,
and rich posteritie.

39 But the saluation of the iust,
doth come from God aboue:

Who in their trouble sendeth them ayde,
of hys meete grace and lone.

40 God doth them help, saue and deliuer,
from lewd men and vnjust:

And still will saue them whilst that they
in hym do put their trust.

Domine ne. Pal. xxxix. T. S.

David sicke of some grievous disease, acknowledgeth himself to be chastised of the Lord for his sinnes: and therefore prayeth God to turn away his wrath, but in the end wisheth some confidence and commending his cause to God, hopeth for speedy help at his hand.

Sing this as the 30. Psalme.

PWOT me not to rebuke (O Lord)
in thy prouoked ire:

Ne in thy heavy wrath (O Lord)
correct me, I desire.

2 Thyne arrowes do stick fast in me,
thy hand doth press me sore:

3 And in my flesh no health at all,
appeareth any more.

And all this is by reason of,
thy wrath that I am in:

Now any rest is in my bones,
by reason of my sinne.

4 For loe my wicked doyngees Lord,
aboue my head are gone.

As greater love then can I beare,
they lye me sore vpon.

5 My woundes stinck and are festred so,
as lothsome is to see:

Which al through myne owne foolishnes,
betideth vnto me.

6 And I in carefull wise am brought,
in trouble and distresse:

That

That I go wayling all the day,
my dolefull heauineſſe.

7 My loynes are ſild with ſore diſeaſe,
my ſleight had no whole part:

8 I feeble am and broken ſore,
I roare for grieſe of hart.

9 Thou knowſt lord my deſire, my grones
are open in thy ſight:

10 My hart doth pant, my ſtrength both
mine eyes haue loſt their ſight. ſayle

11 My louers and my wonted friends,
ſtand loſing on my woe:
And eke my kindneſſe far away,
are me departed ſeo.

12 They that did ſeeke my life layd ſnares
and they that ſought the way:

13 O doe me hurt, ſpake lyes, and thought
on treaſon all the day.

The ſecond part.

14 But as a deafe man I became
that cannot hear at all:

15 And as one dum that opens not
his mouth to ſpeak withall.

16 For all my conſcience O Lord,
is wholly ſet on the :

17 O Lord thou Lord, that art my God
thou ſhalt geue eare to me.

This did I craue that they my foes,
triumph nor ouer me:

18 For when my foot did ſlip, then they
did ioy my fall to ſee.

And truly I poore wretch am ſet
in plague a woſull wight:

And eke my grieſull heauyneſſe,
is euer in my ſight.

19 For while that I my wickedneſſe,
in humble wiſe confeſſe:

And while I for my ſinfull deedes,
my ſorrowes doe expreſſe.

20 My foes do ſtill remayne alſue,
and mighty are alſo:

And they that hate me wrongfully,
in number hugely grow.

21 They ſtand agaynſt me that my good,
with euill doe repay:

22 Becauſe that good and honeſt thinges,
I do enſue alway.

23 Forſake me not (O Lord, my God)
be thou not far away:

24 Haſt me to helpe (my Lord, my God)
my ſafety, and my ſtay.

Dixi cuſtodiam. Pſal. xxxix. l. H.

David hauing determined ſilence perſeaſt forth in
10 wordes that he would not, though his bitter
grieſe, for he maketh certeyne requels which call
of mans inſinities, per mixed with many papers
and all to ſhew a ſinful wonderfull, troubled that
it may appeare how he did ſigne miſerelpagapnd
dearly and deſperation.

Sing this as the 35. pſalme.

I ſayd, I will looke to my wayes,
for feare I ſhould go wrong:

I will take heede all tyme, that I
ſhould not in my conſcience

2 As with a bit. I will keepe ſaſt
my mouth, with force and might
Not once to whiſper, all the while
the wicked ate in ſight.

3 I held my tongue, and ſpake no word,
but kept me cloſe and ſtill,
Yea from good talk I did reſtrayne,
but ſore agaynſt my will.

4 My hart was ſore within my breaſt,
with muſing, thought, and doubt,
Which did increaſe, and ſtirre the fire,
at laſt theſe wordes braſt out:

5 Lord number out my life, and dayes,
which yet I haue not paſt:
So that I may be certiſied,
how long my life ſhall laſt.

6 Lord, thou haſt paynted out my life,
in length much like a ſpan:
Myne age is nothing vnto thee,
ſo bayne a thing is man.

7 My hart walketh like a ſhade, and doth
in bayne him ſelfe annoy
In getting goodes, and cannot tell
who ſhall the ſame enioy.

8 Now Lord, ſith thinges this wiſe do
what help I do deſire? (ſtame
Of truth, my help doth hang on thee,
I nothing els require.

The ſecond part.

9 From all the ſinnes that I haue done,
Lord quite me out of hand:

And make me not a ſcoyn to ſcoles,
that nothing vnderſtand.

10 I was as dumme, and to complayne,
no trouble might me moue:

Becauſe I know it was thy worke,
my patience for to proue.

11 Lord take fro me thy ſcourge & plague
I can them not withſtand:

I ſaynt and pine away for feare,
of thy moſt heauy hand.

12 When thou for Anne doeſt man rebuke
he wageth woe and war:

As doth a cloth that mothes haue fret,
ſo bayne a thing is man.

13 Lord heare my ſute, & geue god hebd,
regard my teares that fall:

I ſoioyne like a ſtranger here,
as did my fathers all.

14 O ſpare a litle, geue me ſpace,
my ſtrength for to reſtore:

Before I goe away from hence,
and ſhall be ſene no more.

Expectans expectaui. Pſal. xl. H.

David beſeecheth
ſe God therfore, and comendeth his promiſe
towards all mankind. As he promiſed to geue
hymſelf wholly to Gods ſervice, and declarer how
God is cruelly worſhipper. Afterward hee geuerly
thanks, and hauing complayned of his enemies, he
callech for ayde and ſuccour.

Sing this as the 35. pſalme.

I wayted long, and ſought the Lord
and patiently did beare:

At length to me he did accord,
C. b.

- my voyce and cry to heare.
 2 He pluckt me from that lake so deep,
 out of the mire and clay:
 And on a rock he set my feet,
 and he did giue my way.
 3 To me he taught a psalme of prayse,
 which I must shew abroad:
 And sing new songes of thankes alwayes
 vnto the Lord our God.
 4 When all the folk these things shall see,
 as people much afraide:
 Then they vnto the Lord will flee,
 and trust vpon his ayde.
 5 O blest is he whose hope and hart,
 doth in the Lord remain:
 That with the proud doth take no part,
 nor such as lye and fayn.
 6 For Lord my God thy wondrous dedes
 in greatnes far doe pas:
 Thy fauor towards vs exceedes
 all thinges that euer was.
 7 When I intend, and doe denie,
 thy works abroad to shew:
 To such a reckning they do rise,
 thereof no end I know.
 8 Surent offerings thou delightst not in
 I know thy wholl desire:
 With sacrifice to purge his sinne,
 thou dost no man require.
 9 Great offerings and sacrifice,
 thou wouldest not haue at all:
 But thou, O Lord, hast open made
 mine eares to heare withall.
 10 But then sayd I behold and loke,
 I come a meane to be:
 For in the volume of thy booke
 thus it is sayd of me.
 11 That I O God should doe thy mind
 which thing doth like me well:
 For in my hart thy law I find,
 fast placed there to dwell.
 12 Thy iustice and thy righteousness,
 in great resorts I tell:
 Behold my tongue no time doth cease
 O Lord thou knowest full well.

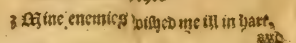
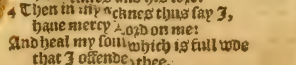
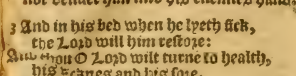
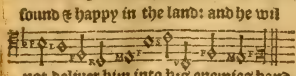
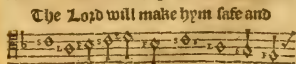
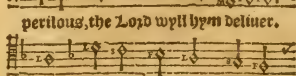
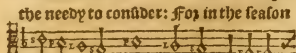
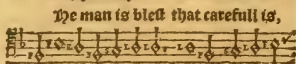
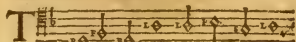
The second part.

- 13 I haue not hid within my brest,
 thy goodness as by stealth:
 But I declare and haue exprest
 thy truth and sauing health.
 14 I kept not close thy louing mynde
 that no man might it know,
 That in thy truth I now
 for I with mischiefs many one,
 am sore beset about:
 My sinnes increase, and so come on,
 I cannot spie them out.
 15 For why? in number they exceed
 the heates vpon my head:
 My hart doth faynt for very dread,
 that I am almost dead.

- 16 With speede send help, and set me free,
 O Lord I thee require:
 Make hast with ayd to succour me,
 O Lord at my desire.
 17 Let them sustayne rebuke and shame,
 that seeke my soule to spill:
 Driue backe my foes, and them besame,
 that wish and would me ill.
 18 For their ill feates, do them desery,
 that would deface my name:
 Alwayes at me they rayle and cry,
 fie on him, fie for shame.
 19 Let them in thee haue toy, and wealth
 that seek to thee alwayes:
 That those that loue thy sauing health,
 may say to God be prayse.
 20 But as for me I am but poore
 opprest and brought full low:
 Yet thou O Lord wilt me restore,
 to health full wel I know.
 21 For why? thou art my hope and trust,
 my refuge, help and stay:
 Wherefore my God as thou art said,
 with me no time delay.

Beatus qui intelligit. Psal. xli. T.S.

David grievously afflicted, blesteth them that pise
 his case, complaining of faithlesse frendes such
 as Judas. Joh. xv. When he geneth thankes for
 Gods mercy in chastising him gently, not suffering
 his enemyes to triumph.



3 Mine enemyes wished me ill in hart,
 and

and thus of me did say:
 When shall he dye that all his name
 may banish quite away.
 6 And when they come to visite me,
 they aske if I doe well:
 But in their hartes mischief they hatch
 and to their mates it tell.
 7 They bite their lips and whisper so,
 as though they would me charme:
 And cast their fetters how to trap
 me with some mortall harme.
 8 Some gracious sin hath brought him to
 this sickness say they playn:
 He is so low that without doubt,
 rise can he not again.
 9 The man also that I did trust,
 with me did use deceit:
 Who at my table eate my bread,
 the same for me layd wayt.
 10 I haue mercy Lord on me therfore,
 and let me be preserued:
 That I may render vnto them,
 the things they haue deserued.
 11 By this I know assuredly,
 to be beloued of the:
 When that mine enemies haue no cause
 to triumph ouer me.
 12 But in my right thou hast me kept,
 and maintayned alway:
 And in thy presence place assigned.
 where I shall dwell for aye.
 13 The Lord the God of Israel,
 be prayd euermore:
 Euen so be it Lord will I say,
 euen so be it therfore.

Quemadmodum. Psal. xlii. I.H.

David is grieved that though persecutors, hee
 could not be present in the congregation professing
 his presence in hart, albeit in body separate. At last
 he sheweth that albeit these followes & thoughters
 per he continually putteth his confidence in the
 Lord.

Sing this as the 35. psalme.

Like as the hart doth breath and pray
 the wellspringe to obrayn:
 So doth my soul desire alway.
 with the Lord to remain.
 2 My soul doth thirst, & would draw nere
 the liuing God of might.
 Oh when shall I come and appeare,
 in presence of his sight.
 3 The teares all times are my repast,
 which from mine eyes doe slide:
 When wicked men cry out to fast,
 where now is God thy guide?
 4 Alas what grief is it to think,
 what freedom once I had:
 Therefore my soule as at pits brink,
 is most heauy and sad.
 When I did march in good array.
 furnished with my train:
 Vnto the temple was our way,

with songes and harts most fayn.
 5 My soul why art thou sad alwayes,
 and frett thus in my brest?
 Trust still in God, for him to prayse
 I hold it euer best.

By him haue I succor at need,
 against all payn and grief:
 He is my God which with all speed,
 will hast to send reliefe.
 6 And this my soul within me Lord,
 doth saynt to thinke vpon:
 The land of Iordane, and record
 the litle hill Hermon.

The second part,

7 One grief another in doth call,
 as cloudes burst forth their voyce:
 The floods of euil that dofall,
 run ouer me with noyse.
 8 Yet I by day felt his goodnes,
 and helpe at all assayes:
 Likewise by night I doe not cease
 the liuing Lord to prayse.
 9 I am perswaded thus to say,
 to him with pure pretence:
 O Lord thou art my guide and stay,
 my rock, and my defence.
 Why doe I then in pensiuenes,
 hanging the head thus walke?
 While that mine enemies me oppresse
 and vex me with their talk.
 10 For why? they pearce my inward parts
 with panges to be abhoyd:
 When they cry out with stubboyn harts
 where is thy God thy Lord?
 11 So soon why dost thou faint & quail,
 my soul with payn opprest?
 With thoughts why dost thy self assaile,
 so soe within my brest?
 12 Trust in the Lord thy God alwayes,
 and thoult the time shalt see:
 To geue him thanks with laud & prayse,
 for health resoord to thee.
 Iudica me Domine. Psal. xlii. T.S.

The prayeche to be deliuered from them which cal
 spire with Absalon, to the end that he might toyse
 fully prayse God in his holy congregation.

Sing this as the 35. psalme.

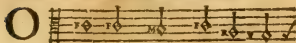
Iudge and reuenge my cause O Lord,
 from them that euill be:
 From wicked and deceitfull men,
 O Lord deliuer me.
 2 For of my strength thou art the God
 why putt thou me the foe?
 And why walk I so heauely,
 opprest with my foe.
 3 Send out thy light and eke thy truth,
 and lead me with thy grace:
 Which may conduct me to thy hill,
 and to thy dwelling place.
 4 Then shall I to the altar goe,
 of God my toy and cheare:
 And on my harp geue thanks to the
 O God my God most deare.

Why

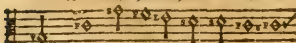
- 5 Why art thou then so sad my soul,
and frettest thus in my brest?
Still trust in God for him to prayse
I hold it alwayes best.
6 By him I haue deliuerance,
against al paynes and grief:
He is my God which doth alway
at need send me relief.

Deus auribus. Psal. xliiii. T.S.

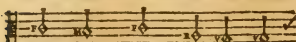
A most earnest prayer made in the name of the
faithfull in persecution, for sustaining the quartel
of Gods word, as in 2. Paul. Rom. viij.



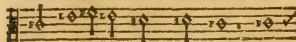
Our eares haue heard our fa-



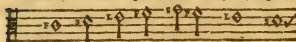
thers tell, and reuerently record: The



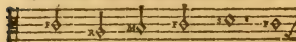
wondrous workes that thou hast



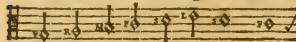
done in alder tyme (O Lord.) Now



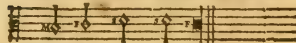
thou didst cast the Gentiles out, and



croppst them with strong hand: Plan-



ting our fathers in their place, and



gauest to them their land.

- 3 They conquered not by sword nor strength,
the land of thy behest:
But by thy hand, thine arme, and power,
because thou louedst them best.
4 Thou art my King (O God) that holpe
Jacob in sundry wise:
5 Led is thy power we threw down such
as did against vs rise.

- 6 I trusted not in bow ne sword,
they could not saue me found:
7 Thou kepest vs from our enemies rage
thou didst our foes confound.
8 And til we boast of thee our God,
and prayse thy holy name:
9 Yet now thou goest not with our host,
but leauest vs to shame.
10 Thou makest vs lie before our foes,
and so were ouertrod:
Our enemies robd and spoild our gods,

- while we were sparst abroad.
11 Thou hast vs geuen to our foes,
as they for to be slayn:
Among the heathen euerly where,
scattered we doe remain.

- 12 Thy people thou hast sold like slaves,
and as a thing of nought:
For profit none thou hadst thereby,
no gain at all was fought.
13 And to our neighbors thou hast made,
of vs a laughing stock:
And those that round about vs dwell,
at vs doe grin and mock.

The second part.

- 14 Thus we leue for none other vse,
but for a common talke:
They mock they scorn, they nod their heads
where euer they goe or walke.
15 I am ashamed continually,
to heare these wicked men:
Yea so I blush that all my face
with red is couered then.

- 16 For why? we heare such slanderous
such false reports and lyes. (words)
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forget not the
nor yet thy couenant bke:
18 We turned not back our hatts from thee
nor yet thy pathes forsake.

- 19 Yet thou hast trode vs down to dust,
where denmes of dragons be:
And couered vs with shade of death,
and great adueritie.
20 If we had our Gods name forgot
and help of Idols sought:
21 Would not God then haue tride this
for he doth know our thought. (ours?)

- 22 Nay, nay, for thy names sake O Lord,
alwayes ate we slayn thus:
As they vnto the chambers sent,
right so they deale with vs.
23 O Lord why sleepest thou so long?
and leaue vs not for all:
24 Why hidest thou thy countenance,
and doest forget our thall?

- 25 For down to dust our soul is brought
and we now at last cast:
Our belly like as it were glude,
vnto the ground cleaues fast.
26 Rise by therfore for our defence
and help vs Lord at need:
We thee beseech for thy goodness,
to rescue vs with speed.

Erucauit cor meum. Psal. xlv. I.H.

Salomon bys maiesty, honour, strength, beauty, riches,
and power are prayd: his marriage with the
Egyptian, an heathen woman is blest, if that she
renounce her people, countrey, and geue her selfe
wholy to her husband. Here is figured the wonders
full maiesty, and increase of Christs kingdome and
the Church bys spouse now taken of the Gentils.

Sing this as the 25. psalme.

My hart doth take in hart,
Some topfull newes to sing:
The playse that I shall shew them,
pertaineth to the king.
2 My tongue shall be as quick,
his honor to indite:
As is the pen of any scribe,
that bleth fast to write.
3 O sayest of all men.
thy speech is pleasant pure:
For God hath blessed thee with gifts
for ever to endure.
4 About the god thy sword,
O prince of might elect:
With honor, glory, and renown,
thy person pure is deckt.
5 Go forth with godly speed,
in meeknes, truth, and right:
And thy right hand shall the instruct
in weapons of deadfull might.
6 Thy arrowes sharpe and keen,
their harts so sore shall sting:
That folke shall fall and kneele to thee,
yea all thy foes (O king.)
7 Thy royall seat O Lord,
for ever shall remain:
Because the scepter of thy realme,
doth righteousnes maintayn.
8 Because thou loucest the right,
and doest the ill detect:
God, euen thy God hath poynted thee
with ioy aboute the rest.
9 With mire, and sauours sweet,
thy clothes are all bespread:
When thou doest from thy pallace pas,
therin to make thee glad.
10 Kinges daughters doe attend,
in fine and rich array:
At thy right hand the Queen doth stand
in gold and garments gay.

The second part.

11 O daughter take good heed,
incline and geue good care:
Thou must forget thy kindred all,
and fathers house most deare.
12 Then shall the king desire,
thy beuty fayre and trim:
For why? he is the Lord thy God,
and thou must worship him.
13 The daughters then of Tirc,
with gifts ful rich to see:
And all the wealth of the land,
shall make their sure to thee.
14 The daughter of the king,
is glorious to behold:
Within her closet she doth sit,
all deckt in beateyn gold.
15 In robes well wrought with needle,
and many a pleasant thing:
With virgins fayre on her to wait,
she cometh to the king.
16 Thus are they brought with ioy,
and mirth on euery side:

Into the pallace of the king,
and there they doe abide.

17 In steede of parents left,
(O Queene) thy case so stande:
Thou shalt haue sannes whom thou maist
as princes in all lands. (let
18 Wherefore thy holy name,
all ages shall record.
Thy people shall geue thankes to thee,
for euer more O Lord.

Deus noster. Psal. xlvii. I. H.

A song of thanksging for the deliuerance of
Ierusalem after Sennacherib with hys army was
driven away, or some other line sodayne and mar-
uclous deliuerance, by the mighty hand of God
wherby the prophet commenting this great be-
nefit, both exhort the faythfull to geue the selues
wholy into the hand of God, doubting nothing
but that vnder hys protection they shal be safe, as
gainst all the assaultes of their enemies.

The Lord is our defence and ayde,

The strength wherby we stand: When
we with wo are much dismayde, he is
our help at hand. 2. Though the earth
remoue, we will not feare, though hill
so high and steepe be thrust and hur-
led here and there, within the Sea
to bee pe.

3 No though the waues do rage so sore
that all the bankes it spils:
And though it overflow the shore,
and breake down mighty hilles:
4 For one fayre floud doth send abroad
his pleasant streames apace:
To fresh the Citie of our God,
and wash his holy place.
5 In midst of her the Lord doth dwell,
he can no whit decay:
All things agaynst her that rebell,
the Lord will truly say.
6 The heathen flock the kingdomes feare,
the kingdomes make a noyce:

The

The earth doth melt and not appeare,
when God puts forth hys voyce:

7 The Lord of hostes doth take our part,
to vs he hath an eye:

Our hope of health with all our hart,
on Jacobs God doth lye.

8 Come here and se with mynd & thought
the working of our God:

What wonders he himself hath wrought,
throughout the earth abroad.

9 By hym all warres are buist and gone,
which countries did conspire:

Their bowes he brake and speares echone
their chariotes burnt with fire.

10 Leane of therefore (sayth he) and know,
I am a God most stout:

Among the heathen high and low,
and all the earth throughout.

11 The Lord of hostes doth vs defend,
he is our strength and tower:

On Jacobs God we do depend,
and on hys might and power.

Omnes gentes. Psal. xlvii. I. H.

An exhortation to worship God for his mercies to
warde Jacobs posteritie. Herein is prophesied the
kingdoms of Christ, in the tyme of the Gospell.

Sing this as the 46 psalme.

YE people all in one accord,
clap handes and che reioyce:

We glad and sing vnto the Lord,
with sweete and pleasaunt voyce.

2 For high the Lord and dreadfull is,
with wonders manifold:

A mighty kyng he is truly,
in all the earth extolde.

3 The people shall he make to be,
vnto our bondage thall:

And vnderneath our feete he shall,
the nations make to fall.

4 For as the heritage he chose,
which we possesse alone:

The flowing worship of Jacob,
hys welbeloued one.

5 Our God ascendeth by on hye,
with joy and pleasaunt noyce:

The Lord goeth by aboue the skye,
with trumpets royall voyce.

6 Sing prayse vnto our God, sing prayse,
sing prayse to our kyng:

For God is kyng of all the earth,
all shalfull prayse sing.

7 God on the heathen raygues and sits,
vpon hys holy thron:

8 The princes of the people haue,
them toynd euery one.

To Abrahams people: for our God
which is exalted hye:

As with a buckler doth defend,
the earth continually.

Magnus Dominus. Psal. xlvii. I. H.

Thanks are giuen to God for the notable deliuer
ancee of Iherusalem from the handes of many

kinges: the 48. psalme of Iherusalem prayd, for that God
is present at all times to defend it: this psalme sees
meth to be made in the tyme of Akas, Iosaphat, as
sa of Ezechia: for then chiefly, was the cite by
foraine princes assailed.

Sing this as the 46. psalme.

Great is the Lord and with great praise,
to be aduanced still:

Within the Citie of our Lord,
vpon hys holy hill.

2 Mount Sion is a pleasaunt place,
it gladdeth all the land:

The Citie of the mighty kyng,
on her northside doth stand.

3 Within the pallaces thereof,
God is a refuge knowen:

For loe the kinges are gathered, and
together eke were gone.

4 But when they did behold it so,
they wondered and they were:

Astonyed much and sodenly,
were dymen backe with feare.

5 Great terror there on earth did fall,
for very woe they cry:

As doth a woman when she shall,
goe trauell by and by.

6 As thou with euerne wynde the ships,
vpon the sea dost beake:

So they were stayd and euen as,
we heard our fathers speake.

7 So in the Citie of the Lord,
we saw as it was to be:

Yea in the Citie which our Lord,
for euer will byhold.

8 O Lord we wayte and doe attend,
on thy good helpe and grace:

For which we doe all tymes attend,
within the holy place.

9 O Lord according to thy name,
for euer is thy prayse:

And thy right hand (O Lord) is full,
of righteousness alwayes.

10 Let for thy iudgements Sion hill,
fulfilled be with ioyes:

And eke of Juda graunt (O Lord)
the daughter to reioyce.

11 So walke about all Syon hill,
yea round about her goe:

And tell the towers that thereupon,
are builded on a tow.

12 And makee you well her bulwarkes al,
behold her towers there:

That ye may tell thereof to them,
that after shalbe here.

13 For this God is our God, our God,
for euermore is hee:

Yea and vnto the death also,
our guydeth shall he be.

Audite hæc omnes. Psal. xlix. T. S.

Gods spirit moueth the consideration of mans liid
shewing, that the weaknesse are not happyest: but
noteth, how all things are ruled by Gods providence
who as he iudgeth these worldly iustices to merles
sing raygues: so doth he preferre hys, a will ce-

ptained

ward them in the day of the resurrection. 1. Thes. 1.

Sing this as the 45. Psalme.

All people harken and geue care,
to that that I shall tell:

2 Both hygh and low both rich and poore,
that in the world doe dwell.

3 For why? my mouth shall make disc:
of many things rightwise: (course
In vnderstanding shall my hart,
his study exercise.

4 I will enclayne myne eares to know,
the parables to darke:

And open all my doubtfull speech,
in Answer on my heape.

5 Why should I feare afflictions,
or any carefull toyle:

Or els my foes which at my heeles,
are plect my lyfe to spoyle:

6 For as for such as riches haue,
wherein their trust is most:

And they which of their treasures great
themselues do brag and boast.

7 There is not one of them that can,
hys brothers death redeeme:

Or that can geue a price to God,
sufficient for hym.

8 It is to great a price to pay,
none can thereto attayne:

9 Or that he might hys lyfe prolong,
or not in graue remayne.

10 They see wise men as well as foolcs,
subiect vnto deathes handes:
And beyng dead straungers possesse
their goods, their rentes, their landes.

11 Their care is to buyle houses fayre,
and so determine life:

To make their name right great in earth,
for euer to endure:

12 Yet shall no man alwayes enjoy,
hygh honoz wealth and rest:

But shall at length tast of deathes cup,
as well as the brute beest.

The second part.

13 And though they try their foolishhe
to be most lewd and bayne: (thoughts,
Their Children yet approue their talkc,
and in lyke figne remayne.

14 As sheepe into the foldes are brought,
so shall they into geaue:

Death shall them eate and in that day,
the iust shall Lordship haue.

15 Their image and their royall port,
shall fade and quite decay:

When as from house to pit they pass,
with woe and wele away.

16 But God will surely preserve me,
from death and endles payne:

Because he will of hys good grace,
my soule receaue agayne.

17 If any man waxe wondrous rich,
feare not I say therefore:

Although the glory of hys house,
increaseth more and more.

18 For when he dyeth of all these things,
nothing shall be receiue:

Hys glory will not follow hym,
hys pompe will take her leaue.

19 Yet in thys lyfe he takes hymselfe,
the happyest vnder sunne:

And others lyke wise flatter hym,
saying all is well done.

20 And presuppose, he lyue as long,
as did hys fathers othe:

Yet must he needes at length geue place,
and be brought to deathes fould.

21 Thus man to honoz God hath cald.
yet doth he not consider:

But lyke brute beastes so doth he lyue,
which turne to dust and powder.

Deus Deorum . Psal. L. I. H.

The prophetieth how God will call all nations by
the Gospell, and require no other sacrifice of hys
people, but confession of hys benefices, and thanks
geuing and how he desireth all such as seeme; ge-
lous of ceremonies, and not of the pure word of
God onely.

The mighty God, the eternall hath

thus spoke: And all the world, he will

call and prouoke: Even from the East,

and so forth to the west. 2. fro toward

Ston which place hym liketh best, God

will appeare in beauty most excellent

3. Our God will come, before that

long time be spent,

Denouncing fire,

shall goe before hys face,

A great tempest

shall round about hym trace:

4 Then shall he call:

the earth and heauens byght

To iudge hys folke,
with equitie and right,
5 Saying go to,
and now my Sayntes assemble,
My peace they keepe,
their giftes do not dissemble,
6 The heauens shall
declare hys righteousness,
For God is iudge,
of all thinges more and les,
7 Heare my people,
for I will now reueale.
Lift Iſraell.
I will thee nought conceale,
Thy God, thy God,
am I, and will not blame thee:
8 For geuing not
all manner offerings to me.
9 I haue no neede,
to take of thee at all:
Boates of thy folke,
or calfe out of thy Gail,
10 For all thy beastes,
are myne within the woodes,
On thousandes hilles,
cattell are myne owne goodes.
11 I know for myne,
all byrdes that are on mountaynes.
All beastes are myne,
which haunt the fieldes & fountaynes.

12 Hungry if I were.
I would not thee it tell:
For all is myne,
that in the world both dwell.
13 Eate I the flesh,
of great Bulles or Bullockes:
Or drinke the bloud,
of Boates and of the flockes?
14 Offer to God
praise and hartie thankesgeuing,
And pay thy bowes,
vnto God eternelving.

15 Call vpon me,
when troubled thou shalt be:
Then will I help,
and thou shalt honor me,
16 To the wicked,
thus sayth the eternall God,
Why doest thou preach,
my lawes and beſſes abroad?
Seeing thou haſt,
them with thy mouth abused,
17 And hateſt to be,
by diſcipline reformed.

My wordes I ſay,
thou doeſt recte and hate:
18 If that thou ſee
a theefe, as with thy mate,
Thou runneſt with hym,
and ſo your pray do ſeete,
And are all one,
with bandes and ruffians eke,

19 Thou geueſt thy ſelfe,
to backbite and to ſlaunder:
And how thy tongue
deceiueſt, it is a wonder.
20 Thou ſitteſt, muſing,
thy brother how to blame:
And how to put
thy mothers ſonne to ſhame.
21 Theſe thinges thou doſt,
and whileſt I held my tongue,
Thou doſt me iudge,
(becauſe I ſayd ſo long)
Lyke to thy ſelfe,
yet though I keepe long ſilence,
Once ſhalt thou ſeele,
of thy wronges miſt recompence.
22 Conſider this,
ye that forget the Lord,
And feare not when,
he threatneth with hys word,
Leaſt without help,
I ſpoyle you as a pray,
23 But he that thankes
offeth, prayeth me aye,
Sayth the (Lord God)
and he that walketh this trace,
I will hym teach,
Gods ſauing health to embrace.

An other of the ſame I. H.

T

the earth below likewise:

He will call forth to iudge and try,
his folke he doth deuise.

5 Bring forth my sayntes (sayth he,) my saythfull flock so deare:

Which are in bond and leagwe with me,
my law to loue and feare.

6 And when those thynges are tryde,
the heauens shall reioyde

That God is iust and all must bide
the iudgement of the Lord.

7 My people O geue heed,
I sauell to thee I cry:

I am thy God thy helpe at need,
thou canst it not deny.

8 I doe not say to thee,
thy sacrifice is slacke:

Thou offerdest dayly vnto me,
much more then I doe lack.

9 Thinkest thou that I do need,
thy cattell young or old?

O: els so much desire to feed?
on Goates out of thy fold.

10 Slay all the beastes are myne,
in woodes that eat their fill:

And thou had more of neat and kene,
that run wild in the hilles.

The second part.

11 The birdes that build on hye,
in hilles and out of sight:

And beastes that in the feldes do lye,
are subiect to my might.

12 Then though I hungerd sore,
what need I ought of thine?

Sith that the earth with her great store,
and all therein is mine.

13 To Bulles flesh haue I mind,
to eat it doost thou thinke?

O: such a sweetnes do I finde,
the bloud of Goates to drinke?

14 Goe to the Lord his prayse,
with thanks to him apply:

And see thou pay thy bowes alwayes,
vnto thy God most hye.

15 Then seek and call to me,
when ought would worke the blame:

And I will sure deliuer thee,
that thou mayst prayse my name.

16 But to the wicked trayne,
which talke of God ech day:

And yet their workes are foule and bayne,
to them the Lord will say:

17 With what a face darrest thou,
my word once speake or name?

Why dost thou talke my law allow?
thy deedes depe the same.

18 Wheras for to amend
thy life thou art so slack:

My word the which thou doost pretend,
is cast behind thy back.

The third part.

19 When thou a thefe doost se,
by theft to liue in wealthy:

With hym thou runst and doost agre,
likewise to thine by stealth.

20 When thou doost them beholde,
that wiues and maidens defile:

Thou likst it well and warest bolde,
to vse that life most vile.

21 Thy lips thou doest apply,
to flaunder and defame:

Thy tongue is taught to craft and lye,
and doth still vse the same.

22 Thou studiest to reuile,
thy frendes to thee so neere:

With flaunder thou wouldest needes defile
thy mothers sonne so deare.

23 Hereat while I do winke,
as though I did not see:

Thou goest on still, and so doost thinke
that I am like to thee.

24 But sure I will not let,
to strike when I begin:

Thy faultes in order I will set,
and open all thy sinne.

25 Make this I you require,
that haue not God in mind:

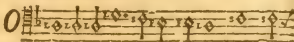
Least when I plague you in mine ire,
your help be far to finde.

26 He that both geue to me,
the sacrifice of praye:

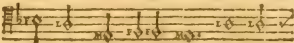
Doth please me well, and he shall see
to walke in godly wayes.

I. Miserere mei. Psal. Li. W. W.

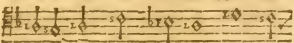
David rebuked by the prophet Nathan for his great offences, acknowledged the same to god, protesting his naturall corruption. wherfore he prayeth God to forgive his finnes, and renew in hym his holp spirit. promising that he will not be unthankfull of those great graces. finally, fearing least God would punish the whole Church for his fault, he requreth that he would rather increase his graces towards the same.



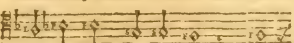
Lord consider my distresse, and now



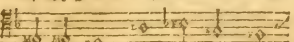
with speed some pitie take. My finnes



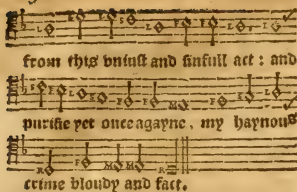
deface, my faultes redresse, good Lord



for thy great mercyes sake. 2 W ash



me (O Lord) and make me cleane
D. I. from



3 Remorse and sorrow do constrainē,
me to acknowledge myne excelle;
My sinne alas doth stil remayne.
before thy face without release.
4 For the alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
yet werethy iudgements iust and right

5 It is to manifest alas,
that first I was concealed in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein.

6 Also behold Lord thou doost loue,
the inward truth of a pure hart:
Therefore thy wisdome from aboue,
thou hast reueald me to conuert.

7 If thou with flap purge this blot,
I shall be cleaner then the glas:
And if thou wash away my spot,
the snow in whitenes shall I passe.

8 Therefore O Lord such toy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swagde for my trespass

9 Turne back thy face and frowning ire,
for I haue felt inough thy hand:
And purge my sinne I thee desire,
which do in number passe the sand.

10 Make new my hart within my brest,
and frame it to thy holy will:
Thy constant spirite in me let rest,
which may these raging enemies kil.

The second part.

11 Cast me not Lord out from thy face,
but speedely my torments end:
Take not from me thy spirite and grace,
which may from daungers me defend.

12 Restore me to those ioyes agayne,
which I was wont in thee to finde:
And let me thy free spirite receyue,
which vnto thee may direct my mind.

13 Thus when I shall thy mercies know
I shall instruct others therein:
And men that are likewise brought loe,
by mine ensample shall sine sinne.

14 O God that of my health art Lord,
forgue me this my bloudy vice,
My hart and tongue shall then accord
to sing thy mercyes and iustice.

15 Touch thou my lips my tongue vnto,

O Lord which act the onely say:
And then my mouth shall testifie,
thy wondrous workes & prayse alway
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest thou none.

17 The heavy hart the mind opprest,
O Lord thou neuer doost relect;

And to speak truth it is the best,
and of all sacrifice the effect.

18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ierusalem thy grace,
build vp thy walles and loue it still,

19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Yea values and many other things,
vpon thine altar will we lay.

An other of the same by T.N.

Sing this as the Lamentation.

HAue mercy on me (God) after,
thy great abundant graces
After thy mercies multitude,
do thou my sinnes deface.

2 Yet wash me more from mine offence,
and cleanse me from my sinne:
For I doe know my faulces and still,
my sinne is in myne eyen.

3 Agaynst the thee alone, I haue,
offended in this case:
And euill haue I done before,
the presence of thy face.

4 That in the thinges that thou doost say,
vpriht thou mayst be tryde:
And eke in iudging, that the dome
may passe vpon thy side.

5 Behold in wickednes my kind,
and shapē I did receaue:
And loe my sinfull mother eke,
in sinne did me conceaue.

6 But loe the truth of inward partes,
is pleasant vnto thee:
And secrets of thy wisdome thou
reuealed hast to me.

7 With hyssop Lord, bespyinkle me,
I shall be cleansed so:
Yea wash thou me, and so I shall
be whiter then the snow.

8 Of ioy and gladnes make thou me,
to heare the pleasing boyce:
That so the hyssop bones, which thou
hast broken may reioyce.

9 From the beholding of my sinnes,
Lord turn away thy face:
And al my beddes of wickednes,
doe vtterly deface.

10 O God create in me a hart
vnsported in thy sight:

And

And che with in my bowels Lord,
renew a stabled spūte.

- 21 He cast me from the sight nor take,
thy holy spūte away:
The comfort of thy sauing help,
geue me agayne I pray.
22 With thy free spūte establish me,
and I will teach theretoze
Sinners thy wayes, and wicked shall
be turnd vnto thy loze.

The second part.

- 23 O God that art my God of helth,
from bloud deliuer me:
That prayles of thy righteounes,
my tongue may sing to thee.
24 My lips that yet fast closed be,
do thou O Lord vnloze:
The prayles of thy maiestie,
my mouth shall to disclose.
25 I would haue offred sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be.
26 A troubled spūte is sacrifice,
delightfull in Gods eyes:
A broken and an humbled hart,
God thou wilt not despise.
27 In thy gad thyll deale gently Lord,
to Sion, and withall
Straunt that of thy Jerusalem,
byheard may be the wall.
28 Burnt offerings, giftes, and sacrifice,
of iustice in that day:
Thou shalt accept and calues they shall,
vpon thine altar lay.

Quid gloriaris. Psal. Lii. I. H.

David describeth the arrogant tyranny of Doeg
Sauls chief shepheard, who by false surmises cau-
sed Abimelech, and the Pyreles to be slayne. Hee
prophesieth his destruction, encourageth the faith-
full to trust in God, who most sharply retriengerh
his and remembereth thanks for deliuerance. Heres
in is typely set forth the kingdome of Antichrist.

W

Thy doost thou Tyrant boast

abroad, thy wicked workes to prayse?

Doest thou not know there is a God

whose mercyes last alwayes? 2. Why

doest thou mynde yet still deuise, such

wicked wiles to warpe? Thy tounge

vntrue in forging lyes, is like a ra-

four sharp.

3 On mischief why sett thou thy minde,

and wilt not walke byright:

Thou hast more lust false tales to finde,

then bring the truth light.

4 Thou doost delight in fraud and guyle,

in mischief bloud and wrong:

Thy lips haue learn'd the flattering stile,

O false deceitfull tongue.

5 Therefore shall God for euer confound,

and pluck thee from the place:

Thy seed roote out from all the ground,

and so shall thee deface.

6 The iust when they behold thy fall,

with feare will prayse the Lord:

And in reproch of thee withall

cry out with one accord.

7 Behold the man which would not take,

the Lord for his defence:

But of his goodnes his God did make,

and trust his corrupt sence.

8 But I an Olue freely and greene,

will spring and spread abroad:

For why my trust all tymes hath bene,

vpon the liuing God.

9 For this therefore will I geue prayse,

to thee with hart and boyce:

I will set forth thy name alwayes,

wherein thy sayntes reioyce.

Dixit in spiens. Psal. Liii. I. H.

David describeth the crooked nature, the crueltye
and punishment of the wicked, when they look not
for it, and desireth the deliuerance of the Godlye
that they may reioyce.

Sing this as the 46. Psalme.

The foolish man in that which he,

within his hart hath sayd:

That there is any God at all,

hath bitterly denyd.

2 They are corrupt, and they also,

a hainous worke hath wrought:

Among them all there is not one,

of god that worketh ought.

3 The Lord lookt down on fomes of men

from heauen all abroad:

To see if any were that woulde,

be wise and seek for God.

4 They are all gone out of the way,

they are corrupted all:

There is not one doth any good,

In.

there

there is not one at all.

- 5 Do all the wicked workers know,
that they doe feed vpon
My people as they feed on bread,
the Lord they call not on.
6 Euen there they were affrayd and stood,
with trembling all dismayd:
Whereas there was no cause at all,
why they should be affrayd.
7 For God his bones that the besiege,
hath scattered all abroad:
Thou hast confounded them, for they
relected are of God.
8 O Lord geue thou thy people health,
and thou O Lord fulfill:
Thy promise made to Israel,
from out of Syon hill.
9 When God his people shall restore,
that erst was captiue lad:
Then Jacob shall therein reioyce,
and Israel shall be glad.

Deus in nomine. Psal. Liiii. I. H.

David in great danger through Ziphims, calleth
vpon God to destroy his enemies, promising sacri-
fice for his deliuerance.

Sing this as the 46 psalme.

- GOD saue me for thy holy name,
and for thy goodnes sake:
Vnto the strength Lord of the same,
I do my cause betake.
1 Regard O Lord and geue an eare,
to me when I do pray:
Bow downe thy selfe to me and heare,
the wordes that I do say.
2 For strangers by agaynst me rise,
and tyrantes bere me still:
Which haue not God before their eyes,
they seek my soule to spill.
3 But loe my God doth geue me ayd
the Lord is stayghr at hand:
With them by whom my soule is stayd,
the Lord doth euer stand.
4 With plagues repay agayne all those,
for me that lye in way:
And with thy truth destroy my foes,
with their owne snare and bayt.
5 An offering of free hart and will,
then I to thee shall make:
And prayse thy name, for therein still
great comfort I do take.
6 O Lord at length do set me free,
from them that craft conspire:
And now mine eye with ioy doth see,
on them my hartes desire.

Exaudi Deus Psal. Lv. I. H.

David in great distress, complaineth of Sauls en-
uie and falshood of hys familiar acquaintance,
effectually mouing the Lord to pittie hym. Then
assured of deliuerance, he setteth forth the grace
of God, as if he had already obtained hys request,

Sing this as the 46. Psalme.

- O God geue eare and doe apply,
to heare me when I pray,
And when to thee I call and cry,
hide not thy selfe away.
1 Take heed to me graunt my request,
and answer me agayne:
With playntes I pray full sore oppress,
great griefe doth me contrayne.
2 Because my foes with threatnes & cries,
oppresse me through despite:
And so the wicked fort the wise,
to bere me haue delight.
3 For they in counsell do conspire,
to charge me with some ill:
So in their hasty wrath and ire,
they doe pursue me still.
4 My hart doth faynt for want of breath,
it panteth in my brest:
The terrors and the dread of death,
do worke me much distress.
5 Such dreadfull feare on me doth fall,
that I therewith do quake:
Such horror whelmeth me with all,
that I no sight can make.

- 7 But I do say, who will geue me,
the swift and pleasure wings
Of some sayre Dove, that I may flie,
and rest me from these things?
8 Loe then I would go far away,
to flie I will not cease:
And I would hide my selfe and stay,
in some great wildernes.
9 I would be gone in all the hast,
and not abide behind:
That I were quite and ouerpast,
the blastes of boystrous winde.
10 Wend them Lord and from them pull
their diuellish double tongue.
For I haue spide their citie full,
of rapine, strife, and wrong.
11 Which things both night & day through
do close her as a wall: out
In midst of her is mischief stout,
and sorrow eke withall.
12 Yet many partes are wicked playne,
her deedes are much to bile:
And in her streetes there doth remaine,
all crafty fraude and guile.

The second part.

- 13 If that my foes did seek my bane,
I might it well abide:
From open enemies check and blame,
some where I could me hide.
14 But thou it was my fellow deare,
which friendship did pretend:
And dost my secret counsel heare,
as my familiar friend.
15 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke,
with in the house of God.

16 Let death in hast vpon them fall,
and send them quick to hell:
For mischief raygneth in their hall,
and parloure where they dwell.

17 But I vnto my God do cry,
to him for helpe I flye:
The Lord doth heare me by and by,
and he doth succour me.

18 At morning noone and euening tyde,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.

19 To peace he shall restore me yet,
though warre be now at hand:
Although the number be full great,
that would agaynst me stand.

20 The Lord that first and last doth raigñ,
both now and euermore:
Will heare, when I to him complayne,
and punish them full sore.

21 For sure there is no hope that they,
to turne wyl once accord:
For why? they will not God obey,
nor do not feare the Lord.

22 Wpo their friends they layd their hāds
which were in couenant knit:
Of friendship to neglect the bandes,
they passe or care no whit.

23 While they haue war within their hart
as butter are their wordes:
Although their wordes were smoth as oile
they cut as sharpe as swordes.

24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thral to see.

25 But God shall cast them deep in pit,
that thirst for bloud alwayes:
He will no guilefull man permit,
to liue out halfe his dayes.

26 Though such be quite destroyd & gone
in thee (O Lord) I trust:
I shall depend thy grace vpon,
with all my hart and lust.

Miserere mei. Psal. Lvi. I.H.

David being brought to Achis the king of Gath, 2 Samu. 21. 12. complayneth of his enemies, demandeth succour, trusteth in God and promiseth to performe his bowes which was to prayse God in hym Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me ech houre.

2 Myne enemies dayly enterpise,
to swallow me out right:
To fight agaynst me many rise,
O thou most hye of might.

3 When they would make me most
with boasts & brags of pride; afraid
I trust in thee alone for ayd,

by thee will I abyde.

4 Gods promise I do mind and prayse,
O Lord I stick to thee:
I do not care at all assayes,
what flesh can do to me.

5 What things I either did or spake,
they wylt th'm at their will:
And all the counsell that they take,
is how to wyke me ill.

6 They all consent themselves to hyde,
close watch for me to lay:
They spy my pathes and snares haue tide,
to take my lyfe away.

7 Shall they thus scape on mischief set,
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.

8 Thou seest how oft they make me flye,
and on my teares doost look:
Releue them in a glas by the,
and wite them in thy booke.

9 When I do call vpon thy name,
my foes away do start:
I well perceaue it by the same,
that God doth take my part.

10 I glory in the word of God,
to prayse it I accord:
With ioy will I declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.

12 I will performe with hart so free,
to God my bowes alwayes:
And I (O Lord) all tymes to thee,
will offer thanks and prayse.

13 My soule feo death thou doost defend
and keep my feet bynight:
That I before thee may ascend,
with such as lue in light.

Miserere. Psal. Lvii. I.H.

David in the desert of Ziph betrayed by the inhabitanes, and in the same Caue with Saul, calleth vnto God, with full confidence that hee will performe his promise, and shew his glory in heauen & earth against the cruell enemies. Therefore he reas dereth laud and prayse.

Sing this as the 44 Psalme,

TAKE pty for thy promise sake,
haue mercy Lord on me:
For why my soule both her betake,
vnto the helpe of thee.

2 Within the shadow of thy wings,
I set my selfe full fast:
Till mischief, malice, and like things,
be gon and ouerpast.

3 I call vpon the God most hye,
to whom I stick and stand:
I meane the God that will stand by,
the cause I haue in hand.

4 From heauen he hath sent his ayd,
to saue me from their sight:
That to deuour me haue allayd,
his mercy truth and might.

5 I led my life with Lyons fell,
all set on warth and ire:
And with such wicked men I dwell,
that feed like flames of fire.

6 Their teeth are speeres and arrowes
as sharpe as I haue sen: long
They wound & cut with their quick tongue
like swoydes and weapons hene.

7 Set vp and shew thy selfe O God,
aboue the heauens bright:
Exalt thy prayse in earth abroad,
thy maiesty and might.

8 They lay theyr net and do prepare,
a praye cause and pit:
Wherein they think my soule to snare,
but they are fallen in it.

9 My hart is set to laud the Lord,
in him to toy alwayes:
My hart I say doth well accord,
to sing his laud and prayse.

10 Awake my toy awake I say,
my Lute, my Harpe, and string
For I my selfe before the day,
will rise, reioyce, and sing.

11 Among the people I will tell,
the goodnes of my God:
And shew his prayse that doth excell,
in heathen landes abroad.

12 His mercy doth extend as farre,
as heauens all are hye:
His truth as high as any starre,
that standeth in the skye.

13 Set forth and shew thy selfe abroad,
aboue the heauens bright:
Exol thy prayse on earth abroad,
thy maiestic and might.

Si verè vtique. Psal. Lviii. I. H.

The describeth hys malicious enemies Sauls flatters, who secretly and openly sought his destruction, from whom he appealeth to Gods iudgment shewing that the iust shall reioyce, at the punishment of the wicked to Gods glory

Sing this as the 44. Psalme.

Ye rulers which are put in trust,
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing need or might?

2 Nay in your hartes ye make and muse
in mischief to consent:
And where you should true iustice vse,
your handes to bribes are bent.

3 This wicked fox from their byath day,
haue erred on this wise:
And from their mothers wombe alway,
haue bled craft and lyes.

4 In them the poyson and the breath,
of Serpentes doth appeare:

Yea like the Adder that is deafe,
and fast doth stop his care.

5 Because he will not heare the voyce,
of one that charmeth well:
No though he were the chiefe of choyse,
and did therein excell.

6 O God breake thou their teeth at once,
within their mouth throughout:
The tusas that in their great chaw bones
like Lyons whelpes hang out.

7 Let them consume away in wast,
as water runs forth right:
The yastres that they doe shoot in hast,
let them be broke in sight.

8 As Snayles do wast within the shell,
and into slime do run:
As one before his tyme that fell,
and neuer saw the sun.

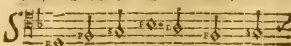
9 Before the thornes that now are yong,
to bushes big shall shall grow:
The thornes of anger waxing strong,
shall take them ere they know.

10 The iust shall toy it doth them good,
that God doth vengeance take:
And they shall wash their feet in bloud,
of them that him forsake.

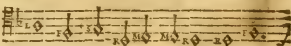
11 Then shall the world shew forth and tel
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. psal. Lix. I. H.

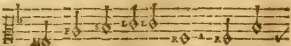
David in great danger of Saul, who sent to slay him in hys bed declareth hys innocency and thier surp, praying God to destroy al malicious sinners, who liue for a tyme to exercise hys people, but in the end continue in hys warth, to Gods glory. for this he singeth prayse to god assured of his mercies



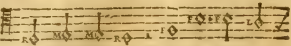
Ende ayde and saue me from my



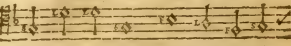
foes, O Lord I pray to thee: Defend



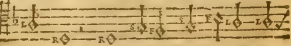
and keepe me from all those, that rife



and serue with me. 2. O Lord preserue



me from those men, whose doynges are



not good: And let me sure & safe from them



them, that thirsteth after blood.

3 For loe they waite my soule to take,
they rage agaynst me still:
Yea for no fault that I did make,
I neuer did them ill.

4 They ran and doe themselves prepare,
when I no whit offend:
Arise and saue me from the snare,
and see what they intend.

5 O Lord of hostes of Israel,
arise and strike all landes:
And put none that doe rebell,
and in their mischiefe standes.

6 At night they sitre and seeke about,
as houndes they howle and grinne:
And all the cite cleane throughout,
from place to place they renne.

7 They speake of me with mouth alway,
but in their lips were swordes:
They greed my death and then would say,
what none doth heare our wordes.
8 But Lord thou hast their wayes espyde,
and laught thereat apace:
The beathen folke thou shalt deride,
and mock them to their face.

9 The strength that doth my foes with
O Lord doth come of thee: stand
My God, he is my helpe at hand,
a fort of fence to me.

10 The Lord to me doth shew his grace,
in great aboundant still:
That I may see my foes in case;
such as my hart doth will,

The second part.

11 Destroy them not at once O God,
least it from mind doe fall:
But with thy strength bryue them abroad,
and so consume them all.

12 For their ill wordes and truthles tong,
confound them in their pride:
Their wicked othes with lyes and wrong,
let all the world deride.

13 Consume them in thy wrath (O Lord)
that nought of them remaine:
That men may know throughout þ world
that Jacobs God doth raygne.

14 At euening they returne apace,
as dogs they grin and cry:
Throughout the streetes in euery place,
they runne about and spy.

15 They seek about for meat I say,
but let them not be fed:
Nor finde a house wherem they may,
be bold to put their head.

16 But I will shew thy strength abroad,
thy goodness I will prayse:
For thou art my defence and God,
at need in all assayses,

17 Thou art my strength thou hast me
O Lord I sing to thee: (sayd,
Thou art my fort, my fence, and ayd,
a louing God to me.

Deus repulisti. psal. Lx. I.H.

David now king ouer Iudah, after many victo-
ries sheweth by euident signes, that God elected
hym king, assuring the people that god wul prosper
them, if they approue the same. After he prayeth
vnto God to finish that that he had begun.

Sing this as the 3 psalme.

O Lord thou didst vs cleane forsake,
and scatterest vs abroad:
Such great displeasure thou didst take,
returne to vs O Lord.

2 Thy might doth moue the land so sope,
that it in sunder brake:
The hurt therof O Lord restore,
for it doth bow and quake.

3 With heauy chaunce thou plaguest thus
the people that are thine:
And thou hast geuen vnto vs,
a drink of deadly wine.

4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keep and saue,
thy folke that fauour thee:
That they thy help at hand may haue,
O Lord graunt this to me.

6 The Lord did speake from his owne
this was his ioyfull tale: place
I will deuide Sichem by pace,
and met out Succoths vale.

7 Giliad is geuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my law doth Iuda gyde.

8 In Moab I will wash my feet,
ouer Edome throw my shoe:
And thou Palestina oughtest to seek,
for saue me vnto.

9 But who shall bring me at this tide,
vnto the City strong:
Or who to Edome will me gyde,
so that I go not wrong.

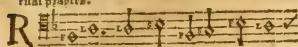
10 Wilt thou my God which didst forsake,
thy folke their landes and castles:
Our wares in hand thou wouldest not
nor walke among our hostes. (ake,

11 Beue ayd, O Lord, and vs relince,
from them that vs dayne:
The helpe that hostes of men can geue,
it is but all in bayne.

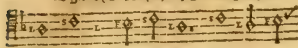
12 But though our God we shall haue,
to take great things in hand: might
He will read downe and put to flight,
all those that vs withstand.

Exaudi Deus. Psal. Lxi I.H.
Dauid. Iohannes

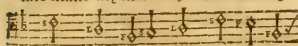
Whether he were in daunger of the Ammonites, or
priestled of Absalon, here he crieth to be deliuered,
and comforted in his kingdome, promising perpetu-
rual prayles.



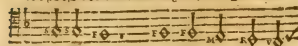
Regard (O Lord) for I complayne,



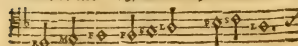
and make my sute to thee: Let not my



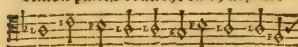
wordes returne in bayne, but geue an



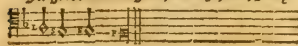
care to me. 2. From of the coastes and



vtmost partes of all the earth abroad:



In grief and anguish of my hart, I cry



to thee (O God.)

3 Upon the rock of thy great power,
my woefull mind repose:

Thou art my hope my fort and tower,
my fence against my foes.

4 Within thy tent I lust to dwell
for euert to endure:

Under thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:

With godly giftes will he reward,
all them that feare his name.

6 The king shall be in health mayntayne
and so prolong his dayes:

That he from age to age shall raygne,
for euermore alwayes.

7 That he may haue a dwelling place,
before the Lord for ay:

O let thy mercy, truth, and grace
defend him from decay.

8 Then shall I sing for euert still,
with prayle vnto thy name:

That all my bowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxii. I. H.

David declareth by example, and name of god that
he and all people must trust in God alone, saying
that all without God goeth to nought, who onely
is of power to saue, and that he rewardeth man ac-
cording to hys workes.

Sing this as the 61. psalme.

My soule to God shall geue good heed,
and him alone intend:

For why? my health and hope to speed,
doth whole in him depend:

2 For he alone is my defence.
my rock my health and ayd:

He is my stay that no pretence,
shall make me much dismay.

3 O wicked folke how long will ye,
ble crastes? sure ye must fall:

For as a rotten hedge ye be,
and like a crottering wall.

4 Whom God doth loue ye seek alwayes,
to put him to the worke:

Ye loue to lye with mouth ye prayse,
and yet your hart doth curle.

5 Yet still my soule doth whole depend,
on God my chiefe desire:

From all false feates me to defend,
none but him I require.

He is my rock my strength my tower,
my health is of his grace:

6 He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:

My fort, my strength, my stay, my wealth
God is mine onely trust.

8 Oh haue your hope in him alway.
ye folke with one accord:

Poure out your hartes to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a sleight:

With things most bayne do them compare,
for they can keep no weight.

10 Trust not in wrong, robbery, or stealth
let bayne delights be gone:

Though goddes well got flow in with
set not your hartes thereon. wealth

11 The Lord long sith one thing did tell,
which here to mind I call:

He spake it oft I heard it well,
that God alone doth all.

12 And that thou Lord art good and kind,
thy mercy doth exceed:

So that all sores with thee shall finde,
according to their deed.

Deus Deus meus. Psal. Lxiii. T. S.

David after hys daunger of Ziph, geneth thanks
to God for hys wonderfull deliuerance, in whose
mercyes he trusteth euen in the midst of miserie:
prophecying the destruction of Gods enemies, and
contrariwise happines to all them that trust in
the Lord. i. Samuel. ix.

Sing this as the 44. psalme.

O God my God I watch betyme,
to come to thee in haie:

For why my soule and body both,
doe thirst of thee to taste.

And in this barayne wilderness,
where waters there are none:

My fleshy is parcht for thought of thee,
for thee I wily alone.

2 That

1 That I might see yet once agayne,
thy glory, strength, and might:
As I was wont it to behold,
within thy temple bright.
2 For why thy mercyes far surmount
this life and merched dayes:
My lips therfore shall geue to thee,
due honor, laud and prayse.
4 And whylest I liue I will not sayle,
to worship the alway:
And in thy name I shall lift vp,
my handes when I do pray.
5 My soule is fild as with marow,
which is both far and sweet:
My mouth therfore shall sing such songes
as are for the most meet.

7 When as in bed I thinke on thee,
and eke all the night ryde:
For vnder couert of thy wings,
thou art my ioyfull gyde.
8 My soule doth surely stick to thee,
thy right hand is my power:
9 And those that seek my soule to stroy,
them death shall soone deuour,
10 The sword shall them deuour echone,
their carcases shall feed:
The hunger fiores which do run,
their pray to seek at need.
11 The king and all men shall reioyce,
that do professe Gods word:
For lyers mouthes shall then be stopt,
which haue the truth disturbd.

Exaudiat deus. Psal. Lxiiii. I.H.

David prayeth agaynst the false reporters and flandersers, he declarerh their punishment and destruction, to the comfort of the iust and the glory of God.

Sing this as the 18. psalme.

O Lord vnto my boyce geue eare,
with playntes when I do pray:
And rid my life and soule from dread,
of foes that threat to slay.
2 Defend me from that sort of men,
which in deceftes do lurke:
And from the frowning face of them,
that all ill feates do worke.
3 Who whet their tonges as we haue seene
men whet and sharpe their swordes:
They shoot abroad their arrowes keene,
I meane most bitter wordes.
4 With pryncs sleight shot they their shaft
the vpright man to hit:
The iust vnware to strike by craft,
they care of feare no whit.
5 A wicked word haue they decreed
in counsell thus they cry:
To vse decent let vs not dread,
what? who can it not espy?
6 What wayes to hurt they talk & muse
all times within their hart:
They all consult what feates to vse,
ech doth inuent his hart.

7 But yet all this shall not auail,
when they thinke least vpon:
God with his dart shall sure assayle,
and wound them every one. (withall)
8 Their craftes and their ill tongues
shall worke themselves such blame:
That they which then behold their fall,
shall wonder at the same.
9 Then all that see and know right well,
that God the thing hath wrought,
And prayse his worthy workes and tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and boyce,
whose hart is pure and right.

Te decet hymnus. Psal. Lxv. I.H.

2 Thanks geuing vnto God by the saythfull, who are signified by Zion, and Ierusalem, for the choyse, sing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. psalme.

Thy prayse alone O Lord doth raygne,
in Syon thine owne hill:
Their bowes to thee they doe maintayne,
and their behestes fulfill.
2 For that thou doest their prayer heare,
and doest thereto agre:
Thy people all both farre and neare,
with trust shall come to thee.
3 Our wicked lyfe so farre excedes,
that we should fall therein:
But Lord forgeue our great misdoedes,
and purge vs from our sinne.
4 The man is blest whom thou doest chuse
within thy courtes to dwell:
Thy house and temple he shall vse,
with pleasures that excell.
5 Of thy great iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coastes lyke wise.
6 With strength thou art best about,
and compass with thy power:
Thou makest the mountaynes strong and
to stand in euery shower. (Mount,
7 The swelling seas thou doest awage,
and make their streames full still:
Thou doest restrayne the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
shall bread the signes to see:
Which moone and euening with great
do passe with prayse to thee. (myrrh,
9 When that the earth is chopt and dry,
and thyrsteth moze and moze:
Then with the drops thou doest apply,
and much increase her stoz.
10 The floud of God doth ouerflow,
and so doth cause to spring:

The

The seede and come which men doe sow,
for he doth guide the thing.

11 With wet thou doest her furrowes fill,
whereby her cloods doe fall:

Thy drops to her thou doest distill,
and bleste her fruites withall.

12 Thou doest the earth of thy good grace
with fayre and pleasaunt crop:

Thy cloudes distill their dew apace,
great plenty they doe drop.

13 Whereby the desert shall beginne,
full great increase to bring:

The little hilles shall toy therein,
much fruit in them shall spring.

14 In places playne the flock shall feede,
and couer all the earth:

The bullockes with corne shall so excēde,
that men shall sing with mirth.

Iubilate Deo. Psal. lxvi. T.S.

The church telleth to praise the Lord, in his wonderfull
works. He setteth forth the power of God to affray
rebels, and sheweth Gods mercy to Israel, ad to
prouoke all men to heare, and prayse his name.

Sing this as the 68 psalme.

Ye men on earth in God reioyce,
with prayse set forth his name:

Extoll his might with hart and voyce,
gēue glory to the same.

2 How wonderfull (O Lord) say ye,
in all thy workes thou art:

Thy foes for feare doe like to thee,
full soye agaynst their hart.

3 All men that dwell the earth through-
doe prayse the name of God: (out,

The laud thereof the world about,
is shewed and set abroad.

4 All folke come forth behold and see,
what thinges the Lord hath wrought,

Marke well the wondrous workes that
for man to pas hath brought. (he,

5 The layd the sea lyke heapes on hye,
therein a way they had:

On sore to passe both fayre and dry,
whereof their hartes were glad.

6 His might doth rule the world alway,
his eyes all thing behold:

All such as would him disobey,
by him shall be controulede.

7 Ye people gēue unto our God,
due laud and thankes alwayes:

With ioyfull voyce declare abroad,
and sing unto his prayse.

8 Which doth indue our soule with lyfe,
and it preserve with all:

He stayeth our feete so that no strife,
can make vs slip or fall.

9 The Lord doth proue our dedes with
if that they will abide: (fire,

As workemen doe when they desire,
to haue their metallis tryde.

10 Although thou suffer vs so long,

in prison to be cast:

And there with chaines and fetters strong
to ly in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ryde and raygne:

Though we through fire and water runne,
of bereu grieve and payne.

12 Yet sure thou doest of thy god grace,
dispose it to the best:

And bring vs out into a place,
to lyue in wealthy and rest.

13 Unto thy house resort will I,
to offer and to pray:

And there I will my selfe apply,
my bowes to thee to pay.

14 The bowes that with my mouth I
in all my grieve and smart: (speake,

The bowes (I say) which I did make,
in dolor of my hart.

15 Burnt offerings I will gēue to thee,
of Oxen fat and Rammes:

No other sacrifice shall be,
of Bullockes, Goates, and Lambes,

16 Come forth and harken heare full soone
all ye that feare the Lord:

What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth cry:

And thou my tongue make speede apace,
to prayse him by and by.

18 But if I feele my hart with in,
in wicked workes reioyce:

Or if I haue delight to sinne,
God will not heare my voyce.

19 But surely God my voyce hath heard,
and what I doe require:

My prayer he doth well regard,
and graunteth my desire.

20 All prayse to him that hath not put,
nor cast me out of minde:

For yet his mercy from me shut,
which I doe euer finde.

Deus misereatur. Psal. Lxvii. T.S.

A sweete prayer for all the faithful to obtain the
fauor of God and to be lightened with his conser-
nance, to the end that his way & iudgements may
be known throughout the earth. Recypling that
god is the gouernour of all nations.

Sing this as the 25. psalme.

Hauē mercy on vs (Lord,)
and graunt to vs thy grace:

To shew to vs doe thou accord,
the brightnes of thy face.

2 That all the earth may know,
the way to godly wealth:

And all the nations on a row,
may see thy sauing health.

3 Let all the world (O God.)
gēue prayse vnto thy name:

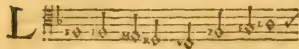
O let the people all abroad,
extoll and laud the same.

4 Through

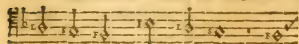
- 4 Throughout the world so wide,
let all reioyce with myght:
For thou with truth and right dost guide,
the nations of the earth.
- 5 Let all the world (O God)
geue prayse vnto thy name;
O let the people all abroad,
extoll and laud the same.
- 6 Then shall the earth increase,
great store of fruite shall fall:
And then our God the God of peace,
shall blesse vs eke withall.
- 7 God shall vs blesse I say,
and then both farre and neare:
The folke throughout the earth alway,
of him shall stand in feare.

Exurgat Dus. Psal. lxviii. T.S.

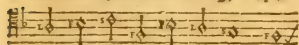
And expresseth the wonderfull mercies of God
towards his people, who by all meanes and most
straunge wayes declareth himselfe to them. Gods
Church therefore by reason of his promises, grace
and his toyes doth extoll all twofold things, where
fore all men are moued to prayse God for euer.



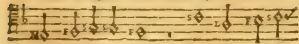
Et God arise, and then hys foes



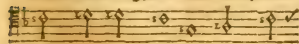
will turn themselves to flight: His



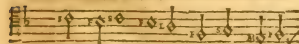
enemies then will run abroade, and



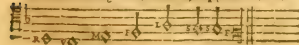
scatter out of sight. 2. And as the fire



doth melt the waxe, and winde blow



smoke away: So in the presence of



the Lord, the wicked shall decay.

- 3 But righteous men before the Lord,
shall hartely reioyce:
They shall be glad and merry all,
and chearefull in their voyce.
- 4 Sing prayse, sing prayse vnto the Lord,
who rydeth on the hie:
Extoll this name of Iah our God,
and him doe magnifie.

- 5 That same is he that is aboue,
within his holy place:
That father is of fatherles,
and iudge of widowes case.

- 6 Thoules he geies and vsue both,
vnto the comfortes:
He bringeth bondmen out of thral,
and rebels to distress.
- 7 When thou didst march before thy folke
the Egyptians from among:
And brought them through the wilderness,
which was both wide and long, (down,
- 8 The earth did quake the rayne poured
heard were great claps of thüder:
The mount Sina spoke in such sort,
as it would cleaue in sunder.
- 9 Thine heritage with drops of raine,
abundantly was waight:
And it so be it barren waxt,
by the it was refreshit.
- 10 Thy chosen flocke both there remaine,
thou hast prepard that place:
And for the pore thou dost prouide,
of thine especiall grace.

The second part.

- 11 God will geue women causes iust,
to magnifie his name:
When as his people triumphes make,
and purchase hure and fame.
- 22 For puissant kinges for all their
shall fly and take the foyles: (power,
And women which remaine at home,
shall helpe to part the spoyle.
- 13 And though you were as black as pots
your hew should pas the dowe:
Whose winges and fethers same to haue,
silver and golde aboue.
- 14 When in this land God shall triumph,
ouer kinges both hye and low
Then shall it be lyke Salmon hill,
as whye as any snow.
- 15 Though Basan be a fruitfull hill,
and in hight others passe:
Yet Sion Gods most holy hill,
doth farre excell in grace:
- 16 Why brag ye thus ye hills most hye,
and leape for pryde together:
This hill of Sion God doth loue,
and there will dwell for euer?
- 17 Gods army is two millions,
of warriors god and strong:
The Lord also in Sina,
is present them among.
- 18 Thou didst O Lord ascend on hye,
and captiues led them all:
Which in tymes past thy chosen flocke,
in prison kept and thral.

Thou madest them tribute for to pay,
and such as did repine:
Thou didst subdue that they might dwell,
in thy temple beutine.

19 Now praysed be the Lord for that,
he poureth on vs such grace:
From day to day he is the God,
of our healtly and solace.

The third part.

- 20 He is the God from whome alone,
saluation commeth prayne:
He is the God by whome we scape,
all daungers death and payne: (head,
- 21 Thus God will wound his enemies
and breake the heary scalpe:
Of those that in their wickednes,
continually do walke.
- 22 From Babel will I bying sayd he,
my people and my shepe:
And all mine owne as I haue done,
from daunger of the depe.
- 23 And make them dip their face in bloud
of those that hate my name:
And dogs shal haue their tongues embryd
with licking of the same.
- 24 All men may see how thou O God,
thine enemies dost deface:
And how thou goest as God and king,
into thy holy place.
- 25 The fingers goe before with toy,
the minstrells follow after:
And in the midst the damels play,
with Tymbell and with Taber.
- 26 Now in thy congregations,
(O Israell) prayle the Lord:
And Jacobs whole posteritye,
geue thanks with one accord.
- 27 Their chiefe was little Benjamin,
but Jada made their host.
With Zabulon and Nephtalim,
which dwelt about their coast.
- 28 As God hath geuen power to the,
so Lord make firme and sure:
The thing that thou hast wrought in vs,
for euer to endure.
- 29 And in thy temple giftes will we,
geue vnto the O Lord:
For thine vnto Ierusalem,
sure promise made by worde.

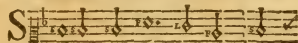
The fourth part.

- 30 Yea and straunge hinges to vs subthe
shall doe lyke in those dayes:
I meane to the they shall present,
their giftes of laud and prayle.
He shall destroy the shearmens ranchs,
these calues and bulles of might:
And cause them tribute pay, and daunt
all such as loue to fight.
- 31 Then shall the Lordes of Egypt come,
and presentas with them bying
The Moyses most blacke shall stretch their
vnto the Lord their king. (hands,
- 32 Therefore the kingdomes of the earth,
geue prayle vnto the Lord:
Sing psalmes to God with one consent,
thereto let all accord.
- 33 Who though he ryde and euer hath,
aboue the heauens bright:
Yet by his fearefull thunderclaps,
men may well know his might.

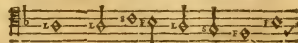
- 34 Therefore the strength of Israell,
ascribe to God on hye:
Whose might and power doth farre extend
aboue the cloudy skye.
- 35 O God thy holynesse and power,
is dread for euen more:
The God of Israell geues vs strength,
prayled be God therfore.

Saluum me fac. Psal. Lxix. I.H.

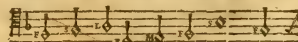
Christ and his elect is figured in Daniels zeale & anguish: the malicious crueltie of those enemies and their punishment Iudas and such traitors noteth who are accursed. The gathereth he courage in afflictions and offereth prayles to god who are more acceptable then all sacrifices. finally he doth prouoke all creatures to prayles, prophesying of the kingdome of Christ and building of ierusalem where all the earthfull and their seedes shall dwell for euer.



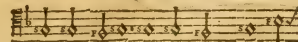
Aue me O God, and that with



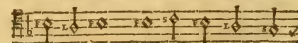
Speede, the waters flow full fast: So



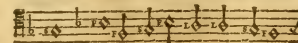
nie my soule do they procede, that I



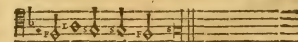
am sore agast. 2. I stick full deepe in



filth and clay, whereas I feele no



ground: I fall into such fluds I say,



that I am lyke be drownd.

- 2 With crying oft I faint and quayle,
my thoate is hoarse and drye:
With looking vp my sight doth fayle,
for helpe to God on hye.
- 4 My foes that gittlesse doe oppres
my soule with hate are led:
In number sure they are no lesse,
then hears are on my head.
- 5 Though for no cause they bere me sore,
thy prosper and are glad:
The doe compell me to reioyse,
the thinges I neuer had.
- 6 What I haue done for want of wit,
thou Lord all tymes canst tell,
And all the same that I commit,
to the is knowne full well.

7 God of hostes defend and stay
all those that trust in thee:
Let no man doubt of thine away,
for ought that chaunceth me.
8 It is for thee and for thy sake,
that I do beare this blame:
In sight of thee they would me make,
to hide my face for shame.
9 My mothers sonnes my brethren all,
forsake me on a row:
And as a stranger they me call,
my face they will not know.
10 Into thy house such zeale I beare,
that it doth pynne me much:
Their checks and tauntes at thee to beare,
my very hart doth grutch.

The second part.

11 Though I do fast my flesh to chaff,
yea if I weep and mone:
Yet in my teeth this gear is cast,
they passe not thereupon:
12 If I for griefe and payne of hart,
in sackcloth vse to walke:
Then they anone will it peruert,
therof they test and talke.
13 Both hye and low and all the throng,
that sit with in the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 They drunkards which in wine delight
it is their chiefe pastime:
To seeke which wayes to worke me spite
of me they sing and rime.
15 But thee O Lord I pray,
that when it pleaseth thee:
For thy great truth thou wilt alway
in hast send helpe to me.
16 I lucke thou my feet out of the mire,
from drowning do me keep:
From such as owe me wrath and ire,
and from the waters deepe.
17 Least with the waues I should be
and deeply my soule deuoure: I found,
And that the pit should me confound
and shut me in her power.
18 O Lord of hostes to me geue eare,
as thou art good and kind:
And as thy mercy to most deare,
Lord haue me in thy mind.
19 And doe not from thy seruant hide
nor turne thy face away:
I am oppress on euery side,
in hast geue eare I say.
20 O Lord bato my soul draw nye,
the same with ayd repose:
Because of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell:

For those that seke and worke the same,
thou seest them all full well.
22 When they with brages doe breske my
I seke for helpe anone: (hart,
But finde no frendes to ease my smart,
to comfort me not one.
23 But in my meate they gaue me gall,
to cruell for to thinke:
And gaue me in my thirst withall,
strong vineger to drinke.
24 Lord turne their table to a snare,
to take themselves therein:
And when they thinke full well to fare,
then trap them in the gin.
25 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their back and do them bind
in thalldome for to be.
26 I dourte out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take holde vpon them all.
27 As defart dyd their house disgrace,
their offringes eke expell:
That none therof possesse their place,
nor in their tentes doe dwell.
28 If thou doe strike the man to tame,
on him they lye full sore:
And if that thou doe wound the same,
they seke to hurt him more.
29 Then let them heape by mischife still,
such they are all peruert:
That of thy fauour and good will,
they neuer haue no part.
30 And dath them cleane out of the booke,
of lyfe, of hope, of trust:
That for their names they neuer loke,
in number of the iust.

The fourth part.

31 Though I (O Lord) with woe & griefe,
haue bene full sore oppress:
Thy helpe shall geue me such reliefe,
that all shall be redress.
32 That I may geue thy name the prayse,
and shew it with a song:
I will extoll the same alwayes,
with hartie chaunkes among.
33 Which is more pleasaunt vnto thee,
such minde thy grace hath borne:
Then either Oxe, or Calf can be,
that hath both hose and hoine.
34 When simple men doe thus behold,
it shall reioyce them sure:
All ye that seke the Lord behold,
your lyfe for aye shall dure.
35 For why the Lord of hostes doth beare
the poore when they complayne:
His prisoners are to him full deare,
he doth them not disdain.
36 Wherefore the skye and earth below,
the sea with floud and streame:

His prayse they shall declare, and shew
with all that lyue in them.

- 37 For sure our God will Zion saue,
and Iudaes Cittyes builde:
Much folke possession there shall haue,
her streetes shall all be filld.
38 Her seruants seide shal kepe the same
all ages out of minde:
39 And there all they that loue his name,
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I.H.

The prayeth to be right spredely deliuered, bys enes
mpes to be ashamed, and all that seeke the Lord to
be comforted.

- 0 God to me take heede,
of help I thee require:
O Lord of hostes with hast and speed,
help help I thee desire.
1 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and witye me ill.
2 Confound them that apply,
and seeke to woike me shame
And at my harme do laugh and cry,
so, so, there goeth the game.
3 But let them ioyfull be
in thee, with ioy and wealch,
Which onely trust and seke to thee,
and to thy sauing health.
4 That they may say alwayes,
in mynth and one accord:
All glory, honor, laud, and prayse,
be geuen to thee O Lord.
5 But I am weake and pome,
come Lord thy ayde I lacke:
Thou art my stay and helpe therfore,
make spede and be not slacke.

In te Domine. Psal. Lxxi. I.H.

The prayeth in faith established by promise & con-
firmed by the woike of God from his youth, to be
deliuered from his wicked and cruel sonne Abas-
lon, with his confederacie, promising to be thanks
gill therfore.

Sing this as the 27 psalme,

- My Lord my God in all distresse,
my hope is whole in the:
Then let no shame my soule oppresse,
nor once take hold on me.
2 As thou art iust defend me Lord,
and rid me out of dread:
Beue eare and to my sute accord,
and send me helpe at nede.
3 Be thou my rocke to whome I may,
for ayde all tymes refoze:
Thy promise is to helpe alway,
thou art my fence and foit.
4 Saue me my God from wicked men,
and from their strength and power.

From folke vntrust and eke from them,
that cruelly deuour.

- 5 Thou art the stay wherein I trust,
thou Lord of hostes art he:
Yea from my youth I had a lust,
still to depend on thee.
6 Thou hast me kept euen from my bruth
and I through the was boine:
Wherefore I will the prayse with mynth,
both euening and moine.
7 As to a monster selborne seene,
much folke about me thron:
But thou art now and still hast bene,
my fence and ayde so strong.
8 Wherefore my mouth no tyme shall lack
thy glory and thy prayse:
And eke my tongue shall not be slacke,
to honour thee alwayes.
9 Refuse me not O Lord I say,
when age my limmes doth take:
And when my strength doth wast away,
doe not my soule forsake.
10 Among themselves my foes enquire,
to take me through deceit:
And they agaynst me doe conspire,
that for my soule layd wayre.

The second part.

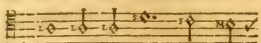
- 11 Lay hand and take him now they sayd,
for God from him is gone:
Disparch him quite for to his ayde,
I was there comerly none.
12 Do not absent thy selfe away,
O Lord when nede shall be:
But that in tyme of griefe thou may,
with hast geue helpe to me.
13 With shame confound and ouerthrow,
all those that seke my lyfe:
Oppres them with rebukes also,
that sayne would woike me strife.
14 But I will patiently abyde,
thy helpe at all assayes:
Still more and more ech tyme and tyde,
I will set forth thy prayse.
15 My mouth thy iustice shall record,
that dayly helpe doth send:
But of thy benefite O Lord,
I know no count nor end.
16 Yet will I goe and seke forth one,
with thy god helpe O God:
The sauing health of the alone,
to shew and set abroad.
17 For of my youth thou takest the care,
and doest instruct me still:
Therefore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didst me kepe and stay:
Forsake me not vnto my mine age,
and till my head be gray.

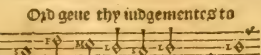
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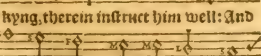
- 19 That I thy strength and might may
to them that now be here: (shew,
And that our soules thy power may know,
hereafter many a yeare.
- 20 O Lord thy iustice, doth excede,
thy doings all may see:
Thy workes are wonderfull in dede,
Oh who is lyke to the?
- 21 Thou madest me feele affliction sore,
and yet thou didst me saue:
Yea thou didst helpe and me restore,
and tokest me from the graue.
- 22 And thou mine honour doest encrease,
my dignitie maintayne:
Yea thou doest make all strife to cease,
and comfortst me agayne.
- 23 Therefore thy faithfulness to prayse,
I will both lute and sing:
My harpe shall sound thy laud alwayes,
O Israels holy king.
- 24 My mouth shall toy with pleasure
when I shall sing to thee: (boycr,
And eke my soule will much reioyce,
for thou hast made me free.
- 25 My tongue thy brightness shall sound
and speake it dayly still:
For griefe and shame do them confound,
that sought to worke me ill.

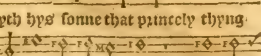
Deus iudicium. Psal. Lxxii. I. H.

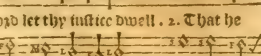
Gods kingdome by Christ is represented by Sale,
man under whose name shall be righteousness, peace, and
felicity, unto whom all kinges, & nations shall doe
homage whose name & power shall endure for ever.

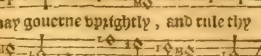
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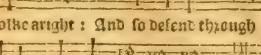
Opd geue thy iudgements to


the kyng, therein instruct him well: And


wyth hys sonne that princely thyng


Lord let thy iustice dwell. 2. That he


may gouerne vprightly, and rule thy


folke aright: And so descent through


equitie, the poore that haue no might.

And let the mountaynes that are hye,
vnto thy folke geue peace:

- And eke let litle hills apply,
in iustice to increase.
- 4 That he might help the weake & poore,
with ayde and make them strong:
And eke destroy for euermore,
all those that doe them wrong.
- 5 And then from age to age shall they,
regard and feare thy might:
So long as Sonne doth shine by day,
or els the Sonne by night.
- 6 Lord make the king vnto the iust,
lyke rayne to feedes new mowne:
And lyke to drops that lay the dust,
and fresh the land vnsowne.
- 7 The iust shall flourish in his tyme,
and all shall be at peace:
Vntill the Sonne shall leaue to prime,
waite chaunge and to encrease.
- 8 He shall be Lord of Sea and land,
from shore to shore thoroughour:
And from the floudes within the land,
through all the earth about.
- 9 The people that in desert dwell,
shall knele to him full thicke:
And all his enemies shall rebell,
the earth and dust shall liche.
- 10 The Lordes of all the Isles thereby,
great giftes to him shall bring:
The kinges of Saba and Arabie,
geue many a costly thyng.

The second part.

- 11 All kinges shall seke with one accord,
in his god grace to stand:
And all the people of the world,
shall serue him at his hand.
- 12 For he the needy fort doth saue,
that vnto him doe call:
And eke the simple folke that haue,
no helpe of man at all.
- 13 He taketh pittie on the poore,
that are with neede oppress:
He doth preserue them euermore,
and bring their soules to rest.
- 14 He shall rede me their lyfe from dread,
from fraud, from wrong, from might,
And eke the bloud that they shall blode,
is precious in his sight.
- 15 But he shall lyue, and they shall bring,
to him of Sabacs golde:
He shall be honoured as a king,
and dayly be extolld.
- 16 The mighty mountaynes of his land,
of corne shall beare such thong:
That it lyke Cedar trees shall stand,
in Libanus full long.
- 17 Their Citiees eke full well shall spede
the fountes thereof shall passe:
In plenty it shall farre exceede,
and spring as green as gras.
- 18 For euer they shall prayse his name,
while that the sunne is light:

And

And thinke them happy through the same
all folke shall bleſſe his might.

- 19 **W**haye ye the Lord of hostes and ſing
to Israells God ech one:
For he doth every wondrous thing,
yea he himſelfe alone.
20 And bleſſed be his holy name,
all tymes eternally:
That all the earth may prayſe the ſame,
Amen, Amen, ſay I.

Quam bonus Deus. Psal. Lxxiii. T.S.

David teacheth that neither the poſſeſſitye of the
ungodly, nor the affliction of the good ought to
discourage Gods Children, but rather moue them
to conſider Gods prouidence, and to reuerence his
iudgements; for that the wicked vaniſh away
lyke ſmoke and the godly enter into lyfe eueraſt
king, in hope wherof he reſigneth hymſelfe to
Gods handes.

Sing this as the 44. Psalme.

How euer it be yet God is god,
and kinde to Iſrael:
And to all ſuch as ſafely heepe,
their conſcience pure and well.

- 2 Yet lyke a ſtole I almoſt ſlip,
my ſete began to ſlide:
And o: I wiſt euen at a pynch,
my ſtep's awy gan glide.

- 3 For when I ſaw ſuch fooliſh men,
I grinded and did diſdayne:
That wicked men all thinges ſhould haue,
without turmoyle or payne.

- 4 They neuer ſuffer panges nor grieve,
as if death ſhould them ſmite:
Thei bodies are both ſtout and ſtrong,
and euer in good plight.

- 5 And free from all aduerſitye,
when other men be ſhent:
And with the reſt they take no part,
of plague or puniſhment.

- 6 Therefore preſumption doth embrace,
their neckes as both a chaynei:
And are euen wapt as in a robe,
with rapine and diſdayne.

- 7 They are to ſed that euen for ſar,
their eyes oft tymes out ſtart:
And as for worldly goddes they haue,
more then can wiſe their hart.

- 8 Their lyfe is moſt lyentious,
boasting much of their wrong:
Which they haue done to ſimple men,
and euer pryde among.

- 9 The heauens and the lyuing Lord,
they ſpare not to blaſpheme:
And prate they doe on worldly thinges,
no wight they doe eſte me.

- 10 The people of God oft tymes turne
to ſee their prosperous ſtate: (backe,
And almoſt drinke the ſelfe ſame cup,
and ſollow the ſame rate.

The ſecond part.

- 21 **H**ow can it be that God ſay they,

ſhould know and vnderſtand:
Theſe woꝛldly thinges ſince wicked men,
be Lordes of Sea and land.
12 For we may ſee how wicked men,
in riches ſkill increaſe:
Rewarded well with woꝛldly goddes,
and lyue in reſt and peace.

- 13 Then why doe I from wickednes,
my fantaſie reſtrayne?
And waſhe my handes with innocentes,
and cleaſe my hart in bayne.

- 14 And ſuffer ſcourges every day,
as ſubiect to all blame:
And euery morning from my youth,
cuſtayne rebuke and ſhame.

- 15 And I had almoſt ſayd as they,
miſſyking mine eſtate:
But that I ſhould thy people iudge,
as folke vnfortunate.

- 16 Then I bethought me how I might,
this matter vnderſtand:
But yet the labour was to great,
for me to take in hand.

- 17 Untill the tyme I went vnto
thy holy place and then
I vnderſtoode right perfectly,
the end of all theſe men.

- 18 And namely how thou ſetteſt them,
vpon a ſlippery place:
And at thy pleaſure and thy will,
thou doeſt them all deſace.

- 19 Then all men muſt at that ſtraunge
to ſee how ſoderly: (light,
They are deſtroyd, diſpatcht, conſunde,
and dead ſo horribly.

- 20 Much lyke a dreame when on awakes
ſo ſhall their wealthy decay:
Thei famous names in all mens ſight,
ſhall ebbe and paſ away.

The third part.

- 21 Yet thus my hart was grieved then,
my murde was much oppreſt:
So fond was I and ignorant,
and in this poynt a beaſt.

- 22 Yet neuertheleſſe by my right hand,
thou holdeſt me alwayes faſt:
And with thy counſell doeſt me guide,
to glory at the laſt.

- 23 What thing is there that I can wiſh,
but the in heauen above:
And in the earth there is nothing,
lyke the that I can ioue.

- 24 **A**ſſy ſlethe and eke my hart doth ſayle,
but God doth ſayle me neuer:
For of my hart God is the ſtrength,
my poſſion eke for euer.

- 25 And loe all ſuch as the forſake,
thou ſhalt deſtroꝝ ech one:
And thoſe that traſt in any thing,
ſauing in the alone.

- 26 Therefore I wil draw neare to God,
and

and euer with him dwell:

In God alone I put my trust
his wonders wil I tel.

Vt quid Deus. Psal. Lxxiiii. I. H.

¶ A complaine of the destruction of the Church and true religion, vnder the name of Sion and the altar destroyed. But trust in the might & free mercies of God, by his covenants, requireth helpe and succour to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72 Psalme.

Why art thou Lord so long from vs,
in all this danger day?

Why dost thine anger kindle thus
at thine own pasture shep?

1 Lord cal the people to thy thought,
which haue ben thine so long:

The which thou hast redeemed and brought
from bondage sore and strong.

3 Haue mind therfore and think vpon
remember it full wel:

Thy pleasant place thy mount Syon,
where thou wast wont to dwell.

4 Lift vp thy foot and come in hast,
and al thy foes deface:

Which now at pleasure rob and wast
within thy holy place.

5 Amid the congregations all,
thine enemies roare O God:

They set as signes on euery wal
their banners playd abroad.

6 As men with axes hew down trees,
that on the hills doe grow:

So shine the billes and swordes of these,
within thy temple now.

7 The sallow sawed, the carued wood,
the godly grauen stones:

With axes, hammers, billes, and swordes
they beat them down at once.

8 Thy places they consume with flame,
and eke in al this toyl:

The house appointed to thy name,
they race down to the soyl.

9 And thus they sayd within their hartes
dispatch hym our of hand:

Then burnt they vp in euery place,
Gods houses throught the land.

10 Yet thou no signe of help dost send,
our prophets al are gone:

To tel when this our plague should end
among vs there is none.

Why wilt thou Lord once end this shame,
and cease thine enemies strong?

11 Shalt they alway blaspheme thy name,
and rayl on thee so long?

12 Why dost withdraw thy hand aback
and hide it in thy lap?

¶ Pluck it out and be not slack,
to geue thy foes a rap.

The second part.

13 O God thou art my king and Lord,

and euermore hast ben:

Yea thy good grace throughout the world
for our good help hath ben.

14 The seas that are so deepe and dead,
thy might did make them day:
And thou didst break the serpents head,
that he therein did die.

15 Yea thou didst break 7 heads so great,
of whales that are so fell:

And gauest them to the folke to eate,
that in the deserts dwell.

16 Thou madest a spring with streames to
from rock both hard and dry:

And eke thy hand hath made likewise,
depe ryuers to be dry.

17 Both day and eke the night are thine,
by thee they were begun:

Thou sett'st to serue vs with their shine,
the light and eke the sunne.

18 Thon dost appoint the ends & coasts
of al the earth about:

Both summer heates, and winter frosts,
thy hand hath found them out.

19 Think on O Lord no time forget,
thy foes that thee defame:

And how the foolish folk are set,
to rayl vpon thy name.

30 O let no cruel beast deuour
thy turtle that is true:

Forget not alwayes in thy power,
the poore that much doe rue.

21 Regard thy covenant, and behold
thy foes posses the land:

All sad, and darch, forwoyn, and old,
our realm as now doth stand.

22 Let not the simple goe away,
with disapoynted shame:

But let the poore and needy eye,
geue prayse vnto thy name.

23 Rise Lord let be by thee maintaynd,
the cause that is thine own:

Remember how that thou blasphemd
art by the foolish one.

24 The voyce forget not of thy foes
for the presuming hye:

Is more and more increas of those
that hate thee spitefully.

Confitebimur tibi. Psal. Lxxv. N.

¶ The sayethfull prayse the Lord who shall come to iudge at his tyme, when the wicked shall drinke the cup of his wrath. But the righteous shall be exalted to honoꝝ.

Sing this as the 44. psalme.

Unto thee God we will geue thankses,
we will geue thankses to thee:

Such thy name is so neare declare,
thy wondrous workes wil we.

2 I will by righte iudge when get
conuenient tyme I may:

E. l.

The

The earth is weake and al the tin,
but 3 her pillars stay.

3 I did to the mad people say,
deale not so furiously:

And vnto the vngodly ones.
set not your homes so hye.

4 I sayd vnto them set not vp
your rayfed homes on hye:

And se that ye doe with stiffe neck,
not speake presumptuously.

5 For neither from the eastern part
nor from the western side:
Nor from forsaken wildernes,
protection doth proceed.

6 For why? the Lord our God he is
the righteous iudge alone:

He putteeth down the one, and sets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God:

And al the mighty wine therin,
him self doth poure abroad.

8 As for the leas and filthy dreggs,
that doe remainn of it:

The wicked of the earth shal drinke
and suck them euery whit,

9 But I wil talke of God I say,
of Jacobs God therfore:

And wil not cease to celebrate
his prayse for euermore.

10 In sunder break the homes of al
vngodly men wil I:

But then the home of righteous men
shal be exalld hye.

Gloria Patri.

To father, Sonne, and holy Ghost
al glory be therfore:

As in beginning was, is now,
and shal be euermore.

In Iudea. Psal. lxxvi. I.H.

Here is described the power of God and care for the
defence of his people by the destruction of Sennach
ribes army, for which the faithful are exhorted to
be thankfull,

Sing this as the 69. Psalme.

TO all that now in Iery dwell
the Lord is clearly known:

His name is great in Israel,
a people of his own.

2 At Salem he his tents hath pight,
to tarry there a space:

In Syon eke he hath delight,
to make his dwelling place.

3 And there he brake both shafte and bow
the sword, the speare, and sheld:

And brake the ray to ouerhyow
in battayl on the field.

4 Thou art more worthy honor Lord,
more might in the doth lye:

Then in the strongest of the world,
that eod on mountaynes hie.

5 But now the proud are spoyle through
and they are falln on the p:

Through men of war no help can be.
them selues they could not kepe. (the)

6 At thy rebuke O Jacobs God,
when thou doest them reprove,

As halfe on sleep their chariots stood
no horseman once did moue.

7 For thou art dreadfull Lord in dedd,
what man the courage hath

To bide thy sight, and doth not dread,
when thou art in thy wrath. (heard)

8 When thou doest make thy iudgements
from heauen through the ground:

Then all the earth ful foie afeard,
in silence shal be found.

9 And that whe thou O God doest stand,
in iudgement to, to speake:

To saue the afflicted of the land.
or earth that are ful weake.

10 The fury that in man doth raise
shal turne vnto thy prayse:

Hereafter Lord do thou restrayn
their wrath and threates alwayes.

11 Make bowes & pay them to your God,
ye folke that nigh him be:

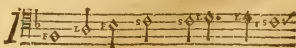
Bring gifts all ye that dwell abroad,
for dreadfull lute is he.

12 For he doth take both life and might,
from princes great of birth:

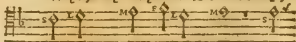
And ful of terroz is his sight,
to all the kinges on earth.

Voce mea ad. Psal. lxxvii. I.H.

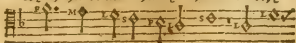
David rehearseth his great afflictions & greuous
temptations, whereby he is diuinen to consider his
former education, & the course of Gods workes
in the pseruation of his seruantes, and so he co
firmeth his faith agaynst these temptations.



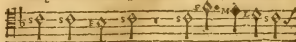
With my voyce to God doe cry.



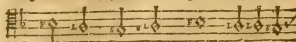
With harte and harry cheare: My



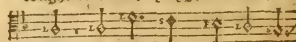
voyce to God I lute on hie: and he



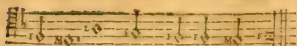
my lute doth heare. In tyme of grief I



sought to God, by nyght no rest I



to oke: But stretcht my handes to hym
abroad



abroade. my soule comfort forsooke.

3 When I to think on God intend,
my trouble then is more:
I spake but could not make an end
my heart was kept so sore.
3 Thou holdst mine eyes alwayes fro rest
that I alwayes awake:
With feare am I so sore opprest,
my speech doth me forsake.

5 The dayes of old in mind I cast,
and oft did thinke vpon:
The times and ages that are past
ful many yeares agone.

6 By night my songs I cal to mind,
once made thy playle to shew:
And with my hart much talke I find
my spirites do search to know.

7 Will God sayd I at once for all
cast of his people thus?
So that no time henceforth he shal
be frendly vnto vs.

8 What, is his godnes clean decayd
for euer and a day?
Or is his promise now delayd?
and doth his truth decay?

9 And wil the Lord our God forget,
his mercies manifold?
Or shal his wrath increase so whor,
his mercies to withhold?
10 At last I sayd my weaknes is
the cause of this mistrust:
Gods mighty hand can help all this,
and change it when he list.

The second part.

11 I wil regard and thinke vpon
the working of the Lord:
Of al his wonders past and gone,
I gladly wil record.

12 Yea all his workes I wil declare,
and what he doth deuise:
To tel his factes I wil not spare
and eke his counsell wise.

13 Thy workes O Lord are al bright,
and holy all abroad:

What one hath strength to match thy might
of thee O Lord our God?

14 Thou art a God that oft dost shew
thy wonders euery houre:
And so dost make the people know
thy vertue and thy power.

15 And thine own folk thou dost defend
with strength and stretched arme:
The sonnes of Jacob that descend
and Iosephes seed from harme.

16 The waters Lord perceiued that
the waters saw the wel:
And they for feare aside did flie,
the deptes on trembling set.

The cloudes that were both black & black
did come full plentifully:

The thunder in the ayre did crack
thy shafts abroad did fly:

17 Thy thunder in the fire was heard,
the lightning from aboue:

18 With flashes great made men afearde,
the earth did quake and moue.

19 Thy way with in the sea doth lye,
thy pathes in waters deep:

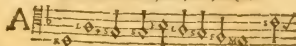
yet none can there thy steps espy,
nor know thy pathes to kepe.

20 Thou ledest thy folk vpon the land
as sheep on euery side:

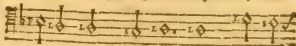
Through Moyles & through Arons hand
thou didst them safely guide.

Attendite populi. psal. lxxviii. T.S.

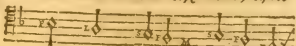
He sheweth how God of his mercy chose his Church
of the posteritie of Abraham, casting in their
reeth the rebellion of their fathers, that their chil-
dren might acknowledge Gods free mercies, & be
ashamed of their peruerse ancestries. The holy
ghost hath comprehended, as it were the summe of all
Gods benefites, that the grosse people might see in
few wordes the effect of the whole histories.



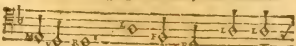
Tend my people to my law, and



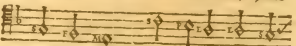
to my wordes incline: My mouth shall



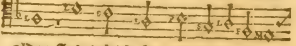
speak straunge parables, and senten-



ces deuine. Which we our selues haue



heard and learnd, euen of our fathers



olde: And which for our instruction,



our fathers haue vs tolde.

4 Because we should not keep it close
from them that should come after:

Who shold gods power to their race
and all his workes of wonder & prayse,

5 To Jacob he commaundement gaue,
how Israel should lue:

Willing our fathers shoud the same,
buto their children geue.

6 That they and their posteritie,
which were not sprung by thio:

Should haue the knowledge of thy law,
and teach their seed also.

2. 11.

7 That

7 That they may haue the better hope,
in God that is aboue:

And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as their fathers were,
rebelling in Gods sight:

And would not frame their wicked hartes
to know their God aright.

9 How went the people of Ephraim,
their neighbors for to spoyle:

Shooting their darts the day of war
and yet they toke the spoyle.

10 For why? they did not keepe with God,
the couenant that was made:

For yet would walke or lead their liues
according to his trade.

11 But put into obliuion.

his counsaile and his wil:

And al his works most magnifike
which he declarerh stil.

The second part.

12 What wonders to our fathers,
did he himselfe disclose:

In Egypt land, within the field,
that called is Thaneos.

13 He did deuise and cut the sea,
that they might passe at once:

And made the waters stand as stil,
as doth an heap of stones.

14 He led them secret in a cloud,
by day when it was bright:

And in the night when dark it was,
with fire he gaue them light.

15 He brake the rocks in wilderness,
and gaue the people drinke:

As plentiful as when the deepe,
doe flow by to the bank.

16 He drew out riuers out of rocks
that were both dry and hard:

Of such abundance that no foulds,
to them might be compar'd.

17 Yet for all this agaynst the Lord
their sinne they did increase:

And stirred him that is most hie,
to wrath in wilderness.

18 They tempted him within their hartes
like people of mistrust:

Requiring such a kind of meat,
as serued to their lust.

19 Saying with murmuracion,
in their vnfaithfulness:

What can this God prepare for vs
a feast in wilderness?

20 Behold he stroke the stony rock,
and founts forthwith did flow:

But can he now geue to his folke
both bread and flesh also?

21 When God heard this he waxed wroth
with Jacob and his seed:

So did his indignacion
on Israel proceed.

The third part.

22 Because they did not faithfully
beleue and hope that he:

Could alwayes help and succor them,
in their necessitie.

23 Wherefore he did commaund the clouds
forthwith they brake in sunder:

24 And raynd downe Manna for the to eat
a fode of miche wonder.

25 When earthly men with angels fode,
were fed at their request:

26 He bad the east wind blow away,
and brought in the southweel,

27 And raynd downe flesh as thicke as dust
and fowl as thicke as sand:

28 Which he did cast amidst the place
where all the tents did stand.

29 Then did they eat exceedingly
and al men had their fill:

Yet more and more they did desire
to serue their lustes and willes.

30 But as the meat was in their mouthes
his wrath vpon them fel:

31 And slew the flower of al their youth,
and choys of Israel.

32 Yet fel they to their wonted sinne,
and stil they did him graue:

For al the wonders that he wrought
they would him not beleue.

33 Their dayes therfore he shortened,
and made their honor bayn:

Their yeares did wast and passe away,
with terrores and with payn.

34 But euer when he plagued them
they sought him by and by:

35 Rememb'ring then he was their strength
their help, and God most hie.

36 Though in their hartes they did but
and flatter with the Lord: (glose)

And with their tongues & in their hartes
dissembled euery word.

The fourth part.

37 For why? their hartes were nothing
to him nor to his trade: (uent)

Ne yet to keepe, or to performe
the couenant that was made.

38 Yet was he stil so mercifull,
when they deserued to die:

That he forgane them their misdoes
and would them not destroy.

Yea many a time he turned his wrath,
and did himselfe aduise:

And would not suffer al his whol
displeasure to arise.

39 Considering that they were but flesh
and euen as a wind:

That passeth away and cannot wel,
returne by his own kind.

40 How oftentimes in wilderness,
did they their Lord prouoke:

How did they moue and stir the Lord,
to plague them with his stroke:

yet

41 Yet did they turne agayne to sinne
and reemted God chisloone:
Prescribing to the holy Lord,
what thing they would haue done.
42 Not thinking of hys hand and power,
nor of the day when he:
Delivered them out of the handes,
of the fierce enemy.
43 Nor how he wrought hys miracles,
as they themselves beheld:
In Egypt and the wonders that,
he did in Zoan field.
44 Nor how he turned by hys power,
their waters into bloud:
That no man might receaue hys drinke,
at riuert nor at fount.
45 Nor how he sent them swarmes of
which did them sore annoy: (flies,
And kild their countreies full of frogs,
which did their land destroy.

The fift part.

46 Nor how he did commit their fruites,
vnto the Caterpillar:
And all the labour of their handes,
he gaue to the grasshopper.
47 With baskettes he destroyed their
so that they were all lost: (vines
And not so much as wilde fig trees,
but he confumde with frost.
48 And yet with haylesstones once agayne,
the Lord their cattell smote:
And all their flockes and hearde likewise
with thunderboltes full hote.
49 He cast vpon them in hys ire,
and in hys fury strong:
Displeasure wrath and euill sprites,
to trouble them among.
50 Then to hys wrath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that bp in Egypt came:
And all the chiefe of men and beastes,
within the tentes of Ham.
52 But as for all hys owne deare folk,
he did preserve and keepe:
And carped them through wilderness,
euen lyke a flock of sheepe.
53 Without all feare both safe and sound,
he brought them out of Egiptall:
Whereas their foes with rage of sea,
were ouerwhelmed all.
54 And brought them out into the coastes
of hys owne holy land:
Euen to the mount which he had got,
by hys strong arm and hand.
55 And ther cast out the heathen folk,
and dyd their land deuide:
And in their tentes he let the tribes,
of Israell to abide.

56 Yet for all this their God most hye,
they stirred and templed still:
And would not keepe hys testament,
nor yet obey hys will.
57 But as their fathers turned back,
euen so they went astray:
Such lyke a bow that will not bend,
but slip and start away.

The sixt part.

58 And greued hym with their hill altars
with offeringes and with fire:
And with their Idols beehemely,
prouoked hym to ire.
59 Therewith hys wrath began agayne,
to kinde in hys brest:
The naughtenes of Israell,
he did so much detest.
60 Then he forsook the tabernacle,
of Silo where he was:
Right conuersant with earthly men,
euen as his dwelling place.
61 Then suffered he his might and power
in bondage for to stand:
And gaue the honor of his arke,
into hys enemies hand.
62 And did commit them to the sword,
woth with hys heritage:
63 The yong men were deuoured with fir-
maybes had no marriage.
64 And with the sword the Idoles all
did perishe euery one:
And not a widow left aliuie,
their death for to bemoane.
65 And then the Lord began to wake,
like one that slept a tyme:
And as a valiant man of warre,
refreshed after wine.
66 With Enrods in thy hynder partes,
he strake his enemyes all:
And put them then vnto a shame,
that was perpetuall.
67 Then he the tent and tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
wheras he thought to dwell:
Euen the noble mount Sion,
whiche he did loue so well.
69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away,
euen from the foldes of sheepe.
71 As he did follow the Ewes with young
the Lord did him aduance:
To feede his people Israell,
and his inheritance.

72 Then Dauid with a faithfull hart,
his flock and charge did feed:
And prudently with al his power,
did gouern them in deed.

Deus venerunt. Psal. Lxxix. I.H.

The Israelites complaine to God for the calamitie
that they suffered, when Antiochus destroyed their
temple and City, desiring and agaynst his tyranny
least God and religion should be contemned by hea-
then, who should see them forsaken and perishe.

Sing this as the 67 psalme.

O Lord the Gentils doe invade
thyne heritage to spoyl:

Jerusalem an heap is made,
thy temple they despoyle.

2 The bodies of thy saints most deare,
abroad to birds they cast:
The flocks of them that do the feare,
the beastes deuour and wast.

3 Their blood throughout Jerusalem,
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.

4 Thus are we made a laughing stock
almost the world throughout:
The enemies at vs iest and mock,
which dwell our coastes about.

5 Wilt thou O Lord thus in thine ire,
against vs euer fume?
And shew thy wrath as hote as fire
thy folke for to consume?

6 Upon those people poure the same,
which did the neuer know.
All realmes which cal not on thy name,
consume and overthrow.

7 For they haue got the byper hand
and Jacobs seed destroyed:
His habitation and his land,
they haue left wast and boyd.
8 Beate not in mind our former faultes
with spied some pittie shew
And ayd vs Lord in all assaults,
for we are weak and low.

The second part.

9 O God that geuest al health and grace.
on vs declare the same:

Weigh not our workes, our sinnes deface,
for honox of thy name.

10 Why shal the wicked stil alway
to vs as people dum:
In thy reproch reioyce and say
where is their God become?

Require O Lord as thou seest god,
before our eyes in sight:
Of al those folke thy seruings blond,
which they spilt in despire.

11 Recreane into thy sight in hast
the clamox, grief and wrong
Of such as are in pryson cast,
sustayning irous strong.

Thy force and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,

and in their enemies hand;
12 The nations which haue ben so bold
as to blasphemie thy name:
Into their laps with seuen fold,
repay agayn the same.

13 So we thy folke, and pasture shep,
wil prayle the euermore:
And teach al ages for to keep,
for the like prayle in store.

Qui regis Israel. Psal Lxxx. I.H.

A lamentable prayer to god to help the miseries of
the Church desiring hym to consider the first estate
when hys fauor shined towards them, that hee
might finally that troth which he begon.

Sing this as the 78. psalme.

Thou heard that Israel doest keep
geue eare and take god hed:
Which leadeest Joseph like a shep,
and doest him watch and feed.
2 Thou Lord I say whose seat is set,
on Cherubins so bright:
Shew forth thy self and do not let
send down thy beames of light.

3 Before Ephraim and Benjamin,
Manasses eke likewise:
To shew thy power do thou begin
come help vs Lord arise.
4 Direct our harts vnto thy grace
conuert vs Lord to the:
Shew vs the brightnes of thy face,
and then ful safe are we.

5 Lord God of hostes of Israel,
how long wilt thou I say:
Agaynst thy folk in anger dwell,
and wilt not heare them pray?

6 Thou doest the seed with sorowes keep
their bread with teares they eat:
And drinke the teares that they do weepe,
in measure ful and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes do loue of life,
they laugh and iest it out.

8 O take vs Lord vnto thy grace,
conuert our mindes to the:
Shew forth to vs thy joyful face,
and we ful safe shal be.

9 From Egypt where it grew not wel
thou broughtest a vine ful deare:
The heathen folk thou didst expel
and thou didst plant it here.
10 Thou didst prepare for it a place
and set her rootes ful fast:
That it did grow and spring apace,
and sild the land at last.

The second part.

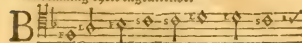
11 The hills were covered round about,
with shade that from it came:
And eke the Cedars high and skout
with branches of the same.

12 Why the doest thou her walles destroy,
her hedge plucht by thou hast:
That at the folk that pas thereby,
thy vine may thrye and wast.

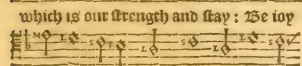
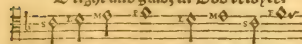
- 13 The bore out of the wood so wild
both dig and root it out:
The furiouse beastes out of the fields
devour it all about.
- 14 O Lord of hostes returne agayn,
from he: ven take betune:
Behold and with thy help sustayn
this poore vineyard of thine.
- 15 Thy plant I say, thine Israel,
whom thy right hand hath set:
The same which thou didst loue so wel,
O Lord do not forget.
- 16 They lop and cut it down apace,
they burne it eke with fire.
And though the frowning of thy face
we perily in thine ire.
- 17 Let thy right hand be with them now
whom thou hast kept so long:
And with the sonne of man, whom thou
to the last made so strong.
- 18 And so when thou hast set vs free,
and lauded vs from thame:
Then wil we neuer fall from the,
but call vpon thy name.
- 19 O Lord of hostes through thy good grace
convert vs unto the:
Behold vs with a pleasant face,
and then full safe are we.

Exultate Deo. Psalm. Lxxxi. I. H.

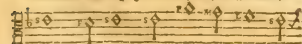
9 An exhortation to prayse G O for his benefites
condemning their ingratitude.



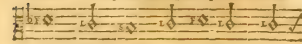
Light and glad, in God reioyce.



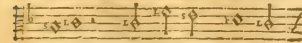
full and lift vp your voyce, to Jacobs



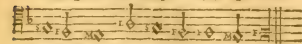
God, I say, 2. Prepare your instru-



ments most meet, some ioyfull psalme



to sing: Strike vp with harp and



lute so sweet, on euery pleasant string,

3 Blow as it were in the new moon,
with trumpets of the best:

As it is vsed to be done,
at any solemne feast.

4 For this is vnto Israel,

a statute and a trade:
A law that must be kept full wel,
that Jacobs God hath made.

5 This clause with Joseph was decreed,
when he from Egypt came:
That as a witness all his seed
should still obserue the same.

6 When God I say had thus prepar'd,
to bring him from that land:
Wheras the speech which he had heard
he did not vnderstand.

7 I from his shoulders toke saith he,
the burthen clean away:
And from the furnace quit him free,
from burning brick of clay.

8 When thou in grief doest cry and cal,
I holp thee by and by:
And I did answer thee withall:
in thunder secretly.

9 Yea at the waters of discord,
I did thee tempt and proue:
Wheras the godnes of the Lord,
with muttering thou didst mone.

10 Heare O my folke, O Israel
and I assure it thee:
Regard and marke my wordes full wel,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in the rescue,
of any land abroad:
Nor in no wise to bow, or serue
a strange and forrain God.
12 I am the Lord thy God, and I
from Egypt set thee free:
Then aske of me abundantly
and I wil geue it thee.

13 And yet my people would not heare,
my voyce when that I speak:
Nor Israel would not obey,
but did me quite forsake.

14 Then did I leaue them to thei: will,
in hardnes of thei: hart:
To walke in their own counsell still,
themselues they might peruert.

15 O that my people would haue heard,
the wordes that I did say:
And eke that Israel would regard,
to walke within my way.

16 How soon would I confound their foes,
and bryng them downe full low?
And turne my hand vpon all those,
that would them ouerthrow?

17 And they that at the Lord do rage,
as flames should seek him till,
But of his folk the tyme and age,
should flourish euer still.

18 I would haue fed them with the crop,
and sheaf of the wheat:
And make the rock with hony drop,
that they thei: fillers should eat.

Deus Reti in. Psalm. Lxxxii. I. H.

Calij.

Pando

Deus stetit in. Psal. Lxxxii. I. H.

David declaring God to be present with Judges and Magistrates, reproveth their partialitie and unrighteousnesse, and exhorteth them to do iudice due saying no amendment, he desireth God to execute iudice himself.

Sing this as the 77. psalme.

Against the people with men of might,
the Lord hymselfe did stand:

To pleade the cause of truth and right,
with iudges of the land.

How long sayd he will you proceede,
falsie iudgement to award?

And haue respect for loue of meede,
the wicked to regard.

Whereas of due you should defend,
the fatherles and weake:

And when the poore man doth contend,
in iudgement iustly speake

If ye be t. He defend the cause,
of poore men in their right:

And rid the needy from the clauies,
of tyrantes force and might.

But nothing will they know or learne,
in bayne to them I talk:

They will not see or ought discern,
but still in darknes walke.

For loe euen now the tyme is come,
that all thinges fall to nought:

And likewise lawes both all and some,
for gayne are sold and bought.

I had decreed it in my sight,
as Gods to take you all:

And children to the most of might,
for loue I did you call.

But notwithstanding ye shall dye,
as men and so decay:

O tyrantes I shall you destroy,
and pluck you quite away.

If Lord and let thy strength be known
and iudge the world of might:

For why? all nations are thyne owne,
to take them as thy right.

Deus qui similis. Psal. Lxxxiii. I. H.

The Israelites pray the Lord to deliuer them from their enemies, both at home and far of: also that all such wicked people, be striken with his stormy tempests, that they may know his power.

Sing this as the 77. psalme.

Do not O God refrayne thy tongue,
in silence do not stay:

Withhold not Lord thy selfe so long,
nor make no more delay.

For why? behold thy foes and see,
how they do rage and cry:

And those that beare an hate to thee,
hold by their heades on hye:

Agaynst thy folke they vse deceit,
and craftily they enquire:

For thyne elect to lye in wayte,
their counsell both conspire.

4 Come on say they let vs expell,
and pluck these folke away:

So that the name of Israell,
may bitterly decay.

5 They all conspire within their hate,
how they may thee withstand:

Agaynst thee Lord to take a part,
they are in league and band.

6 The tentes of all the Edomites,
the Ismaelites also.

The Haggarens and Moabites,
with diuers other mo.

7 Geball with Ammon and likewise,
doth Amelech conspire:

The Philistines agaynst thee ryle,
with them that dwell at Tyre.

8 And Assur he is well apayd,
with them in league to be:

And doth become a fence and ayd,
to Lots posteritie.

9 As thou doest to the Mediantes,
to serue them Lord exchone:

As to Citer and to Jabin,
beside the brooke Kyslon.

10 Whom thou in Endor didst destroy,
and waste them through thy might:

That they lye dounge on earth did lye,
and that in open sight,

The second part.

11 Make them now and their Lords ap-
like Zeb and Oreb than: (peare

As Zebath and Zalmana were,
the kings of Mediant.

12 Which sayd let vs throughout the land,
in all the coastes abroad:

Possesse and take into our hand,
the fayre houses of God.

13 Turn the O God with stormes full fast
as wheels that haue no stay:

O like the chaffe which men do cast,
with winds to fle away.

14 Like as the fire with rage and fume,
the mighty forest spiles:

And as the flame doth quite consume,
the mountaynes, and the hills:

15 So let the tempest of thy wrath,
upon their neckes be layde:

And of thy stormy winde and shower,
Lord make them all affrayd.

16 Lord bring them all I the desire,
to such rebuke and shame:

That it may cause them to enquire,
and learne to seek thy name.

17 And let them euermore dayly,
to shame and slaughter fall:

And in rebuke and obloquy,
to perish eke withall.

18 That they may know and feel full wel,
that thou art called Lord:

And

And that alone thou dost erect
and reign throughout the world.

Quam dilecta. Psal. lxxxiii. I.H.

David erised his country desireth ardently to see
returne to Gods tabernacle, assembly of the Saints
to prayse God. When he praiseth the courage of
the people, that pas the wilderness to assemble
themselves in Zion.

Sing this as the 87. Psalme.

How pleasant is thy dwelling place
O Lord of hostes to me:

The tabernacles of thy grace,
how pleasant Lord they be.

My soule doth long, full sore to goe
into thy courtes abroad:

My hart doth lust my flesh also,
in thee the liuing God.

The sparrowes finde a roome to rest,
and saue themselves from wrong:

And eke the swallow hath a nest,
wherein to saue her young.

These byrdes full up thy altar may,
haue place to sit and sing:

O Lord of hostes thou art I say,
my God eke and my king.

Oh they be blessed that may dwell:
within thy house alwayes:

For they all tymes thy factes do tell,
and geue thy name the prayse,

Yea happy (sure likewise are they,
whose stay and strength thou art:

Whych to thy house do mind the way,
and seek thee in their hart.

As they go through the vale of teares
they dig by fountaynes still:

That as a spring it all appeares,
and thou their pits doost fill.

From strength to strength they walke
no fayntnes there shall be: (full fast

And so the God of Gods at last,
in Syon they do see.

O Lord of hostes to me geue heed,
and heare when I do pray.

And let it through thine eares proceed,
O Jacobs God I say.

Our Lord our shield of thy good grace,
regard and so draw neare:

Regard I say behold the face,
of thine annoynted deare.

For why? within thy courtes one day,
is better to abide:

Then other where to keep or stay,
a thousand dayes beside.

Much rather would I keep a doze,
within the house of God:

Then in the tentes of wickednes,
to settle myne abode.

For the Lord light and defence,
will grace and worship geue:

And no good thing shall he withhold,
from them that purely lue.

14 O Lord of hostes that man is blest,
and happy sure is he:

That is perswaded in his brest,
to trust all tymes in thee.

Benedixisti Do Psal. lxxxv. I.H.

Because the God withdrew not his robe f'rd his Church
after the returne from Babylon, first they put him
in minds that he should not leaue the waye of his
grace vnperfite, and cōplaine of their long afflic-
tion. Thirdly they reioyce in hope of promised de-
deliuerance, which was a figure of Christs kings
dome, vnder which should be perfit felicity.

Sing this as the 81. psalme.

Thou hast bene mercifull in deed,
(O Lord) vnto thy land:

For thou restoredst Jacobs seed,
from thraldome out of hand.

The wicked wayes that they were in,
thou didst them cleane remit:

And thou didst hide thy peoples sinne,
full close thou coueredst it.

Thine anger eke thou didst awayne,
that all thy wrath is gone:

And so didst turne thee from the rage,
with them to be at one.

O God our health do now conuert,
thy people vnto thee:

For all thy wrath from vs apart,
and angry cease to be.

Why shall thine anger neuer end?
but still proceed on vs?

And shall thy wrath it selfe extend,
vpon all ages thus?

Wilt thou not rather turne therfore,
and quicken vs that we:

And all thy folke for euermore,
be glad and ioy in thee?

O Lord to vs do thou declare,
thy goodnes to our wealth:

Shew forth to vs and do not spare,
thyne ayd and sauing health.

I will barke what God saith, for he
speakes to his people peace,

And to his sayntes that neuer they,
returne to foulhynes.

For why? his health is still at hand,
to such as do him feare:

Wherby great gloiy in the land,
shall dwell and flourish there.

For truth and mercy these shall meet,
in one to take their place:

And peace shall vsure with kisse greet
and there they shall embrace.

And truth from earth shall spring apace
and flourish pleasantly:

So righteousness shall shew her face
ant look from heauen hye.

Yea. God himselfe shall take in hand,
to geue vs ech good thing:

And though the coastes of all the land,
the earth her senties shall bying.

13 Before hys face shall iustice go,
much lyke a guyde or stay:
He shall direct hys steps alse,
and keepe them in the way.

Inclina Domine. Psal. Lxxxvi. I. H.

¶ Deuid soze afflicted, prayeth feruently for deliuer-
raunce: Sometimes rehearsing his miseries and
mercies receiued, desiring also to be instructed of
the Lord, that he may feare and glorifie his name.
He complaineth also of his aduersities, and re-
qureth to be deliuered from them.

Sing this as the 81. Psalme.

Lord bow thine eare to my request,
and heare me by and by:
With grievous payne and grief oppressed,
full peope and weake am I.

2 Deserue my soule because my way,
and daynges holy be:
And saue thy seruauit (O my Lord)
that puts hys trust in thee.

3 Thy mercy Lord on me expyes,
defend me eke withall:
For through the day I do not cease,
on thee to cry and call.

4 Comfort O Lord thy seruantes soule,
that now with payne is pyndet:
For vnto thee Lord I extoll,
and lyst my soule and mynde.

5 For thou art good and bountifull,
thy giftes of grace are free:
And eke thy mercy pientifull,
to all that call on thee.

6 O Lord likewise when I do pray,
regard and geue an eare:
Marke well the wordes that I do say,
and all my prayers heare.

7 In tyme when trouble doth me moue,
to thee I do complaine:
For why? I know and well do proue,
thou aunswereest me agayne.
8 Among the Gods (O Lord) is none,
with thee to be compar'd:
And none can do as thou alone,
thy lyke hath not bene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees we fall,
and glorifie thy name.

10 For why? thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord thy way, and I
shall in thy truth proceede:

O toyme my hart to thee so migh,
that I thy name may dread.

12 To thee my God will I geue prayse,
with all my hart (O Lord)
And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercy shewed to me,
is great and dory excell:
Thou sett my soule at libertie,
out from the lower hell.
14 O Lord the proud agaynst me ryle,
and heapes of men of might:
They seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slack and slow to wrath:
Thy goodness is full great, and eke,
thy truth no measure hath.

16 O turne to me and mercy graunt,
thy strength to me apply:
O helpe and saue thine owne seruauit,
thy hand maydes sonne am I.

17 On me some signe of fauour shew,
that all my foes may see:
And be ashamed, because Lord thou
doest help and comfort me.

Fundamenta eius. Psal. Lxxxvii. I. H.

¶ The holy ghost promisseth that the Church, as yet
in miserie after the captiuitie of Babilō should be
restored to great excellēcie, so that nothing should
be moze comfortable then to be numbred among
the members thereof.

Sing this as the 81. psalme.

That Citie shall full well endure,
her ground worke still doth stay:
Upon the holy hilles full sure,
it can no tyme decay.

2 God loues the gates of Sion best,
hys grace doth there abyde:
He loues them moze then all the rest,
of Jacobs tentes beside.

3 Full glorious thinges reported be,
in Sion and abroad:
Great thinges I say are sayd of thee,
thou Citie of our God.

4 On Rahab will I cast an eye,
and beare in mynde the same:
And Babilon shall eke apply,
and learne to know my name.

5 Loe Palestine and Tyre also:
with Ethiope likewise:
A people old full long agoe,
were bozne and there did ryle,

6 Of Sion they shall say abroad,
that diuers men of fame:
Haue there sprung vp and the hye God,
hath founded fast the same.

7 In their recordes to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.

8 The trumpeters with such as sing,
therein great plenty be:
My fountaynes and my pleasaunt
are compass all in thee. (springes,

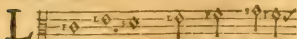
Domine Deus. Psal. Lxxxviii. I. H.

¶ The saythfull soze afflicted by sickness, persecution
aduersities

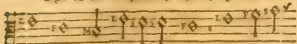
aduerſitie, and as it were left of God without any consolation, Yet call on God by faith, and truuſt agaynſt deſperation.

to thee I ſtretcht abroad.

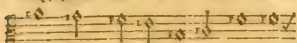
The ſecond part.



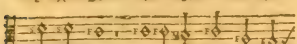
Ord God of health the hope and



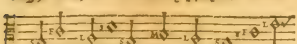
ſay, thou art alone to me: I call and



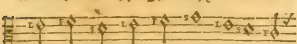
cry throughout the day, and all the



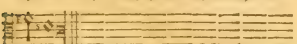
night to thee. O let my prayers ſoon



aſcend, vnto thy ſight on hye: Encline



thine eare (O Lord) entend, and hearken



to my cry.

3 For why? my ſoule with woe is fill,
and doth in trouble well:

My lyfe and breath almoſt doth yeld,
and draweth nigh to hell.

4 I am eſteemed as one of them,
that in the pit do fall:

And made as one among thoſe men,
that haue no ſtrength at all.

5 As one among the dead and free,
from thinges that here remaine:

It were more eaſe for me to be,
with them the which are ſlayne.

6 As thoſe that lye in graue I ſay,
whome thou haſt cleane forgot:

The which thy hand hath cut away,
and thou regardeſt them not.

7 Yea lyke to one ſhut vp full ſure,
within the lower pit:

In places darke and all obſcure,
and in the depth of it.

8 Thyne anger and thy wrath likewiſe
full ſore on me doth lye:

And all thy ſcormes agaynſt me tyſe,
my ſoule to vex and try.

9 Thou putteſt my friends far of from me
and makeſt them hate me ſore:

I am ſhut vp in priſon faſt,
and can come forth no more.

10 My ſight doth fayle though grief and
I call to thee O God:

Throughout the day my handes alſo,

11 Doeſt thou vnto the dead declare,
thy wonted worke of fame?
Shall dead to lyfe agayne repaire,
and prayſe thee for the ſame?

12 O ſhall thy louing kindeneſſe Lord,
be preached in the graue?

13 Shall with them that are deſtroyed,
thy truth her honor haue?

14 But I (O Lord) to thee alway,
do cry and call apace:

My prayer eke ere it be day,
ſhall come before thy face.

15 Why doeſt thou Lord abhorre my ſoul
in grief that ſeeketh thee:

And now O Lord why doeſt thou hide
thy face away from me?

16 I am afflict as dying fill,
from youth this many yeare:

The terrors which do vex me ill,
with troubled men I beare.

17 The furies of thy wrathfull rage,
full ſore vpon me fall:

The terrors eke do not aſwage,
but me oppreſſe withall.

18 All day they compaſſe me about,
as water at the tyde:

And all at once with ſtreames full ſtout:
beſet me on eche ſide.

19 Thou ſetteſt far from me my friends,
and louers every one:

Yea and mine olde acquaintance all,
out of my ſight are gone.

Miſericordias Paſal. Lxxxix. I. H.

David prayſeth God, for hys couenaunt made betwene hym and hys elect by Jeſus Chriſt, then he complaineth of the deſolation of hys kingdome, ſo that the promiſe ſeemed to be broken. finally hee prayeth to be deliuered from afflictions mentioning the ſhortnes of mans lyfe and conſidering hys miſeries by Gods promiſes.

Sing this as the 58. Pſalme.

T O ſing the mercies of the Lord,
my tongue ſhall neuer ſpare:

And with my mouth from age to age,
thy truth I will declare.

2 For I haue ſayd that mercy ſhould,
for euermore remaine:

In that thou doeſt the heavens ſay,
thy truth appeareth plaine.

3 To myne elect ſayd God I made,
a couenaunt and beſet:

My ſeruaunt David to perſwade,
I ſwoore and did proteſt.

4 Thy ſeede for euer I will ſay,
and ſtabliſh it full faſt:

And

And stil beheld thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth
thy wondrous works O Lord:
Thy Saints within thy church on earth
thy faith and truth record.

6 Who with the Lord is equal then,
in al the cloudes abroad?
Among the sonnes of al the Gods
what one is like our God?

7 God in assembly of the saints,
is greatly to be dread:
And ouer al that dwell about,
in terroz to be had.

8 Lord God of hostes in al the world
what one is like to the?
On euery side most mighty Lord,
thy truth is sen to be.

9 The raging sea by thine abuse,
thou rulest at thy wil:
And when the waues thereof arise
thou makest them calme and stil.
10 And Egypt thou Lord hast subdued,
and thou hast it destroyd:
Yea thou thy foes with mighty arme,
hast scattered al abroad.

The second part.

11 The heauens are thine & stil haue ben
likewise the earth and land:
The world with al that is therein,
thou foundest with thy hand.

12 Both North & South, W. East & West,
thy selfe did make and frame:
With Taboz mount and eke Hermon
reioyce and prayse thy name.

13 Thine arme is strong and ful of power,
al might therein doth lye:
The strength of thy right hand ech houre
thou liuest by on hye.

14 In righteousness and equitie,
thou hast thy seat and place:
Mercy and truth at stil with the,
and goe before thy face.

15 That folke is blest that knoweth aright
the present power of God:
For in the fauor of thy sight,
they walke ful safe abroad.

16 For in thy name throughout the day,
they ioy and much reioice:
And through thy righteousness haue they
a pleasant fame and noice.

17 For why? their glory, strength, & ayd,
in the alone doth lye:
Thy goodnes eke that hath bys ayd,
shal lift our home on hye.

18 Our strength that doth defend bys wel,
the Lord to bys doth bring:
The holy one of Israel,
he is our guyd and king.

19 Sometimes thy wil vnto thy saints
in visions thou dost shew:

And thus then thou dost say to them
thy mind to make them know.
20 A man of might I haue erect,
your king and guid to be:
And set him by whom I elect,
among the folke to me.

The third part.

21 My seruant David I appoynt
whom I haue seached out:
And with my holy oyl annoynt
him king of al the rout.

22 For why? my hand is redy stil,
with him for to remayne:
And with mine arme also I wil
him strengthen and sustayne.

23 The enemies that not him oppres,
they shal not him denoure:
Ne yet the sonnes of wickednes,
on him shal haue no power.
24 His foes likewise I wil destroy,
before his face in sight:
And those that hate him I wil plague
and strike them with my might.

25 My truth and mercy eke withal
shal stil vpon him lye:
And in my name his hope eke shal,
be lifted by on hye.

26 His kingdom I wil set to be
vpon the sea and land:
And eke the running fountes shal he
embrace with his right hand.

27 He shal depend with all his hart
on me, and thus shal say:
My father and my God thou art,
my rock of help, and stay.

28 As one first born I wil him take,
of al on earth that springs:
His might and honoz I shal make
aboue al worldly kinges.

29 My mercy shal be with him stil,
as I my self haue toid:
My faithfull covenant to fulfil,
my mercy I wil hold.

30 And eke his seed I wil sustayne,
for euer strong and sure:
So that his seat shal stil remayne:
while heauen doth endure.

The fourth part.

31 If that his sonnes forsake my law
and so begin to swerne:
And of my iudgments haue none awe
nor wil not them obserue:
32 O! if they doe not be aright,
my statutes to them made:
And let al my commaundements lye,
and wil not kepe my trade.

33 Then with the rod wil I begin
their doings to amend:
And so with scourging for their sinne
when that they doe offend.

44 Thy mercy yet and my goodnes,
I will not take hym fro:
Nor handle hym with craftines,
and so my truth forgoe.

45 But sure my couenaunt I will hold,
with all that I haue spoke:
No word the which my lips haue told.
shal alter or be broke.

46 Once swaue I by myne holines,
and that performe will I:
With Dauid I shall keepe promise,
to hym I will not lye.

47 Hys seede for euermore shall raigne,
and eke hys thron of might:
As doth the Sunne it shall remayne,
for euer in my sight.

48 And as the Moone within the skye,
for euer standeth fast:
A faythfull witness from on hye,
so shall hys kingdome last.

49 But now O Lord thou doest relect,
and now thou chaungest cheare:
Yea thou art wryth with thine elect,
thyne owne annoynted deare.

50 The couenaunt with thy seruant made,
Lord thou hast quite vndone:
And downe vpon the ground also,
hast cast hys royall crowne.

The third part.

41 Thou pluckst hys hedges by thy might,
hys walles thou doest confound:
Thou beatest eke his bulwarkes downe,
and breaketh them to the ground.

42 That he is soe despayred and toyne,
of commers by throughtour:
And so is made a moche and scoyne,
to all that dwell about.

43 Thou their right hand hast lyfed by,
that hym so soe annoy:
And all hys foes that hym deuour,
loe thou hast made to ioy.

44 His swordes edge thou doest take away,
that should hys foes withstand:
To hym in warre no victory,
thou geuest nor vpper hand.

45 Hys glory thou doest also wacke,
hys thron of hye and myght:
By thee is ouerthrowne and cast,
full low vpon the earth.

46 Thou hast cut of and made full short,
hys yowth and lusty dayes:
And raysoe of hym an ill report,
with shame and great dyspayre.

47 How long away from me O Lord,
for euer wilt thou turne?
And shall thine anger still away,
as fire consume and burne?

48 O call to mynde remember then,
my tyme consumeth fast:
Why hast thou made the sennes of men,
as thynges in vayne to wast.

49 What man is hee that lyueth here,
and deatch shall neuer see?

Or from the hand of hell hys soule,
shall he deliuer free?

50 Where is O Lord thine olde goodnes,
so oft declared before?

Which by thy truth and by thyngnes,
to Dauid thou hast sworne.

51 The great rebukes to mynde I call,
that on thy seruantes lye:

The rayling of the people all,
boyne in my brest haue I,

52 Wherewith O Lord thine enemies,
blasphemed haue thy name:

The steps of thine annoynted one,
they cease not to defame.

53 All prayse to thee O Lord of hostes,
both now and eke for aye:

Throughe skye and earth and al the coastes,
Amen, Amen, I say.

Domine refugium. Psal.XC. I.H.

¶ Does seeing the people, neyther admonished by
the hymnic of their lyfe, nor by plagyes, to be
thankfull prayeth to God to turne their hartes, &
continue hys mercies towards them and their pos-
teritie for euer.

Sing this as the 77.psalme.

Thou Lord hast bene our sure defence,
our place of ease and rest:

In all tyme past yea so long since,
as cannot be exprest.

1 Eke there was made mountayne or hill,
the earth and all abroad.

3 From age to age and alwayes still,
for euer thou art God.

Thou grindest man through grief of payne,
to dust or clay, and then:

And then thou sayest agayne retorne,
agayne ye sonnes of men.

4 The lasting of a thousand yeaue,
what is it in thy sight?

As yesterday it doth appeare,
or as a watch by night.

5 So soone as thou doest scatter them,
then is their lyfe and trade:

All as a sleepe and lyke the gras,
whose beauty soone doth fade.

6 Which in the morning shyneth full
but fadeth by and by: (bright)

And is in downe ere it be night,
all wepythered dead and dry.

7 For throughe thine anger we consume,
our might is much dismayde:

And of thy feruent wryth and fume,
we are full soe affrayde.

8 The wicked workes that we haue
thou sest before thine eye: (wrought),

Our puny faultes yea eke our thoughtes,
thy countenance doth spyce.

9 For throughe thy wryth our dayes do
therof doth nought remayne: (wast)

Our

Our eares consume as wordes of blastes,
and are not cold agayne.
10 Our tyme is threescore yere and ten,
that we do lyue one mold:
If some see fourescore surely then,
we count him wondrous old.

The second part.

11 Yet of this tyme the strength and chiefe,
the which we count vpon:
Is nothing els but paynfull grief,
and we as blastes are gone.
12 Who once doth know what strength is
what might thyne anger hath? (here,
O in hys hart who doth thee feare,
according to thy wrath?
13 Instruct vs Lord to know and try,
how long our dayes remayne:
And that we may our selues apply,
true wisdom to attayne.
14 Returne O Lord how long wilt thou
forth on in wrath procede?
Shew fauor to thy seruantes now,
and help them at their neede.
15 Refresh vs with thy mercy soone,
and then our ioy shalbe:
All tymes so long as lyfe doth last,
in hart reioyce shall we.
16 As thou hast plagued vs before,
now also make vs glad:
And for the yeaeres wherein full sore,
affliction we haue had.

17 O let thy worke and powet appeare,
and on thy seruantes light:
And shew vnto thy children deare,
thy glory and thy might.
18 Lord let thy grace and mercy stand,
on vs thy seruantes thus:
Confirm the workes we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. Xci. I. H.

¶ Here is described the assurance he liueth in, that
committeeth himselfe wholly to Gods protection in
all temptations: & promise of God to those that
loue hym, know hym, and trust in hym to deliuer
them and geue them immortall glory.

Sing this as the 22. psalme.

HE th. within the secret place,
of God most hye doth dwell,
In shadow of the mightiest grace,
at rest shall keepe hym well.
2 Thou art my hope and my strong hold,
I to the Lord will say:
By God he is in hym will I,
my whole assurance stay.
3 He shall defend thee from the snare,
the which the hunter layd:
And from the deadly care and feare,
whereof thou art affrayd.
4 And with hys winges shall couer thee,
and keepe thee safely there:
Hys sayth and truth thy fence shalbe,
as sure as shield and speare.

5 So that thou shalt not neede I say,
to feare or be affright:
Of all the thynges that flye by day,
nor terror of the night.
6 Nor of the plague that pryncely,
doth waite in darke so fast:
Nor yet of that which doth destroy,
and at none dayes doth wait.

7 Yea at thy side as thou dost stand,
a thousand dead shalbe:
Ten thousand eke at thy right hand,
and yet thou shalt be free.
8 But thou shalt see it for thy part,
thyne eyes shall well regarde:
That euen like to their desert,
the wicked haue reward.

9 For why? (O Lord) I onely trust,
to stay my hope on thee:
And in the hest I put my lust,
my sure defence is hee.
10 Thou shalt not neede none ill to feare,
with thee it shal not mell:
Nor yet the plague shall once come neare,
the house where thou dost dwell.

11 For why? vnto his aungels all,
with charge commaunde: hee
That still in all thy wayes hee shall,
pursue and prosper thee.
12 And in their handes shall thee beare vp,
still waiting thee vpon:
So that thy foote shall neuer chynce,
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,
the adder fell and long:
And tread vpon the Lyons young,
with Dragons stout and strong.
14 For he that trusteth vnto me,
I will dispatch hym quyte:
And hym defend because that hee,
doth know my name aright.

15 When he for help on me doth cry,
an answer I will geue:
And from hys griefe take hym will I,
in glory to to lyue.
16 With length of yeaeres and dayes of
I wil fulfil hys tyme: (wealth)
The godnes of my sauing health,
I will declare to hym.

Bonum est. Psal. Xcii. I. H.

¶ This psalme for the Sabbath to sing by the people
to acknowledge, & praise God in hys workes.
Dauid reioyceth therein: but the wicked consider not
that the vngodly, when he is most desiring, shall
most speedely perishe. In the end is described the as-
surance of the iust, planted in the house of God in
praise the Lord.

Sing this as the 38. psalme.

IT is a thing both good and meete,
to prayse the highest Lord
And to thy name O thou most hye,
to sing in one accord.

2 To shew the kyndnes of the Lord

yea

betime ere day be light:
And eke declare hys truth abroad,
when it doth draw to night.

2 Upon ten stringed instrument,
on Lute and harpe so sweete:
With all the mitty you can inuent,
of instrumentes most meete.

4 For thou hast made me to reioyce,
in thinges wrought by the:
And I haue ioy in hart and boyce,
thy handy workes to see.

5 O Lord how glorious and how great,
are all thy workes so stout:
So deeply are thy counsels set,
that none can try them out.

6 The man brutish hath not the wit,
this geare to passe to bying:
And all such fooles are nothing fit,
to vnderstand this thing.

7 When so the wicked at their will,
as grasse do spyring full fast:
They when they flourish in their ill,
for euer shalbe wast.

8 But thou art mighty Lord most hye,
yea thou dost raise them therefore:
In euery tyme eternally,
both now and euermore.

9 For why? O Lord behold and see,
behold thy foes I say:
How all that work iniquite,
shall perishe and decay.

10 But thou lyke as an Witcoune,
shalt lyst my borne on hye:
With fresh and new prepared oyle,
thyne oynted hyngam I.

11 And of my foes before myne eyes,
shall see the fall and shame:
Of all that by agaynst me ryse,
myne eare shall heare the same.

12 The mist shall flourish by on hye,
as Date trees bud and blow:
And as the Ceders multiply,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within hys courtes they spyring apace,
and flourish all abroad.

14 And in their age more fruite shal bring,
both fatte and well besecne:
And pleasauntly both bud and spring,
with boughes and braunches greene.

15 To shew that God is good and iust,
and bright to hys will:
He is my roche my hope and trust,
in hym there is none ill.

Dominus regnauit. Psal.xciii.I.H.

The prayeth the power of God in the creation of
the world, and beatech downe all people which
lyethen by agaynst hys matchly, and prouoketh to
consider his promises.

Sing this as the 77. psalme.

The Lord as hyng aloft doth raigne,
in glory goodly dight:
And he to shew hys strength and mayne,
hath girt himself with might.
2 The Lord lykewise the earth hath made,
and shaped it to sure:
No might can make it moue or fabe,
at stay it doth endure.

3 Ere that the world was made of
thy seate was set before: (wrought,
Beyond all tyme that can be thought,
thou hast bene euermore.

4 The flouds O Lord the flouds do ryle,
they roare and make a noyse:
The flouds (I say) did enterpryse,
and lifted by their boyce.

5 Yea though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on hye doth dwell.

6 And looke what promise he doth make,
hys household to defend:
For iust and true they shal it take,
all tymes withouten end.

Deus ultionum. Psal.xciii.I.H.

The prayeth God agaynst the violence of tyrants
and comforteth the afflicted by the good issues of
their afflictions: and by the ruine of the wicked.

Sing this as the 77. psalme.

O Lord thou dost reuenge all wrong,
that office longes to thee:
Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe for thou of right,
the earth dost iudge and guyde:
Reward the proud and men of might,
accepting to their pride.

3 How long shall wicked men beare sway,
with lifting by their boyce?
How long shall wicked men I say,
thus triumph and reioyce?

4 How long shall they with brags burst
and proudly prate their fill? (out,
Shall they reioyce which be so stout,
whose workes are euer ill?

5 Thy stocke O Lord thyne heritage,
they spoyle and bere full sore:
Agaynst thy people they do rage,
kill dayly more and more.

6 The widowes which are comfortles,
and strangers they destroy:
They slay the Children fatherles,
and none do put them by.

7 And when they take these thinges in
thys talk they haue of thee: hand
Can Jacobs God this vnderstand,
with no he cannot see,

8 O folke brutish and people rude,
some knowledge now discern:

Yea

yea fooles among the multitude,
at length begin to learne.

- 9 The Lord that made the eare of man,
he needes of right must heare:
He made the eyne all thinges must then,
before hys sight appeare.
10 The Lord doth all the world correct,
and make them understand:
Shall he not then your deedes detect?
how can you then scape hys hands?

The second part.

- 21 The Lord doth know the thought of
hys hart he seeth full playne: (man,
The Lord I say mens hartes doth scan,
and sinderth them but bayne.
22 But Lord that man is happy sure,
whome thou doest keepe in awe:
And through correction doest prouice,
to teach them in thy law.
23 Whereby he shall in quyet rest,
in time of trouble sit:
When wicked men shall be suppreth,
and fall into the pit.
24 For sure the Lord will not refuse,
hys people for to take:
Hys heritage whome he doth chuse,
he will no tyme forsake.
25 Untill that iudgement be decreed,
to iustice to conuert:
That all may follow her with speede,
that are of vp right hart.
26 But who vpon my part doth stand,
agaynst the cursed trayne?
O who shall rid me fro their handes,
that wicked workes mayntayne?
27 Except the Lord had bene my ayd,
myne enemies to repell:
My soule and lyfe had now bene layd,
almost as low as hell.
28 When I did say my foote did slide,
and I am lyke to fall:
Thy goodnes, Lord did so prouide,
to stay me vp withall.
29 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnes did me touch,
and that did ease my mynde.
30 Wilt thou inhaunt thy selfe and draw,
with wicked men to sit:
Which with pretence in stead of law,
much mischief do commit.
31 For they consult agaynst the lyfe,
of righteous men and good:
And in their counsels they are rife,
to shed the gittles blood.
32 But yet the Lord he is to me,
a strong defence of lock:
He is my God to hym I flee,
he is my strength and rock.
33 And he shall cause their mischiefes all,

themselves for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcvi. I. H.

Can earnest exhortation to prayse God for the good
ueruement of the world, and election of his Church,
to eschew the rebellion of the old fathers, who
tempted God in the wilderness, and therefore entered
not the land of promise.

Sing this as the Benedictus.

- O Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rock of heathie reioyce,
let vs with one accord.
2 yea let vs come before hys face,
to geue hym thanks and prayse:
In singing psalmes vnto hys grace,
let vs be glad alwayes.
3 For why? the Lord he is no doubt,
a great and mighty God:
A hyng aboue all Gods throughout,
in al the world abroad.
4 The secrets of the earth so deepe,
and corners of the land:
The tops of hilles that are so creepe,
he hath them in hys hand.
5 The sea and waters all are hys,
for he the same hath wrought:
The earth and all that therein is,
hys hand hath made of nought.
6 Come let vs bow and prayle the Lord,
before hym let vs fall:
And kneele to hym with one accord,
the which hath made vs all.
7 For why? he is the Lord our God,
for vs he doth prouide:
We are hys folk he doth vs feede,
his sheepe and he our guyde.
8 To day if ye hys voyce will heare,
then harden not your hart:
As ye with grudging many a yere,
prouokt me in desert.
9 Whereas your fathers tempted me,
my power for to proue:
My wondrous workes when they did see,
yet still they would me moue.
10 Twise twenty yeres they did me
and I to them did say: (greue,
They erre in hart and not beleue,
they haue not known my way.
11 Wherefore I sware when that my
was kindled in my brest: (wath
That they should neuer tread the path,
to enter to my rest.

Cantate Domi. Psal. Xcvi. I. H.

Can exhortation both to the Iewes and Gentiles to
prayse God for his merie. And this specially ought
to be referred to the kingdome of Christ.

Sing this as the 77. Psalm.

Sing ye with prayse vnto the Lord,
new songs of ioy and myght:

Sing

Sing vnto him with one accord,
all people on the earth.

2 Yea sing vnto the Lord I say,
praise ye his holy name:

Declare and shew from day to day,
saluation by the same.

3 Among the heathen eke declare,
his honour round about:

To shew his wonders doe not spare,
in all the world throughout.

4 For why? the Lord is full of might,
and worthy praise alway:

And he is to be dread of right,
aboue all Gods I say.

5 For all the Gods of heathen folke,
are Idols that will fade:

But yet our God he is the Lord,
that hath the heauens made.

6 All praise and honour eke do dwell,
for aye before his face:

Both power and might likewise excell,
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world:

All might and worship eke I say,
ascribe vnto the Lorde.

8 Ascribe vnto the Lord also,
the glory of his name:

And eke into his courtres doe goe,
with giftes vnto the same.

The third part.

9 Fall downe and worship ye the Lord,
within his temple bright:

Let all the people of the world,
be fearefull at his sight.

10 Tell all the world be not agast,
the Lord doth raygne aboue:

Yea he hath set the earth so fast,
that it did neuer moue.

11 And that it is the Lord alone,
that rules with princely might:

To iudge the nations euery one,
with equitie and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce:

The sea with all that is therein,
shall shoute and make a noyse.

13 The field shall ioy and euery thing,
that springeth of the earth:

The wood and euery tree shall sing,
with gladnes and with myrth.

14 Before the presence of the Lord,
and comming of his might:

When he shall iudge the world,
and rule his folke with right.

Dominus reg. Psal. xcvi. I.H.

David exhorteth al to reioyce for the comming of
the kingdome of Christ, dependfull to the rebels and
Idolaters and to fulfill to the iust, whome he exhor-
teth to innocencie, to reioysing, and thanksgyuing.

Sing this as the 77. psalme,

The Lord doth raygne wherat the earth
may ioy with pleasant voyce:

And eke the Idols with ioyfull myrth,
may triumph and reioyce.

2 Both cloudes & darkness eke do swell,
and round about him beate:

Yea right and iustice euer dwell,
and bide about his seate.

3 Yea fire and heate at once did runne,
and goe before his face:

Which shall his foes and enemies burne,
abroed in euery place.

4 His lightning eke full bright did blase,
and to the world appeare:

Wherat the earth did loke and gaze,
with dread and deadly feare.

5 The hillies lyke waxe did melt in sight,
and presence of the Lorde:

They fled before that rulers might:
which guideth all the world.

6 The heauens eke declare and shew,
his iustice forth abroad:

That all the world may see, and know
the goodnes of our God.

7 Confusion sure shall come to such,
as worship Idols bayne:

And eke to those that glory much,
dumme pictures to maintayne.

8 For all the Idols of the world,
which they as Gods doe call:

Shall see the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Juda shall reioyce:

For at thy iudgements they shall sing,
and make a pleasant noyse.

10 That thou O Lord art set on hye,
in all the earth abroad:

And art exalted wondrously,
aboue ech other God.

11 All ye that loue the Lord doe this,
hate all thynges that is ill,

For he doth keepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part:

Great ioy with gladnes myrth and lust,
to them of vpright hart.

13 Ye righteous in the Lord reioyce,
his holynes proclaime:

Be thankfull eke with hart and voyce,
and mindefull of the same.

Cantate Domi. Psal. xcvi. I.H.

An earnest exhortation to all creatures to praise
the Lord for his power, mercie, and fidelitie in
his promise by Christ, by whome he hath commu-
nicated his saluation to all nations.

Sing this as the 78. psalme.

0 Sing ye now vnto the Lord,
a new and pleasant song: (world,

For he hath wrought throughout the
his

his wonders great and strong.
 2 With his right hand wrought he
 doth his foes deuoure:
 And gett him selfe the victorie,
 with his owne arme and power.
 3 The Lord doth make the people knowen,
 his sauing health and might:
 The Lord doth eke his iustice shew,
 in all the heathens sight.
 4 His grace and truth to Israell,
 in minde he doth record:
 That all the earth hath seene right well,
 the godnes of the Lord.

5 Be glad in him with topfull boyce,
 all people on the earth:
 Geue thanks to God sing and reioyce,
 to him with ioy and myrrh.
 6 Vpon the harpe vnto him sing,
 geue thanks to him with psalmes,
 Reioyce before the Lord our king,
 with trumpets, and with shalmes.

7 Yea let the sea with all therein,
 for ioy both roze and swell:
 The earth likewise let it begin,
 with all that therein dwell.
 8 And let the founteyns reioyce their filis,
 and clap their handes apace:
 And eke the mountaynes and the hilles,
 before the Lord his face.

9 For he shall come to iudge and try,
 the world and euery wight:
 And rule the people mightely,
 with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

The commender the power, equitie & excellencie
 of the kingdome of God by Christ, ouer the Jewes
 and Gentils, protoking them to magnifie the same
 and to serue the Lord, as the ancient fathers, Mo-
 ses, Aaron, and Samuell, who calling vpon God
 were heard in their prayer.

Sing this as the 77. psalme.

The Lord doth raigne although at it,
 the people rage full foze:
 Yea he on Cherubins doth sit,
 though all the world doth roze.
 2 The Lord that doth in Sion dwell,
 is hye and wondrous great:
 Aboue all folke he doth excell,
 and he aloft is set.

3 Let all men praysethy mighty name,
 for it is fruitfull sure.
 And let them magnify the same,
 that holy is and pure.
 4 The princely power of our king,
 doth loue iudgement and right:
 Thou rightly rulest euery thing,
 in Jacob through thy might.

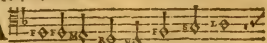
5 To prayse the Lord our God denife,
 all honour to him doe:
 His footstole worship him before,
 for he is holy to.

6 Moyses, Aaron, and Samuell,
 as theye lyes on him did call:
 When they did pray he heard them well,
 and gaue them answer all.

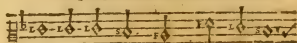
7 Within the cloud to them he spake,
 then did they labour still:
 To keepe such lawes as he did make,
 and poynted him vntill.
 8 O Lord our God thou dost them heare,
 and answeredst them agayne:
 9 Thy mercy did on them appeare,
 thei do beides dost not maintayne.
 10 O laud and prayse our Lord and God,
 within his holy hill:
 For why? our God throughout the world
 is holy euer still.

2. Iubilate Deo omnis, Psal. C.

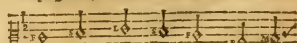
The exhorteth all men to serue the Lord who hath
 made vs to enter into his Courtes, and assemblies
 to prayse his name.

A 

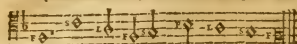
2. I people that on earth do dwell,



Sing to the Lord with cherefull boyce,



2. Him serue with feare, his prayse forth



tell, Come ye before him and reioyce.

3 The Lord ye know is God in deede,
 without our ayde he did vs make:
 We are his flocke he doth vs feede,
 and for his shepe he doth vs take.

4 Oh enter then his gates with prayse,
 approach with ioy his courtes vnto:
 10 prayse, laud, and bleste his name alwayes
 as it is seemely so to doe.

5 For why the Lord our God is good,
 his mercy is for euer sure:
 His truth at all tymes firmly stand,
 and shall from age to age endure.

An other of the same.

Sing this as the 68. psalme.

In God the Lord be glad and light,
 prayse him throughout the earth:
 Serue hym and come before his sight,
 with singing and with myrrh.

2 know that the Lord our God he is,
 he did vs make and kepe:
 Not we our selues for we are his,
 one folke and pasture shepe.

3 O goe into his gates alwayes,
 geue thanks within the same:

with him

Within his courtes set forth his prayse,
and laud his holy name.
4 For why? the godnes of the Lord,
for euermore doth raygne.
From age to age throughout the world,
his truty doth still remaine.

Misericordiam. Psal. Ci. N.

¶ Could describeth what government he will obserue
in his house and kingdome; by rooting out
the wicked, and cherishing the godly persons.

Sing this as the 81. Psalme.

1 Mercy will and iudgement sing,
O Lord God vnto the:
2 And wisely doe in perfect way,
vntill thou come to me.
And in the midst of my house walke,
in purenes of my spirite:
3 And I no kinde of wicked thing,
will set before my sight.
4 I hate the workes that fall away,
it shall not cleaue to me:
From me shall part the froward hart,
none euill will I see.
5 Him will I stroy that slandereth,
his neighbour pryncely:
The lofty hart I can not beare,
nor him that looketh hye.

6 Mine eyes shall be on them with
the land that saythfull be:
In perfect way who worketh, shall
be seruauit vnto me.
7 I will no guilefull person haue,
within my house to dwell:
And in my presence he shall not,
remayne that lyes doth tell.
8 Betymes I will destroy euen all,
the wicked of the land:
That I may from Gods Citye cut,
the wicked workers hand.

Domine exaudi. Psal. Cii. N.

¶ It seemeth that this prayer was appointed to the
faithfull to pray in the captivity of Babylon. A
consolation for the building of the Church, where
of followeth the prayse of god to be published vnto
all posterities. The conuersion of the Gentiles
and habilitie of the Church.

Sing this as the 68. Psalme.

0 Heare my prayer Lord and let,
my cry come vnto the:
1 In tyme of trouble doe not hide,
thy face away from me.
2 Incline thine eares to me make hast,
to heare me when I call:
For as the smoke doth fade, so doe
my dayes consume and fall.
4 And as a hart my bones are burnt,
my hart is smitten dead:
And withers as the grasse, that I
forget to eate my bread.
5 By reason of my groning voyce,
my bones cleaue to my flunne:

6 As wellican in wolbernes,
such case now am I in.

And as an Owle in desert I,
loe I am such a one:

7 I watch and as a Sparrow on,
the house top am alone.

8 Lo dayly in reprochfull wise,
mine enemies doe me scoyne:
And they that doe agaynst me rage,
agaynst me they haue swoyne.

9 Surely with ashes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from mine eyes haue fild.

10 Because of thy displeasure Lord,
thy wrath and thy disdain:
For thou hast lifted me aloft,
and cast me downe agayne

11 The dayes wherein I passe my lyfe,
are lyke the flatering shade:
And I am withered lyke the grasse,
that sone away doth fade.

12 But thou O Lord for euer doest,
remayne in steady place:
And thy remembraunce euer doth,
abide from race to race.

The second part.

13 Thou wilt arise and mercy thou,
to Sion wilt extend:
The tyme of mercy now the tyme,
forset is come to end.

14 For euen in the stones thereof,
thy seruantes doe delight:
And on the dust thereof they haue,
compassion in their spyte.

15 Thou shalt the heathen people feare,
the Lordes most holy name:
And all the kinges on earth shall dread,
thy glozy and thy fame.

16 Then when the Lord the mighty God
agayne shall Sion reate:
And then when he most nobly in
his glozy shall appeare.

17 To prayer of the desolate,
when he himselfe shall bend:
When he shall not disdain vnto,
their prayers to attend:

18 This shall be written for the age,
that after shall succede:
The people yet increatd,
the Lordes renowne shall spread.

19 For he from his hye sanctuary,
hath looked downe below:
And out of heauen hath the Lord,
beheld the earth also.

20 That of the mourning captiue he,
might heare the wofull cry:
And that he might deliuer those,
that damned are to dye.

21 That they in Sion may declare,
the Lordes most holy name:

And in Jerusalem let forth,
the prayes of the same.

22 Then when the people of the land,
and kingdomes with accord:
Shall be assembled for to doe,
their seruice to the Lord.

The third part.

23 My former force of strength he hath,
abated in the way:

And whither he did cut my dayes,
thus I therefore did say,

24 My God in midst of all my dayes,
now take me not away:
Thy yeares endure eternally,
from age to age for aye,

25 Thou the foundations of the earth,
before all tymes hast layd:

And Lord the heauens are the worke,
which thine owne handes haue made,

26 Yea they shall pearsh and decay,
but thou shalt rary still:
And they shall all in tyme wage olde,
euen as a garment will.

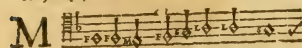
Thou as a garment shalt them chaunge,
and chaunged shall they be:

27 But thou dost still abide the same,
thy yeares do neuer flie.

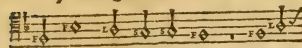
28 The children of thy seruants shall,
continually endure:
And in thy sight their happy seide,
for euer shall stand sure.

Benedic anima. Psal. Ciii. T.S.

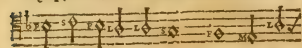
The prophet pronoketh men and Angels, and al
 creatures to praye the Lord for hys fatherly mer-
cies, in deliuerance of hys people from euils, in hys
providence ouer all thinges, and in preservation
of the church full.



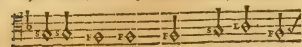
My soule geue laud vnto the Lord,



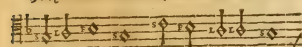
my spirit shall do the same: And all



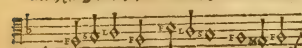
the secrets of my hart, prayse ye his



holy name. Geue thanks to God for



all hys giftes, Hew not thy selfe behind



And suffer not his benefites to slip out



of thy in mind.

3 That gaue the pardon for thy faultes,
and the resford agayne:

For all thy weakie and frayle disafe,
and heald the of thy payne.

4 That did rede me thy lyfe from death,
from which thou couldest not flie,
His mercy and compassion both,
he did extend to the.

5 That hid with godnes thy desire,
and did prolong thy youth:

Lyke as the Eagle casteth her bill,
whereby her age renueth.

6 The Lord with iustice doth repay,
all such that be opprest:

So that their sufferinges & their wronges,
are turned to the best.

7 His wayes and his commandements
to Moyses he did shew:

His counsells and his valiaunt actes,
the Israelites did know.

8 The Lord is kinde and mercifull,
when sinners doe him graue:

The slowest to conceaue a wyath,
and redyest to forgeue.

9 He chides not vs continually,
though we be full of strife:

For hepes our faultes in memory,
for all our synfull lyfe:

10 For yet according to our sinnes,
the Lord doth vs regard:

For after our iniquities,
he doth vs not reward.

11 But as the space is wondrous great,
twixt earth and heauen above:

So is his godnes much more large,
to them that doe him loue.

12 God doth remoue our sinnes from vs,
and our offences all:

As farre as is the sunne rising,
full distant from his fall.

The second part.

13 And loke what pittie parentes deare,
vnto their children beare:

Lyke pittie beareth God to such,
as worship him in feare.

14 The Lord that made vs knoweth oue
our mould and fashion iust: (shape,

How weakie and frayle our nature is,
and how we be but dust.

15 And how the tyme of mortall men,
is lyke the withering hay:

O: lyke the flower right saye in filde,
that fades full soone away.

16 Whose glorie & beauty flow my winde,
do biterly disgaie.

And make that after their aduantes,
such vtiornes haue no place.

- 17 But yet the goodnes of the Lord,
with his shall euer stand:
Their childrens children do receaue,
his righteousnes at hand.
- 18 I meane which keepe his couenaut
with all his whole desire:
And not forget to doe the thing,
that he doth them require.
- 19 The heauens hye are made the seate,
and footstole of the Lord:
And by his power imperiall,
he gouerns all the world.
- 20 Ye Angels which are great in power,
praye ye and blesse the Lord:
Which to obey and doe his will,
immediatly accord.
- 21 Ye noble hostes and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
- 22 Yea all his workes in euery place,
praye ye his holy name:
My hart, my minde and eke my soule,
praye ye also the same.

Benedic anima, Psal. Ciiii. W.K.

It thanksgyuing for the creation of the world, and
gouernance of the same by his mercurious provi-
dence. Also a prayer agaynst the wicked, who are
occasions that God diminisheth hys blessings.

M y soule prayse the Lord, speak

good of his name. O Lorde our great

God, how doost thou appeare? So pat

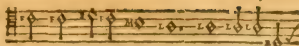
sing in glory that great is thy fame?

Honor & maiestie in thee thine most

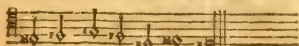
cleare. With lyght as a robe, thou hast

thee beclad, Wherby all the earth thy

greatnes may see, The heauens in such



For thou also hast spread, That it to a



certaine compared may bee,

3 His chamber beames lye,
in the cloudes full sure:
Which as his chariot,
are made him to beate.
And there with much swiftnes,
his course doth endure:
Upon the windes riding,
of cloudes in the ayre.

4 He maketh his spirites,
as heraldes to goe:
And lightnings to serue,
we see also prest:
His will to accomplish,
they runne to and fro.
To saue or consume thinges,
as semeth him best.

5 He groundeth the earth,
so firmly and fast:
That it once to moue,
none haue shall such power.

6 The deepe a fayre couering,
for it made thou hast:
Which by his owne nature,
the hilles would deuour.

7 But at thy rebuke,
the waters doe flye:
And so geue due place,
thy worde to obey.
At thy voyce of thunder,
so fearefull they be:
That in their great raging,
they hast gone away.

8 The mountaynes full hye,
they then vp ascend:
If thou doe but speake,
thy worde they fulfill.
So likewise the ballyes,
most quickly descend:
Where thou them appointest,
remaine they doe still.

9 Their bondes thou hast broke,
how farre they shall runne,
So as in their rage,
not passe that they can.
For God hath appointed,
they shall not returne:
The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the springes,
to strong streames or lakes:
Which runne doe full swift,
among the huge hills.
11 Where both the wilde asses,
their thirst oft tymes shakes:

Full.

And.

And beastes of the mountaynes,
thereof drinke their fill.

12 By these pleasant springes
of fountaynes full fayre:

The foules of the ayre
abyde shall and dwell.

13 Who moued by nature,
to hop here and there:

Among the greene bjaunches,
their songes shall excell.

14 The mountaynes to moyt,
the cloudes he doth vse:

The earth with his workes,
are wholly repleat:

15 So as the brute cattell,
he doth not refuse:

But grasse doth prauide them,
and herbe for mans meate.

Yea bread, wine, and oyle,
he made for mans sake,

His face to reftreife,
and hart to make strong.

16 The Ceders of Lyban,
this great God did make:

Which trees he doth nourish,
that grow vp so long.

17 In those may byrdes build,
and make there their nest:

In fire trees the Storkes,
remayne and abide.

18 The hye hilles are succours,
for wilde Soates to rest:

And eke the rockes stony,
for Conies to bide:

19 The Moone then is set,
her seasons to runne:

The dayes from the nightes,
thereby to discretne.

And by the descending,
also of the Sunne:

The colde from heate alway,
thereby we doe learne.

20 When darchnes doth come,
by Gods will and power:

Then creepe forth doe all
the beastes of the wood.

21 The Lyons range roaring,
their pray to deuour:

But yet it is thou (Lord)
which geuest them foode.

22 As soone as the Sunne,
is vp, they retye,

To couch in their dennes,
then are they full fayne.

23 That man to his worke may,
as right doth require,

Till night come and call him,
to take rest agayne.

The third part.

24 How sundry (O Lord,)
are all thy workes found:
With wisdom full great,
they are in dede wrought.

So that the whole world;
of thy prayse doth found:

And as for the riches,
they passe all mens thought.

25 So as the great Sea,
which large is and broad:

Where thinges that creepe swarme,
and beastes of eck sort:

26 There both mighty thyngs sayle,
and come lye at coade:

The whalc huge and monstrous,
there also doth spott.

27 All thinges on the watte,
thou doest them relieue:

And thou in due tyme,
full well dost them fede.

28 Now when it doth please thee,
the same so to geue,

They gather full gladly,
those thinges which they ned.

Thou openest thy hand,
and they finde such grate:

That they with good thinges,
are filled we see.

29 But soe are they troubled,
if thou turne thy face:

For if thou their beaht take,
bile dust then they be.

30 Agayne when thy spirit,
from the doth procede:

All thinges to appoint,
and what shall ensue.

Then are they created,
as thou hast decreed:

And doest by thy godnes,
the dry earth renue.

31 The prayse of the Lord,
for euer shall last:

Who may in his workes,
by right, well reioyce.

32 His loe he can the earth make,
to tremble full fast:

And lyewise the mountynes,
to smoke at his voyce.

33 To this Lord, and God,
sing will I alwayes:

So long as I lyue,
my God prayse will I.

34 Then an I most certayne,
my wordes shall him please:

I will reioyce in him,
to him will I cry.

35 The sinners (O Lord,)
consume in thine ire:

And eke the pcuterle,
them rote out with tharrie,

But as for my soule now
let it still desire:

And say with the faythfull,
prayse ye the Lordes name.

Confitemini Domino, Psal. Cvi. N.

The prayser of the singular goodnes of God, for the
sing a peculiar people to hymselfe, neuer ceasing
to do them good euen for his promise sake.

Sing

Sing this as the Lamentation.

Gue prayes vnto God the Lord,
and call vpon his name:
Among the people ke declare,
his workes to spread his fame.
1 Sing ye vnto the Lord I say,
and sing vnto him prayse:
And talke of all the wondrous workes,
that he hath wrought alwayes.
3 In honoz of his holy name,
reioyce with one accord:
And let the hart also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength,
of his eternall might:
And seeke his face continually,
and presence of his sight.
5 The wondrous workes that he hath
kepe still in mindefull hart: ^{(done,}
Ne let the ingementes of his mouth,
out of thy minde depart.
6 Ye that of faythfull Abraham,
his seruantes are the seide:
Yea his elect the children that,
of Jacob doe procede.
7 For he, he onely is I say,
the mighty Lord our God:
And his most rightfull iudgementes are,
through all the earth abroad.
8 His promise and his couenaunt,
which he hath made to his:
He hath remembered euermo,
to thousandes of degress.

The second part.

9 The couenaunt which he hath made,
with Abraham long agoe:
And faythfull oth which he hath sworne,
to Isaac also.
10 And did confirme the same for law,
that Jacob should obey:
And for eternall couenaunt,
to Israel for aye.
11 When thus he sayd loe I to you,
all Canaan land will geue:
The lot of your inheritance,
wherein your seide shall lye.
12 Although their number at that tyme,
did very small appeare:
Yea very small and in the land,
they then but strangers were.
13 While yet they walke fro land to land
without a fixe abode:
And while from sundry kingdomes they,
did wander all abroad.
14 And wrong at none oppelloys hand,
he suffered them to take:
But euen the great and mighty kinges,
rejoyced for their sake.
15 And thus he sayd, touch ye not those,
that mine annoynted be:
Ne doe the prophets any harme,

that doe pertaine to me.

16 He cald a death vpon the land,
of bread he stroyd the boze:
But he agaynst their tyme of neede,
had sent a man before.

The third part.

17 Euen Joseph which had once bene sold
to lye a slaue in woe:
18 Whose sette they hurt in stocks, whose
the iron pearst also. ^{(soule,}
19 Untill the tyme came when his cause,
was knowne apparantly,
The mighty woide of God the Lord,
his faultles truly did try.
20 The king sent, and deliuered him
from prison where he was:
The ruler of the people then,
did freely let him pas.
21 And ouer all his house he made,
him Lord to beare the sway:
And of his substance made him haue,
the rule and all the day.
22 That he might to his will instruct,
the Princes of his land:
And wisdomes loze his auncient men,
might teach to vnderstand.
23 Then into the Egyptian land,
came Israel also:
And Jacob in the land of Ham,
did lye a stranger tho.
24 His people he exceedingly,
in number made to flow:
And ouer all their enemies,
in strength he made them grow.
25 Whose hart he turned that they with
his people did intreate: ^{(hate}
And did his seruantes wrongfully,
abuse with false deceite.

The fourth part.

26 His faythfull setnaunt Moses the,
and Aaron whome he chose:
He did commaund to go to them,
his message to disclose.
27 The wondrous message of his signes,
among them he did shew:
And wonders in the land of Ham,
then did they worke also.
28 Darchnes he sent and made it darch,
in stead of brighten day:
And vnto his commission,
they did not disobey.
29 He turned their waters into bloud,
he did their fishes slay:
30 Their land brought frogs euen in the
where their king Pharaos lay. ^{(place}
31 He spake and at his voyce there came,
great swarmes of noysome flies:
And all the quarters of their land,
were filld with crawling lice.
32 He gaue them cold and stony payle.

Full.

113

- in stead of milde rayne:
And fiery flames within their land,
he sent vnto their payne.
- 33 The frost their vines and all their trees
whereon their figs did grow:
And all the trees within their coastes,
downe did he ouerthrow.
- 34 He spake then caterpillers did,
and Grasshoppers abound:
35 Which eate the grasse in all their land,
and fruite of all their ground.

The fift part.

- 36 The first begotten in their land,
eke deadly did he smite:
Yea the beginning and first fruite,
of all their strength and might.
- 37 With gold and silver he them brought
from Egypt land to passe:
And in the number of the tribes,
no fable one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was fallen into their hart.
- 39 To shrowd them fro the parching heate,
a cloud he did display:
And fire he sent to geue them light,
when night had hid the day.
- 40 They asked and he caused quayles,
to rayne at their request:
And fully with the bread of heauen,
their hunger he replest.
- 41 He opened then the stony rocke,
and water gushed out:
And in the drye and parched groundes,
lyke riuers ran about.
- 42 For of his holy couenaunt,
aye mindefull was he tho:
Which to his seruaunt Abraham,
he plighted long ago.
- 43 He brought his people forth with
and his elect with ioy: (myth),
Out of the cruell land where they,
had lyued in great annoy.
- 44 And of the heathen men he gaue,
to them the fruitfull landes:
The labours of the people eke,
he gaue into their handes.
- 45 That they his holy stature might,
obserue for euermore.
And faithfully obey his lawes,
praple ye the Lord therefore.

Confitemini. Domi. Psal. Cvi. N.

¶ The people dispersed vnder Antiochus do magnify
the goodnes of God among the repentaunt: & pray
to be gathered from among the heathen, that they
may praple hys name.

Sing this as the 103. psalme.

¶ Praple ye the Lord for he is good,
his mercy dureth for aye:

- 2 Who can expresse his noble actes,
or all his prayse display?
- 3 They blessed are that iudgement kepe
and iustly doe alway:
- 4 With fauour of thy people Lord,
remember me I pray,
- 5 And with thy sauing health O Lord,
bouchsafe to visite me:
That I the great felicity,
of thine elect may see.
And with thy peoples ioy I may,
a ioyfull minde possesse:
And may with thine inheritance,
a glorying hart expresse.
- 6 Both we and eke our fathers all,
haue sinned euery one:
We haue committed wickednes,
and lewdly we haue done.
- 7 Thy wonders great which thou O Lord
hast done in Egypt land:
Our Fathers though they saw them al,
yet did not vnderstand.
- 8 For thy mercyes multitude,
did kepe in thankfull minde:
But at the sea, yea the red sea,
rebelled most vnkinde.
- 8 Nevertheless he saued them,
for hono: of his name:
That he might make his power knowne,
and spread abroad with fame.
- 9 The red sea he did then rebuke,
and forthwith it was dryde:
And as in wilderness to through,
the deepe he did them guide.
- 10 He saued them from the cruell hand,
of their despyghtfull foe:
And from the enemies hand he did,
deliuer them also.

The second part.

- 11 The waters their oppressors whelmd,
not one was left aliue:
- 12 Then they beleued his wordes, & prayse
in song they did him geue.
- 13 But by and by vnthankfully,
his workes they cleane forgot:
And for his counsell and his will,
they did neglect to waite.
- 14 But lusted in the wilderness,
with fond and greedy lust:
And in the desert tempted God,
the stay of a
- 15 And then they sought for
he smote them to haue.
But wasting leanes therewithall,
into their soule he gaue.
- 16 Then when they lodged in their tents,
at Horfes they did quatch:
Aton the holy of the Lord,
to do they cur
- 17 Therefore the earth did open wide,
and wathan did denounce:
An Abirams company,
perishe in that houre.

18 In their assembly kindled was,
the hote consuming fire:
And wasting flame did then burne vp,
the wicked in his ire.
19 Upon the hill of Boich they,
an Idol Calfe did frame:
And there the molten image they,
did worship of the same.

Into the likeness of a Calfe,
that feedeth on the grasse:
20 Thus they their glozr turned and all
their honor did deface.
21 And God their onely sauour,
unkindly they forgot:
Which many great and mighty things,
in Egyp land had wrought.

The third part,

22 And in the land of Ham for them,
most wondrous workes had done:
And by the read sea breadfull things,
performed long ago.
23 Therefore for their lo thewing them,
forgetfull and unkind:
To bring destruction on them all,
he purposed in his mind.
Had not his chosen Moysees stood,
before them in the break:
To turne his wrath least he on them,
with slaughter should him weake,
24 They did despise the pleasaunt land,
that he beghint to geue:
Yea and the wordes that he had spoke.
they did no whit beleue.

25 But in their tents w grudging hartes
they wickedly repind:
Not to the voyce of God the Lord,
they gaue a harkning mind.
26 Therefore agaynst them lifted he,
his strong reuenging hand:
Them to destroy in wilderness,
ere they should see the land.

27 And to destroy their seed among
the nations with his rod:
And through the countreys of the world
to scatter them abroad.
28 To Baal Peor then they did
adopyne themselves also:
And ate the offerings of the dead,
so they forsooke him tho.

29 Therefore his wrath was kindled
his anger was kindled
And in his wrath he sent
the plague:
30 But whome
the sinners
And iudgement he sent
and then the plague

The fourth part,

31 It was imputed vnto him,
for righteousness that day:

And from thenceforth so counted is
from race to race for aye.
32 He waters eke of Heribath
they did him angry make:
Yea so far forth that Moysees was
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heat:
His lips spake vnadvisedly,
his feauor was so great.
34 Not as the Lord commaunded them
they due the people tho:
35 But were among the heathen mixt,
and leard their workes also.

36 And did their Idols serue, which were
their ruine and decay:
37 To sende their sons & daughters they
did offer vp and slay.
38 Yea with unkindly murdering knife,
the guiltles bloud they spilt:
Yea their own sonnes & daughters bloud
without al cause of gilt.

Whom they to Canaan Idols then
offred with wicked hand:
And so with bloud of Innocents,
defiled was the land.

39 Thus were they stayned with y workes
of their own filthy way:
And with their own inuentiones
a whoring they did stray.

40 Therefore agaynst his people was,
the Lords wrath kindled sore:
And euen his own inheritance
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their lords, who they
were forced to obey.

The fifth part,

42 Yea and their hateful enemies
oppress them in the land:
And they were humbly made to stoop
as subiects to their hand.
43 Full oftentimes from thral had he
deliuered them before:
But with their counsels they to wrath
prouokt him euermore.

Therefore they by their wickednes
were brought full low to lye:
44 Yet when he saw them in distress
he harkned to their cry.
He cald to minde his covenant,
which he to them had sworne:
By his mercies multitude
repented him therefore.

And fauor he them made to find
the sight of those:
And them captiues from their land,
as they were their foes.

47 **S**auē vs O Lord that art our God
sauē vs O Lord we pray:
And from among the heathen folke,
Lord gather vs away.

That we may spread the noble prayse,
of thy most holy name:

That we may glory in thy prayse,
and sounding of thy name:

48 **T**he Lord the God of Isaac,
be blest for evermore:

Let all the people say Amen,
prayse ye the Lord therfore.

Confitemini Domino . Psal. Cvii. W.K.

David exhorteth al that are redeemed by the Lord
and gathered vnto him, to geue thanks therfore,
who by sending prosperitie and aduersitie bringeth
men vnto him. Therfore as the righteous there
reioyce, so shall the wicked haue their mouthes
stopped.

Sing this as the 119. Psalme.

Gee thanks vnto the Lord our God,
for gracious is he:

And that his mercy hath none end,
all mortall men may see.

1 **S**uch as the Lord redeemed hath,
with thanks should prayse his name:
And shew how they from foes were freed,
and how he wrought the same.

2 **H**e gathered them forth of the lands,
that lay so far about:
From East, to West, frō North, to South
his hand doth finde them out.

4 **T**hey wandred in the wilderness,
and strayed from the way.
And found no Citie where to dwell,
that serue might for their stay.

5 **W**hoose thirst and hunger was so great,
in these desertes so boyd:
That sayntnes did them soze assault,
and eke theyr soules annoyd.

6 **T**hen did they cry in their distress,
vnto the Lord for ayd:
Who did remoue their troublous state,
according as they prayd.

7 **A**nd by that way which was most right
he led them like a gurd:
That they might to a Citie goe,
and there also abide.

8 **L**et men therfore before the Lord
confesse his kindnes then:
And shew the wonders that he doth
before the sonnes of men.

9 **F**or he the empty soule supplyd
whom thirst hath made so fap
The hungry soule with goodnes
and did them eke acquaint.

10 **S**uch as doe dwell in darcke
where they on death do wayt
Fast bound to rust such troublous
as iron chaynes doe they eat.

The second part.

11 **E**n that against the Lord

they fought so to rebell:
Esteeming light his counsels hye,
which do so far excell.

12 **B**ut when he humbled them full low,
they then fell downe with griefe:
And none was found so much to helpe,
whereby to get reliefe.

13 **T**hen did they cry in their distress,
vnto the Lord for ayd:

Who did remoue their troublous state
according as they prayd.

14 **F**or he from darcknes out the brought
and from dearkes dreadfull shade:
Bursting with force the iron bandes,
which did before them lade.

15 **L**et men therfore before the Lord,
confesse his kindnes then:

And shew the wonders that he doth,
before the sonnes of men.

16 **F**or he threw down the gates of bras,
and brake them with strong hand:
The iron barres he smote in two,
nothing could dun withstand.

17 **T**he foolish folke great plagges do feele
and cannot from them wend:

But heap on mge to those they haue,
because they doe offend.

18 **T**heir soules so much do loath all meat
that none they could abide:
Wherby death had them almost caught,
as they full truely tryde.

19 **T**hen did they cry in their distress,
vnto the Lord for ayd:

Who did remoue their troublous state,
according as they prayd.

20 **F**or he then sent to them his word,
which health did soone restore: (decey)
And brought them from those dangers
wheruin they were before.

The third part.

21 **L**et men therfore before the Lord,
confesse his kindnes then:

And shew the wonders that he doth,
before the sonnes of men.

22 **A**nd let them offer Sacrifice,
with thanks and also feare:

12 **E**n that his monitions woordes,

12

12



